

THE WOODSTOCK LETTERS

VOL. XXXIX. No. 3

THE SOCIETY OF JESUS IN AUSTRALIA (Continued)

The reverend gentleman left the sanctuary deeply affected, and many of his parishioners, not women and children only, but even strong men, were seen to shed tears.

The address, which we afterwards inspected in the presbytery, was inclosed in a massive gilt frame. It was engrossed and richly illuminated by the firm of Hamil and Ferguson, Queen street, Melbourne. The ornamental borders surrounding the words of the address contained a portrait of Father Dalton, together with skilfully-executed representations of St. Ignatius' Church, Richmond; the Church of the Immaculate Conception, Hawthorn; the College of St. Francis Xavier, Kew; the Richmond Presbytery; and the coat of arms of the Society of Jesus; while at the top, crowning all, was placed the picture of St. Ignatius Loyola.

Two other presentations were made to the Rev. Father Dalton on the same day. A testimonial from the Children of Mary and the members of the Christian Doctrine Society took the form of a rich chalice and a magnificently wrought stole, while the boys of the Crusade band made the Reverend Father the present of a handsome inkstand.

We may be allowed to add that Father Dalton, accompanied by Father Kennedy, left for Sydney by the s.s. *Ly-ee-Moon* on Easter Tuesday. A very large number of friends assembled at the pier to wish him *God speed*, and a ringing cheer was sent after him as the steamer bore him across the waters of Hobson's Bay.

On Easter Monday the Archbishop of Melbourne, Dr. Goold gave a farewell dinner in Father Dalton's honor at which thirty priests were present. All were most friendly, and heartily wished Father Dalton all success in his new sphere of labor.

On November 9th (1878) arrived from Ireland Father Charles O'Connell, Father Hubert Daly, and Mr. John O'Flynn, Scholastic.

SYDNEY.

After a swift passage the travellers reached Sydney on Thursday, the 25th of April. On landing they went to the North Shore, and met Dean Kenny, the pastor of the parish (North Sydney) which the Archbishop, Dr. Vaughan, intended to hand over to the care of the Jesuit Fathers. They agreed to meet him on Monday for the transfer of the district. Then they proceeded to St. John's College (within the University of Sydney) to call on the Archbishop, who, says Father Dalton's Diary, "received us with delight." As, in accordance with the agreement with Dr. Vaughan, the Society was to open a College (day school) in Sydney, Father Dalton advertised in the press for a suitable building. The result was that "St. Kilda House" was taken, possession to be given on December 14th.

On Sunday evening after tea at St. John's Father Dalton got the Archbishop's blessing for the morrow's important business, the transfer of the North Shore parish.

On Monday, April 29th, the Fathers met Dean Kenny, who conducted them to the parish church, and after showing it and "the little church furniture left in it," handed them the key. He entertained them at dinner that day in his own house. The Fathers, having no residence, engaged rooms in a quiet hotel for a short time; and at last, for want of a better place, hired a little cottage, between the Convent and the Church, at 16s. a week. This house, which contained four rooms, had a front of corrugated iron, and was built at the rear of kerosene tins. Father Dalton had to buy furniture in Sydney for the place. In answer to his advertisement for a housekeeper, an elderly woman called on him, but when she saw his residence, she turned away disdainfully, with the remark that she had been accustomed to live with respectable people. However, the good Nuns of the local Convent sent supplies for the first days and were exceedingly kind. The Fathers opened a mission at once in their Church, and the Archbishop was present at the close. He dined with the Fathers in their queer abode, and, being a tall man, his head touched (or nearly so) the ceiling of the primitive refectory. The first months were spent in getting properly settled, and in looking out for a site for the boarding-school which was to be opened in the near future. On the Feast of the Sacred Heart, June 28th, "Riverview," a

magnificent site for the new College in our own parish, was bought at advantageous terms, i. e. a good house and forty-four acres of land for £4,500, and an additional lot of fifty-four acres adjoining for £1,080.

Father Dalton in his Diary gives the following reasons for buying Riverview.

"1. Most beautiful situation—commanding a really grand view—completely isolated, and central in the parish. 2. About £8000 laid out on a good, solidly built dwelling house of eight or nine rooms, and some substantial 'out-offices': also a well constructed wharf, a bathing place and a boat house: also a long flight of stone steps, either cut in the rock or of solid masonry: a good garden, with vines and orange trees. 3. With a small outlay (£300) we could open the College at Christmas. Reasons for buying the adjoining fifty-four acres: to make Riverview more suitable we should want about twenty acres of level land, and it was easier to buy the whole lot (54 acres) than only twenty. We hope to re-sell thirty acres of this land later for £40 or £50 an acre. The Archbishop will probably buy ten or fifteen acres of it for his private residence."

A few items from Father Dalton's "Diary" (May, 1878) may prove interesting.

Our first Sunday (North Shore parish) May 5, 1878.

8 A. M.	First Mass at St. Mary's	} Father Dalton.
II "	Second " " " "	

II "	Mass at Lane Cove—Father Kennedy.
------	-----------------------------------

3 P. M.	Catechism	44 boys	} 80
		36 girls	

7 "	Rosary—Sermon (Father Kennedy)—Benediction.
-----	---

Collection—First Mass—15s-1d.

"	Second "	£1. 2. 9.
---	----------	-----------

"	Lane Cove	£1. 2. 0.
---	-----------	-----------

"	Vespers	8. 6.—£3. 8. 4.
---	---------	-----------------

Another entry gives the Insurance on the Church &c. as follows:

"Insured St. Mary's Church for £500 i. e. £150 for benches and fittings and £350 for building. And furniture, books &c. in the cottage for £300.

Church at 2-9—13. 9	} £3-11-3."
Cottage at 12-6—1-17-6	

"MAY 11. Paid A. Moore & Co., Labour Bazaar, for new furniture £130-17-0."

"JUNE 6. Paid down £750, i. e. one quarter of purchase money of new site for new church, St. Leonard's."

"JULY 4. Archbishop Vaughan hired a River Steamer, and invited a number of gentlemen, also Father Kennedy and myself to dine on board and visit Riverview. Day very fine. All delighted with the site—so beautiful, so cheap."

"AUGUST 7. Last night two Jesuits, Father Bixio and Father Michael Kelly arrived from America by the s.s. *City of New York*. Father Bixio, Italian, about sixty years old, strong and hale. Had been thirty years (since 1848) on the American Mission. Knows English well, but speaks it rather indistinctly. Father Kelly about ten years in the Society, and had been twelve years previously working as a priest in Scotland and Ireland. Delicate looking—about fifty years of age.

"AUGUST 8. Introduced Father Bixio and Father Kelly to the Archbishop, who, as usual, was most kind. He asked Father Bixio to give a retreat to the Nuns of Subiaco—agreed to. After dinner he took the three of us in his carriage. The spring broke! No other harm done."

"AUGUST 15. Dined with the Archbishop to-day. Long conversation after dinner. 1^o. About the number of ecclesiastical students to be educated by the Society for the £4000 (to be given by the diocese). 2^o. Why it is that Dr. Ullathorne and many other Bishops are so opposed to the Society. His Grace is most friendly and cannot understand it."

Father Dalton gave the first Priests' Retreat (made by Dr. Vaughan and twenty-one priests) from August 20 to August 23; and the second (twenty-five priests) from September 6 to September 9. The Vicar General forgot to arrange for a Honorarium for either retreat.

SEPTEMBER 17. Twenty additional acres bought at Riverview. Terms £200 cash down. Promissory Note for £300 in twelve months at 6½ per cent. The balance £500 in five years at 6½ per cent.

On September 18th, previous to leaving Melbourne, Father W. Kelly gave a farewell lecture on "Education" in the Melbourne Town Hall to a crowded audience. Sir John O'Shannassy was in the chair.

SEPTEMBER 23. Father William Kelly to be stationed in Sydney. He arrived to-day from Melbourne. Part of his work will be to lecture on Logic in St. John's College (within the University of Sydney). £100 per annum left in Venerable Archdeacon McEncroe's will for this lecture.

NOVEMBER 21. After much negotiation terms were accepted for "St. Kilda House" (Day School, s. J.) at

£250 rent per annum. (Feast of Our Lady's Presentation).

DECEMBER 8. Six orange trees and four apple trees were ring-barked at Riverview, apparently as an act of revenge for prosecuting trespassers (stealing oysters from oyster-beds at Riverview). Damage, about £200.

Sale of Bong Bong estate, left by will to the Society, over 855 acres, on December 12th. Total amount of purchase money, £2792-9-8.

DECEMBER 17. Fathers Dalton and Kennedy signed a contract for the building of a new school at Lavender Bay (school imperatively needed) for £4000.

"Flying Foxes" devouring the pears at Riverview in the night time. They did great damage.

"DECEMBER 18. Bought a gun (£3) and got ammunition. Flying Foxes attacking the fruit. *Deus, adjuva nos!*"

DUNEDIN, NEW ZEALAND.

The Right Rev. Dr. Patrick Moran, Bishop of Dunedin, had a strong desire to see a College opened by the Society in his diocese. In consequence of negotiations with the Superiors, he obtained his wish, and Fathers Joseph O'Malley and Thomas McEnroe were directed to begin the work. On September 29th, Father O'Malley, who like Father William Kelly had won fame as a successful lecturer, delivered a farewell lecture in the Melbourne Town Hall on "The Catacombs." At the end of the lecture his friends bade him good-bye.

The two Fathers sailed from Melbourne for New Zealand on the 6th of November.

Father Joseph Dalton who paid a visit to Dunedin some years previously, had fixed upon a district called Waikari, about two and a half miles from that city, as a suitable locality for the College and the Bishop gave it as a mission into the Fathers' charge. A small wooden house, with some land about it, which had been used by nuns as a girls' school, became St. Aloysius' College, S. J. Father O'Malley considered it badly built and unsuitable in many respects even as a beginning. In his Notes he says: "It was a common spectacle to behold a broad stream of icy mist climbing over the near hills and descending with considerable velocity at the other side and enveloping everybody in moisture and misery. The cold took all the spring of life out of me. The mere recollection of it is sufficient on the red-hottest day in Adelaide to cool me."

There were fifteen boarders and six day-scholars. Of these twenty-one boys, one was a child who could scarcely read and the boy most advanced learned Greek, Latin, French and Italian. Father O'Malley was Superior and Father McEnroe, Procurator. They divided the teaching and prefecting. When later on Father McEnroe took up missionary work in the town of Invercargill in the same diocese, a layman, an old student of St. Patrick's College, Melbourne, and the University, succeeded him. He was very clever and taught well. When he returned to Australia, two other teachers were employed.

From Father O'Malley's Notes: "I had a parish nearly as big as a diocese. I was so pushed for time that very often I could not sit down to dinner; but standing, I bolted whatever I could in five or six minutes. Then I had to carve for fifteen hungry boys, until I hit upon the plan of getting the cook to carve the meat into portions. These came in piping hot under tin covers, and the boys were much pleased. It is manifest that parish work was far out of my reach. Fortunately, there were few sick. In fact, there were few, sick or well. My church was about the same size as my old school room in St. Patrick's. The audience consisted of fifteen boys and fifteen adults. During my five years in New Zealand, I had to preach twice on Sunday, until the last half year, when I told the Bishop that I could not go in to the Cathedral, Dunedin, any longer, it occasioned such a waste of time. Then I preached in Waikari only. I gave retreats during the vacations; and I was obliged from time to time to write letters to the newspapers in defence of the Society. Father Thomas Cahill, Superior of the Mission, proposed frequently to withdraw me; but I thought the good Bishop should not be abandoned. When, however, Dr. Redwood, Archbishop of Wellington, opened a College in his diocese, I pointed out to Dr. Moran that we could not go on. Probably, the eight boys which I had from Wellington would continue, but no others could be expected. He had his heart so earnestly set on the College that for some months he could not bring himself to see it, and I did not urge the matter. At length, however, 'he saw the sun,' and gave me my *Nunc Dimittis*."

Father O'Malley left New Zealand in January, 1883, after maintaining the school at Waikari for five years. On returning to Australia, he became Master in Sydney.

Before quitting the subject of New Zealand, it is necessary to say that the Right Rev. Dr. Moran requested Ours to help him in the parish of Invercargill, which next to the Cathedral parish—Dunedin—is the largest in the diocese. Father Thomas McEnroe took charge at the beginning of 1880, and Father Michael Dooley joined him at Easter, 1887. When Father McEnroe left (Easter, 1888), he was replaced by Father Jacques, a Belgian Jesuit. The population of Invercargill was about 10,000, the Catholics being 1000. In addition, the Fathers had the care of a large country district, which contained 1500 Catholics. The parish was given up to the Bishop in the beginning of 1889, and the Fathers returned to Australia. Thus members of the Society had labored in New Zealand from November, 1878, to January, 1889, a period of over ten years.

SOUTH AUSTRALIA.

1879—As the Fathers of the Irish Province had not as yet opened a Novitiate, they sent their Postulants to Sevenhill. The first to arrive in 1879 (February 25th) was Michael Harrington, who had studied at St. Patrick's College and at Xavier College, Kew. On the 22nd of April, a young secular priest, Father John Ryan (President—shortly before—of St. Stanislaus' College, Bathurst, N. S. Wales) began his novitiate. In September another priest arrived, Father Charles Collingridge, and in 1880 two scholastic novices, William Wrigley and Francis Keogh, and a priest, Father James Huggard. Father Collingridge, however, and Father Huggard retired after a trial of the Novitiate. The last novices, belonging to the Irish Province, to go to Sevenhill, were Thomas Fay (September 9, 1882) and Joseph Brennan, (February 2, 1884), both of whom returned to Melbourne when a Novitiate was opened at Richmond on the Feast of St. Joseph's Patronage, 1884.

All the districts committed to the care of the Society were being constantly improved in everything connected with the churches, presbyteries and schools. This was especially the case with Norwood, where Father Peters gained much influence by his preaching and his intercourse with the people; in Jamestown which witnessed the indefatigable zeal of Father Pallhuber; and in Georgetown and Port Pirie. In Crystal Brook Father Neubauer erected a new church which, in the absence of the Bishop who had gone to Europe, the Vicar General, Very Rev. Frederick Byrne, opened and blessed on July 13th (1879).

MELBOURNE.

In February schools re-opened in St. Patrick's College and in Xavier College, Kew.

In St. Patrick's College there was a class of about half-a-dozen ecclesiastical students, under the charge of Father M. Watson. The students were John H. Norton (who eventually became Bishop of Port Augusta, South Australia), Edward Kelly (afterwards Dr. E. Kelly, parish priest, North Fitzroy, Melbourne), Michael Murphy (ordained priest of the Archdiocese of Melbourne), John Larkin (died during his course of studies), Charles Thompson (died before completing his studies), and Thomas McDermot (the latter left as having no vocation). They studied Theology (chiefly Moral), Scripture and Ecclesiastical History under Father Francis Murphy, Father Bixio and Father Watson. Before being ordained priests J. H. Norton and E. Kelly went to Europe and completed their studies, the first in Rome, the second in France.

In April the Rev. John Ryan, secular priest, left Melbourne to enter the Novitiate at Sevenhill.

JULY 15. Charles Thompson, Ecclesiastical Student, died from consumption. R. I. P.

SEPTEMBER 29. In St. Patrick's Cathedral, Melbourne, Michael Murphy was ordained priest and Edward Kelly deacon by the Most Rev. Archbishop Goold. Father Murphy said his First Mass the following day.

OCTOBER 15. Father M. P. Kelly, Head Prefect at Kew, became ill. Father M. Watson (from St. Patrick's) took his place.

NOVEMBER 5. Father James Joyce, a member of the Irish Province, S. J., arrived from Trichinopoly, India, suffering from cancer. He resided in St. Patrick's College, Melbourne.

NOVEMBER 7. Father Edward Nolan became Rector of Xavier College, Kew, and Father Thomas Cahill replaced in Richmond Father Bixio, who some weeks later returned to San Francisco.

DECEMBER 14. A new organ which had been set up in the Church of the Immaculate Conception, Hawthorn, was "opened." A crowded congregation filled the church. Father M. Watson preached the sermon.

DECEMBER 19. At the Speech Day, held in the Melbourne Athenæum Hall, the Bishop of Sandhurst, the Right Rev. Dr. Martin Crane, O. S. A., presided and distributed the prizes. He and Sir John O'Shannassy

dined afterwards with the Fathers at St. Patrick's College.

SYDNEY.

St. Kilda House, which towards the end of January (1879) became St. Aloysius' College, was in Woolloomooloo, not far from St. Mary's Cathedral. Father Kennedy had temporary charge of the North Shore parish, and Father Dalton devoted himself to the care of the College, in which Father W. Kelly acted as prefect of studies and master.

In January Father Daniel Clancy and Mr. John O'Flynn, scholastic, arrived from Melbourne and joined the teaching staff. At the formal opening of the College the Most Rev. Archbishop Vaughan was present, with Father Thomas Cahill, Superior of the Australian Mission of the Irish Province, the Fathers mentioned above and about 40 pupils.

For some time Father W. Kelly resided at the North Shore residence and the rest at Riverview, all going to the College every morning by boat. Towards the end of the year the number of pupils increased to 115. Secular masters taught the lower classes. On December 23rd the distribution of prizes took place. The Archbishop presided, and presented the College with an annual prize of £10 for the University Class. John Bridge, Esq., gave a prize of two guineas for excellence in "Commercial Subjects." And a prize of five guineas was created by the Rector for Natural Philosophy and Mathematics.

Father Peter O'Flinn, S. J., arrived in Sydney on December 23rd from San Francisco, where he had been operarius for some years.

SOUTH AUSTRALIA.

1880—JANUARY 29. To help the Irish Fathers, Father Charles Dietel and Mr. Sheahan, scholastic, went to St. Francis Xavier's College, Kew, and Mr. Power, scholastic, to Riverview, Sydney. On March 5th Father William O'Dowling and Brother Francis Florian arrived from Europe. Father O'Dowling, born in Ireland, entered the Society in Austria, where he went through his novitiate and studies. The tertianship he made in Ireland. On his arrival in Sevenhill he was placed in charge of Undalya and Farrells Flat.

In May (1880) the Adelaide "Catholic Monthly" published an article which was entitled "The Messenger of the Sacred Heart." This article became a regular department of the periodical. Written by one of our

Fathers, it advocated regularly each month the spread of devotion to the Divine Heart of Jesus, and, increasing in size, developed at last into a small pamphlet, which was printed as a supplement of the "Catholic Monthly." It did great good, but ceased publication when "The Australian Messenger of the Sacred Heart," conducted by our Melbourne Fathers made its appearance in January, 1887.

On October 8th (1880) Father Anthony Strele succeeded Father Anthony Reshauer as Superior of the South Australian Mission, and remained at the same time Vice-Rector of St. Aloysius' College. In this month the Residence in Port Pirie was established, and Father Neubauer became the first resident priest.

MELBOURNE.

Father J. Dalton, Superior of the Mission, arrived in Melbourne from Sydney on January 1st. At Kew on January 5th he announced Father Nolan as Rector. He left for Sydney on January 15.

Mr. O'Neil, scholastic, from Calcutta, arrived in Melbourne on February 25th, and went on to Sydney to take up College work there. Eventually he left the Society.

In February Father Dietel and Messrs. Power and Sheahan arrived from South Australia. Mr. Power went to Sydney, Mr. Sheahan to Kew, and Father Dietel to Richmond, where Father Kranewitter was in failing health and unable to attend to the wants of the German Catholics.

On the 25th of August Father Kranewitter died. As he left Europe in 1849 and died in 1880, he had been a missionary in Australia for over thirty years. Father Aloysius Kranewitter, the first Jesuit who landed on Australian shores, was born near Innsbruck in the Tyrol in 1817. At the age of nineteen he entered the Society, and thirteen years later, in 1849, he left Europe as chaplain to a band of German emigrants. Most of those emigrants settled in South Australia in districts that were then deserts, but are now filled with orchards, vineyards and farms. Father Kranewitter became the pastor of this little flock, and on being joined by other members of the Society from the Austrian Province built the College and Church of St. Aloysius, Sevenhill. In 1870 the Fathers of the Irish Province, who had been laboring in Melbourne since 1865, asked for one of their South Australian brethren to help them in attending to the wants of the numerous German Catholics

in and around the capital of Victoria. Father Krane-witter was chosen for this post, and became an inmate of St. Ignatius' Residence at Richmond, Melbourne. The ten years which he spent with the Irish Fathers were full of fruitful labor, and he won universal esteem. A model religious, cheerful, exact in all details of duty, of tender piety and gentle as a child, he was beloved by his penitents, who made it their mission, it is said, to induce others to choose him as confessor. A wetting received during a visit which he paid to a country district to say Mass and administer the Sacraments, brought on an illness which affected his lungs, and consumption caused his death in less than a year. He removed for change of air a few days before he died to Heidelberg, a village near Richmond. On the day of his death he asked by telegram to be relieved from the obligation of reciting the Divine Office. He also sent word that he felt much weaker, but thought there was no necessity for any Father to visit him just then. As he grew worse, he was urged to have another telegram sent, but he shook his head, saying, "God is good, He will take care of me." His trust in the Divine goodness was not in vain; for as soon as the first message reached Richmond, Father Mulhall determined to go at once to Heidelberg. He did so, and on entering the sick man's room, the latter exclaimed: "Thanks be to God that you are here!" A short time afterwards Father Kranewitter died. His last hours were spent in prayer, and his death was very peaceful. During his obsequies the people gave many tokens of their sorrow both in the Church and at the cemetery, and the name of Father Krane-witter will long be remembered with affection and gratitude in Richmond and South Australia.

From St. Patrick's College and Xavier College, Kew, eight boys passed the December Matriculation Examinations of the Melbourne University and nine passed for the Civil Service.

Mr. Thomas McInerney, an old pupil of St. Patrick's gained the Shakespeare Scholarship (£150), the highest prize given at the University. He also obtained the degree of Doctor of Laws. It is a most gratifying fact, says the Melbourne *Advocate*, that three out of four Melbourne students upon whom the University has conferred this honor (L. L. D.) are Irish-Australians and old pupils of St. Patrick's College. Sir John Madden, the Chief Justice, was the first to obtain the degree; Dr. Bride followed; and Dr. T. McInerney was the third.

On September 11th this year (1880) died Father James Joyce. Born in Enniscarthy, County Wexford, on July 26, 1832, he was educated at Clongowes, Wood College, and entered the Society on the 2nd of December, 1856. In Rome he passed the years of his novitiate and his philosophy course. After teaching mathematics in Clongowes for some time he went to Salamanca for his theology and his ordination as priest, spending his fourth year of theology in Louvain. In 1870 he set sail for India, where he labored for nine strenuous years as Master in the College of the Society at Trichinopoly and as chaplain to the British forces. He did at the same time a good deal of missionary work among the pagan natives. In 1879 a large tumor appeared on the left side of his face. His superiors wished him to return to Ireland, but the physicians were of opinion that he needed a warmer climate. Accordingly, he sailed for Melbourne, which he reached in the beginning of November (1879). At St. Patrick's College he received a hearty welcome, and the most eminent Surgeon of the city was called in to attend him. It was found that he suffered from cancer, which would, the surgeon said, cause death in about eight months. After events proved the accuracy of this opinion. An operation granted some relief; but in September, 1880, it was evident that his last hour was at hand. On the 11th Father Nulty, the Rector, was hastily summoned to his bed-side at a quarter to one in the morning, and was just in time to give the dying Father a final absolution as he expired.

SYDNEY.

JANUARY 29. Father Bixio left for San Francisco. He was well pleased with Sydney and would have willingly remained, but he had asked to return.

Schools opened at St. Kilda House on the 2nd of February. There were 108 boys present; about 18 others absent, but on the roll.

On Sunday, the 8th of February, the first Mass was said in Riverview as a Boarding School. One boy, Joseph Cleary, was living there. He was in the University Class and went to town every day by boat.

FEBRUARY 12. Arthur and Thomas Moore were the two first arrivals in St. Ignatius' College, Riverview. Next day Charles James Derwin (Carcoar) arrived.

Sunday, April 25th, Father O'Flinn went on behalf of the Archbishop to see Father Dalton as Superior of the Mission. Dr. Vaughan called yesterday at St. Kilda House to say that he was obliged to withdraw the offer,

which he had made the preceding day, of Surry Hill as a parish of the Society—he was obliged to withdraw in consequence of the storm which had been created by the offer among the Secular clergy.

APRIL 29. The new building was begun at Riverview.

MAY 1. Count Czetwertinski, "Mr. Jules," a Pole, visited Riverview. He had been in the Russo-Turkish war, fighting for the Turks.

MAY 16. Pentecost Sunday. New arrivals from Ireland, viâ Melbourne, three of Ours, Father Joseph Clery, Father Charles Morrogh, and Mr. Thomas Gartlan, scholastic. All three dined next day with the Archbishop, who arranged to ordain Mr. Gartlan on the following Wednesday, Friday and Saturday. Mr. Gartlan was ordained Subdeacon (May 19), Deacon (May 21) and Priest (Saturday, May 22); and said his first Mass at St. Mary's, North Sydney.

JULY 23. The Independent Church in North Sydney was purchased by Ours—to become the Catholic Church of Milson's Point. The Archbishop blessed it on Sunday, November 7th. Great crowd present.

AUGUST 21. Father John Ryan arrived from the Novitiate, Sevenhill, South Australia.

SEPTEMBER 29. The new building, Riverview, being completed, the Archbishop and about fifty lay and clerical friends dined at Riverview—"a sort of housewarming."

OCTOBER 1. Count Jules Czetwertinski was engaged at £100 per annum to act as Prefect and teach music, drawing, mathematics and French. He proved to be an excellent Prefect and kept perfect order. Mr. O'Neill, S. J., quarrelled with him, and was sent to Melbourne (he finally left the Society). Father John Ryan became First Prefect, "Mr. Jules" and Mr. Murphy Assistant Prefects.

NOVEMBER 8. The Archbishop paid Father Dalton £800, the balance of the £4000 which he had promised for the College at Riverview.

NOVEMBER 30. Mr. O'Flynn, scholastic, teaching at St. Kilda House, became seriously ill, spitting blood, &c.

SOUTH AUSTRALIA.

1881-90. The year 1881 witnessed the removal of a burden from Sevenhill by the sale of a portion of its land.

On January 1 (1881) the Vicar General, Very Rev. Frederick Byrne, Administrator of the diocese (the

Bishop was in Europe), laid the foundation-stone of St. Mark's Church, Port Pirie. During the Jubilee granted by Pope Leo xiii on his accession to the Pontifical throne, our Fathers were busily employed in affording the faithful every opportunity to gain blessings proffered by it.

In December, 1881, Rev. Joseph Polk gave the Priests' Retreat at Sevenhill. Till that year, the Priests went through the Exercises in Adelaide.

Father Joseph Tappeiner died on the 10th of February, 1882. He was the first colleague of Father Kranewitter in the foundation of St. Aloysius', Sevenhill, and the Mission in South Australia. Born on December 18th, 1820, at Glurns in the Tyrol, he distinguished himself during his course at the gymnasium conducted by the Franciscan Fathers at Botzen, and he entered the Society at Gratz, Styria. He had completed his philosophy and two years of theology when the Revolution of 1848 broke out. In consequence of the disturbances which then arose, his studies had to be interrupted, and he received Holy Orders, along with Father Kranewitter and a number of others, at Brixen in the Tyrol, on June 25th, 1848. He continued and completed his theology at Louvain and made his tertianship at Tronchiennes, Belgium. On the 10th of October, 1852, he arrived in South Australia, where for many years he governed St. Aloysius' College and Mission till in 1870 he was transferred to Norwood. The years between 1873 and 1877 saw him Superior of the Mission. The Bishop, Dr. Reynolds, regarded him as an intimate friend, and Father Julian Woods and the Sisters of St. Joseph availed themselves of his well-known zeal in various works of charity in the city and suburbs of Adelaide. An acute attack of a disease from which he had suffered for some years caused his death on the 10th of February, 1882. After the numerously attended obsequies in Norwood, his remains were conveyed to Sevenhill and interred in the Crypt of St. Aloysius' Church. R. I. P.

While Dr. Reynolds was in Europe, Pope Leo xiii exhorted him to do his best to commit to some religious order the conversion of the Australian aborigines. Very Rev. Father General approved of the project's being undertaken by our South Australian Fathers, and Rev. Father A. Strele was appointed Superior of the new Mission. Father Neubauer and Brother Eberhard volunteered to accompany him. The Northern Territory, which belonged to the Colony of South Australia,

was selected as the most suitable region in which to begin the enterprise. To acquire the necessary funds a letter addressed by Father Strele to the Most Rev. Dr. Goold, Archbishop of Melbourne, requested permission to collect alms in Victoria and received a favorable answer. Father Strele began a successful quest in Melbourne at the beginning of December, 1881. He returned to Adelaide in March, 1882, and collections ordered by Dr. Reynolds in a Pastoral Letter were made throughout the diocese. On the arrival of more Fathers from Europe in June, 1882, Father John Francis O'Brien joined the small band of Northern Territory Missionaries. The whole party left Adelaide for Port Darwin on the 3rd of September, 1882.

The temporary appointment of Father Thomas O'Brien as Rector of St. Aloysius' was confirmed by letters received from Superiors on April 15, 1882. An interregnum of a year followed the death of Father Tappeiner, the Superior of the Mission, and Very Rev. Father General appointed Father Julius Herden as his successor in May, 1883. In June of the preceding year Father Aloysius Parsch arrived from Europe, with Father Charles Haendl, Father J. F. O'Brien and Father Thomas Carroll. In the same month two scholastics left for Europe to complete their studies, Messrs. Donald McKillop and Francis Carroll.

A large new church, dedicated to St. Michael, had been erected in Clare and the Bishop (Dr. Reynolds) blessed it on January 28th, 1883. The old church served as a school, and some additions were built to form a convent for the teachers, Sisters of St. Joseph.

In 1883 Father Francis Carroll arrived from Europe and continued his theology in Sevenhill.

Father James Power returned from Sydney in 1884, shortly after his ordination. Both he and Mr. Daniel Sheahan were in bad health.

Mr. Sheahan died on the 29th of July, 1884. Born in Limerick, Ireland, in 1846, he came to Australia when young, and entered the Society in 1873. After completing his course of philosophy in Sevenhill, he worked there as master and prefect, and for some years also, in Xavier College, Kew. In 1882 he returned to Sevenhill, where he lingered for about two years till a sudden attack of hemorrhage ended his life in his thirty-ninth year. R. I. P.

Father Power, who had returned to Sevenhill in June (1884), died in the following October. He was born in Glasgow, Scotland, on April 21st, 1852, but arrived in

Victoria, Australia, at an early age. In 1873 he entered the Society with Mr. Sheahan. He taught first in Sevenhill and afterwards at Riverview College, Sydney. Having a liking for mechanics, he did a great deal of useful work in the early days of Riverview College. Indeed, it may be said that he overworked himself and thus fell into delicate health. Studying his theology in private, he was ordained by the Bishop of Maitland on June 11th, 1883. His death occurred in the thirty-third year of his age. R. I. P.

A diocesan synod preparatory to a Plenary Council in Sydney, held its meetings in St. Francis Xavier's Cathedral, Adelaide, in May, 1885. Some of Ours attended. In the following November, the Plenary Council opened under the presidency of his Eminence Cardinal Moran, Archbishop of Sydney and Delegate Apostolic of the Holy See. Two of the South Australian Fathers took part in it, *ex officio*, Rev. Father Julius Herden as Superior of the Mission and Father Reschauer as theologian to Dr. Reynolds, Bishop of Adelaide.

Owing to a widely spread business depression in 1886 it was found expedient to suspend operations in the College, Sevenhill. Thirty years had elapsed since the opening of a College, and about 360 students had passed through its classes; some of these became priests and a few entered the Society. The great distance of Sevenhill from any large centre of population impeded its progress. Of the few boarders many did not remain long enough to gain the full benefit of the course. In July, 1886, letters from Europe appointed Father Thomas O'Brien Superior of the Mission and Father J. Herden Rector of St. Aloysius'. As a result of the Plenary Council of 1885, the Holy See made important changes in the Australian Hierarchy and created new dioceses. Adelaide, Brisbane and Wellington (New Zealand) became Archdioceses, and their Bishops Metropolitans. Four new Sees sprang into being, namely, Grafton in the Province of Sydney, Sale in the Province of Melbourne, Port Augusta in the Province of Adelaide, and Christchurch in the New Zealand Province of Wellington. The Archbishop of Adelaide received as suffragans the Bishops of Perth, West Australia, Port Augusta, and the titular Bishop of Adrana, New Norcia, administrator of the diocese of Port Victoria and Palmerston in the Northern Territory. A part of the Mission of the Society in South Australia fell to the diocese of Port Augusta, namely, Georgetown, Port Pirie, Jamestown and Koorunga.

OUR PAHARIAS⁽¹⁾ AT ST. THOMAS', CALCUTTA

This is my second batch of Catechumens baptized at St. Thomas'. The first was in May. They were some seven or eight. The present batch ought to have been one of nine. In the end, they were only five. How is that?

It is a motley set that gathers in St. Xavier's College Chapel on Sundays, at 12.30 P. M., the time when our *ayahs*⁽²⁾ and *bera-log*⁽³⁾ can get leave. I am sure it would do good to the hearts of their *Sahibs* and *Mem-Sahibs*⁽⁴⁾ (whoever they may be) if they could peep in at that unearthly hour—the time when most people go in for a doze—and see there a lot of people whom they perhaps do not suspect to be their brethren and sisters in religion, or their brethren and sisters *in spe*.

We open with an Our Father and Hail Mary, continue with a hymn, pursue with an instruction and wind up with a song to Our Lady. I have but to keep up the good traditions of my predecessors.

The proceedings are conducted in Hindi. My people are mostly Bettiat Christians, or Paharias from Nepal and British Sikkim; but I have others too: a few Bengalis, and some of our Ranchi Christians. Some sort of international language is needed, as you see. I do not know Volapuk. They do not understand Esperanto. But, all can manage Hindi to some extent; nay, even better than the Padri Sahib himself. Hindi, then, is our *lingua franca*.

When the weather is fine we are rarely under fifty, and now that, in spite of the rain, the football season is in full swing, and that Father J. P.—— places at our disposal one of the "footballs" of his club—hush! it is a secret!—several are attracted as much by the "football" as by the Padri Sahib's instructions. Very well!

The sermon over,—I made it sometimes too long, and my congregation protested, because the Sahibs and Mem Sahibs, they said, would kick up a row—we have many little points to discuss.

(1) Patraia: *lit.* mountaineer. People from the Himalayas.

(2) Maid servants.

(3) Men servants.

(4) Masters and mistresses.

Every fortnight, I get a dozen and a half or so of *Ferishtu*, the excellent Hindi periodical from Khandwa, and you should see how happy they are to get a copy. They can read, most of the men can. Those who can't, take our *mashalchi*,⁽¹⁾ learn it between 9 and 10 P. M. to help them to sleep. This reminds me that I have to renew my subscription to *Ferishtu*. Of course I'll make those fellows pay their 12 annas; but, some are wretchedly poor. Yes, wretchedly poor. And still, I always wonder that they should so rarely come for help. They are no rice-Christians, and as for "loafers"—those are recruited from a different class of society. As long as they have a couple of legs to stand on and can double up their fists for work, they take it for granted that they must earn their bread in the sweat of their brow. Generally, I make them pay for medals, rosaries, and books, and when we had that awful Messina disaster, some sent to His Holiness their two or four as. for the relief of their suffering brethren. Sometimes they are thrown out of work for months. What they live on in the meantime is their secret. They take patience, eat at I don't know whose expense, lend and borrow amongst themselves and get out of their trouble by sundry dispositions of a benign Providence.

Sebastian, our Catechist, is a Providence in himself. He is a sort of Servants' Agency. And, by the way, he begs me to thank on this occasion the good gentlemen and ladies who make use of his services, when they are in need of a cook, or an ayah, or a dog-boy. I do not say that he can always supply, at the lowest rates in the market and guaranteed for ten years, the very best material for those several professions; but, his protégés are not, on the whole, such a bad lot. Most of them have excellent testimonials in their pockets. If they were a bad lot, I should keep quiet about them. On the other hand, if they are not always *pakka*,⁽²⁾ it is not uniformly Bastian's fault, nor theirs, nor mine either. Insist on their coming to our Sunday instructions. Give them time to hear Mass, and go to Confession and Holy Communion once a week, at least. It makes all the difference.

We have other matters to settle. Peter wants to get married. Quite right. The evangelical counsels are not meant for the common run of men. Peter, we shall get you married; the sooner, the better.

(1) Scullion.

(2) A No. 1.

Phulmaya asks me for the tenth time when I shall baptize her. She is one of four sisters: one, a Protestant; one, a Catholic; she and another sister, Hindus. What a Congress of Religions! Three of the four have been very regular at the instructions, although they have to come from Balligunge, a good half hour's trudge.

"Do you know your prayers, Phulmaya? That there is one God and three persons, and the other articles?"

"Yes, Sahib; but I do not know all the prayers, yet."

"Learn them first."

"But, *Padri Ji*,⁽¹⁾ you see, my Mem Sahib wants me to go with her to Simla for three months, and it will be very bad, if I don't get baptized now. Baptize me at once, Padri Ji. Give me a name, and then Sahib will love me all the more."

Red beard of the Prophet! Here is an argument! Phulmaya, you have struck the right chord. "Give me a name, and Mem Sahib will love me all the more."

"How did you find that out, Phulmaya?" "Surely, Mem Sahib ought to, if she understands ever so little what there is in her name of Christian and Catholic."

"See how those Christians love one another!" the pagans of old used to say. Phulmaya has her own way of putting that. She is baptized now, and, as I fondly trust, Mem Sahib has grown ten times fonder of her Agnes Maryam.

When all our little interests have at last been considered, the women-folk disperse, chaperoned by that good old creature, Sadhu Maryam, a very patriarch among women.

The men and boys have their "football." Babu Lal has charge of the ball. He is a well known figure here, and rather popular. He is only ten, but has all the ways and manners of a little man. He has always plenty of work to do about the kitchen: cleaning, scrubbing, sharpening knives, carrying food to the sick boys in the infirmary or seeing that Pussy, that fine Angora cat, gets her dinner. Another form of Babu Lal's activity consists in accounting twice a day for some rice for himself. Babu Lal is neither a Babu⁽²⁾ nor is he Lal.⁽³⁾ It is a misnomer. His Christian name is Sylvanus, but three months ago he had forgotten it. I have taken him in hand. He has made his First Con-

(1) Sir Padri.

(2) Bengali gentleman.

(3) Red; also, darling.

fession, and if he is a good boy, he will soon make his First Communion. But, let him not miss Mass on Sundays, or I'll pinch his ears for him. Sad to say, though Babu Lal can spin a top as well as any youngster of his age, he does not know the A. B. C. of any language. I am afraid he cannot count up to twenty on his fingers. I have sometimes great fun, when leading our Hindi hymns, to see Babu Lal lustily joining, with his eyes gravely fixed on his *Git Pustak*,⁽¹⁾ which he holds topsyturvy. Altogether, there is something very deficient in Babu Lal's education. His father ought to send him to school, but—ah me! I am touching a very sore point—there is not in the whole of Calcutta a decent Catholic school for that ragamuffin or the many Babu Lals of his description. We have a school for our Madrasi boys and girls, an evening school for Bengali boys and young men at Dhurumtollah, a day school for Bengali boys and girls at St. Theresa's; but as I told you, Babu Lal is no Babu and is much too *Lal* to cast in his lot with Tamil urchins.

The baptism of my Catechumens was fixed for to-day, Sunday, August 1.

Last Thursday, as agreed upon, they came at 12 o'clock sharp for a little chat on divers matters connected with the event. One of these concerned the names they were going to take. I leave that entirely to their decision. It gives them something to talk about, and, if they have a name of their own choosing, they are likely to remember it better.

So, there they were, all of them, at 12 o'clock sharp.

Dhanman, son of Jitman, chooses to be called Anthony. St. Anthony's clients are daily growing more numerous I should think.

"I have no objection to Anthony, Dhanman. . . . What about your wife's name?"

Bad luck! He has forgotten it. He had written it on a piece of paper and forgotten to bring the paper. I try several names: Louisa, Martha, Agnes, Cecilia, Batoli; Dhanman's wife does not seem to care for any of these.

"There are too many Marthas already," she observed.

"Rosa?"

"Ah, Rosa! That's for our little girl."

My future Rosa, a lassie of two and a half years, quickly hides herself behind her mother's petticoat, on

(1) Hymn-book.

seeing herself suddenly the object of the Padri Sahib's attention. If I had but some sweets in my pocket there would be an end to her pouting and her thumb sucking.

"Helena?"

"Helena! That's for this one."

This one was the baby on mother's arm, about eight months old.

"A boy or a girl?"

What a foolish question; as if Helena were a boy's name.

"A girl, Sahib."

We could not get at Batoli's name.

"Where did you look for it?"

"In the *Prarthna Pustak*."⁽¹⁾

"The *Prarthna Pustak*?"

I ran upstairs for a copy and we tried under July: Leonora, Cyrilla, Pulcheria, Amelberga—what long names these!—Anna. . . .

"Anna Sahib! . . . Anna Maryam!"

We are lucky! We have names for the whole family. Batoli's small brother, Susei—this sounds like a Christian name already!—will be called Remi, like Sathu Maryam's son, Remi Paul.

Batoli's sister, Chandri, 12 years old, wants to be known as Josephina. She is a good little girl, who never misses the Sunday instructions and knows her prayers better than her mother, Januki. In fact, she has inverted the rôles. She is her mother's instructress. She may turn out an excellent little ayah. Lately, she found a post, and indulges in the pleasure of playing *à la mamma*, not with rubber dolls, but with genuine laughing, screaming, rosy English babies in flesh and bones.

Batoli's mother, Januki—she could not come to the meeting—will take the name of . . . no one can say. We shall ask her, when we meet her next.

Januki's nephew, Sahabir, son of Bhaktbir,⁽²⁾—they are all heroes in his family!—looks an intelligent, honest, manly little fellow. He says he is twenty. I thought he was sixteen. He will in future be known as Edward.

"Like the *Kaisar-i-Hind*!" chuckled Dhan Narayan.

Dhan Narayan Pradhan is another convert. He had first selected the sweet name of Charley; but, on second

(1) Prayer book.

(2) Bir (allied to the Latin *vir*): hero.

thought, gave it up for Peter, because his baptism will coincide with the feast of St. Peter *ad vincula*. Not a bad idea. His patron's feast will be his "birthday." One of his reasons for becoming a Christian—there are others—is that it is the condition for marrying a Catholic girl of his *jat*.⁽¹⁾

Isn't this a decent set of converts? Batoli, her husband, her two children, her mother, her brother, her sister, and her cousin. It could hardly be better. There is still a big brother, a fat boy of some eighteen summers, whom nature and plenty of rice have provided with the finest pair of cheeks you could set eyes on. But, he is not ready enough for baptism, I am afraid. He finds no time to come regularly to the instructions. He works on board a steamer. A Paharia on board a steamer! What are we coming to?

"Now, mind, Dhanman and Batoli, I'll marry both of you on the day of your baptism. Don't forget the ring. Bring a godfather and a godmother. They can also act as witnesses at your marriage. And mind, Peter, when I marry you next, don't you run into any foolish expenses. Some of our *Khristans* ruin themselves on the day of their marriage. It is very foolish. They think that unless they invite every *bhai*⁽²⁾ and *Cahin*⁽³⁾ of theirs—that is every man-jack in the neighborhood and every woman-jenny of their *jat* on the husband's and on the wife's side—it won't look fashionable. I know of an Oraon marrying a Bengali woman who had one hundred and fifty guests at the wedding dinner. He has worked for two years to pay off his debts and is still Rr. 60 in arrears. The donkey! The *dastur*⁽⁴⁾ was to give a new dress of Re. 1. 8 as. to every one of the man's and wife's relations. That item alone cost them Rs. 70. What do you think of it, Peter? I call it rank nonsense. And don't you think we should convene a *ponchayat*, a National Congress, to break down that custom?"

"No, Sahib."

"So long as there were only a few Christians of their *jat* in Calcutta, I understand that such a custom could be tolerated; but the *Khristans* have grown and are still growing. Where will the custom stop? . . . There are still other foolish customs."

"Oh, yes . . . Which, Sahib?"

(1) Caste.

(2) Brother.

(3) Sister.

(4) Custom.

"This, for instance. A man and a woman get married. What do they do? They get together some twenty or more coolie-men and coolie-women, and send them in procession through the best streets of the town with presents for the bride, and presents for the bridegroom: here a slipper and there a slipper, a new *hugga*⁽¹⁾ in a plate, five oranges in a basket and a handful of *pan sapari*⁽²⁾ in another. Of course, everybody stops to see the *Aumasha*⁽³⁾ and the rumor goes that the Maharaja of Coxnagar marries the Maharani of Boxpur. Not a bit. It's only Pedro, the butler. And, by the way, Peter, do you think that a man can live on air and pump-water?"

"No, Sahib."

"Have you ever tried?"

"No."

"Do you think the Padri Sahib could?"

"*Kya jane?* Perhaps!"

"Ah, you wag! What do you think the Padri Sahib lives on?" He was going to be wicked, as I saw from the way he scratched his head. I gave him no time.

"On alms, Peter!"

"On alms, Sahib?"

"Yes, man. I am as great a beggar as ever worked the streets of Calcutta. Of course, you don't understand this. You have still many things to learn. I mean to say, Peter, that since you are going to run into some expense over your marriage and feast your friends, you would do well to think of me and give me some *bakhshish*."

He looked as if to say that he had expected it would be the other way about.

"I won't be hard on you. I wrote four or five letters in connections with your marriage, didn't I? Who paid for the stamps? Not you! I gave you plenty of instructions. I am your *guru*,⁽⁴⁾ and St. Paul says the *guru* must be paid by the pupils. Won't you give me even Re. 1 for all my trouble?"

Oh, that I will, Sahib."

"Ah, you thought I was going to flay you alive? Not at all, I only wanted you to understand one of the fundamental principles of Christian economics. You are an intelligent fellow, Peter."

(1) Pipe.

(2) Betel-leaves and betel-nuts.

(3) Show.

(4) Religious instructor.

And they all parted, happy and proud to think that they would so soon be Khristans.

All those new converts are Paharias. In a radius of a mile around St. Thomas', there are perhaps a hundred and fifty of these people. It is a pity that they should leave their native mountains, but, it cannot be helped. To stop the exodus, you ought to blow up the Darjeeling-Himalayan Railway. Just now, there is no question of that, since they are bridging the Ganges. Meanwhile, the Paharia exodus goes on apace. It would seem that they make very good servants. In fact they are gradually ousting the old *khidmatgars*.⁽¹⁾ Why are they getting the preference? Is it because of their square faces, their fair complexion, or the fact that they wear trousers and squint so naturally? May be.

Like most Indians, these people are deeply religious. And yet, they hold no well defined system of religion. Their religion is a composition of Buddhism and Hinduism and a great deal of natural honesty. Their Buddhism is a mere veneering, their Hinduism, only skin deep. Their natural honesty remains, the half-way house on the road to Christianity. Be kind to them, help them if you can, tell them that the highroad to heaven runs along Nos. 10 and 11, Park Street, put them on their guard against certain wayside inns, labelled, Kirk, Tabernacle, etc., and they are yours. When you have one, you have soon two or three more, for, when Joseph Patrick has found what he was in search of, he likes to share it with his *bhais*. They become apostles. Sadhu Maryam is my recruiting sergeant among those of her sex.

Sunday has come. Bastian is very busy seeing that everything will go off without a hitch. He is getting old. Still, he deserves his Rs. 2s a month, for running about the whole day with his prayer-books in his hands. He knows Tamil, having learnt it on his mother's knee; he knows Bengali, for having lived long enough hereabouts he has picked up plenty of Hindustani words and can string them together in quite scientific fashion. Then in his younger days, he trotted over half the globe, hanging on to the coat-tails of a Sahib, during which performance he was obliged to learn English. With his gift of tongues, he is a valuable coadjutor. Father L. W—— could not persuade a poor native servant lying at death's door in the hospital to accept baptism. The

(1) Butlers.

man had, at first, shown some willingness; for, his own Mem Sahib had instructed him; then, he suddenly changed his mind, and it seemed as if nothing could be done. Yesterday evening, the Mem Sahib wrote again, saying that her servant was getting worse. Bastian hurried off and before to-day's morning dawned he had sent a soul to heaven. That Mem Sahib, whoever she be, deserves three cheers. Oh, how India would fare better, how it would go a long way to cure us of *swaraj*,⁽¹⁾ if we had many such Fabiolas! It is not all. The master, his son and a friend did not consider it beneath their dignity to honor with their presence the burial of an old servant, even more, they carried him to his grave. For aught I know, they may have shed a tear of regret over the remains of the menial who had spent his life in keeping them tidy, a menial, forsooth, but who had gone to his Maker, his brow still wet with the waters of Baptism. Verily, "charity is kind, and is not puffed up."

It was about time for me to go to St. Thomas'.

"What about the sweetmeats?" I soliloquized.

Well, yes, I had promised sweetmeats for the babies, to make them happy, angelically happy, after the ceremony of their rebirth. And, for the matter of that, where is the man and woman in India without a baby's weakness for *mithai*?⁽²⁾ I know I am introducing a very bad precedent into the parish. But, bah! it's only one bad custom more, and my successor, if he wields a firm hand, can any time do away with my whimsicalities.

Sweetmeats are rather expensive. I had only Re. 1. 4 as. in my stocking, my little store against serious emergencies. I went to my next door neighbor, the big-hearted Vicar of St. Thomas'.

"Don't you think I should buy 8 as. of *mithai* for the babies?"

He was just holding a coin in his hand.

"Here, man!"

It was double the amount.

"Come, Bastian, quick to the shop, and let there be a whole basket."

12.30 P. M. It rains. It pours. No wonder. Clements had predicted it. I begin to believe in Clements. I have been caught so often already when I pooh-poohed his predictions, that I have at last bought an umbrella.

(1) Home-rule.

(2) Sweetmeats.

My umbrella was a poor protection against the flood-gates of heaven wide open overhead. Happily, a kind-souled gentleman picked me up in his carriage and went out of his way to drop me at the church portico.

My Catechumens were waiting, patiently, piously. Januki was there with our future Josephine; but, who were missing? Dhanman, and Batoli, his wife, and my prospected Rosa and Helena. What was the matter? At the last moment they were quarrelling, said one. Quarrelling on the day of their baptism? It looked impossible. Dhanman could not get his clothes from the *dhobi*,⁽¹⁾ said another. Quite possible! Dhanman could not get *chhutti*,⁽²⁾ said a third. No time to get baptized and married? It's not impossible. Calcutta is a strange place. But, if it is true, ah me! Sahibs and Mem Sahibs, you may have to give an account of that on Doomsday.

Januki said: "Sahib, won't you baptize my son, too. He managed to get off his steamer to-day. Do baptize him too, Padri Ji."

And the steamer-boy, with the fattest cheeks you could set eyes on, pleaded also. With so little preparation? No, it could not be. I felt very sorry at the fat boy's disappointment; but gave him the most positive assurance that his turn would come soon.

"By the bye, Januki, what name shall I give you?"

"Martha, Sahib."

And the poor woman had the tears in her eyes, because . . . because she and Susei and Chandri were to be baptized, and Padri Ji had said that the fat boy must wait, and Batoli, her daughter, and Rosa and Helena, her little angels, could not come to be baptized, because Dhanman had got no *chhutti*.

We began with Susei. He is still a child and got the benefit of a shorter formula. Then came the turn of our four adults. They were still children of the world, unworthy to appear in the house of their heavenly Father. Outside, before the open door, they knelt down exciting themselves to contrition, the necessary disposition for the fruit of the Sacrament. Each held in his hand a little card with his name on it, to prevent any blunder on the part of the Padri Sahib.

We began once more, more solemn now, praying in the words of the Psalmist before the altar of God.

(1) Washerman.

(2) Leave.

"O Lord, our Lord, how admirable is thy name in the whole earth! What is man that thou visitest him? The voice of the Lord is upon the water; the God of Majesty hath thundered, the Lord upon many waters . . . as the heart panteth after the fountains of water, so my soul panteth after Thee, O God. My soul hath thirsted after the strong living God; when shall I come and appear before the face of God? My tears have been my bread day and night, whilst it is said to me daily: Where is thy God? These things I remembered and poured out my soul in me; for I shall go over to the place of the wonderful tabernacle, even to the hands of God."

And a voice came out from the throng saying:

"And I will pour out upon you clean water, and you shall be cleansed from all your filthiness, and I will cleanse you from all your idols."

These are wonderful words, are they not? Words to choke a hundred times the utterance of the strongest man.

"What is thy name?"

"Peter."

"What dost thou ask of the Church of God?"

"Faith."

"What doth Faith bring thee to?"

"Life everlasting."

And the grand dialogue continues in Latin and Hindi, and the Priest three several times blows upon their faces, bidding the unclean spirit withdraw and give room to the Divine Paraclete. The sign of Redemption is printed on their forehead and on their heart, that they may believe and become the people of God.

"Horresce idola, respue simulacra!"

Before they can be ushered into the presence of the God of purity, all must be pure to them. Their forehead is signed, for they must bear the cross of the Lord; their ears, for they must listen to the divine precepts; their eyes, that they may bear to look one day to the dazzling effulgences of the Sun of Light; their nostrils, that they may inhale the sweetness of Christ's odor, their mouth, that they may speak the words of life, their breast, that they may believe in God; their shoulders, for they must take upon themselves the yoke of His services. And when, at last, after many prayers and symbolic rites and prostrations, Satan, whose works and pomps they have renounced, has been driven back to his Tartarean abode, they are led into the house

of God, where they fall prostrate once more and adore the Eternal Majesty.

Oh, how I like the Indian expressing his reverence for God! Down he goes on bended knees, and stoops forehead to the ground, then raises his eyes and remains with hands gracefully joined, a picture of dependence and supplication.

Soon, they are brought still closer to the fountain of life; they are made to express again their abhorrence of the arch-fiend, his works and his pomps; they are anointed with the oil of salvation; they protest their whole-hearted allegiance to the articles of the Faith.

"Josephina, what dost thou ask?"

"Baptism."

"Wilt thou be baptized?"

"I will."

The heavenly appointed words are spoken. The work of regeneration is accomplished. The holy Chrism, which a Prince of the Church consecrated, is poured over their heads, as if they were now so many kings on earth. They are clothed in white raiment, to remind them that they must walk spotless before God, and a burning taper is placed in their hands, for the Bridegroom will come again and they must be ready. All is over.

"Martha, go in peace, and may the Lord be with thee. Amen."

And now, come to the sacristy and see those happy, beaming faces. And listen to their innocent bantering as I try to fill in the many blanks on their baptismal certificate. Edward does not know his mother's name. She died when he was only so big. Peter does not know his father's domicile, and all get stuck before the family name. Family name? They have no family name. Edward was Sahabir, son of Bhaktbir. He knows no more.

"What more do you want, Padri Sahib?"

"Bastian, where are the sweetmeats?"

The basket is brought, dripping with melted sugar. And we all dirty our fingers. What a pity my little Rosa was not there, and Helena, the eight months old baby! The fat boy gets his share of *mithai*, too; but he found them insipid, because Padri Ji had said he must wait.

And they all say "Salaam!" And Sadhu Maryam, the godmother, the "grandmother of them all, sends me

through her smile such a contented *Yisu ki Carai*⁽¹⁾ that I felt prouder than any Maharaja.

They are gone. They are thrown into the busy world again, to fight their battles, spiritual battles above all. Do not fear. The grace of God is with them. An indelible stamp has been imprinted upon their soul, and among the millions of their unregenerated countrymen God knows them as his own. So do the angels, though we do not. The grace of God is powerful and strong; it will, if need be, snatch them from the jaws of hell.

Listen to a story. It matters little when and where it happened, if it only proves that with these people Religion is a living, a life-giving power. A poor native Christian, one of only a few months' standing, had in an evil hour yielded to the tempter. But, oh! his guilt had flashed upon him in a moment. Remorse seized him, remorse terrible in its anguish. He felt himself an outcast before God. It seemed as if a weight, heavier than mountain load, was crushing him to the ground. To pray, he could not. To go to church, he felt unworthy. He could only let drop his arms alongside of him, sit down on the brink of despair and bewail his helplessness. Yet, all was not lost. Start with horror, shades of Luther, Wiclif and Wesley! He bethought himself of Mary. Untutored though he was, he had heard of the power of her intercession. He had loved to look on her picture, as she smiled her motherly smile down on the smiling infant clasped round her neck. Up went his eyes and hands to heaven, and he vowed that if she, Refuge of Sinners, would give him back what he had lost, the peace of his conscience, he would buy a rich bouquet of flowers for her altar and burn a yellow candle. The flowers have faded already; the yellow candle has flickered out with a splutter before our Lady's image, for the prodigal son came back to his Father's home, and there was "joy in heaven upon one sinner that did penance more than upon ninety-nine just who need not penance."—H. HOSTEN, S. J.

(1) Praised be Jesus!

THE MISSION IN BRITISH HONDURAS.

It would not be very rash to say that there are very few parts of the civilized, or even part-civilized, world less known than that small English Colony lying just below Yucatan—a bit of plain and hill-country, no bigger than the State of New Jersey; its swampy shores indented by countless shallow lagoons and sheltered behind a natural breakwater of reefs and cayes, against which the warm green waters of the Bay of Honduras beat unresting and sing the thunderous song of the sea. A land without industry, beyond the very meagre industry needed to support life in the tropics; a land cursed with the irrevocable curse of miscegenation; a quiet, sleepy land, where the hours are weeks and the weeks centuries. In point of years, British Honduras ranks second amongst English colonies: by every other consideration it is the blissful and unworrying last.

Yet it is, perhaps, well worth knowing, for its beauty, its natural wealth, its interesting peoples: there are whole treatises on Political Economy and Anthropology to be illustrated out of Honduras; untrodden mountains for the explorer and prospector; a wonderful exuberance and variety of plant, insect, and animal life for the scientist. And without any “perhaps” at all, the Colony should be of interest to Ours, because there is a great deal of very fine spiritual work being done there by members of the Society. The present writer has no scruples of modesty in speaking of these labors and their results, inasmuch as he has no chance to say of them “*quorum pars fui*”—he is mainly a spectator and writes as such.

There has been a mission of the Society in British Honduras since 1851, for forty-three years attached to the English Province and manned by priests from many European Provinces. They did brave work, those pioneer Englishmen and Italians and Belgians. Their names are venerated with deep gratitude by the people to this day. More than one of them quite literally gave his life for the mission; and what opportunities there are at present of doing God’s work in this outlandish place are greatly due to them and their unselfish labors. The mission was then short-handed, as it has always been, and the English Fathers were forced to a choice between neglected schools or less work of a

strictly parochial and missionary sort. They chose rather to look after the schools, and they chose well. The schools they established and taught made it possible later for their successors to hire some lay-teachers and to devote themselves more particularly to evangelizing the outlying towns and villages.

For the last sixteen years the mission has been under the charge of the Missouri Province and with very few exceptions its subjects have been drawn from that Province. There are at present engaged in the mission, besides the Bishop, fourteen priests, four scholastics, and three temporal coadjutors. There are eight residences with Belize as the centre and the site of the Vicariate Cathedral. Attached to each residence is a number of Stations, amounting in all to about sixty-five.

The little sketch-map given with this account will enable one readily to see how these residences are distributed. Belize, about the center of the coast-line of the Colony; Corozal, San Estevan, and Orange Walk, in the north; Cayo de San Ignacio and Benque Viejo on the western frontier; Stann Creek and Punta Gorda on the south. There are three widely different peoples in the mission, roughly corresponding to the divisions of territory: in the north and west, Maya Indians or Ladrinos—of mixed Indian and White blood; in the central district about Belize, a negroid people, commonly termed Creoles; in the south, the Caribs, a strange people, with a strange history, speaking a language of their own, which seems to be an African dialect with a broad sprinkling of French words and phrases. The Mayas are small, sturdy, brown people, not given to laughter or play, simple and inoffensive except under the urging of strong drink. Their language, a clean-cut, well-modulated, and very difficult speech, is a form of the old Toltec antedating even Aztec civilization; but the men who speak it are degenerated from the ancient Toltec. The Ladrinos and the Yucateans mingled with them speak Spanish—at least of a sort; the Creoles use a weird jargon based upon the English language, but quite unintelligible to any but the initiate: many of the Caribs also have picked up this Creole patois; while many more of them can speak a little Spanish. Naturally, these varieties of language form one of the difficulties of the missionary. There are others.

The Catholic population of the mission approximates 24,000; of which about one third reside in the eight residence towns: the remainder are scattered about in various Pueblos, Villages, Ranchos, etc. The work of the missionaries is divided between the regular care of their home towns and the periodic visitation of the dependent villages, besides, of course, sick-calls, which often take them far afield indeed. Of the hardships of these visitations one can get no proper idea from a mere consideration of the map or of the distances of the Pueblos on paper. Twenty miles is not much, it is true; but twenty miles through swamp and bush infested with ticks and kindred vermin—which come off the bush much more readily than they come off the man—or twenty miles in an open dugout, under the tropical sun, with calms or head-winds thrown in, or twenty miles afoot, machete in hand to clear the way and a wary eye out for snakes—twenty such miles make a journey from New York to San Francisco look like an afternoon pleasure-trip. Good Father Stanton—whose soul is with God—on his last little jaunt to San José, an eighty-mile mule-back ride from Benque Viejo, when the malady that caused his death was already far advanced in him, had to cut his way through tangled growth for four hours together. It always took him three days to go to San José—when the weather was fine—and his mule badly needed a vacation when they came home to Benque Viejo.

In the north there are some roads; in the rest of the Colony there are none: only bridle paths at best, and generally nothing better than a trail which only an Indian or a missionary could follow. Even in the north the roads would not always be recognized as such by a mere white man. Some of them cross swamps. And there are bridges. Between Orange Walk and San Roman, eleven miles, there are six or seven bridges, of which Father Muffles says: "at times it is advisable to get off the horse before crossing and kneel down and say three Hail Marys."

Once a non-combatant was riding a missionary's horse, along a fairly good stretch of road and in the dry season. He was puzzled to note that at every little culvert the horse, although he had the reputation of being a very intelligent animal, insisted on leaving the road and travelling through the swamp alongside. It was only because he was a non-combatant that the rider was puzzled.

The road from Orange Walk to San Roman is admittedly far from being the worst in the Orange Walk district; and the Orange Walk roads are the best in the north. That perhaps is one reason, though most certainly not the only reason, why Father Newell has done such wonders with his 2,500 Mayas and half-breeds scattered amongst some eighteen stations, at distances varying from six to forty-eight miles from Orange Walk. Most of these stations are visited monthly, some bi-monthly, some quarterly. In almost all the League of the Sacred Heart flourishes; every visit is fruitful in confessions and Communions, in couples reclaimed from an evil life. The work is very hard, and demands not merely great physical endurance and the ability to live upon beans and maize, but also patience and moral endurance of a very high order.

When the priest reaches his Pueblo, after a hard ride or tramp, perhaps in the rain, or else surely under a very trying sun, he must go at once from house to house, summoning and persuading the people individually to come to the church. If it be a "fiesta" and the weather permit of a procession, the people are likely to come with great readiness. It used to be that they came in numbers to the church in the procession, but quietly disappeared whilst the priest was moving up to the sanctuary. One wily missionary, on an occasion in those evil times, *followed* the crowd into the church and delivered his instruction or sermon from the last pew.

But a change has come. Six or seven years ago it was a great comfort to the visiting priest if he managed to get twenty persons to the Sacraments; now he raises a disturbance if there are that many who stay away. The people are still slow, the work must still be persistent and enduring; but they are beginning to respond to the missionaries' efforts. Six years ago San Roman was one of the worst Pueblos in the north. Father Newell faithfully and painstakingly visited the place every two months; and each year saw an increase of one hundred confessions and Communions there. To get to San Antonio on the Rio Hondo the missionary has to travel for something over half a mile through a swamp, in water up to his waist, leading his horse; but when he gets there he finds a town which once even the police used to avoid, the roughest along that rough Mexican border, where there now awaits him a flourishing

branch of the League, numbering just two-thirds of the inhabitants of the place. At Water Bank, twenty-four very good miles from Orange Walk, over roads that make one shudder for the first few years, every man, woman, and child of suitable age goes to confession and Communion whenever the priest comes. It is the same at Richmond Hill, San Miguel, Chan Pine Ridge, Tacistal; the entire Pueblo approaches the Sacraments. At Yo Creek, where there are only thirty families, there are over three hundred confessions and Communions every year. In nearly all these Pueblos Father Newell yearly preaches a "novena"—which is neither more nor less than what in the States is called a "mission." There is an instruction at Mass each of the nine days, and on each evening; on several days the Way of the Cross is made in the afternoon; private exhortation and instruction, and confessions, fill up the rest of the day. Such "novenas" are preached in other districts too: and always with considerable success.

In Orange Walk itself, where there are 800 persons, nearly one third of the people confess and communicate *weekly*. There were over 13,500 confessions and nearly as many Communions in the Orange Walk district last year; and of its 3150 Catholics over 1700 are members of the League of the Sacred Heart. These are results that put courage into the hearts of the workers—two men, one well past the prime of life. For them, when each hot hard day is done, the stars that shine through their thatch, where the scorpions snuggle down, may very properly bring to mind the promise of Daniel upon them "that instruct many to justice." One is even tempted to institute a statistical comparison between Orange Walk and, say, some of our parishes in the States. It would be fairly safe to Fathers Muffles and Newell and their good people.

But in Orange Walk, as in other places, there is more to be done than any two men can possibly do. A visit to the Pueblos may take from two weeks to a month; then the missionary must perforce come back to his residence to rest. Whilst he is away, the burden of the home-town falls upon a single man, sodalities, two or three sermons besides his two Masses on Sunday, baptisms, sick-calls in the town, teaching catechism, etc. If there be a sick-call which takes him away from his residence town, the place is left with no one to look after it. Even in Stann Creek, where there are 2,000

Catholics in the town, with five outside stations, there are only two priests.

Ten miles down the New River from Orange Walk is San Estevan, where Father Kemphues has 700 souls in charge. There are, on an average, seventy-five confessions and Communions each week in San Estevan, sixty-five children in the school, two flourishing sodalities.

On the bight at the mouth of New River is Corozal, with a Catholic population of some 1,200. This residence has suffered in late years from a constant change of priests because of ill-health. In this country, to a greater extent than elsewhere, the influence of the priest is a matter of slow growth; the people take a long time in making his acquaintance, and often repel his advances for years, until his patient kindness has won a hold upon their affections. Hence a frequent succession of pastors in a place sets the work back considerably. Yet even in Corozal there are over 6,500 confessions yearly, and an average of some thirty-five confessions and Communions every week. There are a number of stations attached to Corozal, but comparatively little can be done for them, as one of the missionaries is of necessity constantly occupied in teaching school.

Both in Corozal and Orange Walk there is manifest and growing an evidence of religion not very common in the mission—the people are offering stipends for Masses. In most other stations the pastors might starve for all the assistance their stipends afford.

In the central and southern portions of the Colony the population is very fluctuating. In quest of work—or avoidance of it?—many move about from place to place. At times the Catholics of Belize may number 2,000, at times scarce 1,200. Of course the people in Belize have many advantages over those in other towns—the presence of the Bishop, the added solemnity of services, the ministry of more priests, etc. During the past year the monthly average of Communions here was 1,490; 17,890 for the year. Father Abeling attends five stations from Belize; two of them Cayes, or islands, situated eighteen and thirty-six miles, respectively, out to sea. The visit to these must be made in a small sailboat, with the chance of calms or head-winds, which often delay him a whole day.

In Belize the people are mainly negroids, of all shades, but all alike in the bumptiousness natural to black blood. They are not so difficult to influence as the

Mayas or Caribs, but they are more fickle. However, they number amongst them many very admirable and faithful Catholics, many whose lives would edify any community.

The second largest town of the Colony is Stann Creek, on the sea-coast, thirty-six miles to the south of Belize. This is the largest of the Carib villages, and counts 3,000 souls, of which 2,000 or more are Catholics, under the care of Fathers Coony and Lynam. The Caribs are in many respects the most interesting of our peoples. They are a black, stalwart, well-proportioned people, thrifty almost to miserliness, very stubborn and stiff of character, and hard to impress: once however they have been won over, they are very faithful. They have certain deep-rooted objections to marriage, based upon long-standing custom—much preferring a sort of "Scotch marriage." But even in that regard they are improving wonderfully. In six years their pastors have blessed 365 marriages, really a great number for the number of souls. But it was no easy task. Preaching seemed to have little or no effect; there must needs be individual exhortation. Father Coony puts down an average of four hours private conference for every marriage. The Caribs have the true African love of "confab;" and certainly Providence has acted with visible and appreciable wisdom in sending them Father Lynam, a man with persistence to match any Carib's and a gift of speech that might carry him triumphant from Senegambia to Somaliland.

It is a fact hailed with grinning delight by the Caribs of Stann Creek that in that town a man must either be good or—to speak Irish—must be absent. Many a black disciple of G. B. Shaw, coming to Stann Creek from Spanish Honduras with his disreputable associate or associates, and venturing to withstand the unrelenting eloquence of Father Lynam, has had to load his inamoratas and his chattels on his boat again and sighfully depart for whence he came. Of one it is told that he broke into a run when he saw Father Lynam approaching, nor paused until he had launched forth his dugout upon the sea. Another lived with front and rear doors always open, and darted out of whichever was left free when Father Lynam entered. But one day the Father met this Carib gentleman, burdened with a great load of wood, in the street.

"I've been looking for you," says Father Lynam.

The Carib begged off; he must hurry home with his wood.

"Then I'll go with you," says Father Lynam. "And I'll talk as we go, and I may talk out loud, and I may be overheard."

So the wood-carrier hesitated, and was lost, or saved, if you will.

That was at seven in the morning. At half after seven the man put down his wood. At half after eight he sat upon it and mopped his face. About ten his head sagged upon his breast. But Father Lynam was only really warming up by that time. At high noon the man gathered together the shattered remnants of his strength and got up voice enough to surrender. He was married the following week.

When both priests are home in Stann Creek, there are five sermons and instructions on Sundays. It is hard to get the Caribs to come frequently to confession and Communion, but there is constant improvement, and now the weekly confessions and Communions average about seventy.

Stann Creek has five stations; the most important being Mullins River, ten miles to the north. Here out of 150 persons forty confess and communicate every month when the priest visits them. The trip to Mullins River is by sea in open dory, and may take anywhere from two to twenty-four hours. Last November Father Coony was called thither on a sick-call, and left Stann Creek at two in the afternoon. It began to rain as he shoved off and it rained at pretty frequent intervals during the fourteen hours required to make those ten miles. When he landed, he had a mile trudge through mud and water to reach the sick person; then back to the church to say Mass; then again to the sick person with the Viaticum. He was sixteen hours without a chance to put on dry clothing.

The coast along from Stann Creek south is very rough, with dangerous headlands and deep bights where shifting winds and currents add to the troubles of navigation. The most important station to the south is Seine Bight, which Father Lynam visits. It is only thirty miles from Stann Creek, yet it is a matter of twenty to thirty-six hours to get there. Once Father Leib was capsized on his way home and spent several hours in the water with sharks for company. The Caribs at Seine Bight are an uncivilized lot, and by no means tractable; yet one person out of every five ap-

proaches the Sacraments when Father Lynam makes his visit.

The most southerly residence in the mission is Punta Gorda, ninety miles south of Belize, on the sea. There are 635 Catholic Caribs there, and fifteen miles away by sea there are 215 other Catholic Caribs in the village of Barranco. In addition to Barranco there are twenty-one stations attached to Punta Gorda, some of them three days' journey distant by sea and river, where the missionary paddles his own dugout. The people are, as in other places, very poor, very ignorant, and rather miserly. Besides the Caribs there are several tribes of Indians, Mayas, Ke'chi, Chols; each speaking a language radically different to those of the others, resembling them only in the possession of sounds well-nigh impossible to the civilized throat.

This is a particularly hard mission. Of course there are no roads; and travelling by dory or on foot fifty miles or more in these climes is no part of a joke. Moreover the population is the most unsettled in the Colony. Many of the Indians have come in over the Guatemalan border, fleeing from justice—or injustice, frequently enough—here to-day and gone to-morrow, on some forlorn hope of slipping back through the Peten. Often a whole village abandons its fields and breaks new ground far off in the bush.

In the face of these difficulties and others too numerous to detail, both in Punta Gorda and in its stations there is good work being done for God. In Punta Gorda last year there were six confessions and Communions for each inhabitant. In the district there were 130 marriages, 200 baptisms; six "novenas" were preached.

At Monkey River—thirty miles by sea in dory—there are 200 persons, mostly Spanish-speaking, of whom 156 confessed and communicated during Father Fusz' last visit. At the Cowpens there were 93 confessions out of a total of 140 souls. The last time Father Fusz went to San Antonio on the Columbia River, he walked the fifty miles there and back, because his horse had drunk some water poisoned with the juice of the manioc and had died with great promptness. In this place the Bishop confirmed forty-seven grown persons this year.

It is not very easy to get a dory to go to San Pedro on the Sarstoon River, and almost impossible to get Indians to paddle the dory. When the Bishop visited the village—a place of some 250 souls—for the first

time this year, he and Father Fusz swung their paddles for the better part of three days. But at San Pedro 90 grown Chol Indians were confirmed, and 150 confessions were heard. Of the remaining 100 people the larger number had approached the Sacraments when the place was visited by Father Fusz alone, only two weeks before.

Away to the west, on the border of the Peten Province of Guatemala, are two residences; Benque Viejo, with 878 inhabitants, all Catholics save two black policemen and a visiting boy; and Cayo de San Ignacio, with 710 Catholics. Both are young residences, although in the days of the English Fathers, Father Cassian Gillett had once been stationed at the Cayo for a year. Father Stanton began the Benque residence some five years ago, and labored there until death came. Previous to that time these towns had been visited yearly at most, from Belize. Now, from January 1st to February 15th, this year, there have been 357 Communions in Benque Viejo; in the Cayo an average of 140 a month.

The people are Mayas, simple, steady, agricultural people; troublesome only on "fiestas" when they put away too much Florida Water—the favorite beverage of these parts. A Maya with a properly cared-for thirst wants something that he can feel when it goes down his throat—none of your tame Scotch whiskey for him. Some of their religious customs savor of the Bret Harte days of our own West; a procession without a goodly showing of active revolvers, winchesters, and old muzzle-loading smooth-bores, would be considered insulting to the Saint to be honored. They are very devout to Señor San José, and in one of the Pueblos there is a fine wooden statue of the Saint, with a black face, capped by a much beribboned Panama hat. They are a reserved, suspicious people, but if once you get them to love you they are as faithful and docile as children. Indeed that is what most of our people here are—big children: to be coaxed and humored and threatened and punished and endured, as children must be.

The Fathers at Benque Viejo live in a nice little mud hut, thatch-roofed, and do most of their cooking with a can-opener. Once, good Father Stanton got a small piece of matting which nearly covered their clay floor. The matting was a thing of reverential awe to the Mayas: more than one of them rather endangered the mud walls in his efforts to shrink around the room without treading upon that marvellous thing upon the floor.

It might be of interest to consider a specimen of the ordinary intercourse between Pastor and people amongst the Indians.

The Padre is at home, ordering some more tinned corned beef.

Enter to him, single-file and hesitatingly, two, three, four, chubby brown men, who seat themselves gingerly and variously about the room.

"Buenos dias, Padre" drawls one—"Buenos dias, Padre" drawl the rest. "Well now, what can I do for you?" asks the Padre in his pleasantest voice and his best Spanish. "Nada—nothing," is the reply. The Indians hold down their box-seats, and like the Tar-Baby, "keep on sayin' nuthin'."

After five minutes or so, when the tinned beef proposition has been worded, the Padre ventures a remark on the weather, timidly accepted and suspiciously acquiesced in by his silent auditors; he further risks asking them again their business. No, they have no business—no business at all. They are just out "para pasear"—for a constitutional, and sort o' dropped in like on the Padre.

For the first few years the Padre may foolishly urge his question, try to coax out of them the purpose of their visit; in which case they will probably depart without giving any information at all.

But in time he learns to wait. He reads his office, smiles genially now and then at the chubby brown men, and possesses his soul in patience. Finally, perhaps after fifteen minutes, perhaps after a longer period—it depends upon how thoroughly they are let alone—one coughs, clears his throat, insinuates rather than says, "Padre?" It is coming. "Well?" asks the Padre.

"Pedro" says the spokesman, looking about for encouragement. "Pedro, he has new little boy"—which the Padre of course had known all along. "Pedro, he want baptize."

And the murder is out—all in a sort of Maya-Spanish.

Then comes the day of the baptism. The godparents give no end of trouble. They are the really important part of the whole proceeding, and they are painfully aware of the fact. Toribio, who was to have been "padrino," unfortunately began to celebrate the honorable occasion a trifle in advance and so cannot at present be navigated to the church. Miguel proudly takes his place—though he may have to fight Toribio when that gentleman again recovers the use of his limbs.

All goes smoothly until the entries in the register. What are the names? "Miguel." "Miguel de que?—Michael what?" All shoulders go up, all eyes look astonishment. "Quiensabe?" Least of all does Michael know. There is a good deal of discussion, there is an ever-new wonder at the question. Perhaps Miguel's mother knows. A committee depart to hunt up Miguel's mother, who in due time arrives, well muffled as to the head in a black mantilla. Miguel's mother smiles the friendly and superior smile of one who holds the key to the situation. "Si, Padre, she knows. His name is Miguel de Jose." And Miguel's mother takes in the crowd with another patronizing smile. You can't phase Miguel's mother on genealogies. He is Michael son of Joseph. And the Padre lets it go at that, and makes his entry in the register.

Forty-three miles from Benque Viejo is Orange Walk on the Old River. Monthly Father Versavel visits the place, where he has built a new wooden church with a sheet-iron roof, and where there is a school with some thirty-five children. About one-third of the people approach the Sacraments at each visit. At San Jose, Father Stanton's old station, there are 140 persons; 127 of them confessed and communicated at the last visit. There are a number of smaller stations attached to these two residences in the west, in all of which God is blessing the work of the priest.

In the whole mission the number of confessions and Communions has increased threefold during the past ten years—13,967 in 1899; 41,816 in 1909. There were three times as many marriages last year as there were ten years ago; surely and steadily concubinage, the vice of this Colony as of all Central America, is being rooted out. The Sodalities have nearly doubled in number, and nine new Sodalities have been begun. The League of the Sacred Heart, numbering 210 in 1900, numbers now 4704 members. The difficulties are many and obvious—lack of men, lack of money, lack of means of transportation, strange languages, difficult peoples; but God is winning out, and He is comforting His laborers here by letting them see even in their own day the harvest coming in. They are good laborers indeed, of whom the Society need take no shame. Our Bishop is a man after Saint Paul's own heart—devoted, energetic, forgetful of self, outwearing even younger men by his zeal in his constant and arduous visitations, edifying and inspiring all by his religious regularity and his

simple conformity to all the rules and customs of our community life.

Nothing has been said thus far about that most important part of work for souls—education: but it is by no means because education is neglected in British Honduras. That is the one thing the Colony may take complacence in—its schools. Taking into account, as justice demands, the character of the people here and the circumstances of life, the work of the schools is admirable, and the system in use might well serve as a model for more favored communities. At present 2151 children are being cared for in the Catholic public schools of the Colony. In addition to these there are two institutions of higher grade, Saint Catherine's Academy and Saint John's College. The Academy has 125 pupils on its rolls, under care of the Sisters of Mercy. It has been in existence over twenty-five years, has fine grounds and buildings and an excellent location on the sea-shore; and it does very good work indeed. Our College is younger, some fifteen years of age, a successor to a Select School established some years previously by the English Fathers. Its numbers would be insignificant in the States: they are not so here. Save the Academy, no higher school even approaches the College in number of students. It is cramped by its location, it has hitherto been handicapped by its obscurity, it has been little known amongst the people for whom it was specially established. The record of its achievements, while not at all a blank, has not been such as to occasion undue boasting. But it has served a great purpose and is serving it still. It has given and is giving to the Catholics of the mission a standing which otherwise they never could have had. It has lifted our Catholics to respect in their own eyes and in the watchful eyes of the sects. It serves as a convincing argument against the charge of ignorance and rudeness preferred upon Catholicity itself in the Colony. Small as it is—its students number only fifty-seven at present—it is known everywhere in the Colony, it is looked up to with respectful envy by the sectarian high-schools; it may be a sort of comic-opera College, but it is mighty impressive in this comic-opera country.

If it had done nothing more than this, it would still be worth continuing and fostering. But it has moreover done a sufficiently creditable amount of real educational work, and it now promises to improve upon this. Given a good location—not cribbed up, as it is

in the hollow of a square of huts; given something like adequate accommodations in buildings and playgrounds; given a trifle of notoriety—which it is going to get; and it will become a real College, a factor of considerable influence in this just-awakening Central America. It has been facetiously dubbed a “*Collegium inchoandum*”—the jest is a good one, and like many a jest has its grim saneness too. Prudence, as well as charity, pleads for toleration towards things “*inchoanda*.”

A new effort is being made just now to advertise the College in the Republics of Central America. It is hoped, and with reason too, that more boys may be drawn thence, sufficient to make of Saint John's a very decent boarding College. If the promise of this outlook materialize, it will be absolutely imperative to improve the location and equipment of the College. The black people generally are not fitted for any higher education than that afforded by the public schools, but the Spanish-speaking people of the Republics are; and it is upon the sons of these latter that the College builds its hopes, as it was for them that the College was originally destined.

The public school system in the mission is well organized and well managed. Schools of each denomination, fulfilling the conditions laid down, are liberally aided by Government. Last year the Government grant-in-aid to Catholic schools totalled \$7,389.89.

Additional grants are given for buildings—Government ordinarily shouldering one fourth of the expenditure for construction and improvements. The grant-in-aid is divided according to the number of pupils, the standing of the masters, and the successes of the pupils in the annual compulsory Government examinations. These examinations, as also the periodic inspection of buildings and equipment, are very rigorous. Failure to attain a definite measure of success in them means discontinuance of the grant-in-aid. (The College and Academy receive no grant, as they do not submit to Government supervision).

Catechism is taught regularly in all the Catholic public schools, by one of the priests wherever possible, else by some competent and authorized lay-person. The schools are carefully graded, and conduct their pupils as far as what is commonly known in the States as the eighth grade. Examinations are held by a Government official in every grade, written examinations in the four higher grades; and the curriculum is very solid, thorough, and complete.

A great difficulty is the matter of securing good teachers. In Belize the Sisters of Mercy teach the public schools, and in Stann Creek five Sisters of the Holy Family (colored); both with eminent satisfaction. For the rest the schools depend upon lay-teachers. Of these a few are white men, from England or Ireland; one is an excellent and cultured American woman. Some of the Carib teachers are also very good. But it is hard indeed to get a sufficient supply of suitable teachers. Government requirements are severe, and rightly so; no defective work in the schools is tolerated: and this poor Colony is but sadly endowed with men of the necessary intellectual and moral development, who are at the same time willing to take up the drudgery of the class-room.

It is not easy to sum up a rambling set of notes such as these, written at odd hours and with considerable struggle to attain to accuracy in the few details given. But, to the writer at least, the imperfect view of the mission here offered furnishes matter for earnest thanks to God, and inspires a hearty veneration for the fine men of the Society who spend themselves and are spent in a life filled with hardships beyond the ordinary, doing work that has in it no comfort save of God: and it gives hope too, a sturdy hope, that God has even better things in store for our people here, that what has been so well begun amidst manifold trials and difficulties will go on under His hand and will prosper with His blessing. The mission in British Honduras is a true mission of the Society, filled with the spirit that has in the long past given such glory to God and to the Society, sustaining not unworthily, though in its necessarily small way, the generous tradition which has made our name synonymous with the far frontiers of God's kingdom in this world.

ST. STANISLAUS SEMINARY.

FLORISSANT, MO., April 1st, 1910.

REV. AND DEAR FATHER, P. C.,

It occurred to me recently that some data about the cemetery here would be acceptable to readers of the *LETTERS*. A mere catalogue of the names of our brethren who are "buried on the little mound, shaded by the tall black-thorn trees; by the catalpa and the weeping-willow in the garden at St. Stanislaus Novitiate" (even though the catalpa and the weeping-willow have long since gone the way of all things earthly), should prove interesting reading to every Jesuit who has followed the work of the Society in the Middle-West.

From 1823, when Father Van Quickenborne and his heroic companions bade farewell to their brethren in Maryland, to 1910 is a long stretch of years; yet during all that time Florissant has been the resting place, not only of those who have died within her gates, but as well, of all the members of the Society who have gone to their reward in the adjoining cities of St. Louis and St. Charles. Moreover, it has been the custom to inter at the Novitiate men who though they died at a distance, yet deserved special consideration, either on account of their intimate connection with the house, or in reward for extraordinary labors in the Province. These facts premised, it is to be expected that the graveyard at St. Stanislaus should be the burial place of all the founders and of most of the builders of the Province of Missouri.

The Missouri Mission began with the exodus from Maryland of the saintly Rector and Novice-Master of White Marsh, Father Charles Van Quickenborne and eleven companions; one of them a priest, Father Timmermans, who was to act as his assistant; seven scholastic novices, Messrs. Van Assche, Verhaegen, Verreydt, De Smet, Smedts, Elet and De Maillet; three lay-brothers, Peter De Meyer, Henry Reiselmann and Charles Strahan. Mr. De Maillet abandoned the noviceship shortly after the advent of the little band to Missouri; Brother Strahan was sent back to Maryland and in 1827 was dismissed from the Society (*LETTERS*, Vol. 15, page 308). These two defections reduced the already small number to ten, and these ten are the foundation-stones of the Society of Jesus in all the land West of

the Ohio and Mississippi, and are sleeping their last sleep in our little cemetery.

The first to die was Father Peter Timmermans who went to his reward on May 31st, 1824, just one year after the advent of the pioneers to Missouri. Father Verhaegen in the Annual Letters, 1823 to 1834, gives the date of Father Timmermans' death as March 22nd; the headstone above his grave and the Necrology of the Province give June 1st. A third date, June 2nd, is found in the "Life of Mother Duchesne," and still a fourth in a manuscript copy of the catalogue of the Mission for 1832—"Defunctus; P. Petrus Josephus Timmermans olim ex Missione Marylandica, in domo Probationis Sancti Stanislai, 31 Maii, 1824." This last date is confirmed by a letter of Father Van Assche written on June 5th, 1824, in which it is stated that Father Timmermans died on the preceding Monday. Now as June the fifth was Saturday, the preceding Monday was May 31st.

Father Timmermans had come to America in 1817 in company with that illustrious Kentucky Missionary, Father Charles Nerinckx. When visiting his native Belgium in 1816, Father Nerinckx had published a pamphlet giving a graphic account of his labors, and urging upon his countrymen the great need of both laborers and means for the struggling Church in America. On his return in 1817 Messrs. Timmermans, Van de Velde and De Meyer were among those who accompanied him. All entered the Society of Jesus, and Father Timmermans and Brother De Meyer were in the first band to come to Missouri. Father Van de Velde joined them eight years later, coming in 1831 to assist as professor in the newly established college of St. Louis. The plain slab that marks the grave of the first of a long line of devoted sons of St. Ignatius who have labored in these parts reads as follows:—

R. P. Petrus Jos. Timmermans
Soc. Jesu Sacerdos Approbatus
Natus in Belgio
die 20 Jul. 1783
Soc. ingressus Georgiopoli
18 Aug. 1817
Obiit S. Ferdinandi
die 1 Jun. 1824
R. I. P.

We should here note that originally the name of the whole countryside was St. Ferdinand, and that the County Maps and the ominous Tax Lists still retain that name for all the land outside the village boundaries; our property is all in "St. Ferdinand's Common Fields."

We should note also that though Father Timmermans died at the Novitiate, he was not at first buried here, but in the cemetery attached to St. Ferdinand's Church. Our cemetery was laid out only in 1838 by Father Verhaegen who with his usual wisdom and charity determined to establish a common resting place for all the dead of the Mission. The first bodies interred were those of Father Van Lommel and Brother Yates, transferred from the village cemetery some time in August 1839. On the 23rd of the same month, the body of Father Krynen who had gone to his reward the day before in St. Louis, was brought here for burial, and the Diarium of the house records that on the same day the remains of Father Timmermans were translated from the cemetery of St. Ferdinand and reinterred here. Hence, though Father Timmermans was the first member of the Mission to be called home, he was not the first to be laid to rest "on the historic mound." From the same source, the Diarium of the house, we learn that the first cross was erected by the Novices on July 31st, 1839, and that the cemetery was solemnly consecrated by his Lordship of St. Louis, Bishop Rosati, on April 7th, 1840.

The second of the pioneers to pass away was the father and founder of the Mission, Father Charles Van Quickenborne. His death occurred on August 17th, 1837, fourteen years after his advent to "the beautiful Florissant valley." During the ten years preceding his demise, he was indefatigable in his labors among the Indians; in fact, from his very coming he had administered to them, having opened a school for Indian boys at the Novitiate in 1824. From 1827 until his death, he made excursions to various tribes, going far into the land of the Osages, fully five hundred miles from Florissant. The year before he died he established a mission among the Kickapoos, on the Missouri River, a few miles above the present city of Leavenworth. Father Van Quickenborne died, not in the home he had established, but at Portage des Sioux, one of his missions, situated just above the junction of the Missouri with the Mississippi. The stone that marks his grave thus sums up his life:—

I. S. H.
 Rev. Pater
 Corolus F. Van Quickenborne
 Soc. Jesu Sacerdos Professus
 Natus Gandavi in Belgio
 die 21 Jun. 1788
 Soc. ingressus 14 Apr. 1815
 Post restitutam Societatem
 Missionis Missouriianæ
 Primus Superior constitutus
 die 14 Apr. 1823
 Post multos et arduos labores
 in vinea Domini exantlatos
 Obiit in pago Portage des Sioux
 die 17 Aug. 1837
 R. I. P.

The old headstones were far more detailed than those erected during the past few decades. Contrast the above with one of the last set up which marks the grave of a worthy brother of the saintly founder of the province:—

I. H. S.
 P. Leopoldus Bushart, S. J.
 Natus
 27 Jan. 1833
 Ingressus
 26 Sept. 1854
 Obiit
 1 Sept. 1909
 R. I. P.

This is the form now used for all, simply varying the "P" to "Schol. S. J." or "Coadj. temp. S. J."

The stone over the grave of Father Van Quickenborne gives no hint that he was first buried elsewhere, but that will be evident when you recall that he died the year before our graveyard was laid out, and two years before the first bodies were transferred here. The precious remains of our saintly founder were first buried at St. Charles, and translated to Florissant on Good Friday of the year 1847. In the Diarium of the house for April 2nd we read; "Sancto Carolo venit Frater Campbell, reliquiæ apportans R. P. Caroli Van Quickenborne qui mortuus est Portage des Sioux anno 1837, expirans, ut mori debent Jesuitæ omnes, amplexu matris suæ, sanctæ Paupertatis. Hic sepulturæ sunt reliquiæ ejus cum adveniet R. P. Provincialis, quem

expectamus Dominica Resurrectionis." And on the following Monday we find this entry; "P. M. Sepultæ sunt reliquæ Patris Caroli Van Quickenborne, primi hujus Missionis Fundatoris ac Superioris. Vir erat sicut majores nostri, insignis mortificatione, humilitate, amore Dei, salutis animarum zelo, suspirans solummodo 'majorem Dei gloriam,' omnia æternitatis speculo spectans, seipsum despiciens, nec nihil desiderans nisi Regnum Dei promovere. Laboribus demum exhaustus, hæc certe audire meruit, 'Euge, serve bone, quia in modico fuisti fidelis, eris potestatem habens super decem civitates.'"

Between the death of Father Timmermans and that of Father Van Quickenborne thirteen years had elapsed; between that of Father Van Quickenborne and that of Father Elet fourteen more were to pass. The founders of the Province, happily, I should rather say providentially, were for the most part long-lived; a circumstance that was of great service in completing the foundation and raising the superstructure to its present proportions. Their names, their deeds and their virtues were thus long before the eyes of their brethren, and hence were daily reminders of the motto and aim of the Society, "Ad Majorem Dei Gloriam."

Father John A. Elet went to his eternal reward on the feast of the Guardian Angels, 1851. "Obiit in Domo Probationis Sancti Stanislai." At the opening of the College in St. Louis in 1829, Father Elet was appointed Vice-President; in 1836 he succeeded to the office of President. From St. Louis he was sent as first Rector of the college in Cincinnati, given over by Bishop Purcell to Ours in 1840. Later he was chosen to represent the Vice-Province as Procurator at Rome, and returned to become Vice-Provincial. Never very robust in health, he passed away at the Novitiate whither he had come a few weeks before, after having been relieved of the office of Vice-Provincial.

The fourth to die of the original band was Father John Baptist Smedts, wrongly styled Joseph in the Catalogues of 1824-5-6. He and Father Verhaegen were the first to be ordained. They were raised to the priesthood at "The Barrens," in Missouri, in the year 1826. The other four—Fathers Elet, De Smet, Van Assche and Verreydt—were ordained the year following, 1827, in the parish church of St. Ferdinand. The first year

after ordination, Father Smedts is down in the catalogue for a series of important functions—"P. Joannes B. Smedts, Oper., Proc. dom. et præd., Cons. dom., Stud. theol." In 1828 he was "Missionarius" and in 1829 "Oper. i ad Sancti Caroli, Excurr. ad Portage des Sioux." Except two years in St. Louis, he remained at St. Charles until 1843 when he was brought back to his first home as Master of Novices, which office he held for six years. Failing in health, he was sent as Minister to Cincinnati; two years later he was transferred to St. Louis in the same capacity. Father Smedts died in St. Louis in 1855.

Of the two Brothers who were enrolled in the band of heroes that "sought a home in the new and unexplored region beyond the Mississippi," the first to die was Brother Henry Reisselman on June 21, 1857. In the catalogue for 1825 he holds the office of infirmarian; in the last catalogue in which his name appears, that of 1857, he is still at his old post. With the exception of a few years in the East, and a short sojourn at St. Charles, he spent his life as Infirmarian, passing back and forth from St. Louis to Florissant, as his services were most needed.

An interval of eleven years now elapses, and then Father Verhaegen is called to his reward. Ordained at twenty-five, Rector of the new St. Louis College at twenty-nine, he was made Superior of the Mission at thirty-six. Four years later, in 1840, the Mission was raised to a Vice-Province, and Father Verhaegen was named the first Vice-Provincial. It was during his term of office that Father De Smet started the Rocky Mountain Indian Missions which have made the name of Father De Smet so widely and favorably known. It was Father Verhaegen too who sent one colony of Missouri Jesuits to assume control of St. Charles College, Louisiana, in 1838, and two years later, another, to take over a college started by Bishop Purcell in Cincinnati. Scarcely was he out of office when he was sent as Provincial to Maryland. Upon his return to Missouri, he was made Rector of the college at Bardstown. Compelled by ill-health to give up the labors of the more active duties of the Society, he retired to the quiet city of St. Charles where he passed the remainder of his days. Father Verhaegen was the ablest of the pioneer Jesuits of Missouri. He was an eminently gifted man; a good theologian, an interesting lecturer, an able preacher, a clever writer; and in addition to rare intel-

lectual qualities, he possessed a keen sense of humor, a ready wit, a kindly character, a generous heart, all which advantages made him an interesting companion and a model superior. The writer of the sketch of his life for the *LETTERS* says that "while it was Father Van Quickenborne who founded the Mission of Missouri, and Father De Smet who gave the Vice-Province so much glory by his Missions among the Indians of the Rocky Mountains and Oregon, it was Father Verhaegen who mainly built up the Province of Missouri to what it had become at the end of his life."

On May 23rd, 1873, five years after the death of his companion and friend, the next of Missouri's pioneer Jesuits went to his rest—Father Peter J. De Smet. Just two hundred years before, in 1673, the intrepid Marquette, himself a Jesuit and an Indian Missionary, first saw the mouth of the Pakitanui—the Missouri River—and passed the site of St. Louis where his worthy successor and brother in religion now rested from his labors. Perhaps no Jesuit in the restored Society was so widely known as Father De Smet. So highly was he esteemed by the officials of the General Government, and so confident were they of his fairness that he was given the privilege of appointing the Indian Agents for all the Catholic Tribes, an office that he exercised until a short time before his death. As is evident, his life was an exceedingly busy one. During the last thirty five years, he is said to have travelled more than 180,000 miles, and to have collected more than 1,000,000 franks in the interest of his Missions. But for us of the Missouri Province, a still greater debt of gratitude is due him for having induced scores of sturdy young Belgians and Hollanders to leave their native land and offer themselves to a struggling Mission in the far-West, in those dark days when vocations were few and genuine apostles were needed. The saying of St. Francis Xavier, "Mitte Belgas," had its echo in Missouri throughout the greater part of the Nineteenth Century. They were preferred because they possessed the distinct advantage of being able to acquire the English Language with more facility than other Europeans, and besides, seemed to adapt themselves to the customs and social manners of our land more readily than those of other countries. True, we now have vocations in abundance at home, and the countrymen of the good Father are no longer the bone and sinew of the Province, but we can never forget the debt of gratitude that we owe him and

them for their part in making the Missouri Province what it is.

"Good Father Van Assche" as the old folks of the Florissant Valley still call him, went to his eternal rest fifty-four years after his arrival here. Most of the time he had spent at St. Ferdinand's, and all of it in the State of Missouri. With the exception of a short sojourn in St. Charles and part of a year at Portage, he was Pastor here until his death in 1877. "Good," was an epithet most appropriate, for he was a man of remarkable goodness. He never had an enemy, and all the members of his congregation looked upon him as a father and revered him as a saintly man."

Brother De Meyer had come to the United States with Fathers Timmermans and Van de Velde in 1817, influenced by that heroic apostle of Kentucky, Father Charles Nerinckx. Rightly does Bishop Maes, in his "Life of the Rev. Charles Nerinckx," say: "If the Jesuit Province of Missouri has grown to be numerous and influential, and is doing much to maintain and extend genuine religion in the West, surely some share of the glory of this work is due to Father Nerinckx, under whose fatherly protection its founders all came to America. His impressive advice to them was to persevere in the purpose for which they had left their native land, and devote themselves to the Indian Missions, if the chance to do so should offer; nor were these solemn words of the saintly missionary ever forgotten by them." Brother De Meyer entered the Society in 1817 and for sixty-one years nobly filled the part of Martha, dying on September 1, 1878, in the very house he had come to as a young religious fifty-five years before.

The last to die of the colony that left White Marsh on that eventful journey Westward in 1823, was Father Felix Verreydt—variously called in the old catalogues, Felix, John and Livinus. Ordained in the village Church of St. Ferdinand in 1827, Father Verreydt was at once sent to St. Charles with Father Smedts to establish a residence there. He was the first resident pastor of Portage des Sioux in 1834. In 1836 he was associated with Father Quickenborne in founding the Kickapoo Mission; in 1838 we find him among the Pottawatomies at Council Bluffs, opposite the present city of Omaha. In 1842 he was transferred to Sugar Creek to minister to the main body of the Pottawatomies which had been moved by the Government from Michigan to Kansas, or as it was then called, Missouri Territory.

In 1848 he migrated with his Indians to St. Marys: "here he remained until failing health compelled him to relinquish the hardships of the Indian Missions." After some years in St. Louis, he went to Cincinnati where he died at the advanced age of eighty-five, of which he had spent sixty-two as a Jesuit.

Such were the founders and first builders of the Province, men truly worthy of the laurel wreath of heroes, men stamped plainly with the seal of Apostles. Sublime, indeed, is the faith and wonderful the grace of God which can produce men such as these; and may we not be permitted to add, blessed is the Society which fostered them, signally favored the Province which possessed them, and thrice fortunate the house that is made the depository of their bones!

The first members to join the original band, were two of their brethren from Maryland, Father De Theux and Brother O'Connor who came to Missouri in 1825. So early were they on the scene and so efficiently did they labor, that they might well be classed with the founders. Father De Theux had been sent "to teach theology and assist Father Van Quickenborne in various priestly offices." Later, he became the first Superior of the independent Mission of Missouri which was cut off from Maryland by a decree of the Very Rev. Father General Roothaan, dated September 25th, 1830. There are two facts in the life of Father De Theux that deserve special mention—one that he gave up the title of Count De Theux de Meylandt to enter the Society, and the other that he was the first to suggest the dedicating of our country to the Immaculate Conception. The latter fact came about in this way; Bishop Purcell of Cincinnati frequently found himself menaced by disorderly mobs composed of enemies of the faith. He sought counsel from Father De Theux. The good Father, after a moment's reflection, told his Lordship that he would obtain peace and security in these dangers and troubles, if he would have recourse to the Holy Father and would encourage his brothers in the episcopate to join him, so as to obtain the favor of adding in the Preface of the Mass, the prefix "Immaculate" to the word "Conception." The request was made soon after, and was granted; this happened in 1844. Less than two years later, on February 28th, 1846, on a Saturday, as he had himself predicted, Father De Theux went to his reward. His travelling companion to Missouri, Brother O'Connor, lived to the ripe old age of eighty-two, hav-

ing spent a long and meritorious life in all the various avocations of a lay-brother. Both rest in our little cemetery.

There were no scholastic novices received until after the separation of the Mission from Maryland; two brothers, however, joined the Community in 1827—James Yates, in April, and George Miles, in December. Both were natives of Kentucky, though Brother Miles' family had lived in Missouri for some years before his entrance into the Society; in fact, when the pioneers reached Florissant in 1823 and took possession of the new home given them by Bishop Dubourg, Brother Miles' father was their next neighbor. The obituary notice of Brother Miles says that at one time he was on the point of abandoning his vocation, but was induced by "good" Father Van Assche to defer his departure for a few days, during which time he changed his purpose and persevered to the age of eighty-three. His fellow-novice, Brother Yates, died in St. Louis on February 1st, 1833, less than six years after his entrance into religion, and shares with Father Van Lommel the honor of being the first to be interred in our Novitiate Cemetery.

In the catalogue for 1829, two new names appear, Petrus Kenna, Fab. mur. and Gulielmus Fitzgerald, Fab. lign. Brother Kenna left the same year, but Brother Fitzgerald persevered, dying in 1863 in St. Louis, and rests here among his brethren.

The first scholastic to enter was Aegidius De Bruyn; he joined the Novitiate on October 23rd, 1832. He had been a novice in the Province of Upper Germany, but, as the account of his life in the Annual Letters tells us, "*ob temporum calamitatem Tirocinium relinquere coactus fuit.*" Later he came to America and for some time was a Seminarian; finally, at the age of twenty-nine, he was again a novice. After his vows, he was transferred to St. Louis where he taught and studied until 1837, when he was raised to the priesthood. He was immediately sent to Portage des Sioux to fill the vacancy caused by the death of Father Van Quickenborne. His labors there were destined to be of short duration, for he died the following year, September 10th, 1838, and was buried by the side of his predecessor at St. Charles; the date of the transfer of his remains, I have not been able to find.

The second scholastic novice to enter was Louis Pin, but as he did not persevere, that honor goes to John

Baptist Druyts; in fact, Father Druyts is the first novice that we can really call our own, for Father De Bruyn had first entered in Switzerland, and had made most of his studies outside the Society as a Seminarian. Father Druyts was preeminently a college man, and spent all his life at that work, never having been actively engaged in the ministry. He died in St. Louis in 1861 and "reposes at Florissant amid the brethren of his order, of whom there may have been some more renowned, though there would have been few more worthy."

In addition to the relics of the first members of the Society in these parts, our graveyard also possesses the remains of all the Superiors of the Mission, Vice-Province and Province, who have passed away—with one exception. The sole exception is Father William Stack Murphy, a member of the New York Mission, who after his term as Vice-Provincial, went to New Orleans where he died some years later. Fathers De Theux and Verhaegen we have already mentioned; the latter's successor was Father James Van de Velde who in time became Bishop of Chicago, and later was transferred to Natchez, where he died of Yellow fever in 1855. He was first buried under the sanctuary of St. Mary's Cathedral, Natchez, but in 1874 his remains were brought here.

Rev. DD. Jacob. Van de Velde

Sacerdos S. J.

Natus die 2 Aprilis 1795

Ingressus die 23 Aug. 1817

Consecr. Episc. Chicag.

die 11 Febr. 1849

Translatus ad Natchez

2 Jul. 1853

Obiit 13 Nov. 1855.

The sketch of his life found in the Diamond Jubilee Volume of the St. Louis University, contains the following interesting fact: "When Father Van de Velde became Bishop of Chicago, he was released from his religious vows. However, some years later, at his earnest request that he be relieved of the burden of the episcopacy, in order to re-enter the Society, Pius IX reinstated him in the Society, without however, taking from his shoulders the episcopal burden." Well, then, did he merit the honor of being laid to rest in the same cemetery with these noble heroes with whom he had

worked long and unremittingly and by the side of brethren whom he highly revered.

After Fathers Elet and Druyts, already spoken of, Father Coosemans succeeded to the office of Vice-Provincial in 1862. It was during his incumbency that the Vice-Province was made a Province, and on July 16th, 1862, Father Coosemans was named Provincial, which office he held for nine years. He died in Chicago a few hours after the Sovereign Pontiff, Pius IX, passed away, on February 7th, 1878. Father Coosemans was followed by Father Thomas O'Neil. Father O'Neil filled all the important posts in the Province both ably and well. He professed theology immediately after his ordination; was then successively Rector of Bardstown and St. Louis. After filling the office of Socius for a short time and that of Rector of Cincinnati, he became Provincial in 1871; released from the cares of the Provincialate, he was next sent to New Orleans as Visitor, and upon his return to Missouri, was appointed Rector of Chicago. From 1884 to 1894 he was Master of Tertians and part of the time Rector of St. Stanislaus. After his Golden Jubilee in 1894, he went to Cincinnati as Spiritual Father, and died in 1899, full of merits and days.

The Provincial from 1879 to 1882 was Father Edward A. Higgins, "distinguished as a professor, superior and the wielder of a trenchant pen in controversy." He twice represented our province at Rome; in 1886 as Procurator, and in 1892 as delegate to the General Congregation. His closing years were spent in Cincinnati where he died in 1902. Archbishop Elder, Bishop Maes and some forty secular priests were present at the Low Mass said over his remains. "The body was conveyed to St. Stanislaus where all that was mortal of Father Higgins was laid to rest with his predecessors in ruling the Province, and with the early founders of the Missouri Mission whose work he so well understood and continued."

Only last September, the Provincial from 1882 to 1885 was brought here for burial—the much loved Father Leopold Bushart. Ever cheerful, ever kindly, ever ready to serve others, Father Bushart was beloved by all. The scholastics were the special objects of his solicitude, and they in turn revered him. From the time he was raised to the priesthood in 1861 to the day of his death, he was an exceedingly busy man, for during those forty-eight years he was practically the whole

time Minister, Procurator, Rector, Master of Novices, or Provincial. He labored to the end, still Procurator of the Province when death called him on September 1st, 1909. He was truly a man of God, "a true Israelite in whom there was no guile."

"The little mound at Florissant," besides possessing the remains of all the Head Superiors who have gone to their reward, possesses also those of all the Masters of Novices, save Father De Vos. Father De Vos, like Father Murphy, never belonged to us, but was appointed to fill the office during an interregnum. He came to America to go on the Indian Mission, and after a short stay here was sent to the Missions "ultra Montes Saxosos" where he labored for about eight years; he died in California in 1859 as pastor of Santa Clara. Hence, Father De Vos excepted, we are the possessors of the the relics of all. The list is not a long one. Fathers Van Quickenborne, De Theux, Van Assche, Verhaegen, Smedts, Gleizal, Boudreaux and Bushart.

Father Boudreaux held the office for twenty-three years. Raised to the priesthood in 1849, he enjoyed the unique distinction of being ordained with a future General of the Society—Very Rev. Father Anthony Anderledy; he also had the honor of being the first recruit from our college of St. Louis. Affable, kind, firm, the soul of charity and an eminently spiritual man, all agree that Father Boudreaux was an ideal man for the office of Master of Novices. After twenty-three years of service he retired to St. Louis as Spiritual Father. Some years later he became the Superior of the new college in Milwaukee, and died whilst on a visit to Chicago in 1885; his remains were brought to the house he had governed so long and so well.

Nor have we yet come to the end of our treasures. By the side of Father Van Quickenborne rests another giant of those early days, Father Christian Hoecken, his companion in founding the Mission among the Kickapoos. From the Kickapoos he went to the Pottawatomies, and labored among them both at Council Bluffs and at Sugar Creek. In the catalogue of 1847 he is Missionarius Excurrens to the Miamis, Weas, Peorias and Piankeshaws, and the following year the Ottawas are added. In 1851 he accompanied Father De Smet on his "Journey to the Great Desert." While ascending the Missouri River, cholera broke out on board the steamer, and both Father Hoecken and Father De Smet were attacked. Each made to the other what each

believed to be his last confession. Providence spared the one, but took the other. Father Hoecken died on June 19th, 1851, a true martyr of charity. The gravestone gives the date as June 21st, but Father De Smet twice says June 19th. "The body was later transported to the Novitiate of the Society of Jesus at Florissant, where repose the mortal remains of Father Hoecken with those of his brethren."

Closer to our own time and hence better known to us, are the deeds of another missionary who labored in our province, Father Francis X. Weninger. The sketch of his life and labors tells us that "it is hardly an exaggeration to say that very few men in the Church in this country, have been during the last thirty or forty years so prominently before the Society and the world as the late Father Weninger." At any rate it can be said without fear of exaggeration that he was among the most zealous and effective of the missionaries of the Society in this country. His early life reads like a romance; educated under the patronage of the Empress of Austria, a graduate of the Ecclesiastical Seminary before he was twenty-one, he became a Doctor in Theology and Prefect of Studies in the Episcopal Seminary before he was twenty-four. He entered the Society in 1832, and when the revolution of 1848 impeded the work of the Society in Austria, Father Weninger offered himself to the General for any Mission that his Paternity would judge him fit for. He was assigned to the Province of Missouri and arrived in America a few months later. From 1848 to 1888 his career was a truly remarkable one. He gave missions in all parts of this broad land, and despite his busy missionary life, found time to compose a number of ascetical and controversial works.

Scarcely less remarkable in the missionary field was the success of Father Arnold Damen, a native of Holland, who came to America in 1837. After his ordination he was assistant Pastor of the College Church in St. Louis, "but was not judged competent to preach;" moreover, as a professor he had not been a success. It was under such discouraging circumstances that he is said to have made a vow never to decline any task that superiors might wish him to undertake, asking from Our Lord in return the gift of preaching effectively. Never was a wish more efficaciously fulfilled. In 1855, at the request of Bishop O'Reagan of Chicago, Father Damen was sent to preach a mission at old St. Mary's

Church; it was eminently successful. Shortly after the Bishop invited the Jesuits to Chicago, and Father Damen was deputed to inaugurate the work. After establishing both a church and a college, Father Damen devoted himself exclusively to the missions. "In the East as well as in the West, in the cities of Canada as well as on the shores of the Gulf, for more than thirty years, Father Damen's rich and powerful voice was heard in many a pulpit touching the hearts of the faithful and leading them to repentance and justice."

I will conclude with the mention of our most precious relic, the body of the saintly Father Louis Sebastian Muerin who died at Prairie du Rocher, Illinois, in 1777. Father Muerin labored for more than thirty years on the Missions of Illinois. "He was the only Jesuit left with his flock after the suppression of the Society in France and its dependencies, in 1763; and with the exception of occasional visits from Father Peter Portier, from Detroit, he was the last Jesuit in the West after the suppression." In the "Annals of St. Louis in its Early Days," page 77, we read: "Father Muerin, parish curate of Our Lady of Cahokia, was the first who came over occasionally from the other side, and officiated a few years in a tent, and from the summer of 1768 in a log-chapel put up for temporary use on the N. E. Corner of the Church Square which served until the erection of the first Church in 1776." And on page 79, "The first Baptism in St. Louis was by Father Muerin in May, 1766."

Our good fortune came about through the affection of Bishop Van de Velde for the Society. When making the visitation of his diocese shortly after his appointment to the See of Chicago, the Bishop studied carefully the parish records of Kaskaskia, Prairie du Rocher, and other stations. From an accurate study of these documents, he succeeded in locating the exact spot in which the body of Father Muerin was buried. Exhuming the remains he carried them to St. Louis, and thence they were translated to "St. Stanislaus where exists the first cemetery of the restored Society in the West, a beautiful spot, and where his precious remains near those of Fathers Van Quickenborne, Zimmermans (sic), De Theny (sic) and others, will form the connecting link between the suppressed and revived Society."

D. O. M.
 Rev. Pater
 Ludovicus Sebastianus
 Muerin, Soc. Jesu. Sac. Prof.
 Nazione Gallus, Obiit in Pago
 Prairie du Rocher, 28 Febr.
 1777 et ibidem sepultus
 Fuit in Eccl. Sti. Josephi
 Inde huc translatus 23 Aug.
 1849 et denuo humatus 3
 Sept. 1849.

R. I. P.

Faithfully yours in Christ,
 W. T. DORAN, S. J.

SOCIAL WORK OF OURS IN BELGIUM.

A writer recently described the social activity of the Catholic Party in Belgium, thus: "There is the Boerenbond for peasants of country districts,—a savings bank, a syndicate for national expansion, self-protection and religious propaganda all in one. For the industrial workmen the *Ligue Democratique* is run by such democrats as Levie, Verhaegen and Helleputte, and for the great middle-class, The Federation of Catholic Circles,—a chain of societies under the leadership of M. Woeste, amply provides." Since their advent to power in 1884 the Catholics have done wonders in Belgium, which stands to-day a reproach to any one who dares to contend that prosperity and Catholicity can never join hands. The hold which the Catholic party has got on the people by means of social works is one many assaults alone can sever.

But it is not an uncommon error to ascribe the social awakening of Belgium to the outbreaks of 1886. Even in 1840 inquiries into social ills had begun and from that time until 1886 three stages may be marked. In 1843 a royal decree named a committee of seven to examine into the economic situation of the working class. Two of its members, Ducpetiaux and Visschers can never be forgotten in Belgian history. Ducpetiaux was the soul and the organizer of the Catholic Congresses of Mechlin in 1863, 1864 and 1867. The second stage began in 1853 when industrial and mining interests of Ghent and Mons induced the Minister of the Interior,

M. Rogier, to introduce a bill regulating the work of women and children. In 1868 begins the third stage with a bill treating of the miner's situation.

The Catholics from the outset wished to inaugurate a regime of social uplift. Their first act in 1884 was to replace the office of Minister of Public Instruction whence had been let loose the war on the schools, by that of Minister of Agriculture. But the storm that had been long gathering was soon to sweep over the country. A long industrial crisis following unheard of prosperity had engendered hate and bitterness in the working class. Discontent reigned among the masses, especially in the industrial centres of the Walloon provinces. Leaders were not wanting. Strikes and processions of workingmen, anger written across their brows, were the order of the day. At Liege the riot had even caused bloodshed. But great was the fear and surprise when on the mornings of the 26th and 27th of March, 1886, the news flashed across Belgium that Charleroi was in the throes of a revolution. Glass-works were sacked, villas burned to the ground, pillage and devastation were met on every side. The restoration of order was prompt and energetic, but the lesson had been taught. The "*laissez-faire*" had fallen, struck with the same blow that carried down sumptuous houses and giant factories. To-day the middle course between the *Etat gendarme* and the *Etat providence* is followed in Belgium. The experience of twenty-six years has more than demonstrated its wisdom.

In Belgium the social sense is highly developed among both clergy and laity. The doctrine of Leo XIII is the guiding principle of all social undertaking. Socialists and Liberalists are also in the field but their efforts pale before the splendid array of the Catholics. Nor is the social activity confined only to the "grown ups;" University and College students are also actively interested in the work, even the child in school, who is taught to save his centimes for the missions abroad or some social enterprise at home. The "patronages" and "Extensions Universitaires," an application of the English University Settlements, are examples of works supported in part by university students. The workingman too has himself been made an apostle by the St. Francis Xavier Association, of which I will speak further on. The apostolate of the workingman by the workingman is at once popular and powerful in Belgium.

WRITINGS.

The Society is doing and has done her share toward the social uplift of the masses in Belgium. The works of Ours may be divided into two great classes; written works and works of word and action, foremost among the last named being the work of retreats. Certainly among writers on social questions Father Vermeersch deserves a high place. His principal work, *Manuel Social La Legislation et les Oeuvres en Belgique*, of which the second edition received in 1908 the quinquennial prize in social sciences of 5000 francs, and two gold medals at the Exposition Universelle of Liege in 1905, has been much praised. Last year the third edition appeared in two volumes of over six hundred pages each. It has been adopted by the Council for the perfection of secondary education and is used in the Seminary of Bruges as a text-book. The work is clear, sound and complete. Father Vermeersch has treated of everything done or being done in Belgium in the line of social work since 1840. Praise is given where merited, blame when deserved. The weaknesses apparent in some existing organizations are pointed out and remedies proposed. The work is a monument to Father Vermeersch's well known activity. Upon the third edition he was assisted by Mr. Albert Muller, a scholastic, who has specialized in social sciences and who himself published last year his thesis, *La querelle des fondations charitables en Belgique*, presented for the doctorate at the Louvain University. Mr. Muller gives promise. He has already attracted some attention by several lectures on subjects connected with his branch. At present he is professor at the Institute St. Ignace of Antwerp.

Besides his *Manuel Social*, Father Vermeersch is the author of several other works and a frequent contributor to reviews. His *Quæstiones de Justitia* was honored with a brief from Leo XIII. Father Vermeersch has also taken part in Catholic Congresses. In September last he presented two reports to the Catholic Congress at Mechlin.

Father Castelein like Father Vermeersch has also found time from his professorial duties to devote to the apostolate of social works. Besides the many pupils he has initiated at Namur into the complex questions of the day, Father Castelein was the private instructor of Prince, now King Albert, and even yet the King is his

pupil. Those lessons given to the King twice a month will have their effect over the whole country and serve to assure to Belgium that wise and beneficent rule experienced under the two Leopolds. Father Castelein has published besides his excellent work on *Socialisme et le Droit de propriété*, many brochures and contributed frequently to reviews of France and Belgium. A list of some of the other works on social questions published by Ours of Belgium will be found in the "Varia."

RETREATS.

Passing now to the works of word and action, it is safe to say that, if Belgium has been ruled by the Catholic party these past twenty-six years, a great deal of the merit belongs to Ours who have directed the closed retreats. Up-to-date these retreats have been followed by 100,000 men and the same number of women. So much however has already been said and written of the retreats in Belgium in the pages of the WOODSTOCK LETTERS, (cf. especially December 1904, p. 298 et sqq.) and The Month (cf. among others A Dose of Calm, April 1908) and the America (various numbers of Vol. I) that I will here confine myself to a very few remarks. At present there are seven houses of retreats for men and fourteen for women. Although the work began in France at Warquehal, under the direction of Father Henry Watrigant, Belgium seems to have become the country of retreats par excellence. It is to Belgium that Ours of other provinces generally come to study the work, which has been so successfully developed in the last twenty years that the attention of the whole Society has been attracted to it. Father Watrigant has compared the retreat movement to the river Scheldt which takes its rise in France, becomes a mighty river in Belgium and thence passes out to the sea.

Besides however the mere work of giving retreats the splendid scheme of organizations grafted on to the retreats is well worthy of notice. The retreat is but a time of sowing, the harvest is reaped afterwards. Hence the care taken to insure perseverance by means of confraternities of the Blessed Sacrament, etc., religious economic societies, unions of the industrial and agricultural populations. Father Jules Lechien has been especially active in this regard and is the author of several small works on the question, the best known of which is, *Un plan d'organisation paroissiale*, a work highly recommended by the Bishop of Tournai. Father

Lechien has now been engaged in the work of retreats for twenty years and has gained great success. He is popular among the men. During the magnificent parade which closed the Catholic Congress of Mechlin last September the men espied Father Lechien on the balcony of our residence. Cheer after cheer arose. Those were the men whom Father Lechien had taught to look on labor and toil not as a disgrace but as having a grand part in God's providential plans. The provinces of Liege and Hainaut can never forget the work of Father Lechien nor the province of Luxembourg the labors and conferences of Father Alphonsus Cus. This last named Father has just gone to his reward after having labored zealously in India, Belgium and finally in the Congo, whence he returned a few years ago with all the symptoms of approaching death.

ASSOCIATIONS.

Professional associations of the rural population are of recent date; in the past they were not needed. To-day the country people are more easily reached, and as a rule gained by him who comes first. Hence the importance of uniting them into associations under the guidance of religion if they are to remain Catholics. The *syndicats agricoles* are not complete syndicates; they are limited to certain works, such as purchase in common, savings banks, insurance of live stock, co-operative dairies, instruction of members by brochures, conferences, general assemblies, etc., the principal union being of members of a parish, around which the other institutions cluster. In the province of Liege Father Lechien has founded 150 parish syndicates in connection with the *Corporation de Notre-Dame des Champs*, which to-day exists under the name *Federation agricole de la province de Liège*, though Our Lady is still the patron. The change of name was made necessary by a law on professional unions. The Hainaut too owes its first organizations, dating from 1893 to Father Lechien. Though since that time many changes have come about, it was Father Lechien who was the chief inspiration of the present co-operative society, *Les Cultivateurs du Hainaut*. The same Father founded the two principal organs of propaganda, the *Bulletin des œuvres sociales* for the directors, and the *Croix des Syndicats* for the directed. In 1894 Father Lechien was succeeded by Canon Douterlungne who with the aid of the Abbé Berger created a strong combination of parochial works,

whereas Father Lechien had begun, for reasons of tact, by founding cantonal organizations. The same work of rural foundations, leagues, retreats, etc., was accomplished in the provinces of Luxembourg through the untiring energies of Father Cus.

An association of quite another caliber is that named St. Francis Xavier, founded in an obscure cellar of a house on the rue Six-Jetons at Brussels in 1854. Its end is the apostolate of the workingman by the workingman. To-day it numbers 366 associations with a membership of 80,000 men. This is its origin. Father Louis van Caloen, struck by the religious indifference among the working class and the difficulty, arising from hostility or mistrust, of priests gaining access into their midst, conceived the plan of forming a Society of fervent apostles who by prayer, example, word and action, would help the priest in bringing back these strayed sheep into the fold. God's will was soon manifested in a visible manner. A locksmith at Brussels had himself long meditated a similar plan, and at the time Father van Caloen was praying for light and examining his project more closely, the locksmith came to the Father to ask his advice. Needless to remark the society was founded. The first meeting was held in a cellar and like the apostolic college of old, the new society just counted twelve members, all workingmen, all united with the same thought,—the conversion of their fellow-workingmen. Eight days afterwards the head-quarters were transferred to the chapel of the Christian Brothers, rue des Alexiens. In March the men met in St. Anne's Chapel, rue de la Montagne and when numbers had necessitated another change, in the church of our college, rue des Ursulines, until Father van Caloen installed his rapidly growing association in its definite home, rue du Miroir, where the Brussels branch of the association has a beautiful church in Roman style, a hall, garden and café.

The purpose of the *Association St. François Xavier* is accomplished by the formation of an elite in each branch. This elite is especially instructed and turned into zealous apostles. But in connection with the religious end there is a social and economic purpose kept in view. In this Father van Caloen was a pioneer in Belgium. Before 1860 he had already founded in his Brussels branch a savings bank, a mutual aid society, an evening school, a military circle and a public library.

The new association was approved from the outset by Cardinal Sterckx, Archbishop of Mechlin, and favored with rich indulgences by Pius IX. Its spread in Belgium was rapid. In 1857 after three years of existence it numbered 11 societies or branches with a membership of 2300, and in 1866 had 150 branches and almost 40,000 members. The magnificent jubilee celebration held at Brussels, August 15, 16, 1903, gave evidence of its great popularity and power. Although the association has flourished most of all on Belgian soil, principally in the Flemish provinces, it has also spread to Holland, France, Spain and even to America. Thousands of women are affiliated to the work and participate in all the indulgences. Their role is one of prayer.

The last census of the association showed that 50 per cent of the branches have taken up some social and economic work. In this the greatest latitude is allowed. The most important centres have their own place of meeting, library, singing society, etc. Baron Charles van Caloen, brother of the founder, gave the beautiful home of the association in Bruges. Father van Caloen himself is still active at the age of ninety-three and regularly visits the Brussels branch. God alone knows the good work accomplished by this great association.

BATELIERS.

Similar to our sailors' clubs is the *œuvre des bateliers* as it is known in Belgium. Canals intersect Belgium at every point and connect the country with Rouen and Lyons in France, Ruhrort in Germany and Rotterdam and Amsterdam in Holland. The *bateliers* form a nomadic population of about 60,000, of whom 20,000 are children of an age to be in school. In 1893 a work in behalf of these bateliers was begun in the chapel of our residence at Ghent. The last Sunday of each month a certain number of families were gathered together and after receiving religious instruction their material interests were cared for. The good results obtained encouraged the organizers of the movement to build a place of meeting near the locks. Count Joseph de Hemptinne bought a piece of property and built the *Maison des bateliers* out of his own resources. Here there is a real club with chapel and school annexed as also a patronage. One of the Fathers from the residence attends to the spiritual part of the work, assisted by the Helpers of the Holy Souls (*Religieuses auxiliatrices*). The work

has now spread to other cities, Antwerp, Namur, Charleroi, Courtrai, etc. Ours are actively engaged in it.

At Namur the *œuvre des bateliers* seems to have made the best progress. Formerly it was directed by Father Jules Severin, who was succeeded by Father Lucas, professor of physics at the college, when the former was named Superior of the House of Retreats at Xhovemont. Father Lucas is always busy with his *bateliers*, running about from boat to boat, tending his scattered flock. In 1903 Mlle. Jeanmart, one of his aides-de-camps, founded at Namur the "Ecole Pensionnat St. Jacques des Bateliers" which has already received in its classes 700 children of both sexes, of whom 248 were boarders. Attendance at the day school, necessarily irregular, has at least the great advantage of familiarizing the world of *bateliers* with the ideas of school and study. In the boarding school—"pensionnat"—the influence of the devoted teachers is greater in proportion as the voyages of the parents permit only short and occasional holidays, when for instance they make a stop of some days at Namur or in the neighborhood.

Some words on the organization of the school; they will give an idea of other similar ones in Belgium. The school at Namur is composed of four classes; two for girls, two for boys. The first for each division is preparatory; the second is professional for the boys, while that for the girls is *ménagère-professionnelle*, a mixture of professional work and training in house-keeping. This latter kind of school for girls is common in Belgium and needless to say a power for good. It forms a useful wife for the industrious *ouvrier*. The big school at Héverlé near Louvain has acquired a continental reputation. It has 1200 pupils. But to come back to the *bateliers*, we find on the program of studies in the boys' professional class, manual training in some trade, the making and repairing of cables and splices; general courses in German and Flemish, commercial arithmetic, commercial law of the *batelier*, correspondence and keeping of books, notions in hygiene and therapeutics for cases of sudden indisposition or of accidents, geography, etc. These courses, rendered as concrete as possible, interest the young *bateliers* because they are ever in touch with their former lives and besides they become attached to their profession in a striking way. The results have more than justified expectations.

It might be objected here that after all, mention of such a school should not be made when speaking of

social work or of social work done by Ours since Ours have so little to do with the school. But St. Ignatius it will be remembered was an organizer; he started many good works in Rome and then after a little while, turned them over to other hands. Our Fathers are the soul of the *œuvre des bateliers*; they began the work and are still supporting it by their words and acts in one way or another. In the same way Father Van Langeermeersch is, together with M. Carlier, the soul of the magnificent school of trades, rue du Méridien, Brussels. This school comprises two sections, day and night courses. The latter are destined for workingmen who desire to better their condition. Five hundred followed the courses in 1907-08 while the day school counted sixty pupils. Our Fathers have a technical school at Liege and a school of higher commerce at Antwerp. In these, however, the idea is different from Father Van Langeermeersch's school at Brussels. First they are directed by Ours, and secondly the class of students is different; they are of the better class. The importance in a country like Belgium of having Catholic engineers, superintendents, directors, etc., over Catholic workingmen cannot be overestimated. The workingmen too have need of the Catholic training. Of the 700 schools of trades and arts of every possible kind now existing in Belgium many are Catholic. The country has felt their double influence; industry, agriculture and mining in Belgium are enjoying wonderful prosperity, and the working and agricultural population is largely Catholic.

EMIGRANT WORK.

Belgium has never known a great emigratory movement. Leopold II founded an *Ecole Mondiale* at Tervuren near Brussels destined for those of any nation who would prepare for a career abroad. It is easy to understand the influence such a school would have among the people. King Albert has changed the late king's plan. The *Ecole Mondiale* will henceforth be an *ecole coloniale* and a part of the funds devoted to pensioning ex-officials of the Congo. The Congo is badly in need of Belgian families, but the Belgian families are slow to leave their homes.

Antwerp is the great point of departure for many emigrants of other countries. Though these emigrants remain in the city but a short time it is easy to imagine the dangers of body and soul to which they are exposed. They are an easy prey for swindlers and pleasure seek-

ers who rid them of their scanty savings or plunge them into vice during the exciting and uncertain hours before sailing. In 1882 the number of German emigrants sailing from Antwerp was very large. Father Alexander de Ascheberg of the German Province interested himself in them and laid the foundations of a work in their behalf. Father Ernest Lorleberg of the Belgian Province succeeded him and with the aid of the Antwerp section of the *Rafaëlsverein* which he directed, devoted himself untiringly to this noble work for twenty-six years. After Father Lorleberg's death about two years ago the work was entrusted to Father Anthony Wunsch in whose hands it actually is.

The delegates of the *Rafaëlsverein* meet the emigrants on their arrival in Antwerp, find them suitable and respectable lodgings, change their money and look after their passage; in a word they do everything to protect the emigrants from false friends and guard their moral and material interests. Since 1887 religious services have been organized to bring down upon the emigrants at the moment of their departure the blessings and consolations of the Most High. The evening before sailing they are gathered in our Church of St. Ignatius, attached to the *Ecole Supérieure de Commerce*, where an exhortation is given them in their own language. A great number go to confession. Catechisms, prayer-books, religious tracts, rosaries, scapulars and other objects of piety are distributed.

For the year 1907 there were 152 of these religious gatherings attended by 18,572 emigrants. The nations represented and their numbers were as follows: 12,977 Poles; 1,173 Germans, Austrians and Hungarians speaking German; 1,235 Hungarians; 510 Slavs and Bohemians; 2,635 Russians, Ruthenians, Lithuanians, Croatians and Servians besides a few Italians and Belgians. Confessions were heard in Polish, Russian and German. Printed instructions were distributed in seven languages and cards of recommendation given to the delegates of the *Rafaëlsverein* across the sea. Since 1887 more than 200,000 emigrants have assisted at these services.

PATRONAGES.

Readers of the *WOODSTOCK LETTERS* who may wish to study the workings of a *patronage* will find some interesting matter on the subject in a number of "The Month" October or November, 1909. The writer has often visited the *patronages* with some of the philoso-

phers and theologians of Louvain who go thither on Sundays to help in the work, either by prefecting, catechizing, giving an illustrated lecture or working up a play. The assistance Ours render in this fruitful work is much appreciated. Boys and young men are gathered together on Sundays for their religious duties and afterwards for recreation. During the week too they find games and other amusements to keep them from the streets, and at special seasons when the dangers from without are greater than ordinary, extraordinary notes are given for attendance. These notes are much prized. A certain number means a gift on the feast of St. Nicholas.

Similar to the *patronages* is the *école d'adultes*. The director of this work is Father Godtschalck, director also of the students' Sodality at Louvain. The courses are given by students of the University whose zeal in this matter is worthy of all praise. Our philosophers and theologians give the religious instructions.

WOMEN'S LEAGUE.

A work which has had great success in Belgium is that of *Les Ligues des femmes Chrétiennes*. Of French origin these leagues were introduced into Belgium by Father Van Langeermeersch of whom we have already spoken as the founder and soul of a professional school at Brussels. It was in 1893 that Father Van Langeermeersch invited the women of Brussels to take an interest in their poorer sisters, to study their needs and sufferings with the end of bringing them help. The league was founded and has as members honorary and active some of the noble ladies of the capital. The working women whom the league aids are chiefly those engaged with the needle or in the factories. As is usual in Belgium works of an economic character soon followed upon the foundation of religious works, retreats and missions, etc. Thus we find an employment bureau, banks for free loans, mutual aid, co-operative societies, etc., besides a house-keeping school and a *patronage*. To-day the league tends to become less syndicale and mutual and relies more on the liberality of the rich. Other similar leagues for women have been founded in different parts of Belgium according to the model first proposed by Father Van Langeermeersch. The work however cost some effort. At Brussels for instance it was easier to find generous women among the educated class than to interest the working women in the works

founded for their benefit. Patient endeavor succeeded in time. To-day the women are united in associations similar to those founded for men.

Two other works at the Capital must not be forgotten. The first is that for the adoption of poor orphans founded in 1870 and which fell to the direction of Father Vanderspeeten in 1877. Since that time it has had one of Ours as director. In 1877 there were 22 orphans being taken care of and in 1907 numbers had increased to 167. A committee of ladies has charge of the work which since 1885 has been under the patronage of the king's mother, the Countess of Flanders. The second work was introduced into Belgium from France by the venerable Father Adolphus Petit in 1886, namely, *L'œuvre des Calvaire* for women suffering from cancer. Like all good works it spread as soon as it became known. The doctors who give their services free represent some of the best talent of Brussels. Dispensaries of a like nature have been opened at Ghent, Liege and Seraing.

MILITARY CIRCLES.

Father De Groote has had great success with his soldiers at Charleroi. Every Sunday there is a Mass for the soldiers at 9.30 A. M. in the College Church. About 300 are present when the soldiers are all in town. The church is reserved entirely for them. On Sunday, Tuesday and Thursday the soldiers come to the club founded for them by Father De Groot. Here they have games, and smoke and chat with the Father who is thus enabled to effect great good. The Colonel favors the work very much. Two hundred and twenty-eight soldiers made their Easter duty in a body this year and afterwards breakfasted at the College.

Ideas go before action. To have a public that realizes its social responsibilities supposes a certain amount of social education. This task has been accomplished in Belgium by means of Congresses, national and provincial, Semaines Sociales, conferences, circles for study, etc. Nor must it be imagined that only the educated classes have discussed and studied social questions. An intelligent effort has been made to teach the people what they must think of the questions of the day, for it is among them that Socialists endeavor to spread their false doctrines.

One of these *Circle des Conferences* was founded in 1907 at Charleroi by Mr. Verreux, professor of physics

and chemistry. Ten former pupils of the College are the members. The first year the conferences were given to an average audience of 100. This year the average is 300 and for two special lectures was 1100 and 1300. M. Brifaut gave a very striking conference on Free Masonry and produced some documents relative to the meeting of the Masons two days before. The marvel is how he obtained these documents. The good done by these conferences is immense and keeps the people up to that high pitch of social enthusiasm that has done so much for Belgium.

In this review, necessarily hasty and imperfect, of some of the work done by Ours in Belgium, I have tried to describe things, and not cared much for names, many of which I have left out. As I write Father Rector tells me that all the papers of the country have spoken well of the late Father Alphonsus Cus and of the works he founded. When he began his social apostolate in the province of Luxembourg the social sense was far from its present development. His work was opposed and he himself set down as an innovator. He even had to give up and change his field of labors to the Congo. To-day his ideas are proclaimed as those of a man who saw further than his critics. Syndicates, co-operative societies, etc., are the vogue to-day in Luxembourg. *L'Avenir* which he founded and the *Pays Walloon* which received a great impulse at his hands are to-day two great Catholic papers of Belgium.

FERDINAND C. WHEELER, S. J.

THE JESUIT FARMS IN MARYLAND.

Facts and Anecdotes.

The Jesuits own five large Estates in Maryland, namely, St. Inigo's Manor, 1837 acres; Newtown, 700 acres, St. Thomas' Manor, on the east side of Port Tobacco Creek, 923 acres, and on the west side of the Creek, called Ceder Point Neck, about 3500 acres; White Marsh, about 1600 acres and Bohemia with 943 acres.

The State of Maryland is divided into two parts by the Susquehanna River and the Chesapeake Bay, called respectively the Eastern and Western Shore, and the Western Shore extends from the Chesapeake Bay to the Potomac River, which divides Maryland from Virginia. Bohemia is situated on the Eastern Shore, whereas the

other Estates are on the Western Shore. Again this Western Shore is divided into two almost equal parts, by the Patuxent River. White Marsh lies near the head of the Patuxent River, eighteen miles from Washington and twenty-two miles from Baltimore, near the two railways that connect these cities. St. Inigo's, Newtown and St. Thomas' lie on the Potomac, the last about twenty-five miles from Washington by road and about thirty-five miles by steamer. Newtown is about thirty miles below St. Thomas', and St. Inigo's about twenty-five miles below Newtown. Point Lookout, the apex of the triangle, formed by the Potomac River and the Chesapeake Bay, is just about one hundred miles equi distant from Baltimore on the Bay and from Washington on the River. St. Inigos is twelve miles above Point Lookout, on the Potomac side. A line of steamboats runs three times a week from Baltimore to Washington, and vice versa, the boats landing each trip both at St. Inigo's and at Leonardtown, which is but a few miles from Newtown. Though there is no railroad facility to these two Estates, there is ample steamboat communication. A small steamer from Washington lands twice a week at St. Thomas', but that is quite sufficient, as a branch railroad from Baltimore and Washington runs two trains every day to the station near the Manor. The farm produce of these three Estates is taken to the Baltimore market by small sailing vessels which are hired for the purpose.

The way to Bohemia is perhaps more circuitous, but nevertheless shorter at least in time. From Baltimore, the Washington-New York express is taken to Wilmington, Delaware, then the New York-Norfolk express to Middletown, in the same State, followed by a buggy ride on the six-mile pike to Bohemia in Maryland. Bohemia is so called because it lies on the little Bohemia River, at one time deep enough for scows, but now choked with mud. Formerly the grain was taken across the Chesapeake to the Baltimore market, but now Philadelphia is the market for the greater part of the Eastern Shore on account of railroad facilities. Moreover the people on the Eastern Shore imitate the progressive methods of the North, while the inhabitants of Southern Maryland follow in the footsteps of their ancestors of two centuries ago; they are most conservative of old ways and just manage to make a living. The cause of this diversity is blue-blood pride which socially excludes immigrants. At present there is a wakening from cus-

tomary lethargy, and oxen are discarded for the fleet-footed horse.

Father White brought over with him twenty-six men. He paid their travelling expenses and support which amounted to £20 at least or over \$100 a man; in the next four years twenty-eight more were brought over or paid for by the Fathers, and in the following year perhaps twenty more. These men were called Servants, and had to help the Fathers for three or four years either as planters or assistants on the missions. Those who paid their own way across, or brought over Servants, were called Adventurers; their reward was to be a grant of land. The colonists first settled in St. Mary's City, near St. Inigos, and remained generally about the town until 1637, at which time the distribution of land began. In this year by Lord Baltimore's proclamation 2000 acres of Manor land and ten acres of townland were to be granted to each Adventurer for every five men he brought over in 1633, and 2000 acres of Manor land and five acres of townland for every ten men brought over after that year. This was the way the distribution was made: the Adventurer presented his claim to the Governor of the Colony, and upon its verification, the surveyor laid out the amount of land claimed, and the Certificate of Survey was handed in to the land office. Upon payment of a small tax, a deed was given to the Adventurer for his land; but after that he had to pay every year the quit-rents, as they were called, which were to be the same for all times; and then of course there would come also the customary tax levies, which varied from year to year. The Adventurer was not obliged to take out the deed or patent for his land immediately, as the Certificate of Survey secured his claim; and consequently he did not take out the patent until he had cleared enough of land to be able to pay the rents and levies. Thus Father Copley, who came over in 1637, as Superior of the Mission, put in a claim for 6000 acres, but took up only 3700; namely, St. Inigos, 2000 acres; St. George's Island, 1000, the Chapel lot, 25; the Hill lands (now Peacock's) 255, and 120 acres between Marl's Cove and Windmill Point (now Captain Kenedy's). Some years before Father White had received a large plantation at Mettapani from the Indian chief, Metagnomen; the Fathers sent their servants there who cultivated it with great success; they fenced it in and built houses, a residence, a warehouse and farm houses. After all these improvements had been made,

Lord Baltimore would not recognize this Indian title, and difficulties arose between him and the Jesuits. These difficulties no doubt were the reason why Father Copley in 1637 took out the Certificate of Survey for St. Inigos to begin a new plantation there to replace the one at Mettapany. Upon the arrival of Father Pulton, the new Superior, in 1638, Father Copley assigned all his lands to him and turned in a new Certificate for St. Inigos. As this Certificate is the oldest land paper in our Archives, I will give it in full.

"To the Honorable Lieut. Governor.

Layd out for Thomas Copley, Esq. a tract of land lying one the East side of St. George's River [now the Mary's River] and bounding on the West and South with the sayd River, one the North with a Creeke called St. Inigos Creeke and a branch of sayd Creeke called Davy Creeke [now Church creek] one the East with a line drawne South by East from a marked tree at the head of sayd Davy Creeke unto a Creeke called Trinity Creeke [now Smith's creek] and with sayd Creeke; containing and now layd out for two thousand acres more or less.

ROBT. CLARKE, Surveyor."

The Manor has the general shape of a triangle. The apex called Kitts Point divides the St. Mary's River from Smith's Creek at their entrance into the Potomac River. One leg goes up Smith's Creek for about two and a quarter miles, the other runs up the St. Mary's for about three and a half miles to Priests' Point, and then follows St. Inigo's Creek for nearly another mile to the north east and stops at Church Creek, which is south east. At Priests' Point, the St. Mary's River turns due north, whilst St. Inigo's Creek turns to the north east, the land lying between them being St. Mary's Neck. St. Inigo's is a Neck. Besides St. Inigo's Neck we also have Newtown Neck and Cedar Point Neck. Two hundred and fifty years ago we owned a part of St. Mary's Neck. These Necks are low levels with scarcely any drainage except near the river banks: hence all our farms on these Necks are situated on the shore, the interior being reserved for woodland and unfit for cultivation unless large ditches be cut across. They however have this advantage that sailing vessels can approach every farm to take on grain and tobacco for the market and land building material and fertilizer brought from the cities: moreover an enormous amount of fencing is saved, about ten miles at St. Inigos, eight at Newtown

and fifteen at Cedar Point; and above all Neck-land is considered the most productive.

Father Pulton on his arrival in the Colony resided for the most part on the disputed Patuxent farms, whilst Father Copley attended to the Catholics at St. Mary's and directed the improvements at St. Inigos through his overseer, William Lewis. When the Fathers became convinced that the Jesuits would lose Mettapan, Father Pulton, having rented out the farms there, came back to St. Mary's, and began to prepare for establishing a new settlement.

The "great shallop" was lying in the Horse Shoe below the high bluff of St. Mary's City tugging away at the anchor impatient of further delay for the eventful day. At last the day came, it was the 5th of June, 1641. Boxes and traps of all kinds were piled into the bottom of the boat; the men sat around the gunwhale, each with a gun by his side; the anchor was raised and the sails were hoisted. Father Pulton stepped aboard with a loud godspeed from the banks, and the boat leaped over the waves before the brisk wind. As they rounded Chancellor's Point, the boom shifted, the men changed positions and a gun went off—Father Pulton was a dead man. The *Litteræ Annuæ* give an account of the occurrence by simply saying "Father Pulton was accidentally shot while crossing the St. Mary's to establish a new settlement," leaving to our imagination to fill in the details. The only place we then had a claim to, was St. Inigos; and there is no doubt that the Fathers at this time were going to reside there, build tenements and farms, and make it the granary of the Mission, as the Patuxent farms had been up to this time. About this land there was no dispute, as we obtained the patent deed for it a month later from the Governor, who said we could not be deprived of it without evident injustice. Although the Fathers intended to establish a residence at St. Thomas', for there is some evidence we had land there even at this early date, yet that Manor would have been too far away from the city for a Superior's residence, and moreover it was not sufficiently developed, nor would it be necessary to *cross* the St. Mary's River to found that settlement.

Upon Father Pulton's death, Father Copley turned in a new Certificate of Survey of St. Inigos and assigned our lands to Cuthbert Fenwick, our trustee; the patent was issued to him on July 27th, 1641. About this time

Lord Baltimore had issued a proclamation that no religious body could take possession of any land without his special warrant, and that was the reason why we had the patent issued to Cuthbert Fenwick in fee, but nevertheless in confidential trust. The patent was allowed to stand, and thereafter all our lands were held in confidential trust either by some lay-man or by one of the Fathers. There is no trust expressed in any of our deeds, and legally the confidential trustee could have sold all the Jesuit Estates and pocketed the proceeds. This has, however, never taken place. In 1792 the Corporation of the Roman Catholic Clergymen was chartered by the Maryland Legislature to hold all the lands which belonged to the Society before 1775. In 1894, the Legislature removed all manner of trust from our lands, so that now we can give a valid deed in fee for any part or for the whole. Although we had sold some land before the last mentioned year the Legislature had to validate all these sales. The law first formulated by Lord Baltimore against religious bodies acquiring land has been and is to this day one of the fundamental laws of the State: no religious body or church, not even his Eminence the Cardinal, can acquire any church land in Maryland without the express sanction of the Legislature. In practice this law is not adverse, however, as it really does not operate against acquiring land (except in the case of bequests) but rather in giving a valid deed in the sale of land, the acquisition of which did not receive the confirmation of the State. At present, the religious body buys the land, and then gets the deed confirmed, which in most cases is a mere formality; in case the deed is not confirmed, the religious body can hold such land without let or hindrance, though it can not validly sell it.

There were three Certificates of Survey for St. Inigos; the first to Father Copley, in 1637, the second assigned to Father Pulton, in 1638, and the third assigned to Cuthbert Fenwick, in 1641. The first and third agree, the second disagrees. The deed for our land goes by the third survey; in reality St. Inigos is laid out by the second, and we lose about 100 acres of land, nearly the whole of the present small negro village of Beachville, for our east line ought to go to the head of Smith's Creek, whereas it now goes to Tennison's Cove some distance below the head.

A few items as regards the improvements, begun in 1637 and not yet finished (1910), may be of interest.

The Fathers were particularly happy in the choice of their Estates, both in regard to fertility, situation and beauty, except White Marsh which was a gift. St. Inigos is white oak land, productive of wheat, though not so well adapted for corn and tobacco, as the light soil of White Marsh; still as the Church farm is of somewhat looser soil and well drained it not only surpasses the other Manor farms, but is considered the best in the county. This farm, which lies between St. Inigo's and Church Creeks was the first to be cultivated, for besides its beautiful situation, it adjoined the Cross Manor farm, and was quite near St. Mary's City, the principal residence of the people and the Mission. Marl's Cove, so called from Marillo Point once a part of our townland, lay opposite St. Inigos House Cove; the walk from the city to Marl's Cove was short, and the passage thence across St. Inigos Creek was still shorter, in fact this was the usual road of travel between St. Mary's and St. Michael's Hundreds. The steep bank of Church farm is festooned with a thick entanglement of honeysuckle and Virginia Creeper, is decorated with flowery dogwood, white clustered locust, and the sweet-smelling sassafras and purple-berried cedar; further back stand the towering tupelo and some aged oaks storm-shattered and bolt-riven, the ærie of hawk and eagle. Standing on the bluff, and looking eastward you first behold the church with its steeple against a background of pines, an object that attracts the eye for miles around; a little to the north you see the old Cross Manor house amid a clump of trees on a high bank, and the wharf on the beach beneath, and further on the broad embayment of St. Inigos Creek encircled by the forest and fields of St. Mary's hills; right opposite, to the west, the waters of the creek and of the river meet, forming the townlands, on the far shore of the St. Mary's. Porto Bello house is perched on a hill. Going southward the eye meets Windmill foreland with its gabled dwelling, then Carthagina Creek and Cherry-field with its forest of pines, and St. Georges Island at the confluence of the St. Mary's, the Potomac and Piney Point Light, the night-beacon for the mariner. All this panorama of the West Shore is glorified by the setting sun of an Indian summer in a blaze of various scarlets, reds, greens and yellows of the forest trees on the ever receding hills of St. George's Hundred. Directly south on the Manor lies first Woodstock Villa, and the priests' house and further on Fort Point and at

the end of our land Kitts Point, opposite St. George's Island. Thus with one glance the eye takes in a view of the St. Mary's River to its mouth, and the wide expanse of the Potomac beyond Kitt's Point and St. George's Island, till, fourteen miles beyond, heaven and earth meet on the hazy shores of Virginia.

St. Inigos House, as it was called in the old records of the Colony, was built on the high bank of this Church farm. It was finished before June, 1638, as appears from the following incident which occurred at that time. William Lewis, our overseer, lived there with several of Father Copley's servants, called Robert Sedgrave, Ellis Beach, Richard Duke and others. Lewis was a staunch Catholic, zealous and faithful, but hot in controversy as befitting a future lieutenant in the Maryland Line: the servants were Protestants. It was the custom of the latter, as they had no godly minister in this heathen country, to read a certain book of devotions on Sundays. The book was called "Saint's sermons," and these sermons were spicy and warlike besides, attacking both Pope and Jesuits, and calling them Antichrist and other comely names. Now whenever Lewis entered the house, they would read aloud the most reproachful parts, just to touch up the fiery overseer; and of course he would explode but without doing any bodily harm. He was, however, brought to Court for having called Mr. Smith a minister of the 'divell,' and the Protestant ministers also ministers of the 'divell' and for having been too disputatious in the point of religion, for he used to call all the people that came across the creek to his room and there labor with all vehemency, craft and subtlety to delude them. Lewis was fined 300 weight of tobacco and put under bond of 3000 more to keep the peace. By valuing a pound of good tobacco at eight cents, that would make respectively \$24 and \$240. As there was no coin in the Colony from the start to the Revolution, the staple "tobacco" was the money and all sales and purchases, as well as fines, taxes and levies were made in tobacco. In large transactions hogsheads of money were rolled no doubt from one man's yard to another's; in regard to smaller purchases, grocery accounts, tap room expenses, pew rents, plate collections, etc., I have as yet found no evidence how the money was handled, except perhaps on credit accounts, for it is scarcely possible that the colonists carried enough of this kind of money about with them to make even small purchases.

About a month after the above episode in the life of William Lewis, another incident is recorded about St. Inigo's, in August, 1638. The lumber man seems to have gone on a strike, and Father Copley was put to a great deal of annoyance and showed signs of impatience at the delay in his building operations. The matter is thus recorded: "Thos. Copley, Esq., by his attorney Cyprian Thorowgood complaineth against John norton in an action of damages for that whereas the said John norton did on some day in July last covenant with francis Grey on behalfe of the said Tho. Copley to deliver unto him on demand 1000 foote of sawen boards upon a price then agreed upon between them, nevertheless since that time, the said John norton hath refused and still doth refuse to performe the said agreement on his part, although he hath been thereunto demanded by divers persons in the name of the said Tho. Copley to the damage of two thousand weight of tobacco to the said Tho. Copley." Here the story ends, but since those days, the virtue of patience has become ingrained in the character of the natives, and there is no use in getting into a flurry upon a delay of many moons.

St. Inigo's House was a fair house, built of brick, two stories high with a steep gable roof, and dormer windows: such at least was the style of building manor houses in those days. The Cross Manor and our Newtown Manor give proof of this. Father White was much in favor of building brick houses, as he considered them the only ones that could keep out "the heates of summer and the coalds of winter" but these houses were not generally furred and so they swetted a great deal with dampness as soon as the winter fires were put out and produced a certain coolness in summer together with a great deal of rheumatic aches. In fact the dampness is sometimes so great that the salt-cellar is full of salt water instead of the mineral, with the prospect of getting rock-salt when things dry up.

JOSEPH ZWINGE, S. J.

(To be concluded.)

BOOKS OF INTEREST TO OURS

Under the Sanctuary Lamp. The Hills that Jesus Loved. Reflections for the Holy Hour. Rev. John H. O'Rourke, S. J. Apostleship of Prayer, 801 West 181st St., New York, 1909.

This is a neat book, attractive in type, page and cover, and most attractive in its reading. The reflections are written in a devout and popular style. First published as a series in the *Messenger of the Sacred Heart* they have been carefully revised and issued in their present form. Though intended "mainly for those who make the Holy Hour" they will serve as subjects for a morning meditation, or a spiritual reading, or a conference.

In the Morning of Life. Considerations and Meditations, by Herbert Lucas, S. J. Third Edition—Enlarged. London and Edinburgh, Sands and Co. St. Louis, Mo., B. Herder, 1910. \$1.00

We have already noticed this excellent series of considerations in the WOODSTOCK LETTERS (Vol. 33, p. 386). They have been translated into German, and now a third English edition has been issued. There could be no better proof of their practical value. "The third edition differs from the first and second by the insertion of four meditations, now renumbered III A, III B, III C, III D, which, as well as some of those which precede and follow them, formed part of a retreat given at Stonyhurst in October, 1903."

L'Explication des Auteurs d'après Les Programmes des Jesuites au XVI^e Siècle. Par J. B. Herman, S. J. Louvain—Librairie, Charles Peeters, 20 Rue de Namur, 1910.

Father Herman of the Belgian Province gives us in a pamphlet of about fifty pages an exceedingly valuable article and indispensable for one wishing to arrive at the true understanding and spirit of our Prelection as found in the Ratio. It is an original study of all the sources on the subject. For its references alone the students of our system should have this precious pamphlet. The different parts of the Prelection are treated of; many terms are explained fully and their limits accurately defined. While the author is thus successfully meeting the main purpose of his paper, he gives us interesting views of educational theories of the sixteenth century and has no difficulty in disposing of a great deal of modern misrepresentation of our system.

Melchior of Boston. By Michael Earls, S. J.

A story entitled *Melchior of Boston* by Michael Earls, S. J., and published by Benziger Brothers comes from the press

as we go to print. The story is a keen but kindly analysis of a bit of life in a family, the father of which is a Protestant and the mother and children are Catholics. The father's attitude towards his Catholic home and the mother's anxiety about religion are vividly pictured and describe conditions that under the best of circumstances prevail in a home where there is a mixed marriage. Ours will find the book one to recommend, as there is much contained therein about a Catholic School and a Morality play which speaks its lesson to those who need it.

Short Life of Father Marquette.

The biography of Father Marquette, S. J., entitled *Hiawatha's Black-robe* by E. Leahy (Dublin, Ireland) to which we alluded in our last issue is published in America by Messrs. Herder & Co., St. Louis. The price of the volume, post-paid, is 37 cents, it being one of the *Iona Series* which is under the editorial management of Father Henry Brown, S. J., Professor of Greek in the National University of Ireland, and member of the Council of the Catholic Greek Society of Ireland, which is issuing the *Iona Series*.

Some Works by Ours of Belgium treating the Social Question:—

GOETSTOUWERS.—Les métiers de Namur sous l'ancien régime—Louvain, 36 rue de Bériot, 1908.

LEBON.—Rapports au Congrès de Nivelles, 1899, sur les Associations de St. François Xavier.

LEBON AND POPPE.—Rapports présentés dans le Xavierus Bode, 30 Septembre, 1903. (numero jubilaire).

VAN NYLEN.—La mission des préposés du patronage. Bruxelles. Polleunis, 1892 (Brochure).

VERMEULEN.—Jets over sociale opleiding in het College. (De Gids op Maatschappelijk Gebied Januari eu Mei, 1909).

A. VAN DEN BROECK.—Levensregel van een goed retraitant —Lierre, Taymans, 1903. Pour la Paix—Lierre, Taymans, 1903.

L. ADRIAENSEN.—Woorden en Werken. (Rapport sur la Maison de Gand). Ghent, Huyshauwer, 1903.

CRIQUELION.—Report read at the Congress of Liege, 1902. (Organization des retraites).

A. CASTELEIN.—La loi belge sur les Unions professionnelles (Extrait de la Reforme Sociale). Paris, secrétariat de la Société d'économie sociale, 1898.

GRUSLIN.—Report read at the Congress of Nivelles, 1899, on "Les Patronages pour les jeunes filles."

A. VERMEERSCH.—Les Catholiques et la sociologie, article published in the "Annales" 1er Vol. de

la Société belge de Sociologie (Brussels, rue Brialmont). Manuel Social. La Legislation et les Oeuvres en Belgique. 2 Vols. 3rd edition.—Louvain, Uystpruyst, 1909. Quæstiones de Justitia, ad usum hodiernum scholastice disputatæ. 2nd ed. Bruges, Beyært, 1904. La Nouvelle Encyclique Sociale. Texte, traduction, Commentaire. Brussels, Schepens, 1901. Le Belge et la Personne Civile.—Brussels, Dewit, 1908.

JULES LECHIEN.—Guide de l'aumônier et des dizaniers (Syndicat paroissial. Les Cultivateurs réunis) Braine-le-Comte, Zech, 1894, 4th ed. Conférence sur les syndicats agricoles.—Liege, Orphelinat St. Jean Berchmans, 1895. Les Apôles du travail au XX^e siècle.—Braine-le-Comte, Zech, 1896. Un plan d'organisation paroissiale.—Fayt, Maison N. D. du Travail, 1903.

E. RENAUD.—Les Unions professionnelles dans le pays de Charleroi. (Bulletin des œuvres sociales du diocèse de Tournai, 1899).

L. DELPLACE.—L'Éducation. Devoirs et droits des parents chrétiens. (Petite bibliothèque chrétienne, Octobre, 1908).

SCHUL.—Études sur les assurances-vie. Calcul des primes suivant la notation universelle des actuaires.—Brussels, Polleunis et Ceuterich, 1906. Caisse de pension a Rente variable.—Antwerp, Librairie néerlandaise, 1908.

A. MULLER.—La quarrelle des fondations charitables en Belgique.—Brussels, Dewit, 1909. Different reports read by Ours at the Catholic and Social Congresses of Belgium (cf. Mechlin Congress 1909. WOODSTOCK LETTERS, February, 1910, p. 108).

A. CASTELEIN.—Le Socialisme et le Droit de propriété.—Brussels, Gormare, 1896. Un programme social.—Namur, Wesmael Charlier, 1888, 4th ed. Le problème social et l'encyclique "Rerum Novarum."—Brussels, Schepens, 1892, 2nd ed. La société "Leon XIII"—Louvain, Istas, 1891. Droit Naturel.—Paris, Lethielleux, 1903. Charité et Justice.—Tournai, Casterman, 1895.

Arthurus Vermeersch, S. J. De Religiosis et Missionariis. Supplementa et Monumenta Periodica. 5us Tomus. n. 3. 1 Junii 1910; n. 4. 1 Sept. 1910.

The June number opens with a short essay, in which the writer answers several queries concerning the studies re-

quired by the decree of September 7th, 1909, for religious, before these may be admitted to Holy Orders. Answers to several other queries follow. The number issued in September begins with an article on the communication of the privileges of regulars. The documents of the Holy See are supplied as usual with explanatory notes.

ACKNOWLEDGMENTS.—Shakespeare's "Julius Cæsar" in Latin at Marquette Academy, Marquette University, Bulletin II, Milwaukee. A Study of First Year English in Secondary Schools, William P. Ratigan, S. J., Marquette University. The Typhoons of October, 1909, Rev. José Coronas, S. J., Assistant Director of the Weather Bureau, Manila, 1910. *Memoires de L'Observatoire de L'Ebre*. No. 4. La Section Electrique, P. J. Garcia Mollá, S. J. Traduit de L'Espagnol, Observatorio del Ebro—Tortosa, Spain, 1910. Observatorio Meteorologico, Magnetico y Seismico del Colegio de Belen de la Compañia de Jesus en la Habana, Año de 1909, Junio, 1910.

OBITUARY

FATHER PATRICK F. HEALY.

On the tenth of January, 1910, there died at Georgetown a venerable and holy Jesuit whose life-work, spent in the cause of the "Old College," was so productive of results that the ever-sweeping winds of time will not carry off on their speeding wings the memory of his career. He was the Reverend Patrick F. Healy, S. J., president of Georgetown College for ten years, commencing with eighteen hundred and seventy-three.

Born in Macon, Georgia, February twenty-seventh, eighteen hundred and thirty-four, Father Healy was brought up among his three brothers, all of whom, like himself, gained high distinctions in their chosen walks of life. Two of them became priests, of whom one afterward was made Bishop of Portland. The third entered the United States Revenue Cutter Service.

Patrick F. Healy, upon completing his course at Holy Cross College at the early age of sixteen years, became a Jesuit novice at Frederick, September 17, 1850, where he so impressed his superiors by his high degree of proficiency in philosophical studies that they sent him to Belgium to continue his work both in this branch and in theology. After his ordination, which took place in the foreign country, he returned to the Maryland Province and in eighteen hundred and sixty-six he was assigned to the Chair of Philosophy at Georgetown College.

Two years later he was made prefect of schools at the same institution, in which position he served until eighteen hundred and seventy-nine. It is a notable fact that from eighteen hundred and seventy-three, when he became President of the College, following the sudden death of Father Early, Father Healy performed both the duties falling to the lot of the prefect of schools and those concomitant with the rectorship.

While prefect of schools, Father Healy had laid the foundation for a complete reorganization of the classes, a founding of many medals and the formation of a Society of the Alumni; and he had cherished a fond hope that the near future would see the long-projected new building, which was to connect the "Old North" Hall and the Maguire Building, proudly rising toward the heavens. With an increased scope in which to utilize his persistent energy for the furtherance of his extensive plans and unselfish ambi-

tions, he immediately, on becoming President, set out to make Georgetown's greatness greater, and her glory more glorious.

One of the first pleasures that he enjoyed as President was the conferring of the degree of Doctor of Laws on Richard T. Merrick, an old student who was a captain in the Mexican War and who a year later furthered one of Father Healy's plans by presenting to the College eighteen shares of Metropolitan Railroad stock, the income on which was to provide annually for a medal for proficiency in debating among the students of the Philodemic Society. During Father Healy's term the Morris Historical Medal and the Toner Scientific Medal were also founded.

It might appropriately be chronicled here that shortly before the Christmas holidays of his first year in the rectorship, Father Healy abolished entirely the obsolescent custom of reading in the Boys' Refectory. That this move was most gratifying to the students cannot be doubted, since it is authoritatively reported that the announcement was followed by music from the band, followed later by a serenade to the Fathers.

It was also during Father Healy's regime that the unprecedented event occurred which has never been repeated since and which caused such wonderment among the "Old Boys" that they tell of it to this day. Ansel B. Cook, a non-Catholic, was the winner of the Christian Doctrine Medal which then, as now, was sought after most diligently by a large number of the Catholic students.

In the summer of eighteen hundred and seventy-seven, Father Healy was at last gratified to know that work was started on the building of his dreams—the magnificent structure which now rises in princely state high above the Nation's capital, looking out on all sides on such enthralling scenery that it is remarked by every visitor to Georgetown, the artist as well as the author; the statesman as well as the layman.

It was in the financing of the construction of this building and the directing of its splendid shaping that Father Healy felt the last straw settling on his heavily burdened back and before its completion he was forced to go to California to rest.

Here he was overjoyed to hear that the sixty-first commencement, graced by the presence of Rutherford B. Hayes, President of the United States, had been held within the massive walls of the new building.

The obtaining of moneys with which to build had been a difficult task and had weighed heavily on Father Healy's mind. Nor was this all, for once a falling plank narrowly escaped killing a number of workmen, while on two other occasions fire came so imminently close to igniting the wood-work, that it seemed as though the fates were combined to

prevent the structure's completion. The building, however, was exteriorly finished in the late fall of eighteen hundred and seventy-nine.

Immediately after the religious thanksgiving marking the completion of the work of which he was the instigator and insistent supporter, Father Healy took up another task, that of forming the Society of the Alumni. His almost fruitless endeavors to raise funds from among the old students had convinced him that such an organization was a necessity and he made haste to bring about its formation. From May, eighteen hundred and eighty, he waged his campaign diligently and three years later he saw the Society of the Alumni, still in existence, perfect its organization and set out on its career under most auspicious circumstances.

But these manifold troubles and toils which were so beneficial to historic Georgetown, had been too heavy a burden for a single man to carry. Father Healy was broken down in health and, at the most pressing advice of those who knew and loved him best, he finally relinquished his hold on the reins which had so ably directed the affairs of Georgetown for a decade and resigned his rectorial dignity to the Reverend James A. Doonan, S. J., who three years earlier had also taken from him the work accruing to the prefect of schools.

On leaving Georgetown, Father Healy went to Portland, Maine, where his brother, the Right Reverend James Augustus Healy, was Bishop. Later he was assigned to the Church of St. Ignatius of Loyola, in New York City, where he performed parish duties until a few years ago when he came back to the College for which he had so diligently labored, within whose walls and about whose grounds he spent the remainder of his life, broken down in mind and body as a result of the fearful strain he had voluntarily set on himself in the interests of the school he loved so well.

His funeral, on January the twelfth, was in every way characteristic of Jesuit simplicity. The plain wooden casket in which his body reposed was carried to Dahlgren Chapel at sunrise, and shortly afterwards the priests and scholastics began the chanting of the Office of the Dead. At seven-thirty a Requiem Mass was said by Father President Himmel in the presence of the students, and at ten-thirty the body was carried to the Community cemetery for interment. —*Georgetown College Journal*.

FATHER WILLIAM GEORGE READ MULLAN.

In the Cathedral of Baltimore, in the time of Archbishop Kenrick, about the beginning of the Civil War and earlier, could be seen a distinguished congregation of worshippers

at High Mass on Sunday. Just as might be expected in the city which was the See of the first bishop and archbishop, and in the Cathedral which was erected long before the others of our large cities. The most prominent families in the city could be seen in their pews; Chief Justice Taney, of the highest judicial tribunal in the United States, could be seen to walk in quietly and kneel in one of them. On those occasions the chief sexton, a dignified and conscientious gentleman, in a somewhat clerical suit of black, could be seen moving about, seeing to the proper arrangement of everything in the sanctuary, and to due order and decorum among the congregation. This was Mr. Jonathan Mullan, grandfather of Father Mullan,—whose estimable character Cardinal Gibbons recalled in cordial words long years afterward, on the day of the ordination of his Reverend grandson. Father Mullan's father, Mr. John P. Mullan, succeeded to the office of the grandfather at the Cathedral; but he afterward conducted the business of marble-working, designing and fashioning various articles from the white mineral, especially altars. Father Mullan's mother was Emily Susannah Adam, a native of Baltimore, like his father; she had three sisters Sisters of Charity, and one a Visitation Nun. His great-grand-aunt, Catherine Mullan, was one of Mother Seton's first companions a hundred years ago; and they were driven to Emmitsburg by his great-grand-uncle.

With this religious bias in the family,—with his grandfather a guardian of the House of God and his father a maker of its altars, it seems but natural that Father Mullan should have a distinguished position in the Sanctuary, as has also his younger brother, Rev. A. J. Elder Mullan, who is Secretary of the English Assistancy with Father General.

Father Mullan was born on Eutaw Street, Baltimore, January 28, 1860; he was named after a friend of his family, Wm. G. Read, Jr., whose father was a prominent Catholic of Baltimore and a distinguished orator. He entered Loyola College as a student in September, 1874; and one of his classmates at that time, now a successful business man, describes him as "a studious boy, an agreeable companion, and liked for those traits of character which have since made him such a beloved member of all the communities over which he has presided, or among which he has been a member." After two years and a half at the college, he entered the Novitiate of the Society at Frederick, Md., in February, 1877. After his novitiate, rhetoric and philosophy, he spent four years in teaching the higher classes of Classics and literature at Fordham College, N. Y., and one year at Georgetown College, D. C.; he was manager also of the college monthly journals in both places. He went to Woodstock in 1888, and there went successfully through the four years' course of theology. In December, 1890, he was raised to the priesthood, with many others, in the Baltimore

Cathedral, by his Eminence, Cardinal Gibbons. After his theology he passed his third year of Probation at Frederick, under the venerable Father Burchard Villiger; in whose memoir, published in Philadelphia in 1906, may be found Father Mullan's beautiful estimate of his character. Also, at this period he labored four years at Fordham, his old field, as Prefect of Studies. A diocesan priest of New York, who was a student there part of this time, paid a feeling tribute to him in the *Fordham Monthly* of March, 1910, from which we make the following extracts:—

"Father Mullan was the first Jesuit whom I met at Fordham. With all the timidity and trepidation of the newcomer, we approached him who seemed to us, even more than the President himself, the visible representative of all authority at old St. John's. Need we say to those who knew him, that our fears were readily dispelled, or how, perceiving our embarrassment, he made us quickly at ease?

"A man of splendid physique, fine, frank face, of orderly mind and business-like method, suggesting above all else a man of culture and character—such he appeared to us then, and time has never effaced the impression. His reputation as a teacher of exceptional power, and a classical scholar of no mean attainment, had been securely established at Fordham in the eighties. That reputation was in no wise diminished by his two years' tenure of the Vice-Presidential office. He was the *anima scholæ*, so to speak. His it was to inspire us with a love for those ideals for which our college stood; and inspire us he certainly did. A true shepherd of the flock, 'he knew his own and his own knew him.' Some of the students were prepared to testify that he knew them better than they knew themselves, and that he had the uncommon faculty of divining their innermost thoughts. How zealously he labored with good Father Gannon to maintain the high intellectual traditions of Fordham! It could never be said that he was in any wise indifferent to our successes on the campus; but to his thinking, the intellectual activities of the students were rightly the primary aims of the college curriculum. His visits to the study-hall were rather infrequent, and his talks on these occasions were always brief and to the point. He preferred to deal with the individual rather than with the college body; and a word timely spoken sufficed on the whole for the maintenance of order."

"To many Father Mullan was an ideal type of the American Jesuit. He was born into Jesuit traditions. It was Maryland, his Maryland, that inspired him with such generous love and unwavering loyalty to the Society. One recognized in him a true priest, a veritable man of God. The soul of honor, as became the Southern gentleman that he was, 'he loved honor,' we know, 'more than he feared death.' How often had he endeavored by word and example to preach us that gospel!"

From this estimate of him, and from the great satisfaction which he gave about this time as Superior of the Woodstock scholastics, in vacation at the villa of St. Inigos, it could be supposed that he was fashioned by nature and grace to be a Superior. In June, 1898, after having been professor of the higher branches at Worcester, he was made Rector of Boston College and the adjoining Church of the Immaculate Conception; and he held this very important post for five years. Though a Marylander transplanted to the New England Metropolis, and young in the priesthood, he seemed to bear his burden and honor from the beginning with full equanimity; and we can confidently say that his administration was a success. The writer of this has never heard any one of those who were under him, say anything unfavorable of him: indeed he heard one of his subjects of these years, not specially forbearing, say years afterward that it had always been to him a delight to know that he was near. It is not altogether easy to sketch him worthily as Superior. First of all he was actuated by a true religious spirit, and as a consequence he showed true charity toward all. He was mild and gentle of nature, always reassuring and winning in manner. Yet he had all the fearless strength necessary to govern a community of Ours, and was a vigilant and diligent Superior: though humble, he had a full sense of the dignity of his position as Rector, and the honor of the Society entrusted to his guardianship. He was cheerful and pleasant and witty in conversing with others, without the least appearance of unpleasant austerity. We heard it said of him once that he was everybody's friend and nobody's friend. The first part may be accepted fully; the second part must be interpreted to mean that, however familiar any one might be with him, or whatever claim one might have on his favor, he might expect only resistance from Father Mullan in any wrong-doing or nonsense, though such resistance would be always stamped with his mild and gentle tact. On account of his unimpassioned manner, it was sometimes said that he had no kinship with the Emerald Isle, as so many in the Province have by birth or blood; but it is doubtful if he thought so himself. A year or two before he left Fordham for Baltimore, to be Rector again, on account of his various lines of usefulness and his yielding temper it seems he was sometimes too much burdened, especially in vacation, and we heard him say that it almost went so far as to rouse the *Irish* in him!

After his Boston rectorship, he was two years Prefect of Studies at Georgetown, one year in the same office at Fordham and another professor of the higher branches, when on August 25, 1907, he was made Rector again, this time of his Alma Mater in his native city of Baltimore. Says Father Richard Fleming, the present Prefect of Studies, in the Loyola College Annual of June, 1910!

"To those who knew him and had the interests of his new charge at heart, the appointment was a source of great gratification. For years past he had been bestowing on others the advantages of an acknowledged executive ability; in other fields he had been imparting the general wisdom of a life of study; in public and in private, by word and by deed, he had been dispersing a sweet charity that will ever be associated with the very mention of his name. By his present assignment, he had come unto his own at last,—to the city of his birth, to the halls of his old school-days; and Loyola was to feel, what so many had happily felt before her, the touch of his guiding hand. In the very first months of Father Mullan's incumbency, the college experienced the force of the new power that was directing it. Innovations were almost immediately introduced in the line of material improvement. Numerous beneficial plans were set on foot for the uplifting of every department in the curriculum,—all breathing his spirit,—and we were only biding the time of their complete and permanent fulfilment. But God, who disposes all things sweetly, yet ever and anon in ways that are unsearchable, had decreed that we should but taste the sweetness of a joy that was not to be ours in full."

When he had been in Baltimore about six months and about the beginning of Lent, after having struggled against indisposition for some time, he was at last obliged to go to St. Agnes' Hospital, in the suburbs of Baltimore, for medical treatment. During Lent he would sometimes say to the writer of this on a visit to him, how long it seemed to him to have to stay until Easter. In reality he was to stay there until the Easter of the next year and for nearly two years, until he died there. It seemed that he had fatal heart and kidney affection, the same malady which had carried off his father and mother, though at a later age than his.

He was succeeded in the rectorship in June, 1908, by Father F. X. Brady, the present esteemed Rector. During his illness he was anointed four times. Several times he came to the College, and was most pleased to be among us; but after a short time his malady always increased, so that he was absolutely obliged to return to the hospital. He endured much physical suffering, as well as loneliness at being separated from the company of Ours and their active work; but he always gave, as the Sisters of Charity who attended him testified, an admirable example of sweetness of temper, patience and resignation. Shortly before he died he seemed to be improving; and on the day of his death he appeared bright in mind and cheerful in spirits, and conversed pleasantly with a near relative and several friends who visited him. At 9.30 P. M. of January 25, 1910, the male attendant went to his room to assist him in going to bed and to arrange the room for the night. At the patient's request for half an hour of grace, he went out;

when he returned about 10 o'clock, he found Father Mullan seated quietly in his chair, with a placid expression of countenance, dead, without any appearance of having had a struggle. The next day his remains were removed to the College, and on the second day at 10 o'clock his obsequies took place in the Church, with many priests of the Society and others in the sanctuary and a large congregation of people,—his Eminence the Cardinal giving the final absolution. By the afternoon train his remains were conveyed to Woodstock and laid to rest in the little cemetery where so many worthy Jesuits were resting before him. *May he rest in peace.*

FATHER JOHN COYLE.

Father Coyle was born in Philadelphia on April 28, 1864, the eldest in a family of fourteen children. The family, well and widely known in Catholic circles, lived then as they are living now in St. Malachy's parish. He first went to school at St. Malachy's, where he also became a favorite altar boy, next to La Salle College, and finally to St. Joseph's. At the early age of fifteen he applied for admission into the Society of Jesus and began his noviceship at Frederick, Maryland, on September 1, 1879. After four years spent at Frederick in ascetical and literary training he began his three years' course of Philosophy at Woodstock, which he finished in 1886. Father Coyle was a man of great ability. He was endowed with a clear and accurate mind and a very retentive memory. At Woodstock he distinguished himself especially in the higher mathematics and in the physical sciences, and accordingly, after his course of Philosophy, devoted himself to the further study and the teaching of these sciences. From 1886-90 he taught the higher Mathematics, Physics and Chemistry at Fordham and St. Francis Xavier's, New York. The next two years he taught the same branches at Holy Cross College, with the addition of Astronomy and Geology. In 1892 he returned to Woodstock for his four years' course of Theology, was ordained priest by Cardinal Gibbons on June 27, 1896, and celebrated his first Mass the next day. Between his third and fourth year of Theology he spent another year at Fordham, teaching Physics and Chemistry.

In September, 1897, Father Coyle returned to Frederick for his third year of probation, after which he spent another year at St. Francis Xavier's, New York, as Professor of General and Analytical Chemistry. In September, 1899, he was elected a member of "the American Association for the Advancement of Sciences." In 1900 he went to Boston College as Professor of Physics and Mathematics. It was here that the sickness first began, from which he suffered for

ten years and which brought about his death in the prime of life. He never was very robust, though in fairly good health, except for severe headaches, which he endured for seventeen years until during his Tertianship their cause was discovered to be astigmatism. While teaching in Boston College he was busy one day with experiments in electricity when by some accident he came in contact with an electrical current of about 2,000 volts which went through his body, knocked him senseless and nearly killed him. It was about a month after this terrible accident that the sickness which clung to him to the day of his death first showed itself. He was sent to the old Mission of Conewago, Pa., for rest and stayed there a year. From there he went to Georgetown Hospital for some months, which he exchanged for a sojourn of about fifteen months at St. Agnes' Hospital, Philadelphia. After some months spent at St. Joseph's Hospital as a patient he again went to St. Agnes' for a year, where he had to undergo many painful operations. Six years ago he came to St. Joseph's College. For some months he acted as chaplain to the Little Sisters of the Poor, he also preached and heard confessions in our church. But during most of these six years his spiritual ministry was exercised as chaplain of St. Joseph's Hospital. As the *Standard and Times* well and truly says: "Father Coyle was distinguished for his interest in the sick for whose spiritual and temporal comfort he made many sacrifices, and for his devotion to the poor of whom he was the unfailing friend in times of need." While he was the faithful chaplain of St. Joseph's Hospital he did much other work. For four years he was treasurer of the Church and College and had charge of the Convert class at various times. As a moral Theologian he was well esteemed and was skilful in solving knotty cases of conscience. Father Coyle was a man of indomitable courage and energy. For ten years he carried with him in his slight and emaciated body a mortal illness which he fought with grim perseverance till exhausted nature succumbed. During these years of sickness and excruciating suffering he never slept in a bed, but on a chair; he often went without breakfast, never took dinner; his one meal, usually, was supper. How this Job, covered with sores, could live, and not only live, but work hard, was a constant cause of wonder and admiration to his brethren. He was, moreover, a sociable man, took interest in scientific and public matters, was entertaining in conversation, for he had a well-stocked mind, and if at times his ceaseless sufferings made him somewhat irritable, all his friends were ready to make due allowance for such occasional outbursts. His last days at St. Joseph's Hospital, where the best care was given to their chaplain by the devoted Sisters of Charity, were marked by intense suffering.

His death was most edifying. Rev. Father Lyons, his Rector, was present at his bedside, also his brother, Father

George Coyle, a Jesuit like himself, his mother and the rest of his family. Shortly after midnight on the day of his death, he asked his brother to administer to him the Viaticum for the last time, he answered the prayers for the dying and was conscious to the end. His death took place on February 25th.

His funeral took place on Monday morning February 28th, and was the occasion of an assemblage of thousands of the faithful who desired to pay a last tribute of respect to the beloved priest. Those present in the body of the church included representatives of several Sisterhoods and students of the College. Bishop Prendergast presided at the services which began with the recital of the Divine Office." Father George L. Coyle, S. J., said the Low Requiem Mass and Bishop Prendergast pronounced the absolution. The sanctuary was filled with distinguished priests, both secular and regular. R. I. P.—*The Gesu Church Bulletin*.

FATHER WILLIAM A. STANTON.

Father William A. Stanton died at St. John's Hospital, St. Louis, on Thursday, March 10th, after an illness of several months. The Burial was held from St. Francis Xavier's Church.

That Father Stanton's life was one of labor and privation may be seen from the short sketch of his career which we give below, and which we quote, in part, from *the Sunday Watchman*:

He was born forty-one years ago in a little town in Illinois bearing his surname—Stanton. Having been deprived early in life of his parents' care, he was reared in St. Louis by a relative, Mrs. Siedekum. As a boy he attended St. Louis University, but a year before his graduation he entered the Novitiate of the Jesuits at Florissant, being then eighteen years of age. After a four years' course there, and after three more years of study at the University, he went to Chicago, where he taught one year. At the expiration of this time he was sent to British Honduras, where he found ample opportunity of indulging his inherent love for natural history. Many interesting specimens now in the University Museum were found and forwarded to the institution by him.

During the four years of his stay in Honduras, Father Stanton learned the Spanish language; and when, shortly after his return to this country to study theology, the Spanish-American war broke out, he was sent to Manila to act as interpreter between the Spanish and American troops; the Jesuits by courtesy of the Spanish government having been placed in charge of the observatory there. While in Manila he was ordained, being the first American ever elevated to the priesthood in that city. Father Stanton was still station-

ed at the Observatory when the cholera broke out; and the regular chaplain of the army dying, the young American took charge of all the cholera patients from the land of the Stars and Stripes.

While attached to the Manila Observatory, he published monthly in the official organ of that establishment his observations on 'Insects Injurious to Vegetation.' Several entirely new specimens, discovered by him, and named after him, are to be found in the entomological department in Washington, D. C.

In 1904 he was sent to Spain to acquire a more perfect knowledge of the Spanish language. But upon his earnest request he was again sent to Honduras, together with Rev. Robert Henneman, S. J., as assistant. At a little place, called Benque Viejo, they lived as missionaries, gathering together the poor, ignorant inhabitants, and instructing them in the Christian faith, and teaching them to till the soil. Thinking that the hieroglyphics on the Central American monuments could be deciphered through the Maia language, which tribe antedates the Aztecs, he compiled a grammar and dictionary of this tongue.

During all his stay in this region Father Stanton lived in greatest poverty, having not so much as a floor in his little hut. This year he was overtaken by ill health, and accompanied Father William Wallace back to his native land. On his arrival in St. Louis he was soon compelled to go to St. John's Hospital, where he died.

Father Stanton was of a warm, impulsive nature, and made friends everywhere he went without an effort. People were attracted to him by his sympathetic, responsive nature, and his whole-souledness of character. R. I. P.—*Fleur de Lis*.

FATHER CHARLES C. JONES.

Father Charles C. Jones died at Holy Cross College, Worcester, March 12, 1910. His death was due to an attack of "angina pectoris," and came as a surprise to all. Though he had been ailing somewhat for a week or more, yet, as he was of a robust constitution, no doubt whatever was entertained of his speedy recovery. Death came to him, however, on the night of Thursday, March 10th, and with his passing Holy Cross lost one who had been connected with its memories for over fifteen years.

Father Jones was a native of Philadelphia. He was born there on January 4, 1855, and after making his early studies in the lower schools of that city, took up classics at old St. Joseph's. On July 21, 1873, he entered the Jesuit novitiate at Frederick, Md., pronounced his first vows in 1875, and spending two years, 1875-1877, in pursuing his classical

studies, went to the Jesuit house of studies at Woodstock, Md., for philosophy. On the completion of his philosophical studies, 1877-1878, he was assigned to Loyola College, Baltimore, Md., where he taught for three years. Father Jones was then transferred to Fordham College, N. Y. In 1883 he returned to Woodstock to pursue his theological studies and was ordained to the priesthood in 1886. From 1886 to 1887 he was at Frederick, Md., for his tertainship. He exercised his first duties as a priest at Georgetown College, Washington, D. C., in 1887. In 1888 he came to Holy Cross, where, with the exception of brief periods during which he acted as Procurator at the College of St. Francis Xavier, N. Y., and St. Joseph's College, Philadelphia, he was stationed until his death.

Father Jones is particularly known to the students and alumni on account of his long connection with dramatics and elocution. He was for many years engaged in teaching these branches, and the success he achieved won him a wide circle of friends.

How esteemed was the deceased priest and how deeply his death was mourned, was evinced by the numbers who came to view the remains while the body lay in state, as well as by the kindly tributes paid to his memory by the newspapers of the city. R. I. P.—*Holy Cross Purple*.

FATHER PATRICK GLEASON.

Father Patrick Gleason, S. J., the veteran Jesuit missionary, well known throughout the Eastern States, died at the Novitiate of St. Andrew-on-Hudson, near Poughkeepsie, N. Y., on April 2nd. He was born in Dunmore, County Galway, April 18, 1835, and entered the Jesuit novitiate in Canada, August 14, 1862. Later he taught at St. Mary's College, Montreal, and at St. Francis Xavier's, New York. He was ordained to the priesthood, December 21, 1872, and became Rector and Master of Novices at West Park in 1880. With the exception of five years at West Park and of temporary assignments in New York City, Troy and Brooklyn, the greater part of his ministry of thirty-five years was devoted to giving missions. He was an eloquent preacher and a tireless worker in the mission field. His quiet, unaffected ways, as well as the unction with which he spoke, added potency to his words and the fruit of his labors were everywhere abundant. He was a man of genial temperament, a religious faithful to his rule, a priest beloved by those so fortunate as to come under his influence and a missionary whose memory will be linked with the venerable names of Smarius, Damen, Garesché, Maguire and Augustus Langcake.—*America*.

FATHER RAPHAEL GELINAS.

At the Novitiate of St. Andrew-on-Hudson, Poughkeepsie, N. Y., Father Ralph Gelinas, S. J., died on Thursday evening, April 14th. He was born November 9, 1829, in Yamachiche, near Three Rivers, Quebec, Canada. In the twenty-fifth year of his age, he entered the Montreal Novitiate of the Society of Jesus. Completing his course of theology in St. John's College, Fordham, New York City, and in Georgetown University, Washington, D. C., he was ordained to the priesthood in 1867. His first assignment was to the chaplaincy of Blackwell's Island, New York City. There, and on Randall's and Ward's Islands, with the prisoners and the afflicted as his charges, Father Gelinas lived and labored for over forty years of his priestly career. The only interruptions of these labors were the year of 1872, which he spent in Frederick, Md., in preparation for his last vows, and the year 1878, while he was assistant superior of St. Mary's College, Montreal.

His work was among the poor and the unfortunate of the great city. No one knew of it; no one marked him except the sad, unhappy souls to whose spiritual wants he administered. After many years his health was impaired. His superiors took him for a few months from his life work to rest in his community away from the monotony he had devoted himself to; but he could not be content. He begged and entreated until he was sent back to his Islanders for some years more. Finally, to his great grief, his failing hearing compelled his superiors to withdraw him from the work entirely in August, 1908.

The blow was a severe one, and though eighty years of age, he pined for the souls he had labored for so long. Even till his last sickness, he seemed never to give up hope of being returned to active life. R. I. P.—*Daily Paper*.

FATHER JOSEPH J. KOHLRIESER.

Father Kohlrieser was born at Brooklyn, New York, November 27, 1872. He worked as a mechanic in his father's shop till he was more than twenty years old. Feeling within himself an irresistible call to the priesthood, he began studying the Latin grammar at night, when the day's hard work was over. After one year spent at Holy Cross College he applied for admission to the Society of Jesus and entered the Novitiate at Frederick on July 30, 1895. He was ordained priest at Woodstock in the year 1907. He charmed and edified all those with whom he came in contact by the beautiful simplicity of his character and by the

whole-souled earnestness with which he threw himself into every office or work that was allotted to him. He was consumed by a holy ambition to work for the glory of God. During the short time he spent with us he endeared himself not only to his Jesuit brethren by his noble character but also to the people by the earnestness of his preaching and by the kindness and sympathy with which he consoled and encouraged those who went to confession to him. On last Christmas Day—it was an unusual Christmas gift—he was told by his Superior that the throat trouble from which he had been suffering for several years, was incurable.

A few days after Christmas he was taken to the hospital of the Franciscan Sisters in 143d Street, New York, where he died piously on April 18th. Early in February he requested Reverend Father Provincial to tell him plainly what were his prospects. On February 4th, writing to one of the Fathers at St. Joseph's College, Philadelphia, he says:

“I was surprised to learn from Reverend Father Provincial's letter that my disease was deadly. Wonderful to tell, the latter news was less of a shock to me than when I was told I should never again have the use of my voice. I never feared death. I do not fear it now. I always wished and prayed that I might be told when death was nigh. God has always been so good to me. By wonderful ways He has led me these eighteen years. He is good to me now, and I am happy. I know not when the end will come. I do not even pray that it be calm and quiet. It is all mapped out for me by Him who gave me life, and I am perfectly happy. Two things I only ask, that I be cheerful, and most grateful for the least that is done for me, to the end. R. I. P.—*Gesu Church Bulletin.*

VARIA

ALASKA. *Notes from a Correspondent. February, 18, 1910.*—The most consoling news comes from Nulato. There are fifty-five pupils in the school. So anxious are the children to attend, that they cry to go, when sick. The old people exclaim: "Like we do not know our children any more." The church is too small. We crowd the children in the sanctuary to make room for the grown-ups. At Christmas there were ninety communions; and fifty-five were confirmed by Father Rossi.

The Fathers at Holy Cross are in dismay over the Iditarod, (affluent of the Innoko) miners. The stampede brought an army of rough men. It is bad for the mission, as the miners will want stores, hotels, &c. There is some hope, however, as the miners returning from the Iditarod to Fairbanks say that this new country will never make a camp.

In the south, in the vicinity of Wrangel and Petersburg, we seriously contemplated opening an Indian mission for some 900 natives.

Father Jetté, at Kokrines, after converting the Episcopal chapel into a Catholic church, has nearly completed the work of making good Catholics out of the Protestants. The St. Mary's Igloo mission is interrupted this year, on account of Father Bernard having been called to England for the tertianship. Next June we intend to put up proper buildings, a school and orphanage. At Fairbanks, a worldly city, we are struggling. The hospital has not yet found the proper sisters to carry on the work successfully.

A Remarkable Cure by using St. Ignatius Water.—Allow me to bring to your notice a wonderful fact that has just occurred in one of our towns, and the recital of which may encourage devotion to St. Ignatius.

Several weeks ago, a lady of V., Alaska, was complaining much of an incurable ailment from which she suffered. A needle had broken in her hand. The member became poisoned, and the doctor told her there was fear of her losing her hand, as his remedies were not doing their work. A friend of hers consoled her by telling her of the merits of the St. Ignatius holy water, and giving her a little vial of it.

After hearing the doctor's verdict, she went home, put aside his remedies, and treated her hand with the blessed water and prayer. Her hand became perfectly well, and the physician, so she says, is in great wonderment over the sudden cure.

The particulars are as follows. Her hand had turned black; and her sufferings in arm and shoulder were so intense that she could not eat or sleep for three days. Physicians surmised a tiny point of needle must be imbedded in

or near the bone in the finger. One would not give her chloroform; so she went to another, who did, and then cut the finger and made a careful search, finding nothing. She had matched the pieces of needle and felt sure there was none in the finger.

At the time of the accident, after extracting the needle, she had continued washing, without binding the wound, and thus poisoned it.

The doctor who treated her said he could not promise to save her hand, but sent her home with an application to use, also some capsules to take. She felt so ill and worn, she would not use medicine, but lay on her bed, opened the wound and poured into it the St. Ignatius water, then drank a little and went to sleep. She awoke refreshed, with very little pain left in hand or arm.

In three days she was perfectly well, and on the street was accosted by her physician, who asked about the hand, saying: "I hear you have been cured very suddenly." He was astonished at the wonderful results of his medicines. She did not tell him the truth;—she feared to expose sacred things to ridicule.

A few days later she called on Dr. X., who asked to "see the finger X had cut." When she showed it to him, he laughed and said: "You have forgotten; that is not the finger." And looking at them all, he could not believe that any cutting had been done. There is not the slightest scar, or even line, to show an incision. Her finger is like a child's, soft and smooth; and the nail which she was told she must lose, is perfect.

Now she says she will ever have a devotion to St. Ignatius, of whom she knew nothing.—*Letter of Father J. Crimont, S. J., Pref. Ap. of Alaska.*

ST. ANDREW-ON-HUDSON. The Rhetoricians of the Juniorate (St. Andrew-on-Hudson) sent to Reverend Father General a copy of a little book written by them and named "Talks on the Ratio Studiorum." The book contained synopses of talks on different topics connected with our system of studies which the members of Rhetoric Class are accustomed to give throughout the school year. His Paternity was kind enough to send the following gracious reply:

Romæ 31 Maii 1910.

Carissime Frater in Xto.

P. Xti.

Accepi libellum quem ad me misisti eumque cum multa consolatione perlegi.

Recte igitur proceditis quotquot Rationi nostræ Studiorum adeo studetis. Quæ non solum ab initio valde prudenter et cum multo labore composita est et postea ad tempora recentiora accommodata, sed etiam principia illa continet sanæ atque solidæ pædagogicæ quæ plurimum, immo multorum, sæculorum experientia sunt probata. Principia illa bene

capite, non nimis minutiis quibusdam occupati, quæ natura quadam accommodari debent circumstantiis.

Benedico tibi, carissime Frater, amantissime in Domino et una tecum omnibus qui in Junioratu carissimæ Provinciæ Marylandiæ Neo-Eboracensis studiis incumbunt, illis vero præcipue qui horum laborum auctores fuerunt. Benedico etiam cum omni effectum in Domino tum Præfecto tum Magistris vestris, sub quorum directione adeo bene progredimini.

Commendo me vestris omnium Communionibus et precibus.

Servus in Cto.

Franciscus Xav. Wernz.

Præp. Gen. Soc. Jesu.

BELGIUM. *Mechlin. Eucharistic Propaganda.*—Success has rewarded the zealous work of Father Jules Lintelo in spreading the practice of frequent and daily Communion. He is styled the "Apostle of the Eucharist" and well has he merited his title. To some extent instrumental in bringing about the decree *Sacra Tridentina Synodus*, Father Lintelo has not ceased by preaching and writing and private conversation to bring home the sense and meaning of that epoch-making document. Cardinal Vannutelli could say of Father Lintelo at the Eucharistic Congress of Metz, "of all the writings upon the decree, those of Father Lintelo are the best reflection of the thought and desires of His Holiness," and Cardinal Gennari wrote in January 1907, "The Holy Father desires the greatest diffusion of your brochures." His Holiness' desire has certainly been fulfilled. Already in French alone over 400,000 copies have been printed and scattered broadcast over Belgium and France. Translations of all his works have appeared in Flemish, German, English, Spanish and Italian, while some have appeared in Portuguese, Hungarian, Polish, and Croatian. Father Lintelo's latest work is a Eucharistic Directory for educational institutions, a volume in octavo of about 160 pages.

Brussels. Visit to the King.—In April Reverend Father Provincial had his first audience with His Majesty, King Albert. The king was very kind and spoke with enthusiasm of the work being done by Ours in the Congo, and of his reception by the Fathers at Kisantu when he visited the Congo in the spring of 1909. His Majesty also made some reference to several Lenten Courses preached by Ours in Brussels, and remarked that he regretted very much having been hindered by stress of work from assisting at the conferences given by Father Henusse at St. Jacques-sur-Caudenburg.

It will be remembered by some that Father Castelein was formerly the tutor of the king in ethics and cognate subjects. Even now the king has Father Castelein to give him lessons, though less frequently than heretofore. Even kings are busy persons and have not the whole day at their disposal. His Majesty is an ardent student of social questions and

insists on repetitions, correction of work, etc. On his desk before him he constantly keeps the two volumes of Father Vermeersch's work: "Manuel Social, La Legislation et les Oeuvres en Belgique." The king admires this work very much as also another book by Father Vermeersch, "La Question Congolaise."

The 66th Volume of the Acta Sanctorum, Tomus 3 Nov., has just come out. On the front page is a picture of King Albert.

The Elections of May.—The importance of the May elections in Belgium as regards the Church and the Society was very great. The Catholic Party had only a majority of four in the Chamber. Had this majority been lost a change in the government would have resulted, and in that case the ministerial decree driving out from Belgium the exiled French congregations would have soon been forthcoming. The French Provinces of the Society would have suffered, as they have two novitiates, a Theologate, some colleges and residences on Belgium soil. His Paternity wrote in March that he would apply a great number of Masses offered by priests of the Belgian Province for his intention to the success of the elections. Several Reverend Provincials of France ordered prayers for the same intention, while Reverend Father Provincial of Belgium prescribed three Masses and three Holy Communions and beads, besides the Memorare after the Litanies since February, and the novena to the Holy Ghost. The Sacred Heart heard our prayer. The Catholic Party has not gained a triumph, but carried off a good victory. The majority in the Chamber does not remain the same it is true, having dropped to three, but the votes cast show that the people are firmly attached to the Catholic government. M. Vandervelde, the Socialist leader, said before the elections that if the Catholics won they would remain in power eight more years. Let us hope that this will be true, not for eight years only but for twenty-eight at least so that the Catholic Party may see its golden jubilee in 1934 and remain yet longer in power.

The Congo Mission.—On the 26th of May, Father Augustus Cœmans, the Socius to Father Provincial, left Antwerp for the Congo, as Visitor to the Mission of the Kwango. He was appointed in March, but waited for the elections, as in Belgium every vote counts. Accompanying Father Cœmans were Fathers Stanislaus De Vos, Gottigny and Jules Lambrette, and Brother Van Houtte, who go to the Congo as missionaries. Three of them are veterans in the field, returning after a rest at home.

The Bollandists. *Father H. Delahaye wins the Decennial Prize of Philology.*—The Decennial Prize of Philology, conferred by the Royal Academy of Belgium, was awarded this year, June 22, to Rev. H. Delahaye, S. J., the Bollandist.

The judges, named by the government on the recommendation of the Academy, represented Catholic and Free Universities of Louvain and the Liberal Universities of Ghent and Liège. They were instructed to select from the works of greatest merit on the subject published within the last decade. The work for which Father Delahaye won the prize was "Synaxaire de l'Eglise grecque de Constantinople," a synthesis of unedited lives of Greek saints, which form part of the great manuscript library of the Bollandists at Brussels. Father Delahaye's "Legends of the Saints" has been translated into many languages.

BRAZIL. Our novitiate which has only seven or eight novices, has been removed to the town of St. Paul. In Rio de Janeiro a large building for a college of externs and a church are being erected. About four hundred boys are attending this year. The college of Ytie as well as our college here in Novo Friburgo are getting on very well. We have a large attendance and enjoy in some sense the protection of the government; but we have still many difficulties to contend with, owing to lack of men. For this reason, too, we have accomplished little in the various missions. However, last January a retreat was given to almost all the clergy of the diocese.

I hope within a few weeks, about the beginning of August, to be able to send you my latest book, the History of the Brazilian Republic down to last year.

As no author has yet treated of the subject, the book is eagerly expected, and I hope to be successful with it.

I am sending you a photograph of a document of the old society. It is a set of theses for a philosophical disputation held by one of our scholastics in Rio de Janeiro in 1747. It was sent to us ten years ago by a secular priest. The original is written on a silk handkerchief.—*Letter of Father Galanti.*

CALIFORNIA PROVINCE. *San Francisco. Fathers Cortie and Cireira and the Astronomical Congress.*—The convention of the leading astronomers of the world, who met at Pasadena, California, was attended by the Rev. Aloysius L. Cortie, F. R. A. S., of Stonyhurst College, England.

Father Cortie has been selected to observe for the British Government, next January, the total eclipse of the sun in Southern Pacific waters. He will be met on the coast of Australia by a British war ship, and will be obliged to travel 20,000 miles and spend five months away from England to get a three-minute transit.

Father Cortie became a Fellow of the Royal Astronomical Society in 1891 and has served on its council. He has also been a director of the Solar Section of the British Astronomical Association and vice-president of the Manchester Astronomical Society and of the Liverpool Astronomical Society.

He directed an expedition to observe the total solar eclipse in Vinaroz, Spain, on August 30, 1905. Father Cortie is the author of some fifty memoirs and papers on solar and stellar physics, spectroscopy and terrestrial magnetism, contributed to the prominent astronomical publications.

Present at the same meeting was the Rev. Ricardo Cireira, S. J., Director of the Observatory of Ebro, Tortosa-Roquetas, Spain. Father Cireira represented the well-known Academia Real de Ciencias y Artes of Barcelona at the Congress convoked by the International Union for Cooperation in Solar Research. He was accompanied by Rev. M. Balcells, S. J., delegate representing the Physical Society of Spain. Father Cireira brought with him a cordial letter from the Academia Real inviting the Congress to call its next meeting, three years hence, in Barcelona.

CANADA. *Montreal. Eucharistic Congress.*—At the Eucharistic Congress held in Montreal, Canada, Sept. 6-11, 1910, the following papers were read by Ours of the Maryland-New York Province.

"The Eucharist and the First Canadian Missionaries," Rev. Thomas J. Campbell.

"Retreats for Laymen," Rev. Terence J. Shealy.

"Societies for Young People Leaving School," Rev. George Quinn.

There were two other papers by Ours.

"The Eucharist and Modern Society," Rev. Bernard Vaughan, London, England.

"The Eucharist and Devotion to the Sacred Heart," Rev. Lewis Drummond, of the Province of Canada.

FRANCE. *Pilgrimage in Honor of St. Francis Regis.*—The fetes in honor of St. Francis Regis were solemnized this year with ceremonies in which eighty priests took part. Mgr. de Lignonnés, Bishop of Rodez, accompanied by Mgr. Batlandier, apostolic proto-notary, and by Canon Horvath from Calozca, Hungary, presided. The number of pilgrims was enormous; some came great distances, one old man of eighty walked sixty miles in order to honor the Saint.

GERMAN PROVINCE. *Number of Students, in the Colleges of the Province, 1909-1910.*—According to the *Mitteilungen* the number of students attending the colleges of the German Province, 1909-1910, is 5981, 1507 being boarders and 4474 externs. The six colleges of the Bombay Mission number 3740 students of whom 2384 are Christians, 563 Parsis, 493 Hindus, 220 Mohammedans, 79 Jews and 1 Chinaman. St. Francis Xavier College and High School had an attendance of 1798.

Feldkirch Inundation.—On June 15th of this year, our college in Feldkirch, Stella Matutina, was visited by an inundation, such as it had never before experienced in its long existence. The Ill, a mountain torrent, which has an annual

swell late in spring, flows between the two parts of the college, the old building on the right bank and the new on the left. It is spanned by two bridges, one of them close to the surface of the river and open, the other some five or six feet higher and closed on all sides.

On June 14th, towards noon, the river began to rise to an alarming degree and measures were at once taken to safeguard the cellars and the basement of the old building, whose walls rose sheer from the river. But toward evening the water had forced its way into the cellar, the kitchen, the bath-rooms and the play-halls located in the basement. Even in the new building, which is situated a few feet higher, the waves, reinforced by tree trunks and other massive objects, had already burst through the sewer pipes into the cellar. By midnight the flood had reached also the higher brink of the left bank, and began to lap the walls of the new building. Then it seemed to pause. But at three o'clock in the morning, all the bells in the city rang out their brazen call of danger, for the flood had again begun to swell, boldly leaving its wonted channel and spreading far and wide over the adjoining district. With a loud crash, down came the lower bridge, and the rising water threatened even the higher, closed bridge; the college was an island, surged about by maddened waves and whirling tree trunks.

The students, who had lent a willing hand in strengthening and walling up the openings of the lower stories, had gone to bed, and, since there was no imminent danger for the college itself, were left to sleep till 5 o'clock. Then, as the waves still continued to rise, they were called, hurried to the old building, given their breakfast, which was procured from the city, and then sent through the city to the villa and to the house of retreats.

Towards noon, the flood slowly began to subside. But it had done damage enough to convince the superiors that it was impossible to resume regular school work. Consequently they decided to close the college, and, after a solemn high mass with a heartfelt *Te Deum*, the students left for home.

The havoc, says an eye-witness, beggars description. In all the lower rooms the floors were covered with mud, and heavy wardrobes of oak were carried about by the waves; but what filled the hearts of the inhabitants with the greatest sorrow, was that the splendid theater-hall in the new building, their just pride, was almost completely demolished. The stage and the scenes were destroyed, and a costly piano, which had hurriedly been moved up stage, was silenced forever. The material loss cannot yet be estimated, but we may thank God that no human life was lost; for the water rose twelve feet higher than during the flood of 1890, and the annals of the thousand-year old city fail to record a similar inundation.

HUNGARY. *The New Province and the Society in Hungary.* Few countries in Europe suffered more in consequence of the so-called Reformation than Hungary. The Hungarian army, utterly defeated by the Turks near Mohács, in 1562, lost among its commanders nearly all its bishops, who were not only the spiritual leaders of the people, at that time entirely Catholic, but also commanders of the vassal troops, called "banderiums," whose duty it was to lead these troops in war times.

The country thus deprived of its leaders, and partly subjected to the Turks, partly divided between two rulers, Ferdinand I of Austria, and John of Zapolya, each of whom on being crowned claimed to be the lawful king of Hungary, had no support to battle against the invasion of heresy, which was brought into the country from Germany by scholars and apostate priests and was favored by the grand seigneurs.

First the Lutherans corrupted little by little the faith of the towns-people, which the Calvinists continued by doing the same to the peasants. A continuous state of war was the condition of Hungary at the time of St. Ignatius, who frequently expressed a desire to send members of the Society to this unhappy country. Negotiations entered on during his life time failed, as all the money of the exhausted land was required to carry on the war against the Turks. At last, in the year 1561, the Archbishop of Esztergom, Nicholas Oláh, succeeded in establishing a college in Nagyszombat. After his death the college which had been destroyed by fire and was destitute of all means was abandoned in 1567.

Meanwhile in Transylvania, a province of Hungary, some of our Fathers were laboring at the court of Prince Stephen Báthory, later King of Poland. In 1588 they were expelled by the heretics. The schools in Turócz (1586-1598) and Vág-Tellye (1598-1606) in northwestern Hungary, succeeded that of Nagyszombat, but were closed in 1606, when all our Fathers were expelled from Hungary by the Hungarian Diet.

The efforts of more than half a century had been wasted in the attempt to get a solid footing. It was not till the time of the great Cardinal, Peter Pázmány, Archbishop of Esztergom, (1616-1637), that the Society was established permanently in this country. The Cardinal had been a member of the Society until his promotion to the Archbishopric. He, a former convert, while filling this post set in motion everything possible to regain the lost position of Catholicism. His controversies with the most famous Protestant preachers, together with his great work, "Vialauz" or "Hodegus," a systematic defense of the Catholic faith, defeated their leaders. His powerful influence as primate of Hungary weakened the political advantages of the Protestants, while the colleges he founded, besides procuring

results and holding them, gave an added impetus to the work of conversion. Through his own unaided efforts he brought back to the faith very many of the best families. His successors in the foremost ecclesiastical dignity of Hungary, and the other bishops, nearly all educated in the Collegium Germanicum-Hungaricum, in Rome, continued to protect the Society and to help it by new foundations.

Though several times in danger of expulsion, and though sometimes forced to interrupt its work, the Society could at the end of the seventeenth century be congratulated for having been the chief instrument in restoring the position of Catholicism all over the land. This is the reason why Protestants and their friends still call this century an age of "Catholic Reaction," or "Anti-Reformation."

The work of recalling the people to the old faith was continued in the eighteenth century during which time the Society grew in numbers and prestige. In 1750, there were already sixty-three stations and four "Missiones Vagæ." At the time of the Suppression, in 1773, the Austrian Province counted 938 members dwelling in Hungary.

In forty-two houses schools were conducted for boys. Besides the universities of Nagyszombat (Tyrnavia) and Viassa (Cassovia) there were four colleges established for higher studies.

It is interesting to remark how keenly alive our Fathers were to the urgent necessity of spreading among the people books which explained and defended in a simple manner and in a popular style the doctrines of our religion. In Sommervogel are recorded the names of nearly 500 Hungarian authors. A large number of these wrote in Latin, which at that time was the language of science besides being the official language. More than a hundred authors published Hungarian or Magyar books for the people. The first Catholic printed translation of the Bible is due to Father George Viáldi, s. J., which is still in use among Catholics. It remains substantially unchanged though it has been accommodated to the more recent language. Cardinal Pázmány and his contemporaries published sermons and controversies. Later, other books were written with a view to religious instruction and edification. The language of Pázmány, Viáldi and Faludi is still considered classical. Few of our writers gained renown as poets, since they confined themselves mainly to the field of oratory, in which a number achieved splendid results.

Besides the literary work that helped the cause of Catholicism, there were also the sodalities of the Blessed Virgin, through which Hungary became the "Regnum Marianum." But it would lead us too far afield to describe all that they have accomplished.

The deadly blow that destroyed the Society, opened the doors of Hungary to the so-called "illuminatinism," "Josephinism," and later on to "liberalism" and its consequences.

In the new era of the Society the first permanent station in Hungary was founded in Tyrnavia, in 1853, the novitiate of the present province of Hungary. Up to the present time the only college we have been able to establish and maintain is stationed at Kalocsa, and was begun in 1860. Many difficulties were experienced in securing permission to enter Budapest and build a church there; but once the permission had been granted and the Church of the Sacred Heart erected, the religious life of the city was quickened considerably. The people flocked to the church in numbers and have continued ever since to do so. It is a significant fact that even at the present day, though the church is small, it is one of the most frequented in Budapest. Last year (1909) we had 90,000 Communions. What we consider the best result, however, is the fact that we are brought into constant touch with men in different branches of life and are thus enabled to accomplish a great deal of good. Of course, there is still much more to be done.

We are now building a "Home for Sodalties of Men." As there is a college for students of the University in close proximity to it, we hope to extend our influence more and more among the educated classes. At present the province numbers about 200 members in its six houses.

The history of the former attempts to separate the Hungarian province, coming from the outside and causing in 1705-1711 the partial expulsion of our Fathers, and the confiscation of the Society's possessions, will appear in a Latin essay by Father Weiser.

In our days it was that Very Rev. Father General himself, who put this question before the General Congregation, decided upon the erection of the new province. This was accomplished on the 7th of September, the feast of the Blessed Hungarian Martyrs, Stephen Pongrácz and Melchior Grodeczky, who were martyred by the Protestants at Kassa in 1619.

Many are of the opinion that the Society is only tolerated in Hungary, that it cannot legally have any possession. This false idea propagated by the liberals is sometimes entertained even by our friends here and abroad. As a matter of fact from the time of St. Stephen, the first King of Hungary (1000-1038) up to our own days, it is the king alone who has the right of receiving into the kingdom and giving property to religious communities approved by the Holy See. It was in this way that the Benedictines, the Cistercians and the other orders were received, without asking the approval of the Diet. So too was the Society received, though the Protestants protested vigorously. Later on, the following law was passed, (art. 20): "Ut amodo in posterum religio Societatis Jesu nomine colectivo sumpta cum ad clementem Suæ Maiestatis resolutionem, tum superinde coram inclytis Statibus et Ordinibus factam demissam in-

stantiam, in hoc regnum Hungariæ et partes eidem adnexas, pro recepta et stabilita habeatur, sancitum est." Through this law all former resolutions enacted against the Society were abolished. Furthermore, in 1717, (artic. 73), the Society was admitted even to the Parliament on the ground that it was in lawful possession of ecclesiastical property: "ut . . . Patres Societatis Jesu, veluti articulariter jamdudum recepti . . . sessionem cum voto, inter Status et Ordines, qua bonorum ad Abbatias et Præposituras pertinentium actuales possessiones nomine colectivo duo nativum tantum, iisque usque ad tempus dumtaxat possessionis ejusmodi beneficiorum ad sessionem admittantur." No solid argument could be brought against these two laws, incorporated into the "Corpus Juris Hungarici."

Such was the status of the Society before the Suppression; and as Pius VII restored to the Society all its former rights and privileges, its lawful existence in Hungary can no longer be questioned.

When therefore Francis Joseph I, in 1852, gave us permission to return to Hungary he was not contravening or annulling any existing law. Our enemies argue that this was done at a time when he was not yet crowned; that his act was therefore unconstitutional. But, in 1867, when peace was again established and Francis Joseph was crowned King of Hungary, the so-called "Ausgleich" declared all acts of the Emperor which were not against Hungarian law, lawful and valid. Consequently just as the nomination of new bishops and the creation of the Archbishopric of Zágrát (Agram) are considered lawful and valid, though made at the same period of Absolutism, the lawful re-introduction of the Society into its former possession can not be brought into doubt.

INDIA. *St. Mary's College, Magazon, Bombay*.—The number of names on the rolls at the close of this year is 496; of these 298 are in the European, the rest in the English teaching Division. The highest number of boarders reached in the course of the year was 217.

The results of the Matriculation Examination have again been quite satisfactory, as twelve from a class of thirteen were sent up and eleven satisfied the examiners.

St. Aloysius College, Mangalore.—The working of the College during the academic year 1909 was, on the whole, very satisfactory. The strength of the whole institution rose from 880 in the previous year to 1016. The strength of the various departments as compared with the previous year was as follows:—

	1908	1909	Difference
College Department . . .	96	122	+ 26
High School Department .	238	249	+ 11
Lower Secondary Dept. . .	416	409	— 7
Primary Department . . .	130	236	+ 106
TOTAL . . .	880	1016	+ 136

There were seventy-five boarders. There were some more applicants, but want of accommodation forced us to refuse them admission. Further additions have been accordingly made to the building, so that we have been able this year to accommodate nearly a hundred students in the Boarding House.

IRELAND. *The Jesuit Oath and the Orangemen.*—The Irish Orangemen have been exploiting 'Titus Oates' 'Jesuit Oath' in support of the King's coronation Oath. A Rev. Mr. Moffat, their Grand Master in Dublin, recited at a public meeting "the Oath taken by the Jesuits," renouncing allegiance to heretical states and rulers, obedience to their inferior magistrates, etc. Father Delany, S. J., wrote exposing the myth and added: "I challenge him to repeat the statement about myself or any other Irish Jesuit by name, and we shall without delay give him an opportunity of proving his statements in the public courts." The challenge has not been accepted.

A New Messenger of the Sacred Heart.—Arrangements are nearly completed for the publishing of another Messenger of the Sacred Heart, the first ever written entirely in Irish. Having in view the rapid spread of the language movement and the fact that there are still in Ireland nearly 600,000 people who "have no English," and also the repeated requests from many quarters for a really National Messenger, Superiors have decided on the publication of a little quarterly, devoted to the interests of the Sacred Heart, which will be Gaelic in tone and language.

The Benjamin of the Messenger family is under the care of Father B. Coughlan, S. J., who will be assisted by the numerous other Irish speakers of the Province. It is expected that the quarterly will receive a warm welcome in many lands, and the promoters hope, if sufficient support is found, eventually to issue it every month.

Father Hogan and Father John McErlean, both well known in the world of Irish literature, hope to have two books ready shortly for publication.

Death of Father John Conmee and Father Charles McKenna. Father Conmee, Provincial from 1905 to 1909, died in the hospital last May from the effects of a serious operation,

which had given promise at first of a happier result. Since his return from Australia, where he had gone as Visitor the previous year, his health had become steadily worse. Though extremely weak, the doctors decided on an operation as the only hope of saving his life. The patient rallied wonderfully and seemed to be making good progress towards recovery, but the shock was too great for his delicate constitution.

It may be said without exaggeration that few men in Ireland were better known or more universally esteemed than Father Conmee. He had hosts of friends among all classes of Society, who were equally charmed by his evident holiness and won by the brilliancy of his gifts as preacher, writer and conversationalist. His Grace the Archbishop and two other Bishops presided at the funeral obsequies, while some 500 priests, secular and regular, filled the centre of the church.

Another familiar figure, well known to generations of American theologians, has recently passed away in the person of Father Charles McKenna. For years Father "Mac," as he was always known, filled the Chairs of Moral Theology and Canon Law at Milltown Park. He was a man of most remarkable talents, and an authority in every branch of theology, and consequently his advice and counsel, which were at the command of all, were most eagerly sought for by those who knew the weight of his opinion. The Archbishop held him in the highest esteem and had a great respect for his scholarship, but on one memorable occasion when Father McKenna, single handed, had defended his position at the annual conference, his Grace declared that "though he would sooner follow the opinion of Father McKenna than any other living theologian, in this case he feared the learned Jesuit was in error."

"I bowed to the Archiepiscopal opinion," dryly remarked Father McKenna afterwards, "but his Grace was wrong."

Gardiner St.—The solemn inauguration of the Month of the Sacred Heart met with an enthusiastic response from the congregation. Evening after evening, during the whole month, the church of St. Francis Xavier was crowded in every part for the special devotions, and numerous favors were obtained through the intercession of the Sacred Heart.

The number of Communions surpassed anything ever witnessed in Dublin before. Over ten thousand were distributed in one week.—*Letter of Father W. Doyle, S. J.*

MISSOURI PROVINCE. *Chicago. The College. Night Course in Philosophy and Sociology.*—Loyola University of Chicago has inaugurated a night school course in philosophy and sociology as a part of the curriculum of the new university. The new course will consist of lectures and discussions on the subjects of formal and material logic, psychology, natural

theology, ethics and sociology. Particular stress will be laid on the questions dealt with in this latter subject. Credits and degrees will be conferred on those following this course and otherwise complying with the requisites laid down by the university for degree work.

Gifts to the New University.—The announcement is made of a large donation to Loyola University, Chicago. The gift of \$130,000 comes from Michael Cudahy, and is intended for the erection of a new science and engineering building. Mrs. Henri de Jonghe, of Chicago, had already donated \$135,000 for the erection of a university administration building. The science building is to be begun at once, and will be located on a bluff overlooking Lake Michigan, at Hayes and Devon Avenues.

Cincinnati. St. Ignatius Holy Water.—We clip the following from a booklet, *St. Ignatius Holy Water*, seventh edition.

"In the first three 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 confidence 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 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."

The 32 page booklet may be had for 25 cents per dozen; \$1.25 per hundred; \$10.00 per thousand. A four page leaflet with prayers for the Novena to St. Ignatius may be had at 25 cents per hundred; \$2.00 per thousand. Address Rev. James A. Dowling, St. Xavier Church, Cincinnati, Ohio. Father Dowling would be grateful if Ours, who have knowledge of cures through the use of this holy water, would send them to him at the address given. No names need be published.

Cleveland. Father De Vilbiss Invents a New Globe.—The Rev. J. A. DeVilbiss, s. j., of Cleveland, Ohio, has invented and patented a globe which will work a notable change in the teaching of geography in schools. It is a relief papier mache globe, twelve inches in diameter, and can be divided equatorially. The new invention will enable teachers to do away with the old-fashioned method of tracing books, and will permit pupils to acquire a ready knowledge of the relative sizes of continents. In using the globe the intention is to have each child color the seas and countries for himself and point or write in the geographical names.

Detroit. The Catholic Educational Association Meeting, July 4-7, 1910.—The seventh annual meeting of the Catholic Educational Association was held in our College, Detroit. Ours took a very active part in all the work. The following papers were read. "The Teaching of Chemistry," Mr. Paul Muehlman; "What Catholics Have Done for Astronomy," Rev. William F. Rigge, both of the Missouri Province. "Ought—the Verb of Ethics," Rev. Timothy Brosnahan; "The Teaching of Moral Theology," Rev. Timothy Barrett; "Caring for the Catholic Deaf in Baltimore," Rev. M. A. Purtell; "The Sources of History," Rev. Joseph M. Woods, all of the Maryland-New York Province.

Milwaukee. Marquette University.—We take the following interesting items from *The Marquette University News Letter*, a little four-page journal issued semi-monthly by the Marquette University.

In the new School of Journalism, which Marquette University College of Economics opened on October 1st, two courses are offered—one of four years, and one of two. In the former a degree will be granted, and a diploma will be awarded in the latter. Much attention will be given to theoretical and practical knowledge of newspaper work in its multiform phases. The elements of newspaper writing, reporting and correspondence, news-gathering and news-writing, newspaper editing; local, state, and national news-gathering; editorial writing and special and feature work, are some of the numerous subjects pertaining to journalism which will be treated in the new school.

A new and very useful line of activity has been started in the School of Business Administration, College of Economics of Marquette University. It is a Students' Employment Bureau. The Employment Bureau is intended to help students secure such kind of work as is not incompatible with studies, and thus enable many to work their way through a course. The Bureau will have a carefully systematized office equipment for the purpose of securing positions for as many students as require them. Three sets of cards will be distributed to hotels, business men, and private persons, for the purpose of knowing what positions are available. Another set of cards will be filled by students showing what sort of employment they need and what they can do.

The deans of the different colleges of the University have arranged the courses of lectures for the coming school year. There will be a law lecture course, an engineering lecture course, a course in connection with the College of Economics, and arrangements are being made for a course of lectures during the winter on municipal and civic lines for the general public.

One of the most important movements in the line of expansion by Marquette University has recently been accom-

plished by affiliating the Wisconsin Conservatory of Music, which will henceforth be known as the Musical department of the University. The Rector, Father McCabe, has named Rev. J. B. Hemann the Faculty Regent of the new school.

St. Louis. Laymen's Retreat.—The permanent organization of the Bureau of Laymen's Retreats in the Middle West was effected on June 29th, the meeting taking place in St. Louis University Alumni Hall, when a constitution was adopted, a permanent staff of officers elected, and a discussion held of the general plan of the work of the organization. The primary object of the Bureau is the fostering and promoting Retreats for the laity.

Among encouragements and recommendations of Retreat work for the laity, the Most Rev. Archbishop Glennon wrote as follows:—"The movement making for the Layman's Retreat has my special good wishes. Those of our laity who band themselves together for a few days Retreat, will gain many blessings thereby. They will come out of it with a clearer vision, a holier ambition, and an added strength of soul and body. I hope the movement will be quite successful."

NEW ORLEANS PROVINCE. *Grand Coteau. Retreat for Laymen.*—The Laymen's Retreat, just concluded at St. Charles College, Grand Coteau, La., far surpassed the most sanguine expectations entertained for it by its promoters. A large number of laymen availed themselves of these days of retirement and prayer.

It was truly an edifying sight to see men differing in age, in social position and in mental endowments, living together for three days in evangelical equality. The retreat was for all a revelation and an experience, and all left for their homes with but two regrets, one that the retreat was over, the other that more of their friends did not share the happiness that was theirs. Before separating they formed themselves into a society, each one pledging himself to make the retreat next year and to induce at least one of his friends to do likewise.

In the course of the retreat, which was conducted by Very Rev. Father Maring, the beautiful new stations, the gift of a friend who wishes to be unknown, were canonically erected by Rev. Father Maring in the chapel of Our Lady of Mount Carmel.

On Saturday, the Feast of St. John Berchman's, the retreatants made a pilgrimage to what may be called the American Shrine of the Saint. The shrine is situated in the Sacred Heart Convent about a mile distant from St. Charles College. It was here that St. John Berchmans appeared to Madame Mary Wilson in 1866, and miraculously restored her to health. It was this miracle duly attested that mainly determined the canonization of the saint. At the convent, solemn benediction was given by Father Maring. After

benediction the pilgrims were thoughtfully served with refreshments by the good Ladies of the Sacred Heart.

On the Feast of the Assumption the retreat closed with general communion and Papal benediction.

Before separating the following resolution was passed:

We, the undersigned participants of the Laymen's Retreat, terminated at St. Charles College, Grand Coteau, St. Landry's Parish, La., desire to express our most heartfelt thanks and sincere gratitude to Very Rev. Father Maring, S. J., for the uplifting, enlightening and soul-stirring instructions with which he has favored us during the three memorable days we have passed under his spiritual guidance. We also wish him to be assured that he is sending us back to our various avocations thoroughly convinced of the importance of the one thing necessary, the salvation of our souls, and fully determined to follow faithfully the Divine Model so attractively presented to us in his masterly conferences.

Realizing the advantages which we have reaped from this retreat, and desiring that many of our friends may be enabled to share the like advantages, we request them to continue the good work so auspiciously begun, and we hereby pledge ourselves to make another retreat with them next year, if possible, and to use our every endeavor to have as many of our friends as possible join us in this salutary work.

The Archbishop's Letter.

New Orleans, La., August 19, 1910.

Very Rev. H. S. Maring, S. J.,

St. Charles College, Grand Coteau, La.

Very Reverend and Dear Father.—The excellent work which you are inaugurating for the spiritual benefit of the laymen has my most cordial approval. I foresee the signal blessings that will redound to our laymen who will attend these retreats, and on Holy Mother Church whose interest they will protect and promote with a large increase of enlightened zeal and intelligent action.

At the quarterly meeting of the St. Vincent de Paul conferences I strongly urged the Vincentian Brotherhood to avail themselves of the grand opportunity you are extending to them of taking part in the religious exercises, and thus of becoming more profoundly imbued with the spirit and life of our Divine Master, who alone is the Way, the Truth and the Life.

With all my heart and soul I implore the Holy Ghost to come upon and abide with your good self and with the noble men whom your wise guidance will lead with giant strides along the paths of Christian conduct and duty.

With best blessing and cordial greetings for all, I am,

Yours very sincerely in Dno.

✠ JAMES H. BLENK, S. M.,
Abp. of New Orleans,

New Orleans. The New University.—The 31st of July, the feast of St. Ignatius, was a memorable one in the city of New Orleans. It saw the breaking of ground for the first of the great buildings of the new University. The first spadeful of earth was removed by Archbishop Blenk in the presence of several thousand persons.

The celebration began at 6 o'clock, just as the sun began to sink. The platform upon which sat the clergy and the speakers was erected near the seismatic observatory, built by Mr. and Mrs. W. P. Burke in memory of their son, Nicholas D. Burke, and which was formally presented yesterday evening by J. J. McLoughlin in behalf of the donors.

In the absence of the president of the Marquette Association, which is co-operating with Ours in the building of this university, Mr. Thompson represented B. A. Oxnard.

Addresses were given by Rev. Father O'Connor, Provincial, Father O'Shanahan, S. J., Mr. Behrman, Mayor of the city, and Archbishop Blenk.

Mayor Behrman said he had come as a matter of public duty to speak a few words of encouragement and commendation to the Jesuit priests for the educational work they had done in New Orleans. The building of a school for higher education was a thing to be commended at all times, and he believed that the entire community would rejoice at the beginning of another educational institution. These buildings would be a credit to the entire Southland. He was sure he voiced the appreciation of the entire community, because this effort was toward the making of a better class of citizens. He knew what Jesuits had done in the past, and therefore he knew what to expect in the future. He offered the best wishes of the city for their success.

The archbishop said it was a great privilege he enjoyed, breaking the ground for this university, the meaning and bearing of which he was unable to measure, for who could foresee the thousands of youth who would rush into the arena of civilization to spread abroad the brilliant and Christian principles needed to measure up to the truest and sublimest heights? The archbishop begged that this institution be made a subject of constant prayer, and that it might rise as if by magic. He hoped that their generosity would put the stamp of approval on this noble undertaking, and he hoped that when he came to lay the cornerstone that their generosity would make it possible for him to announce a million dollars for the new University. A Catholic university was needed in New Orleans, and the Jesuits were the ones to preside over it.

Reverend Father Erasté of the province of Castile and formerly Rector of our College at Cien Fuegos, Cuba, is about to come to the United States to assist our missionaries of Southern Florida.

NEW YORK. *Church of Our Lady of Loretto. Daily Communion.*—"From careful observation," says the *Freeman's Journal*, N. Y., "it can be asserted that there is no other church in Greater New York, where so many children, youths and girls, receive daily communion."

Kohlmann Hall. Medal of Our Lady of the Wayside Indulged for the Diocese of Providence.—An indulgence of Fifty (50) Days is hereby granted to all the faithful of the Diocese of Providence, who wear or carry the medal, known by the name of "Our Lady of the Wayside," provided said medal is blessed by a Father of the Society of Jesus, while engaged in mission or retreat work in the Diocese—and provided also that the one wearing or carrying the medal recite the following prayer to Our Lady and say the Hail Mary three times in honor of Saint Ignatius.

PRAYER.

Our Lady of the Wayside, pray for us: that we may be made worthy of the promises of Christ.

LET US PRAY.

O Lord Jesus Christ, Who art the Way, the Truth, and the Life, graciously grant, through the intercession of the Blessed Virgin, Thy Mother, that running in the way of Thy Commandments, we may arrive at life Everlasting: Who livest and reignest, world without end. AMEN.

✠ MATTHEW HARKINS,

April 1, 1910.

Bishop of Providence.

PHILIPPINE ISLANDS. *Baguio. Notes from a Letter of Father Thompkins, April 15, 1910.*—I don't think you could get a more ideal spot for a little rest than the Mirador. Just at present our ordinary low temperature is 15° C. and our maximum 25°—blankets are not disagreeable at night. The ascent from the railroad terminal to Baguio is made by automobile, and as one ascends he feels that he must be in the hands of his Angel Guardian. The road winds, zigzag, around the mountain—it is only about fifteen feet wide, just about wide enough to permit the automobile and a small wagon to be side by side in it. In some places this is impossible. On one side of the road you have the lofty mountain, on the other a sheer precipice, down which you look hundreds of feet. To add to the strain on a very nervous system, there are many sudden turns in the road, and I'm afraid it would be only too sure that if the steering gear refused to work, or the chauffeur became distracted for a moment, some ten or fifteen souls would be launched into eternity.

The government is doing all it can to make Baguio a great summer resort. During four months—March to June—the governmental halls of Manila are deserted and the whole gubernatorial outfit transferred to Baguio. This year an extra session of the legislature was called, principally with

a view to appropriations, and of course all the "Assembly men" came to Baguio. All, however, I think I may say all, or nearly all, are disgusted with the place, and are anxiously awaiting the end of the session. The place is too cold, the culinary conditions too unfavorable for the Filipino. Yet the Government is spending and has spent millions on this proposition. As the road from the railway station to the summit lay through great and small mountain cañons, and as the rains here are frequent and heavy, it is impossible to maintain the road. I suppose since the government undertook to make the road several millions of dollars have been expended. Now I hear that the road will be abandoned and another more secure from mountain torrents will be made from San Fernando, Union Province.

In Tribally, the Igorrot region, there are twenty-six Belgian Fathers working and they are doing wonders. Their life is truly apostolic. Nearly all are young men; in many, perhaps in almost all instances, they live alone, yet work indefatigably. They learn the dialect of the place in which they are, and so more easily win the natives. I met one young priest who was going to the most distant quarter of what is known as the Mountain Province. The road there is only a narrow trail. He, I suppose, with one brother, will travel on horseback and will need some sixteen days to reach the place. His "goods" will be transported on the backs of some fifty Igorrotes. It is through this section of the country that the Episcopalians are "masquerading" as (Roman) Catholics. In Baguio one of the Belgian Fathers has a poor little chapel. Some time ago one of the Episcopalian ministers wanted to build a chapel and went among the people soliciting alms for the *Catholic* chapel. Amongst others to whom he appealed was the servant of the Belgian Father. This servant receives eight pesos a month and has a wife and two children to support. Yet to build the "Catholic" chapel, he contributed four pesos. Of course he was very angry when he heard the "Catholic" chapel was not a Roman Catholic chapel. These Episcopalians here insist that they are the same as the Roman Catholics except in that they do not recognize the Pope.

The year in Vigan passed without anything of special interest. We had some 410 in our schools. The Catechisms continued with equal success. One amusing incident occurred toward the end of the year. Father Alphonso, on the 20th of February, told the children if they had any protestant books or papers, to bring them to him and he would exchange them for "Asistencias." The next day some twenty of our college lads, who also attend catechism, went down to Lord's house (Lord is the minister of the Christian Mission sect) and begged Bibles. These were willingly given, and I suppose Lord thought the "seed" was fructifying rapidly. The next day some of the lads repeated the visit. On the third day I received a most sarcastic

letter from Lord, congratulating me on the avidity our boys were showing for *Protestant literature*. He underlined the protestant literature and put several interrogation points after. Be that as it may, the bibles were all nicely stowed away in Father Alphonso's room. The following Sunday just as the services were beginning in Lord's chapel, a youngster of some four or five summers was captured red-handed, walking out with a hymn book. Questioned why he did so he answered, according to Lord's paper account, that Father Alphonso had told them to steal the books. This was of course untrue. Both Lord's paper and the Aglipayan paper of Vigan, *Sinapismo*, repeated the story, and when the *Tiempo Catolico* called the *Sinapismo* to retract, *Sinapismo* answered that it was altogether true "that Father Alfonso Rivero, the Jesuit, had told the children to steal hymn books." Father Alfonso is Father José Alfonso, S. J., and there is no Father Alfonso Rivero. Yet to deceive its poor readers and perhaps avoid a libel suit, *Sinapismo* had recourse to that ruse.

January 25th, St. Paul's day, is the great feast day of Vigan. Besides the solemn religious services in the morning, there are the social ceremonies in the evening. This is not only in Vigan, but in each pueblo when the patronal feast comes round. For two or three years, or more, the play or comedy represented in Vigan has been written by the ex-Governor, a man now of some sixty-five or seventy summers. This good playwright was rather badly treated by the Friars in the days just previous to the Revolution. Suspected of revolutionary tendencies by the Friars, he afterwards spent some time in Bilibid Prison, hence he does not retain any friendly sentiments toward them. This year he wrote quite an immoral play about a friar, although the latter did not appear personally on the stage. The parish priest and the secretary of the Bishop (the latter being absent) strongly objected. At first the old man refused to listen to them or permit them to read the play, but finally gave them the comedy. They said, after reading it, they would be satisfied if he cut out five of the pages, the more indecent. This he consented to do, but so far from doing so, his brother stated to a friend that he intended to add others still more indecent. The comedy was presented on January 25th, to a full house. For although the good people of Vigan knew of the comedy, this kept very few away from it. The old man hoped to make a decided hit against the Friars and had introduced the cry "Fuera les Friales" hoping that the whole audience would take it up—but only two or three responded. I think the whole spirit of the people was entirely against the play. The younger son of the old man had taken a more or less active interest in the presentation of the play. On February 24th, just a month after the play, as it was very warm in Vigan, the

young man determined to go to their country house in Ayusan, some three quarters of an hour's ride distant. On arriving there he found himself in quite a perspiration, but as he had brought no change of clothing with him, decided to return to Vigan. As his coachman got down to close the gate of the garden the horse started to run, and the young gentleman fearing an accident leaped from the quilez. When the cochero reached the spot he found his young master utterly speechless and unconscious. Regaining the coach he put him in, and on their arrival in Vigan the last Sacraments were administered to the unconscious youth. It was perhaps the general opinion in Vigan that the whole accident was a chastisement of God against the father. The latter had gone to Bangned Abra to attend the Washington celebrations there and was immediately summoned by telegraph. The young man was his favorite son, and had lately taken his degree as a lawyer. For several days the doctors had more fear of the father's death than of the son's. Meanwhile the son had continued unconscious. On Sunday morning, the 27th, I was called to read the prayers for the dying. I found the family gathered around his bedside waiting for the end. There were four doctors in attendance and they all agreed he could not live, or if perchance he lived he would be without the use of his intelligence. Leaving the young man in a very precarious state, I returned home. Rev. Father Rector, Father Laderra, had meanwhile found a picture of Father Pignatelli. A large number of these had been printed and distributed, with a view of exciting devotion to our venerable Father, and obtaining through such devotion and faith, the miracles necessary for his beatification. Father Rector suggested that I should bring the picture to the house of the dying man, and begin a novena. This I did, Father Laderra sending in the afternoon a relic of Father Pignatelli. An Our Father and Three Hail Marys were said each day at the bedside of the sick man, and although once during the novena he was at the point of death, he rallied and on the Feast of the Seven Dolors, I think it was, received Holy Communion. He remained in a doubtful condition for about two weeks, but now his health is very good. On April 7th a Solemn High Mass was celebrated by Father Benaiges, S. J., his confessor, in thanksgiving for his recovery.

Manila. Notes from a Letter of Father Philip Finegan, April 22, 1910.—I write to give you some bits of news that may be of interest to the readers of the LETTERS. The most important is that by command of the Holy Father the San José College estate has been given over to the Society. The official news came through the Apostolic Delegation on April 13th. The following day Rev. Father General cabled the news to Father Mir, Superior of the mission, instructing him to take possession in his (the General's) name. The

San José College was *founded* in 1595 by Don Esteban Rodriguez y Figueroa—(the college had been opened prior to this). By the will of the founder the college was for the education of the clergy and was to be conducted by Fathers of the Society of Jesus. Later it was made a Royal and then a Pontifical University with faculties to confer degrees in theology and in canon law, etc. Among its alumni were eleven Bishops and Archbishops as well as a large number of religious of the various orders, including two provincials of the Society.

At the expulsion of the Jesuits from the Philippines in 1768, the San José College with the other possessions of the Society reverted to the government. The San José College estate was however transferred later to the Archdiocese of Manila. About forty years ago it was again transferred, this time to the Dominicans. Its revenues were used for the Dominican medical school, at present situated two streets from the Manila Ateneo and known as the San José School of Medicine. After the American occupation, the government entered suit for the possession of San José. The case was one of the most celebrated of recent years in the Orient. President Taft resigned the claim of the government in favor of the Archbishop. But the Dominicans were in possession and their possession had been confirmed about four years ago by the present Pontiff through Cardinal Merry del Val. It was the opinion of the best informed in the case that the Jesuits could have the property by suing for it, as there was no doubt at all about the will of the testator. The Jesuits however had agreed on their return to the Islands in 1859, to make no claim to any of their former property.

After the Delegate, Mgr. Agius, had gone to Rome, he cabled the Archbishop, asking if the latter were willing to submit the case to adjudication in Rome. The Archbishop gave a ready consent, and Rome restored the property to the Society, an unexpected decision. The estate consists of two large haciendas and some city property. The whole is valued at about \$500,000. More important still we are again in possession of a college of the old Society that has had an uninterrupted existence of more than 315 years, with all the rights and privileges it had in days gone by. The news of the decision came on the day devoted to St. Joseph, Wednesday, and during the novena in honor of the Patronage. It is a custom to hold special services in honor of St. Joseph in our church of Manila on the 19th of each month.

Since the receipt of this item the *Manila Cable News*, June 21, 1910, published the following.

"Still another turn has been taken in the affairs of the now famous San José College, the ownership of which the government disputed with the Church for many years and which was recently ordered turned over to the Jesuit Order by Pope Pius X.

For many years the College and its lands have been in the possession of the Dominicans. When ordered to turn over the property to the Jesuits the question arose of the proper disposition of certain equipment belonging to the University of Santo Tomas and to the repayment to the Dominican corporation of the sum of \$120,000 loaned by it to the college for the better equipment of the medical school conducted therein.

The Jesuits objected to the payment of this amount and as a result the order has been received from Rome suspending the act of transfer until the question can be definitely determined."

The Christian Brothers have purchased a valuable piece of land with buildings, where they will open a school in June, 1911. The place has been used by the government for some years past as a school for the children of Americans and Europeans. It was contemplating the purchase of the place, when the Brothers came along and settled the bargain, allowing the government the privilege of paying \$3000 rent for another year—which it will do.

The Superior of the new school will be an American, and the school will be conducted, naturally, on American lines.

The Christian Brothers therefore will be the first American community to be established in the Philippines.

Father Algué and Halley's Comet.—Father Algué, S. J., in charge of the Manila observatory, believes that the theory of a solid composition forming the nucleus of comets is now disproved. Exhaustive observations made from 3.30 to 11.30 A. M. on May 19, at the Jesuit observatories in Manila, Baguio and Antipolo, did not reveal any solid matter in the nucleus of Halley's comet. The weather conditions were most favorable for the observations, although there was a thin layer of clouds. The intense sunlight fortunately was shaded by three natural sunspots, which would have facilitated the detection of any solid matter.

New Publication.—The first number of the *Little Messenger of the Sacred Heart*, a monthly publication for Filipino young people, made its appearance in Manila, P. I., in August. The editor is Father Philip M. Finegan, S. J., one of the energetic American Missionaries in the Philippines. The little periodical enters upon a career of great usefulness.

ROME. *The Consecration of the Gregorian University to the Sacred Heart, June 3, 1910.*—This very impressive ceremony took place in the Church of St. Ignatius, which is that of the Roman College. The church was very tastefully decorated. Over the altar was a large picture of Our Lord showing his Sacred Heart. The side altars nearest the main altar are those under which are the bodies of St. Aloysius and St. John Berchmans, both students of the Roman College, now the Gregorian. The Solemn High Mass was sung

by Father Billot, Professor of Dogma. The singing of the Mass was choral throughout, performed alternately by the *schola cantorum* and the congregation. The latter comprised the 1100 students of the Gregorian, men from every country. The choir rendered the proprium of the Mass. The sanctuary was occupied by professors and many others of the Society, among whom were the Vicar Apostolic of Batavia and a Missionary from India. After the Mass, the Act of Consecration in Italian was read by Father Rossi, Socius to the Provincial and a professor in the Gregorian, himself a former Rector. The present Rector is almost blind. Then came a polyphonic motet to the Sacred Heart and finally Benediction, given by Cardinal Cagiano. Two from every College and Religious Order attending the University were the torch-bearers. They numbered over one hundred. The effect of their various costumes was most picturesque.

The Biblical Institute.—Report has it that a building has been secured for the Institute and will be occupied by it in November. It will have ample accommodations for students of Ours, besides the professors. The success of the first year has been beyond all hopes.

Sodality Medal. Extract from Letter of Father Elder Mullan, Rome, September 2, 1910.—I have just had made another medal, which will, I hope, in time be the *one* Sodality Medal. It has the Roman approbations and is, therefore—as far as I know—the only medal which fulfils the conditions of the Indulgence lately granted for the Sodality Medal.

This medal is produced at Rome, in London and in America. In London, the medal is made and sold by Washbourne. In America, the medal is in the hands of Feeley, Providence, R. I. The medal was designed and executed by Signor Francesco Bianchi, of Rome. The Feeley Company has all the rights to the medal for the United States and Canada only. It cannot sell any of these medals without the consent of Father Elder Mullan.

Father De Santi and the Motu Proprio.—An imposing congress was recently held in Rome for the District of Latium of the members of the Italian Association of St. Cecilia, which has for its object the restoration of Sacred Music. Similar meetings are to be held for Sicily, Emilia and Venice. The Rev. Father De Santi, S. J., is the president of this organization in the membership of which there has recently been a very large increase. It is of interest to recall that nearly twenty years ago Father De Santi printed in the *Civiltà Cattolica* an article on Church music that made so deep an impression on the then Patriarch of Venice, that, when, at a later date, as one of the Bishops of Italy he was asked to give his views on Church Music he adopted the article of the *Civiltà* substantially as his own, and sent it thus modified to the Congregation of Rites. When he be-

came Pope Pius X and determined to introduce the musical reform he took this paper of his on the subject out of the files of the Congregation of Rites, made some minor changes and it became the now historic *Motu Proprio*.

Monument to Cardinal Melchers, S. J.—*Rome*, of June 18, relates the following interesting incident:

"This week a very interesting souvenir of the Kulturkampf was unveiled in the Austro-Hungarian College in Rome. It consists of a marble bust of the late Cardinal Melchers and a Latin inscription of which this is the translation: 'To Paul Cardinal Melchers, s. j.—Venerable Archbishop of Cologne—Valiant defender of Ecclesiastical liberty—Who lived long and died piously in this College—the Society of Jesus has erected this monument to its worthy professed, 1910.' Archbishop Melchers was elevated to the Sacred College together with those great luminaries of the modern Church, Cardinal Moran, Archbishop of Sydney, and Cardinal Capecepolo, Archbishop of Capua. He asked and was gladly granted hospitality at the German College, then situated in the Via del Seminario and subsequently transferred to Via San Nicola da Tolentino, which is under the direction of the Society of Jesus. Here Cardinal Melchers led a very retired life, and in the following year begged Father Anderledy, General of the Society, to be admitted among the Jesuits. The General gave his consent, but Leo XIII delayed the necessary authorization. Later when the Pope's brother, Cardinal Pecci, asked and obtained permission to be received back into the Company of which he had formerly been a member, the Pope granted the same favor to Cardinal Melchers. That was in February, 1890. Two years after the German Cardinal was at death's door and availing himself of the privilege of dying a Jesuit made his solemn profession in the presence of several witnesses including Father Steinhuber, who was to be so well known throughout the world as the Cardinal Prefect of the Index. Cardinal Melchers, however, survived for four years longer, but the secret of his profession as a Jesuit was known only to Leo XIII and the Superiors of the Company."

Tercentenary of the Death of Father Matthew Ricci.—On May 11, 1910, a memorial tablet was unveiled in the hall of the University of Macerata, Italy, in honor of Macerata's most celebrated son, the apostle, scientist and Chinese missionary, Father Ricci.

Annual Retreat at the Vatican.—The annual retreat at the Vatican took place this year in the first week of July. His Holiness Pius X, dispensing with all ceremony, followed the spiritual exercises like the humblest of the exercitants. Cardinal Merry del Val, Secretary of State, and all the other officials of the ecclesiastical court were present, some forty in all, including the Master of the Sacred Palace, Father Albert Lepidi, O. P., and members of Religious Orders.

The exercises were given by Father Octavius Turchi, s. J., and at the end of the retreat the blessing was given by His Holiness.

Indulgences for the Feast of St. Aloysius Gonzaga.—To excite in the hearts of the faithful, and particularly of the young, greater devotion to the angelic youth, St. Aloysius Gonzaga, Benedict XIII, Clement XII, and Benedict XIV, by the decrees of the Sacred Congregation of Indulgences of November 22, 1729; November 21, 1737; and April 12, 1742, have granted the following favor:

A Plenary indulgence to all the faithful who, on the feast day of the Saint, go to Confession and to Holy Communion and visit the altar at which the feast is celebrated and pray for the Intentions of the Sovereign Pontiff.

This feast, with the permission of the Ordinary, may be celebrated on any day of the year and in any place, as is made evident by the above-mentioned decrees.

In accordance with a recent decree of the Sacred Congregation of Rites, dated June 27, 1896, on the day thus designated by the Bishop, the Mass proper of the feast of St. Aloysius may be celebrated by all the priests. The following days are excepted:

For High Mass, the days on which falls a double of the first class; for the Low Mass, the same days, and moreover those on which falls a double of the second class, or a Sunday, ferial day, vigil, or Octave *that are privileged*.

The Conventual or parochial Mass, corresponding to the office of the day, may not be omitted, where it is obligatory.

(Beringer, Indulgences, 13th German Edition, p. 333-34; 3d French Edition, vol. I, p. 426).

SEATTLE. Our Immaculate Conception Parish has just completed a handsome school building of brick and terra cotta that will accommodate 600 children. For the past three years, though classes have been held in temporary rooms under the church and in the small structures adjoining it, the attendance has steadily increased until it now passes 300.

Seattle College began a promising year with practically all the old boys back and about fifty new ones besides. This is all the more encouraging as last year's lowest grade was suppressed or rather transferred to the parochial school at the Immaculate. Seattle with its quarter million active inhabitants deserves a great Jesuit College, and it is hoped the time for an earnest beginning is not far off.

St. Joseph's Parish on Capitol Hill continues to grow in size and in favor. Every month sees more Catholic families moving into its limits.

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE MARYLAND-NEW YORK PROVINCE

FROM JUNE 1, TO SEPT. 30, 1910.

TO DIOCESAN CLERGY		<i>Daughters of the Heart of Mary.</i>	
Albany	1..... 75	Buffalo, N. Y.....	1..... 41
Boston.....	4..... 471	Burlington, Vt.....	1..... 25
Brooklyn	3..... 320	Westchester, N. Y.....	1..... 116
Buffalo	1..... 170	<i>Divine Providence.</i>	
Burlington.....	2..... 90	Holyoke, Mass.....	3..... 211
Charleston.....	1..... 12	Pittsburg, Pa.....	2..... 200
Hartford.....	2..... 256	<i>Faithful Companions of Jesus.</i>	
Newark	2..... 230	Fitchburg, Mass.....	1..... 52
New York.....	3..... 421	<i>Franciscans.</i>	
Philadelphia.....	2..... 210	Buffalo, N. Y.....	2..... 74
Pittsburg	2..... 326	Glen Riddle, Pa.....	1..... 230
Portland.....	2..... 108	Lewiston, N. Y.....	1..... 54
Providence.....	2..... 153	Millvale, Pa.....	2..... 218
Savannah.....	1..... 20	New York City.....	1..... 16
Scranton.....	2..... 200	Peekskill, N. Y.....	2..... 265
Springfield.....	2..... 254	Syracuse, N. Y.....	1..... 73
Wilmington.....	1..... 27	<i>Good Shepherd.</i>	
SEMINARIANS.		Boston, Mass.....	2..... 48
Emmitsburg.....	1..... 50	Brooklyn, N. Y.....	2..... 70
Overbrook	1..... 145	Buffalo, N. Y.....	2..... 66
South Orange		Georgetown, D. C.....	1..... 16
(Seton Hall).....	1..... 42	Hartford, Conn.....	1..... 19
RELIGIOUS MEN.		Newark, N. J.....	2..... 34
Christian Brothers		New York City.....	1..... 42
New York.....	3..... 266	Reading, Pa.....	1..... 14
Marist Brothers		Scranton, Pa.....	1..... 190
Poughkeepsie, N. Y.....	1..... 165	(One Retreat for Sisters, Magdalenes and Penitents).	
Brothers of Sacred Heart,		<i>Good Shepherd Magdalenes.</i>	
Metuchen, N. J.....	1..... 50	Baltimore, Md.....	1..... 49
Xaverian Brothers		Boston, Mass.....	1..... 41
Danvers, Mass.....	1..... 60	Brooklyn, N. Y.....	1..... 105
MEN, WORKINGMEN, ETC.		Buffalo, N. Y.....	1..... 55
At Fordham Univ.....	7..... 123	Newark, N. J.....	1..... 37
At Keyser Island.....	1..... 22	Reading, Pa.....	1..... 59
RELIGIOUS WOMEN.		<i>Holy Child.</i>	
<i>Apostolic Sisters of the S. Heart.</i>		New York City.....	1..... 23
New Haven, Ct.....	1..... 17	Philadelphia, Pa.....	1..... 34
<i>Benedictines.</i>		Sharon Hill, Pa.....	1..... 108
Briston, Va.....	1..... 39	<i>Holy Cross.</i>	
<i>Blessed Sacrament.</i>		Baltimore, Md.....	1..... 35
Maud, Pa.....	2..... 85	<i>Holy Names.</i>	
<i>Carmelites.</i>		Albany, N. Y.....	1..... 55
Baltimore, Md.....	1..... 18	<i>Immaculate Heart.</i>	
<i>Charity.</i>		Villa Maria,	
Convent Station, N. J.....	3..... 1160	West Chester, Pa.....	1..... 250
Greensburg, Pa.,	2..... 230	<i>Marie Réparatrice.</i>	
Halifax, N. S.....	3..... 383	New York City.....	1..... 13
Mt. St. Vincent,		<i>Mercy.</i>	
New York City.....	7..... 1368	Baltimore, Md.....	2..... 125
St. John, N. B.....	2..... 146	Brooklyn, N. Y.....	2..... 73
<i>Charity of Nazareth.</i>		Buffalo, N. Y.....	1..... 74
Leonardtown, Md.....	1..... 35	Burlington, Vt.....	1..... 67
Newburyport, Mass.....	1..... 63	Cresson, Pa.....	1..... 96
<i>Charity of Our Lady</i>		Fall River, Mass.....	1..... 43
<i>Mother of Mercy.</i>		Harrisburg, Pa.....	1..... 45
Baltic, Ct.....	1..... 60	Hartford, Conn.....	3..... 442
<i>Institute of Our Lady of</i>		Manchester, N. H.....	1..... 136
<i>Christian Doctrine.</i>			
New York, N. Y.....	1..... 8		

Mercy—(Continued).

Meriden, Conn.....2.....	129
Merion, Pa.....1.....	58
Middletown, Conn.....2.....	89
New York City.....1.....	65
Pittsburg, Pa.....2.....	261
N. Plainfield, N. J.....2.....	152
Portland, Me.....2.....	191
Providence, R. I.....2.....	182
Rensselaer, N. Y.....2.....	72
Rochester, N. Y.....2.....	102
Tarrytown, N. Y.....2.....	53
Wilkesbarre, Pa.....1.....	50
Worcester, Mass.....1.....	24

Misericorde.

New York City.....1.....	25
--------------------------	----

Missionary Sisters of Sacred Heart.

New York City.....2.....	129
--------------------------	-----

Mission Helpers.

Baltimore, Md.....1.....	28
--------------------------	----

Notre Dame.

Boston, Mass.....1.....	62
East Boston, Mass.....1.....	62
Cambridge, Mass.....1.....	35
Lawrence, Mass.....1.....	46
Lowell, Mass.....1.....	107
Newark, N. J.....1.....	76
Philadelphia, Pa.....1.....	51
Roxbury, Mass.....1.....	147
Waltham, Mass.....1.....	95
Washington, D. C.....1.....	52
Worcester, Mass.....1.....	130

Perpetual Adoration.

West End, Va.....1.....	12
-------------------------	----

Poor Clares.

Boston, Mass.....1.....	25
-------------------------	----

Presentation.

Fishkill, N. Y.....1.....	26
Fitchburg, Mass.....2.....	77
Green Ridge, New York City.....1.....	17

Sisters of Reparation.

New York City.....1.....	16
--------------------------	----

Sacred Heart.

Albany, N. Y.....1.....	115
Halifax, N. S.....1.....	46

Sacred Heart—(Continued).

New York City, (Aqueduct Ave.).....1.....	35
New York City, (Manhattanville,).....1.....	126
Providence, R. I.....1.....	60
Rochester, N. Y.....1.....	45
Torresdale, Pa.....1.....	90

Sacred Heart of Mary.

Sag Harbor, N. Y.....1.....	24
Tarrytown, N. Y.....1.....	29

St. Joseph.

Baden, Pa.....2.....	183
Binghamton, N. Y.....1.....	54
Brentwood, L. I.....2.....	698
Buffalo, N. Y.....2.....	320

Chestnut Hill

(Phila.), Pa.....5.....	670
-------------------------	-----

McSherrystown, Pa.....1.....	65
------------------------------	----

Parkville, Conn.....2.....	129
----------------------------	-----

Rochester, N. Y.....4.....	452
----------------------------	-----

Rutland, Vt.....1.....	61
------------------------	----

Springfield, Mass.....1.....	315
------------------------------	-----

Troy, N. Y.....1.....	142
-----------------------	-----

Wheeling, W. Va.....1.....	73
----------------------------	----

Hospital Nuns of St. Joseph.

Chatham, N. B.....1.....	45
--------------------------	----

St. Joseph of Peace.

Jersey City, N. J.....2.....	60
------------------------------	----

Sisters of St. Mary.

Lockport, N. Y.....1.....	139
---------------------------	-----

Ursulines.

Frostburg, Md.....1.....	21
--------------------------	----

Middletown, N. Y.....1.....	46
-----------------------------	----

New York City,

Bedford Park.....1.....	75
-------------------------	----

W. 142nd St.....1.....	15
------------------------	----

New Rochelle, N. Y.....1.....	55
-------------------------------	----

Pittsburg, Pa.....1.....	24
--------------------------	----

Wilmington, Del.....1.....	10
----------------------------	----

Visitation.

Frederick, Md.....1.....	34
--------------------------	----

Georgetown, D. C.....1.....	40
-----------------------------	----

Richmond, Va.....1.....	23
-------------------------	----

Wheeling, W. Va.....1.....	45
----------------------------	----

Wytheville, Va.....1.....	18
---------------------------	----

SECULAR LADIES AND PUPILS IN CONVENTS

Cenacle, Newport, R. I.....3.....	85
-----------------------------------	----

" New York, N. Y.....3.....	204
-----------------------------	-----

Charity, Wellesley Hills, Mass.....1.....	108
---	-----

Charity of Nazareth, Leonardtown, Md.....1.....	40
---	----

Mercy, Cresson, Pa.....1.....	68
-------------------------------	----

" Hartford, Conn.....1.....	76
-----------------------------	----

" Manchester, N. H.....1.....	105
-------------------------------	-----

Notre Dame, Washington, D. C.....1.....	50
---	----

Sacred Heart, Albany, N. Y.....2.....	185
---------------------------------------	-----

" " Halifax, N. S.....1.....	100
------------------------------	-----

" " New York City, (Manhattanville).....2.....	220
--	-----

" " Rochester, N. Y.....1.....	60
--------------------------------	----

" " Torresdale, Pa.....2.....	110
-------------------------------	-----

Franciscans,—Children—Peekskill, N. Y.....1.....	600
--	-----

Good Shepherd, Penitents. Baltimore, Md.....1.....	240
--	-----

" " " Boston.....1.....	480
-------------------------	-----

" " " Brooklyn, N. Y.....1.....	320
---------------------------------	-----

" " " Buffalo, N. Y.....1.....	64
--------------------------------	----

" " " Georgetown, D. C.....1.....	52
-----------------------------------	----

" " " Hartford, Conn.....1.....	136
---------------------------------	-----

" " " Newark, N. J.....1.....	285
-------------------------------	-----

RETREATS		RETREATANTS
To Priests.....	33	3343
To Seminarians.....	3	237
To Religious Men.....	6	541
To Laymen.....	8	145
To Religious Women.....	176	14724
To Secular Ladies and Pupils.....	20	1411
To Children.....	1	600
To Good Shepherd, Penitents.....	7	1577
Total Retreats.....	254	Total Retreatants.... 22578

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE MISSOURI PROVINCE

FROM JUNE 15 TO OCTOBER 15, 1910.

To Diocesan Clergy.

Belleville.....	2	London, Ont.....	1
Columbus.....	2	St. Joseph.....	1
Grand Rapids.....	1	Toronto, Ont.....	1
Indianapolis.....	2	Cincinnati, Seminarians.....	1

To Religious Men.

Congr. of St. Viator, Bourbonais, Ill.....	1
Brothers of St. Mary, Dayton, Ohio.....	1
Christian Brothers, Minneapolis, Minn.....	1
Franciscan Brothers, Spalding, Neb.....	1

*To Religious Women.**Benedictine.*

Chicago, Ill.....	1
Nauvoo, Ill.....	2

Blessed Sacrament.

Winnebago, Neb.....	1
---------------------	---

Charity.

Leavenworth, Kan.....	2
Mt. St. Joseph, O.....	2

Charity B. V. M.

Boulder, Col.....	1
Chicago, Ill.....	7
Council Bluffs, Ia.....	1
Davenport, Ia.....	1
Des Moines, Ia.....	1
Dubuque, Ia.....	4
Kansas City, Mo.....	1
Lyons, Ia.....	1
Milwaukee, Wis.....	1
St. Louis, Mo.....	1
Wichita, Kan.....	1

Charity of Nazareth.

Mt. Vernon, O.....	1
--------------------	---

Charity of St. Augustine.

Lakewood, O.....	2
------------------	---

Christian Charity.

Chicago, Ill.....	1
Danville, Pa.....	1
Detroit, Mich.....	1
New Ulm, Minn.....	1
Piquette, O.....	1
St. Joseph, Mo.....	2
Waukegan, Minn.....	1
Wilkesbarre, Pa.....	2

Daughters of the Heart of Mary.

Chicago, Ill.....	1
Cleveland, O.....	1

Dominican.

Akron, O.....	1
Bay City, Mich.....	1
Omaha, Neb.....	1

Felician.

Buffalo, N. Y.....	1
Chicago, Ill.....	1
Detroit, Mich.....	1

Franciscan.

Columbus, O.....	2
Hawarden, Ia.....	1
La Crosse, Wis.....	3
Freeport, Ill.....	1
New Lexington, O.....	1
O'Neill, Neb.....	1
Rochester, Minn.....	2

Franciscan of Christian Charity.

Alverno, Wis.....	1
West Point, Neb.....	1

Good Shepherd.

Chicago, Ill.....	3
Cincinnati, O.....	2
Columbus, O.....	1
Grand Rapids, Mich.....	1
Kansas City, Mo.....	1
Milwaukee, Wis.....	2
Omaha, Neb.....	1
Peoria, Ill.....	1
St. Louis, Mo.....	3

Helpers of Holy Souls.

St. Louis, Mo.....	1
--------------------	---

Holy Child Jesus.

Cheyenne, Wyo.....	1
Chicago, Ill.....	1

Holy Cross.

Notre Dame, Ind.....	1
Ogden, Utah.....	1
Salt Lake City, Utah.....	2

Humility of Mary.

Villa Maria, Pa.....	1
----------------------	---

Little Company of Mary.

Chicago, Ill.....	1
-------------------	---

Loretto.

Florissant, Mo.....	2
Joliet, Ill.....	1
Kansas City, Mo.....	2
Loretto, Col.....	1
Niagara Falls, Ont.....	1
Toronto, Ont.....	1

Mercy.

Big Rapids, Mich.....	2
Cedar Rapids, Ia.....	2
Chicago, Ill.....	4
Cincinnati, O.....	2
Clinton, Ia.....	1
Council Bluffs, Ia.....	2
Dubuque, Ia.....	2
Independence, Ia.....	1
Milwaukee, Wis.....	1
Omaha, Neb.....	2
Ottawa, Ill.....	1
St. Louis, Mo.....	2
Sioux City, Ia.....	1
Springfield, Mo.....	1
Webster City, Ia.....	1

Misericorde.

Milwaukee, Wis.....	1
---------------------	---

Notre Dame.

Cincinnati, O.....	2
Cleveland, O.....	1
Columbus, O.....	1
Covington, Ky.....	1
Dayton, O.....	1
Reading, O.....	1
Toledo, O.....	1

School SS. of Notre Dame.

Chicago, Ill.....	2
Grand Rapids, Mich.....	1
Green Bay, Wis.....	1
Mankato, Minn.....	1
Marinette, Wis.....	1
Prairie du Chien, Wis.....	1
St. Louis, Mo.....	3

To Lay Persons.

College Graduates.....	5
Convent Alumnae and C. of M. Sod.....	4
Young Women's Chr. Doctrine Classes.....	4
Sodalities B. V. M.....	3
Penitents and Children in G. Sh. Conv.....	7
Children of Parishes in various Dioceses.....	9

Summary of Retreats.

To Secular Clergy and Seminarians.....	1
“ Religious Communities.....	1
“ Lay Persons.....	—

Poor Clares.

Omaha, Neb.....	1
-----------------	---

Providence.

St. Mary's, Ind.....	4
----------------------	---

Oblates of Providence.

St. Louis, Mo.....	1
--------------------	---

Sacred Heart.

Cincinnati, O.....	1
Grosse Pointe, Mich.....	1
Lake Forest, Ill.....	1
Omaha, Neb.....	1
St. Charles, Mo.....	1
St. Joseph, Mo.....	1
St. Louis, Mo.....	1

Missionary SS. S. Heart.

Chicago, Ill.....	2
-------------------	---

Presentation.

Dubuque, Ia.....	1
------------------	---

St. Agnes.

Decatur, Ind.....	1
Fond du Lac, Wis.....	1

St. Joseph.

Abilene, Kan.....	1
Belvidere, Ill.....	1
Chicago, Ill.....	1
Ellenora, O.....	1
Escanaba, Mich.....	1
Green Bay, Wis.....	1
Kalamazoo, Mich.....	1
London, Ont.....	2
Peoria, Ill.....	1
St. Louis, Mo.....	1
Toronto, Ont.....	2
Wichita, Kan.....	1

St. Joseph of Nazareth.

Concordia, Kan.....	1
---------------------	---

Ursuline.

Chatham, Ont.....	1
Cleveland, O.....	1
Frontenac, Minn.....	1
Nottingham, O.....	1
Paola, Kan.....	1
St. Ignace, Mich.....	1
St. Martin, O.....	1
Springfield, Ill.....	1
Toledo, O.....	1
York, Neb.....	1
Youngstown, O.....	1

Visitation.

Dubuque, Ia.....	1
Rock Island, Ill.....	1
St. Louis, Mo.....	1
Springfield, Mo.....	1

Total, 235

Total same period, 1909. 217

WORCESTER, MASS. *Holy Cross College*.—The growth of the college classes in the past three years is so remarkable that it would seem to merit special notice. The number now in attendance in the four college years, that is, Senior and Junior Philosophy, Rhetoric and Humanities (to use the terms of the *Ratio*) is 414. On the same day last year the number was 357, and in 1908 it was 300. The college proper, therefore, shows a growth of more than a hundred students or more than twenty-five per cent in two years. It is gratifying to note that the students of Philosophy alone, in the Senior and Junior years, number 140, and the Freshman class, including students who are called "College Specials" already numbers, on October 1st, 1910. These "College Specials," it may be noted, are High School graduates who lack something of the classical requirement for entrance to the Latin or Greek courses of our Freshman year, but have at least the majority of their hours in Freshman courses and can easily make up, before graduation, their deficiency in Latin or Greek. They might be called "conditioned" Freshmen. The explanation of our large Freshman class is to be found in the large number of "Fitting Schools" in which students are now prepared for Holy Cross. Such schools, represented by students now in the college, number 68 in Massachusetts, 14 in Connecticut, 24 in New York, 8 in Pennsylvania, 6 in Rhode Island, 7 in Maine, 3 in Vermont, 5 in New Jersey, 3 in New Hampshire, 3 in Ohio, 2 in Illinois and a few others in other states.

Of our total attendance which, on October 1st, 1910, numbers 506, the boarders or resident students number 391 and the day scholars or non-resident students number 115. These figures surpass all previous records. Day scholars exceed by 20 and boarders exceed by 12 the highest previous record. It should be remembered also that the previous maximum was reached at a time when we had two more preparatory classes than we have at present.

It is difficult for one who merely reads these statistics to appreciate the impression made on a new professor when, for the first time, he sees a gathering of more than four hundred young men, whose ages range from 18 to 28 years, engaged in the work of an exclusively classical course. One has to see our 140 philosophers in their four sections, under four professors, two for Seniors and two for Juniors, and our class of physics numbering 77, under two professors, our 114 Sophomores in three sections, and our 160 Freshmen assembled in Fenwick Hall for a lecture in History, to appreciate what these numbers mean.

This growth in the college department and its crowding out of the Preparatory Department, which now numbers only 92, has changed the whole life of the institution. This may be better appreciated when it is noted that 180 private rooms for students are all occupied, and all except about a

dozen have two tenants each, in other words about 330 of our resident students are room-boarders.

The class of students graduated last June also made a new record for the college, and in fact for all Catholic colleges in this country. It numbered 67. All of these had successfully completed the classical course, including Greek for all except four. For, as is well known, only the classical course is maintained here and all who receive the degree of Bachelor of Arts must complete the Greek as well as the Latin course. Judging by obtainable statistics, there is no classical department even in our own large non-Catholic colleges or universities, in which there are as many students following the "old fashioned" Latin and Greek courses. We doubt if there are as many even in their Latin departments.

HOME NEWS. *Woodstock Faculty for 1910-1911.*—Rev. Father Anthony J. Maas, Rector; Father J. A. McEneaney, Minister, Procurator; Father A. Weis, Assistant Procurator, Assistant Pastor, Woodstock; Father J. Daugherty, Spiritual Father; Father A. McDonell, Confessor of Ours; Father C. Gillespie, Confessor of Ours; Father W. J. Duane, Prefect of Studies, Morning Dogma; Father H. T. Casten, Evening Dogma; Father H. J. Parker, Short Course, Pastor, Alberton; Father H. Papi, Canon Law, Rites; Father W. M. Drum, Scripture, Hebrew; Father T. B. Barrett, Moral; Father J. M. Woods, Ecclesiastical History, Editor WOODSTOCK LETTERS and Educational Review; Father C. V. Lamb, Ethics; Father W. J. Brosnan, Philosophy, third year; Father J. J. Lunny, second year; Father R. H. Tierney, first year; Father J. F. Dawson, Pastor, Woodstock, Astronomy, Geology, Mathematics, third year; Father J. A. Brosnan, Chemistry, Mathematics, first year; Father A. J. Donlon, Physics; Father J. J. Toohey, Doc. Hum., Recol. theol.; Father P. Lutz, Recol. theol.

On July 28, 29, 30, the Ordinations took place at Woodstock. The First Mass was said on the feast of St. Ignatius, July 31, 1910.

The priesthood was conferred on the following:

For the Maryland-New York Province:—William M. Stinson, Philip J. Debold, Terence J. Boyle, Edward F. Gallagher, Hugh J. McNulty, John J. O'Rourke, J. Harding Fisher, Herman J. Adelman, and H. Augustus Gaynor.

For the Province of Aragon:—Aloysius Fortuny, and Hyacinth Lloréns.

Besides those who received Major Orders, twenty-five received Minor Orders, both of which were conferred by Cardinal Gibbons, in the domestic chapel.

SCHOLASTICATES. On October 1, 1910, the Scholasticates in the United States and Canada had the following number:

	—THEOLOGIAN—			—PHILOSOPHER—					Total	Grand Total
	Course Long	Course Short	Total	yr. 1st	yr. 2d	yr. 3d	Rec.	Adv. Sc.		
Woodstock.....	49	21	70	34	26	31	1	..	92	163
St. Louis.....	66	23	89	14	25	16	..	3	58	147
Spokane.....	...	9	9	5	8	13	..	..	26	35
Montreal.....	13	5	18	24	14	...	..	..	38	56
Total.....	128	58	186	77	73	60	1	3	184	439

NOVITIATES.—On October 1, 1910, the number of novices, juniors, and tertians in the novitiates of the United States and Canada, was as follows:—

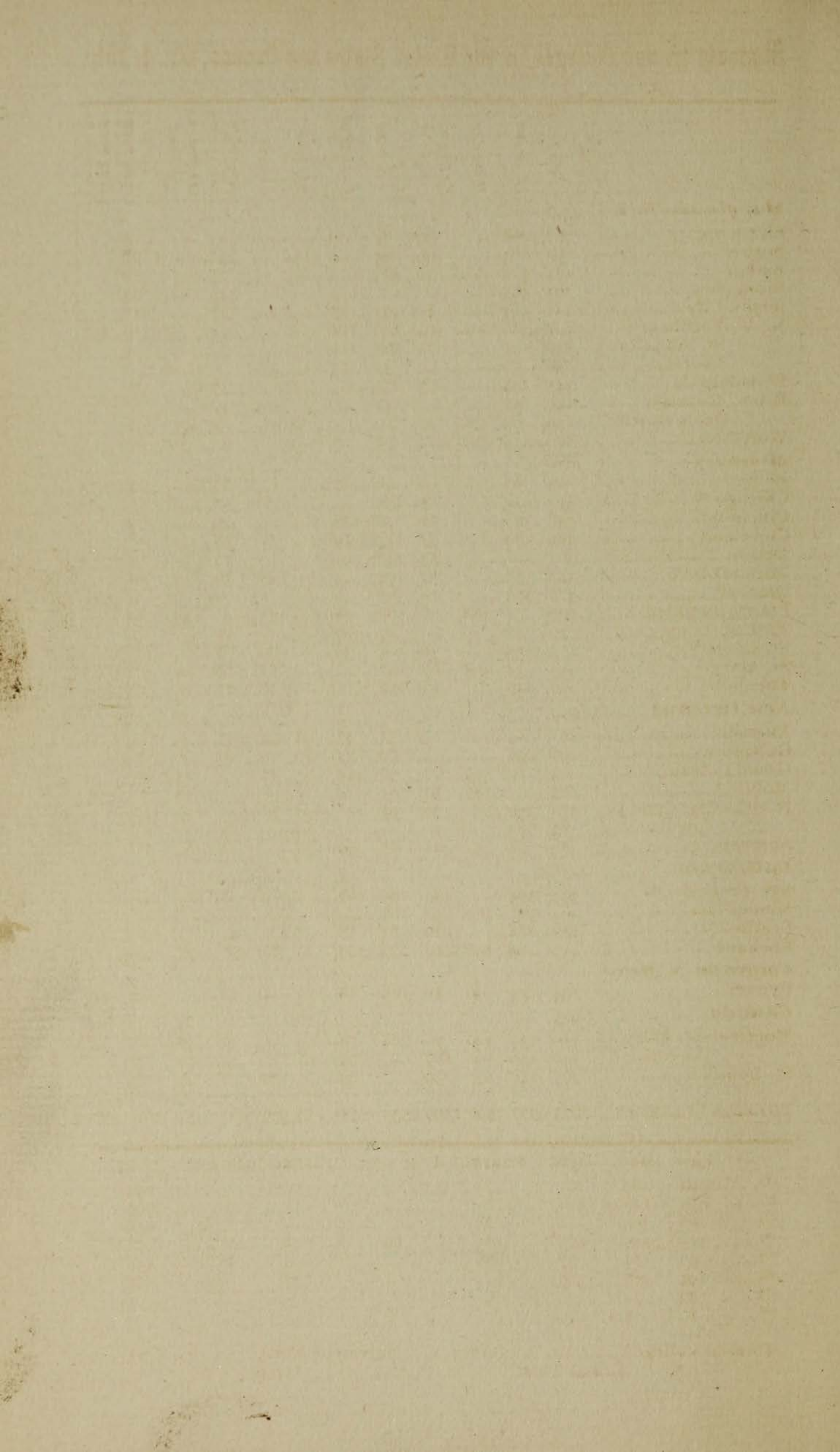
	—NOVICES—						—JUNIORS—			—TER-	Grand Total
	Scholastics			Brothers			Tot.			TIANS	
	1st yr	2d yr	Tot.	1st yr	2d yr	Tot.	1st yr	2d yr	Tot.		
Md.-N. Y..	36	32	68	4	8	12	28	28	51	24	155
Missouri....	20	38	58	3	6	9	19	21	40	...	107
California.	14	5	19	7	6	13	13	12	25	...	57
New Orl....	6	8	14	..	..	...	12	7	9	...	33
Canada....	15	13	28	6	9	15	11	8	19	...	62
Total.....	91	96	187	20	29	49	83	76	154	24	414

LIST OF OUR DEAD IN NORTH AMERICA

From October 1, 1909, to October 1, 1910.

	Age	Soc.	Time	Place
Br. Francis Goss.....	24	3	Oct. 7, 1909	Los Gatos, Cal.
Br. Bernard Henke.....	68	45	Oct. 16, "	Buffalo, N. Y.
Fr. Adrian F. Van Hulst..	93	71	Oct. 19, "	Chicago, Ill.
Fr. Eugene Carré.....	60	19	Nov. 16, "	Guelph, Ont.
Fr. Victor Sheppach.....	62	40	Nov. 28, "	Buffalo, N. Y.
Br. Joseph Bous.....	70	42	Dec. 3, "	Pine Ridge, S. D.
Fr. Henry J. Dumbach.....	48	31	Dec. 3, "	Chicago, Ill.
Fr. Peter A. Kreir.....	65	45	Dec. 10, "	St. Louis, Mo.
Fr. Aloysius M. Folchi...	76	32	Dec. 13, "	Spokane, Wash.
Fr. John T. Conwell.....	45	26	Dec. 29, "	Philadelphia, Pa.
Fr. Lewis Roux.....	54	32	Dec. 31, "	Marianopoli, Canada.
Fr. William Trümper.....	70	51	Jan. 8, 1910	Buffalo, N. Y.
Fr. Patrick F. Healy.....	76	60	Jan. 10, "	Georgetown, D. C.
Br. Peter Tansey.....	77	31	Jan. 18, "	Poughkeepsie, N. Y.
Mr. Francis R. Keber.....	24	3	Jan. 18, "	Florissant, Mo.
Fr. W. G. Read Mullan...	50	33	Jan. 25, "	Baltimore, Md.
Mr. James B. Healy.....	33	15	Jan. 27, "	El Paso, Texas.
Fr. John F. Pahls.....	63	41	Feb. 5, "	Cleveland, O.
Fr. Stephen A. Kelly.....	77	60	Feb. 13, "	Philadelphia, Pa.
Br. James Gros.....	63	28	Feb. 14, "	Galveston, Texas.
Fr. John S. Coyle.....	46	31	Feb. 25, "	Philadelphia, Pa.
Br. John B. Mattingly.....	75	53	Feb. 25, "	Woodstock, Md.
Fr. William A. Stanton...	40	23	Mar. 10, "	St. Louis, Mo.
Fr. Charles C. Jones.....	56	37	Mar. 10, "	Worcester, Mass.
Fr. Marius Léautier.....	50	33	Mar. 13, "	New Orleans, La.
Fr. Joseph Staggi.....	86	54	Mar. 25, "	Santa Clara, Cal.
Fr. Patrick Gleason.....	75	48	Apr. 2, "	Poughkeepsie, N. Y.
Fr. Gaspar Harzheim.....	72	50	Apr. 7, "	Florissant, Mo.
Fr. Raphel Gelinas.....	81	56	Apr. 14, "	Poughkeepsie, N. Y.
Fr. Joseph J. Kohlrieser...	38	15	Apr. 18, "	New York, N. Y.
Fr. James M. Hayes.....	83	61	Apr. 24, "	Chicago, Ill.
Fr. Joseph Muller.....	69	48	Apr. 28, "	San Jose, Cal.
Mr. Edward Burrow.....	35	13	Apr. 29, "	Spokane, Wash.
Fr. Daniel McErlane.....	62	43	May 10, "	St. Louis, Mo.
Br. Daniel Fortescue.....	78	58	May 15, "	Woodstock, Md.
Fr. Edward M. Sturm.....	51	15	June 16, "	Boston, Mass.
Fr. John Ming.....	72	54	June 17, "	Cleveland, O.
Br. Peter Frey.....	72	50	July 4, "	Wikwemikong, Can.
Fr. Henry Géron.....	74	51	July 12, "	Boston, Mass.
Br. Philip A. Wittstadt....	89	53	July 13, "	St. Louis, Mo.
Fr. Dominic Pozzoni.....	31	15	Aug. 8, "	San Jose, Cal.
Fr. Aloysius Suter.....	75	52	Aug. 20, "	Wabasha, Minn.
Fr. Pius Massi.....	74	56	Sept. 8, "	New York, N. Y.

Requiescant in Pace.



Students in our Colleges in the United States and Canada, Oct. 1, 1910.

	No. of Students	D. Schol.	Boarders	College course	High School	Preparat.	Special	Comm.	Augment. D. Schol.	Augment. Board.	Total Augment.	Augment. Province
Maryland.-N. Y.	4737											
Baltimore	268	268	.....	36	182	50	.....	.....	13	.....	13	
Boston	863	863	.....	199	664	.....	.....	.....	98	.....	98	
Buffalo.....	473	473	.....	40	433	.....	.....	.....	75	.....	75	
Brooklyn	365	365	.....	.....	.....	.....	.....	.....	45	.....	45	
Jersey City.....	317	317	.....	41	191	85	.....	.....	45	.....	45	
N. Y.-Fordham (1)...	602	386	216	174	326	102	.....	.....	.....	-9	-9	478
St. Fran. Xav.	547	547	.....	74	363	110	.....	.....	51	.....	51	
Loyola.....	50	50	.....	.....	37	13	.....	.....	6	.....	6	
Philadelphia.....	345	345	.....	75	270	.....	.....	.....	36	.....	36	
Wash.-Gonzaga.....	142	142	.....	.....	142	.....	.....	.....	10	.....	10	
Georgetown(2)	259	83	176	127	110	.....	22	.....	25	18	43	
Worcester.....	506	115	391	414	92	.....	.....	.....	35	30	65	
Missouri	3819											
Belize.....	63	63	.....	.....	46	17	.....	.....	63	.....	63	
Chicago (3).....	572	572	.....	55	459	.....	.....	58	-58	.....	-58	
Cincinnati.....	348	348	.....	52	270	26	.....	.....	-9	.....	-9	
Cleveland.....	389	389	.....	57	313	19	.....	.....	28	.....	28	
Detroit.....	301	301	.....	53	248	.....	.....	.....	14	.....	14	
Milwaukee (4).....	358	358	.....	52	264	.....	.....	42	16	.....	16	
Omaha (5).....	386	386	.....	78	308	.....	.....	.....	9	.....	9	130
Prairie du Chien.....	268	.....	268	31	176	20	.....	41	.....	50	50	
East St. Louis.....	17	17	.....	.....	17	.....	.....	.....	17	.....	17	
St. Louis (6).....	455	455	.....	76	304	36	.....	39	-9	.....	-9	
St. Mary's.....	425	31	394	67	207	.....	.....	151	-12	4	-8	
Toledo (7).....	237	237	.....	33	156	.....	.....	48	17	.....	17	
New Orleans	932											
Augusta.....	81	81	.....	2	31	47	1	.....	-23	.....	-23	
Galveston	96	96	.....	9	50	27	10	.....	-20	.....	-20	
Grand Coteau.....	69	10	59	1	30	14	.....	24	-3	23	20	
Mobile.....	185	.....	185	91	81	12	1	.....	.....	-36	-36	-32
N. Orl.-(Im. Conc.)..	330	330	.....	36	94	128	.....	72	.....	-17	-17	
Loyola.....	83	83	.....	.....	.....	.....	.....	.....	23	.....	23	
Shreveport.....	88	88	.....	10	38	40	.....	.....	21	.....	21	
California	1258											
San Francisco (8).....	394	394	.....	47	180	166	1	.....	52	.....	52	
Santa Clara.....	264	82	182	95	169	.....	.....	.....	.....	.....	-47	
Seattle.....	183	183	.....	20	85	78	.....	.....	-41	.....	-41	-129
Spokane	417	219	198	104	122	109	.....	82	-66	-27	-93	
Colorado-N. Mex.												
Denver.....	164	74	90	40	106	18	.....	.....	-12	-7	-19	-19
Canada	963											
Montreal-St. Mary's	450	230	220	70	304	76	.....	.....	20	10	30	39
Loyola.....	246	156	90	182	.....	64	.....	.....	3	10	13	
St. Boniface.....	267	140	127	139	.....	99	.....	29	-8	4	-4	
TOTAL IN COLLEGES	11873	9277	2596	2390	6530	1356	35	586	461	53	467	467

	Law	Med.	Dent.	Pharm.	Engineer.	Finance	Sociol.	Total.
(1).....	204	89	.....	.....	.....	.....	.....	293
(2).....	675	121	110	.....	.....	.....	.....	906
(3).....	86	295	.....	28	.....	.....	50	459
(4).....	115	225	125	85	66	80	.....	676
(5).....	92	181	77	108	.....	.....	.....	458
(6).....	194	286	125	.....	.....	33	.....	638
(7).....	33	.....	.....	.....	.....	.....	.....	33
(8).....	10	4	.....	.....	6	.....	.....	20

Total in Colleges..... 11873 University Total..... 3583
Grand Total..... 15456