

THE
WOODSTOCK LETTERS

VOL. XLII. No. 3

AN APPEAL FROM JAMAICA.

St. George's College, Kingston, Jamaica,
May 20, 1913.

Dear Father Editor:

It would almost seem that an earthquake or a flood, or a hurricane, each an occasional, if unwelcome visitor to the Island, is needed to let the rest of the world know of the existence of our Jamaica Mission. Does this mean that there is nothing worth while relating with a view to enlisting the attention of our distant brethren? Not at all, for not a day passes without its noteworthy event; but the truth is that long years of familiarity with such occurrences have destroyed for us their novelty, and we hesitate to use pen and paper in describing them, not remembering that others may not look upon them as we do ourselves.

Just now I venture to break the long silence for a special reason, and it is in order to bring to the kind notice of the readers of the LETTERS something which directly concerns the Mission and those privileged to work in it. It is sometimes supposed that men engaged in mission work are too busy to read,—that there is no leisure whatever for recreation or study. This is a bit of an illusion. Missionaries, more, even than others, require at times rest for the body, relaxation for the mind and restoration for the soul. A constant *effusio ad extra*, with no care of the inner man, will in a short time incapacitate a priest and religious for the important duties of his vocation, and so it comes about that, among other things, books are wanted.

In Kingston the Fathers have what may be called a fairly good general library. Our active librarian, Father James Smith, and our good Brother Reilly can certify that the books in it are not buried in the dust. But with the Fathers in the country stations, the case is altogether different. Their stock of books is the

scantiest, often no stock at all, and no one realizes more than they do what they lose in consequence. *Væ soli!* In a library, small though it might be, they would find recreation, companionship, mental and spiritual food.

But books cost money and money is at all times a scarce article in Jamaica. What then is to be done? I am not begging cash, nor do I expect Ours to beg for us. In most of the houses in the Province, however there must be some duplicates in their well stocked libraries, and all I would ask of our good and kind Rectors would be that they should get some one to look through the house and college libraries for these duplicates and when found send them, if they can be spared to the Father Superior of the Mission in Kingston, by whom they will be distributed to the different country missions.

And again, it is evident how important is good, sound reading in the education and formation of the people. It is our intention to form a popular, circulating library in Kingston for Catholics and non-Catholics as well, and to establish branch libraries, which would be supplied from Kingston, in the more populated centres of the Island. For this purpose books of fiction, travel, history, controversial and devotional works of all kind would be most gratefully received, and of these there must needs be good collections in all of our houses in the Province at home. There is no public library in Jamaica. We ourselves will gladly pay the freight,—only copyrighted books are subject to duty.

One other point of paramount interest for the advancement of the Kingdom of God in this faraway island is this. As stated above, money is very scarce in Jamaica. But without it, we cannot do the Lord's work efficiently. Neither the Society nor the Vicariate has fixed revenues of its own. We are simply living on alms. Surely there are many Catholics in the United States who are interested in foreign missions and willing to show their interest in a practical way. Frequently it happens that these zealous people ask the priest or confessor to designate for them a deserving and needy mission, as the object of their benevolence. All we would ask Ours to do is to kindly direct the attention of such to the needs of our Jamaica Mission and in their charity offer to forward the gifts to us.

On our part, no stone would be left unturned to prove by grateful prayer and daily remembrance in the Holy Sacrifice, that their spiritual investment would be a most profitable one.

A third point of interest to our Mission is that as long as the Jamaica Government keeps out of the Postal Union, all letters to Jamaica require a five cent stamp. For each shortage of postage we, who receive them, are called upon to pay, as a fine, double the amount.

These few heads of consideration are submitted to readers of the LETTERS with a further request for a memento in their prayers, that work so promising for the Heart of Him, Whose lovers we all claim to be, may lose nothing of its efficiency at our hands.

In the same Heart,

Frater et Servus,

JOHN HARPES, S. J.

Superior of the Mission.

PAROCHIAL SCHOOLS AT CONEWAGO.

BUILDINGS FOR PAROCHIAL SCHOOLS.

Conewago. Now called *Edgegrove* on account of Post Office. 1835—Father Matthew Lekeu, S. J., Superior, built two (2) school-houses in church yard which were used, sometimes as places of higher education, sometimes as parochial schools. The first fell into decay, and was finally removed in 1887; the second was destroyed by Father Eugene Halftermeyer about 1902, when he converted the old Jesuit kitchen into school-rooms and parish entertainment hall. Since then the Sisters of St. Joseph, for whom he built a house at Edgegrove, have taught in this school.

The two original structures were used as villa accommodations for the Juniors from Frederick during some years about 1860.

McSherrystown—1854—Father Joseph Enders, S. J., Superior, induced the Sisters of St. Joseph to teach a parochial school in the basement of their orphan asylum.

1855—*Sacred Heart* school built for the girls, who were now removed from old Asylum Building, the boys continuing to be taught there.

1885—*St. Patrick's* school built for accommodation of boys. Father Patrick Forhan, s. J., Superior. Father Manns, *Manager*.

Hanover—1867—Father Alphonse Charlier, s. J., Superior, Father Peter Manns, s. J., in charge of both parish and school. At first school was taught in the church building itself; and lay-teachers secured for the teaching.

1873—A house was built for the Sisters of St. Joseph, who since that date have, without interruption, continued to conduct this school. (Father Enders again Superior).

Irishtown—1868—Father Burchard Villiger, s. J., Superior; Father Manns erected a large *brick* structure, dedicated to Blessed Peter Canisius wherein school has since been continuously held; and for years he himself celebrated Mass therein, two or three days each week, and sometimes also on holydays of obligation.

Mt. Rock. Now called *Centennial* on account of Post Office.—1870—Father Ignatius Bellwalder, s. J., Superior; Father Manns built this large *stone* school-house, which with the exception of the years 1890-1891 has since been used as a parochial school (except from 1891 to 1892 when it was used as a free-school). From 1890 to 1891 it was vacant, but as the regular free-school building was too small to comfortably accommodate the large number of children this school was used and the free-school building remained vacant during that year.

PAROCHIAL SCHOOLS AT CONEWAGO.

No particular of the Constitutions of the Society of Jesus is more emphatically defined than "the teaching of Christian Doctrine to children." It is a phase of this tradition, to which the Fathers of the Society have never been recreant, that we wish to consider in the history of a place famous in more ways than one as a scene of the ancient labors of Jesuits in America. We are going to trace the progress of catechetical instruction and its natural development into parochial schools, in the district of Conewago, in southern Pennsylvania.

The first "son of St. Ignatius" to appear at Conewago was Father Joseph Greaton whose presence there is an historic fact, the date however can be only approximately fixed at 1721. His visits, though probably not protracted, were repeated throughout

thirty years, but of his labors in detail no record is accessible. His successor, Father William Wapeler, must have found there a field for protracted labor for to him belongs the honor of building, in 1741, the first church, which he dedicated to St. Mary of the Assumption. But with this fact his record closes, Father Sittensberger (alias Manners) was the first to take up formal residence at Conewago in 1753, but the paucity of record again compels us to relegate his history to a more fortunate day. The next six pastors cover the period of the Suppression of the Society. The first four of these were ex-Jesuits, and the second, Father James Pellentz (S. J.) erected the stone church of the Sacred Heart in 1787, which is still a monument of this ancient and peculiarly Jesuit devotion.

History tells us that the Society awoke to life at the word of the Sovereign Pontiff, Pius VII, and this resurrection was brought to pass in the New World, October 10th, 1806. Soon after this date, though how soon we are unable to tell, Father Adam Britt, of the old Society of Jesus enrolled again under the banner that he had never lowered in his heart, and took up his residence and priestly work at Conewago. Father Britt fitly introduces us to our subject proper, namely, Religious Instruction, for this reverend apostle was the author of one of the earliest catechisms published in the United States. The work was given to the light at Philadelphia in the year 1810. It was written in German, and unquestionably must have formed part of the Reverend Father's equipment at Conewago where the settlers of German blood were as plentiful as in any other part of that most German of all the States on the Atlantic coast. But again we can merely conjecture the zeal and efficiency with which Father Britt used the little book which had cost him so much labor.

Following Father Britt in 1822 came Father Matthew Lekeu. Here the work of Catholic education shows a definite beginning and the record tells that in 1835 Father Lekeu built two substantial school-houses both of which existed for half a century and over, the second having been demolished about 1902. These buildings were the scene of the early labors of Father Virgil H. Barber's Latin school, but they were also used for catechetical classes, though we are told that the sessions were somewhat intermittent, owing to the necessity of the Father's presence throughout his tremendous spiritual domain. But his people were trained at short

notice to answer his summons when clear weather and a free afternoon made it possible for him to assemble and teach the children before he set out again for a distant point.

The next pastor, Father Nicholas Steinbacher, had able and zealous assistants, and under their united efforts the work began to show not only progress but organization. His staff numbered two priests, Fathers Sacchi and Dietz, and two brothers, Edmund Quinlan and Timothy Brosnan. A flourishing parochial school was soon (1844) in full operation under the care of the two brothers, and religious instruction was as surely a part of the curriculum as the alphabet of our mother tongue. But in addition to this the two brothers conducted catechetical classes in the school-houses on Sundays, and this was supplemented by a move of Father Dietz which may fittingly be called Jesuit strategy. For his object was to make the teaching of Christian Doctrine dependent not upon occasional and long interrupted visits of the priest throughout the entire valley, but upon a constant activity which should need only an impulse from time to time to keep it fresh and vigorous. What he accomplished was the establishment of "local centres" which dotted the valley everywhere, at which the children of the farmers were congregated faithfully every Sunday to receive instruction from the lips of an elderly layman especially chosen and directed by the priest. Keeping in touch with these "centres" which he visited in rotation, Father Dietz could assure himself that the knowledge of religion was being surely and steadily disseminated, and so the difficulty of distance which even the presence of multiple rail roads would not have solved was thus overcome. The expression "Going to Catechism" became a consecrated phrase, and one that even at the present day calls up a train of tender vivid memories to the older inhabitants of the valley.

Succeeding Father Steinbacher came Father Michæl Tuffer whose incumbency lasted only a year, until 1847. In that year Father Joseph Enders assumed charge and to him must be attributed the inception of an educational work which grew into splendid proportions and is carried on at the present day. At McSherrystown, about a mile and a half from the Conewago church, existed a small convent and orphan asylum in charge of the Sisters of St. Joseph. These good

women Father Enders induced in 1854 to take up the work of parochial school-teaching in the basement of the asylum building. In the following year, 1855, a separate structure, dedicated to the Sacred Heart, was raised to accomodate the girls. Thus he secured inestimable allies, and the work of religious instruction and education could now be said to be fairly on its feet.

Following Father Enders came Father John B. Cattani who was no stranger to Conewago, having labored there as an assistant under his predecessor. He was indefatigable in visiting the "local centres" and in keeping the educational machine oiled and in good running order. He was a man of great simplicity and equally remarkable vehemence; and an incident somewhat cruel, if humorous, attests the truth of this characterization. For arriving at one of his "local centres" fresh from his morning sermon, he was observed by a parishioner to be carrying his hand in a bandage and showed himself nervously unwilling to disclose the cause of his injury. The admission was finally drawn from him, however, that the aforesaid injury was nothing more than laceration of the fleshy part of the hand caused by the points of tacks which some parish boys had disposed upon the pulpit's edge which, they had observed, he had a predilection for pounding.

Father Cattani was succeeded by Father Simon Dompieri who was pastor for only one year; then follow two names that will mean much even to those readers of the *LETTERS* who are not among the older generation. The first is Father Alphonse Charlier, pastor in 1867-1868, who, as many of the readers can testify, is still emphatically active and in harness; the second is Father Burchard Villiger, pastor from 1868 to 1869, whose memory will not fade from the thoughts of Woodstockians when the halls that once knew him have long passed into other hands or crumbled to decay.

We come now to a name which in the annals of parochial education in Conewago Valley must be written above all others; it is the name of Father Peter Manns, who first came to Conewago in 1860, under Father Enders, and labored there for three years. After a three years absence he returned again in 1866 and from that time until two years before his death in 1898, for thirty unbroken years, the valley knew him

and felt the effects of his unflagging energy which was mainly directed along the lines of parochial education. In 1866 Father Manns was in attendance upon the town of Hanover about three miles from Conewago. This place was a worthy one to witness the beginning of his efforts, for it was notoriously and violently Protestant, and even a small minority of the Catholics living within the town were, to say the least, half-hearted in the practice of the faith, as may be seen from the following incident. Upon inquiring from two ladies the cause of their absence from Sunday mass, one of them archly replied: "Oh, Father, the weather was too hot and sultry to allow us to remain so long in the church." Father Manns quickly flung back the rather disconcerting comment: "In hell is it hot too," and abruptly left their company.

But both Protestantism and indifference soon found they had a dangerous enemy to deal with in Father Manns. His first and almost immediate move was to found, in the early spring of 1867, a parish school which he supplied with lay-teachers, where no detail of efficiency was overlooked by him and the religious instruction of the pupils, which he kept rigidly in his own hands, we can safely assert was not allowed to suffer. By the year 1873 he had so effectually spread and strengthened the faith in the minds and hearts of his Hanover parish that its members were ready and eager to bear the burden of supporting in their midst a branch house of the Sisters of St. Joseph from McSherrystown, and these good nuns have from that day to this without interruption carried on the work of the parochial school. In 1877 Father John B. Emig took charge of this parish and school, and in 1880 completed a new and handsome church converting the old one into a commodious school-house. Eight years later (1888) this parish had by the energetic toil of this most zealous pastor so increased in both wealth and numbers that it was able to support comfortably its own parish priest, and then clear of all debt, it was handed over to the Bishop of Harrisburg, who supplied it with a secular pastor. To-day Hanover has two churches—St. Joseph's and St. Vincent's—three parish priests, and there are under the watchful care of three Sisters of St. Joseph a hundred and thirty-five children in attendance at its school. But though the credit of this superb prosperity is shared by many,

notably Father Emig, who lifted the work forward so far, still it is above all to its intrepid founder that highest praise is due, to him who found Hanover a veritable land of the Philistines and sowed and secured so rich and permanent a harvest of faith.

The strenuous labors however of Father Manns were not confined to pioneer work at Hanover. Other labors less trying but none the less burdensome confronted him at home. In the widespread parish of Conewago itself there existed an abundance of "Free" or "State-schools," where religious instruction in the exclusive Catholic sense was expressly debarred, and Catholic children had to attend these schools or suffer the lack of even the very elements of education. Hence it was that in the little village of Irishtown, within a stone's throw of an over-crowded "Free-school" in the year 1868, Father Manns erected a large brick structure, ornamented it with a quaint belfry, wherein he installed a large bell, and disregarding the distinctly national name of the village, as if he were grimly determined to inculcate cosmopolitan worship of the saints, dedicated it to the great patron of the Germans, Blessed Peter Canisius. Here in this church-like building he gathered all the Catholic, and even a few of the Protestant children, celebrated the Holy Sacrifice of the Mass, and formally opened this Catholic school. Distance and other difficulties made it impossible at that moment to secure the Sisters for the teaching, but Father Manns was on hand inexorably two or three days each week to supply morning Mass for the pupils as well as to glance swiftly and surely at the school's condition. A further temporal assistance was obtained by a subsidy from the state which covered almost all the salaries of the lay-teachers employed.

Two years later, in 1870, again within sight of a "Free-school" this tireless builder erected near the little village of Mt. Rock, a large stone school-house, in a single detail only, namely the absence of a bell, inferior to that at Irishtown, and out of gratitude to the donor of the land for building and play-ground (Mr. Charles Smith) dedicated it to St. Charles. As this school was only four miles from the McSherrystown Convent, Sisters from that institution were, in the course of the year, secured as teachers and every morning rain or shine from September to June an old carriage conveyed these devoted women to their daily

and often thankless task. As the horse which brought them to the school each morning for class at eight-thirty (8.30 A. M.) was needed for the use of the convent it was at once driven back, and these intrepid daughters of St. Joseph had to depend on the precarious chance of some farmer's charity for conveyance home after five hours of drudgery. And many were the lonely walks under a burning sun, or worse still in the teeth of a drenching rain over four rough miles that closed their working day.

We pause here to file a brief tribute to one whose length of labors makes her prominent even where unflagging fidelity was the rule. Sister Xavier, for eighteen years without a break (1870-1888), was Principal and at the same time the most energetic of teachers at the Mt. Rock school, and then after some eight years of similar labor in another field she returned about 1896 to take up her duties with her former vigor until old age forced her to lay aside reluctantly her ferrule and text-book. She is still living, a venerable octogenarian, with a record such as few teachers can smile back upon more contentedly.

But to return to the Jesuit founder of these schools. Nothing was further from the mind of Father Manns than to leave this work, which had cost him so much effort, to the chance care, perhaps whim, of his teachers, even though these teachers were Religious. One day every week was spent by him in visiting one or other of these schools. On Monday he was at the Boys' school in McSherrystown; on Tuesday, at the Girls' school in the same place; Wednesday found him at Mt. Rock; Thursday, at Irishtown; and Friday, at Hanover. His custom was to appear on the scene a half hour after class had begun, take the desk of the Principal, and while other morning classes were being conducted as usual, he would summon each boy and girl individually to his desk and hear the recitation of their daily catechism, concluding the visit with a brief instruction to all; and woe betide the luckless wight who either from fear or indolence or even from mere lapse of memory stood silent before his questions. The direst doom was threatened to the dismayed stammerer. If the assigned lesson was most creditably recited the child expectant of praise was rewarded with the injunction that as God had made it so easy for him to accomplish the required task, he should have gone

further and prepared more than the regular day's lesson, for a strict account was kept in Heaven of every moment squandered, especially by those whose talent was greatest.

One day each month, instead of hearing catechism, Father Manns betook himself to the confessional in a small side room of the school, and every child had to go to confession. Not even the plea of a recent confession and communion within the week could secure immunity from this duty. His cross-examinations in the holy tribunal were searching and irresistible and his penances were always substantial, but no one failed to appreciate the wholesomeness of his direction as the devoted roll of spontaneous penitents attested throughout many years.

One day each year, usually during the second week of the month of February, an assemblage took place at each of his schools that was unique. On that occasion, not merely the school-children, but their parents as well, with the infant population of the neighborhood, were gathered there to have their throats blessed, and no one youthful or aged was passed over, for even though some had this blessing at the morning Mass, he saw no impediment in its repetition and his roll suffered no vacancy. Those of the immediate vicinity who by reason of age or infirmity were unable to come to the school, Father Manns spent the rest of the day in visiting. Once the ceremony was over the tale of school duties was taken up without a change, and, indeed, holidays in Father Manns' system were a rare luxury. Even during the vacation months of July and August the children were not left to the undisturbed enjoyment of their play, but during the morning hours of one day every week they were assembled at the school where both Priest and Sisters awaited their coming, and catechism was taught and confessions were heard.

In 1885 the Sisters at the Convent found it necessary to remove the Boys' school, which since 1854 had been located in the basement of their Orphans' Building, to a more convenient place. One of their community, Sister Patrick, undertook to solve the problem of raising funds for the payment of the new building, which was erected and dedicated to St. Patrick, by drilling her young charges and staging various pro-

ductions, using the new school-room as a hall of entertainment. The matter in some way or other was brought to the notice of the Bishop and he sent peremptory orders forbidding her to charge admission to these plays. But Sister Patrick found a way to reconcile strictly her obedience and her zeal. For her entertainments, which of course became "complimentary," were crowded by audiences full of understanding and sympathy with her endeavor, and "hat collections" supplied within a few months the funds that it would have taken years to gather by the old way of charging admission at the door.

We come now to an event which is historical in the records of parochial school education at Conewago. About the year 1885 an "Educational Board" was appointed by Bishop Shanahan of Harrisburg to deal with the school affairs of his diocese, of which Conewago valley was a part. It was the official duty of this "Board" to proceed to a detailed investigation of the parochial schools and then to draw up a series of suggestions leading to the improvement and unification of elementary teaching throughout the diocese. The move was unquestionably a prudent and a wise one, well evincing the prelate's enlightened zeal in a vitally important part of his obligations; and the new Board was soon smoothly started on a career of efficiency. Three successive Jesuit pastors at Conewago were members elect of this Board, and it was not until the fifth year of its existence that the vicious move was brought about which, has come to be branded with well-deserved infamy. During the summer of 1890, like a bolt from a clear sky came an announcement from the altar by the Conewago pastor that it had been decided to convert the parochial schools of the valley under Jesuit control into "free-schools," thereby relieving the congregation of the undue burden of double taxation. "In one of these schools," he went on to say, "namely that at Irishtown, there has always been a certain aid granted by the State, in the shape of a limited appropriation,* and there is no reason why the same should not be obtained for the others. Permission for this change has been granted by the Bishop."

*NOTE.—This aid, though *illegal*, had been granted since 1868, continuously. Originally, I think, it had been granted as a recompense for saving the State the expense of erecting a new building.

No man who has not lived in the Conewago valley and felt the strength and soundness of the faith of those farming people can realize the consternation with which this announcement filled them. Catholic Schools to be abolished! Catholic teaching supplanted! The State to take into its hands the training of their children! Had such a command emanated from anywhere else than from their pulpit with the proclaimed sanction of their Bishop they would have received it either as the promulgation of infidelity to be avoided like a plague, or the encroachment of tyranny to be resisted to the death. And the indignation of this simple folk was by no means abated by the declaration that catechism could be lawfully taught to those of the school-children who desired it after the day's session was over. What about the school-day itself? The day full of reading, writing and arithmetic, of geography and history—these must be taught, said the law, in a strictly non-sectarian way. In other words reference to religion was debarred and the most vicious of all lessons was forced for five hours daily upon the receptive minds of the young, namely the lesson that God could be left out of human learning and must simply wait His time for a hearing. Many were the sad faces; many the helpless conjectures; many the earnest offers of financial assistance entailing the sharpest sacrifices. Three gentlemen proposed definitely to withdraw their sons from college, a local official of the County Court was ready to pledge half his salary, another declared available the sum of ninety (\$90) dollars which he had saved for another purpose, and there was no one who was not eager and willing to express in a substantial form his devotion to the schools that had educated him and in which alone he felt his children were safe.

No, it could not surely be a question of money. For years these schools had bravely plodded on with no surfeit of funds, it is true, but yet keeping their heads above water and accomplishing a work which the people valued second only to their Mass and the ministrations of their religion. And besides if the money difficulty was the real one, why was it not set before them and the alternative fairly offered of subsidizing their schools to a definite figure or of consenting to yield them up? But now their relinquishment was announced as an accomplished fact and they were

called upon to do nothing but sit down and bear it. And there was one heart among them that sank under this blow crushed by a grief that every man, woman and child could appreciate—it was that of Father Peter Manns, their devoted Assistant. His was the hand that had built these schools, his energy had supported them and kept them fresh and vigorous, and now they were all to be turned into “free-schools” the very principle of which he had raised them to combat. Had Father Manns chosen to lead the popular discontent the Catholics of the valley would have rallied round him to a man, but it was his unprotesting silence that was effectual in quieting the people, for his own Superior had identified himself with the legislation and therefore no single word of question or of criticism in public or in private escaped his lips.

But the spirit of the people, though it stopped this side of rebellion was still alive and watchful to seize upon any opportunity to ameliorate the hateful conditions which they could not reverse. At McSherrystown the Nuns boldly faced the School-Board and passing the examination received State appointment and State salaries as teachers in the very schools which they themselves had built. At Irishtown the teaching staff managed to retain their positions, and when some months later ill-health compelled the resignation of the Principal, a Catholic gentleman, a school-teacher long retired, leaped into the breach, faced the State examination, and in spite of advancing age and infirmity assumed charge of the school, all rather than run the risk of having it pass into the hands of a non-Catholic Principal. At Mt. Rock Catholic aspirants competed in open contest with Protestants, and, without exception, won the appointments as teachers in that school which the Nuns from McSherrystown had reluctantly abandoned. Hence the destructive change was cheated for the time of its worst effects, though the future was full of danger and the Catholic teachers were fettered by the pressure of a non-sectarian, and therefore deductively anti-Catholic, law.

We merely subjoin two facts without comment, first that the mission of Conewago was an out-lying one in which the pastor's management could not be subject to constant supervision, and his interpretation of conditions was left more than half to his own judgment; secondly, that the pastor under whom the seculariza-

tion of the schools was begun and accomplished was superseded by another expressly charged with restoring the old condition of things in as short a time as was feasible.

We pass over the years during which the non-sectarian State of Pennsylvania held, nominally at least, in its own hands the training of the Catholic children of Conewago valley. We take up the history from the arrival of Father Timothy O'Leary in 1892. The work that he had to do was no easy one. Its preliminary which called for undoing rather than doing was of necessity a slow and delicate task. Several years of State control and State support might well be calculated to give the said State a kind of initial grasp upon the school property which could not be loosened with a single sudden wrench. In point of fact it was only with the greatest difficulty that the new Pastor averted this danger, owing to the requisitioning of the school buildings and the somewhat extensive repairs and improvements which had been completed at State expense. Again the reputation of the Society of Jesus had to be protected from the censure of headlong or capricious action. Moreover the good name of the predecessor, who had been identified with the secularization, had to be considered, all the more so as, just when Father O'Leary's plans for restoration were drawing to a head, this predecessor severed his connection with the Society, and sought adoption in the Harrisburg Diocese.

Again financial difficulties were many and all but insuperable. For the people who had been so eager and ready at any sacrifice to keep standing the schools and the school-system which they loved as their faith, were now reduced to a condition which almost decimated the slender means which had been at their disposal three years before. The Conewago parish had been halved by the erection of a new parish at McSherrystown and so the depleted numbers of parishioners had to face the prospect of a burden of three parochial schools—Mt. Rock, Irishtown and Conewago itself. But a more serious consideration than this was the terrible business depression of 1893 and 1894 which blasted agriculture and commerce alike. Some of the farms in the neighborhood had to be abandoned, others to be sacrificed at ruinous prices, one for instance which twenty years back brought eighty (\$80) dollars an acre

went at public auction for nineteen (\$19.50) dollars and a half per acre. Farm products, the sale of which represented the sustenance of the entire region, fell to the lowest figure since the Civil War. Hence the generous devotion of the people, which indeed had suffered no depletion was still crippled in its ability to proceed to a substantial expression of itself. The last and in one sense the most serious obstacle to the plan of restoration was the fact, that looked so large to simple minds, that the presence of non-sectarian schools had brought none of the evils that the people's first terror had foreseen. It is true that a fallacy underlay this appearance, for the fact that the system of secular schools was slow in showing an evil result did nothing to justify the system itself and much should be discounted for the presence up to then of Catholic teachers in all the aforesaid schools, a condition which was in itself merely accidental and evidently of no assured permanence. Still the people's prevalent disposition to "let well enough alone," a position accentuated by the consciousness of their poverty had to be dealt with diplomatically and gradually. All this Father O'Leary had to face, but face it he did and came off successfully in the end.

His first and immediate move after his arrival was to change the Conewago Latin school into a formal parochial school. In another year, September 1893, the McSherrystown school and those at Mt. Rock and Irishtown were restored to their former status as parochial schools in the strictest sense, and the Sisters were now installed as teachers in all of them, even that at Irishtown. Thus the old order of things was restored and a Catholic tradition of education holding next place in veneration to a point of faith was able to lift its head and look without offense across the valley that had known it so long. More than this, the Rev. Peter Manns, before he left for Frederick, where death was soon to overtake him—April 5th, 1898—must have found a solace inexpressibly sweet to the sorrow he had nursed in silence.

It is only left to recount, as a further result of the impulse of Father O'Leary's restoration, that after the withdrawal of the Jesuits from Conewago, the Sisters were installed at Edgegrove, a short quarter of a mile from the Conewago church, in a branch house of the McSherrystown Convent which was opened where

seven Nuns now find ample employment in conducting the neighboring parochial schools.

Thus from Father Adam Britt, with the German catechism which he compiled and edited himself, we have traced the history of religious education in Conewago valley for a hundred years. It reads simply and without thrilling event; but who can say what great consequences may not be uncovered in the final reckoning—the consequences of catechetical instruction and general Catholic schooling to the children of simple farmers.

MARK J. SMITH, S. J.

THE INSTITUTION FOR HIGHER LEARNING, JAPAN.

KOJIMACHI, KIOI-CHO 7,
TOKYO, MAY 7, 1913.

REVEREND AND DEAR FATHER,
P. C.

The Institution for Higher Learning to be established in Japan by the Society, at the special request of the Holy Father, has finally opened its doors to the first class of students. On April 22, 1913, classes were inaugurated with an enrolment of some twenty Japanese and Chinese. The regular attendance, however, is about fifteen; because in Japan many students enroll, come for a few days, notice that they cannot get along, or that the school does not suit them, and then stay away.

But probably the readers of the *LETTERS* would like to have a complete account of our doings here from the beginning and of our present situation.

When, almost five years ago, the first Fathers, Very Rev. James Rockliff, Rev. J. Dahlmann and Rev. H. Boucher arrived in Tokyo, they soon found that the establishment of an institution of the kind desired by the Holy Father was no easy matter in a country, where the government has a tight grip on all educational matters and a virtual monopoly on all education leading to government offices. Besides, Tokyo is not only the seat of an immense Imperial University, but

also of a number of private universities, thoroughly established, some of which have thousands of students.

To build up an institution having some claim to patronage and some hope of rivalling older institutions was soon perceived to require a great deal of money, as well as patience and foresight. Three years were spent in the fruitless search for an available site, centrally located and large enough for our purpose. It was a sore trial for the patience of Rev. Father Hoffmann, who succeeded Father Rockliff in 1910, to find that for some reason or other every site considered by him proved to be unavailable, or else not for sale. Finally, in July, 1911, the site now occupied by us was offered and negotiations begun. When, in August, 1911, Father Hillig and myself arrived on the scene, we were told that within two or three weeks the business would be finished. But alas, difficulties without number impeded our progress. The bulk of the property was offered by an old general, former minister of war, and actually privy-counsellor of the Emperor. As his land by itself was insufficient for our purpose, he pledged himself to induce his two neighbors to sell to us. We had to purchase also about an acre from two other proprietors, one a banker, the other a Russian Orthodox Church. This property was to be bought first. The banker was willing to sell, but at a rather high figure; the trustees of the church were also induced to part with their land. When the Russian Archbishop, Nicolai, since deceased, heard of it, he was aghast that Jesuits, not tolerated in Russia, should obtain any of the church property. The trustees, however, all of them Japanese, held firm and the purchase of that part was completed in October, 1911. But for the other part difficulties and delays without number met us at every step. The chief neighbor, another general, one of the highest in actual command, did not wish to sell, and without his lot the rest was useless. The former minister of war had indeed promised to force his neighbor to sell, but was evidently unable to keep his promise. In January, 1912, the situation seemed desperate; we had about one acre of property and could not get the rest. However, the negotiations were not broken off. The recalcitrant general at last consented to sell his property and towards the end of March, 1912, the bargain was concluded. We were now proprietors of about five acres of land in the most

aristocratic section of Tokyo, directly facing the New Imperial Palace, surrounded by embassies and palaces of noblemen, and having at the same time the most favorable street-car and suburban train connections in the city. The price was something over \$200,000 including the buildings on the premises, which are worth some \$40,000. One large house in European style is now occupied by the community, another somewhat smaller, is housing our first class of students. A large number of Japanese buildings are now occupied by our servants, and by about twenty students of different schools, who are boarding with us, while some of the houses are as yet rented out until their place is needed for the new college buildings.

We became proprietors of these five acres, I say, but to occupy them was another thing. First, according to Japanese custom, we had to give our minister of war two months time. We had practically to force him out of the European house in order to begin remodelling it for a community building. The other general insisted on having a full year, but at last contented himself with six months of occupation after the date of purchase.

We moved into our new home on June 4, 1912. It was a great change from where we had been before, about three miles further out, with very poor street car connections, living in a house rented from the Mission, a house that had been built for a students' dormitory, in Japanese style, and very poorly adapted to our purposes. It was quite a novel sensation for us again to live in a decent room, and especially to enjoy our magnificent garden, one of the most beautiful I have ever seen, full of splendid trees and where flowers are blooming at almost all seasons of the year.

The winter was spent in preparations for the school. The school-year in Japan, as a rule, begins in April. Now, however, the difficulty was to obtain the authorization and approval of the Ministry of Education. An unauthorized school has practically no chance of success. The one objection raised for a long time by the officials and the Ministers was our being Jesuits. They had read so much evil about us, that even though they themselves might not believe it, they were afraid of public opinion.

This affair was dragging along when Father Bernard Vaughan arrived in Tokyo, and not being able to se-

cure a berth in an earlier ship was obliged to stay here for a fortnight. His lectures, as well as his well-known friendship with Edward VII, was of great help to us in influencing the minds of leading men, and in fact a few days after his departure we were informed that our petition would be acted upon favorably. Towards the end of March of this year we were authorized to open an institution of university grade with preparatory courses attached.

Thus Providence has most wonderfully assisted us, first, in securing a site which everybody who comes to see it, concedes to be the most desirable in the entire city of Tokyo; and secondly, in enabling us to obtain authorization for a school above high-school grade. The present Minister of Education, having himself been president of a private university, is greatly inclined to break with the bureaucratic monopoly and to grant more liberty and more far reaching privileges to private institutions.

We were given authorization for a three years course in Literature, (chiefly German and English); one in Philosophy and one in Higher Commercial Branches, Political Economy, Finance, etc. A preparatory course of two years in which some eighteen hours a week are given to German, seven to English, a few to Japanese, Ethics, etc., is to enable the students to follow at least some of the higher courses in German or English. Naturally very few students will be found ready to follow a course in Philosophy, which does not open to them any lucrative career. By far the greater number will come for the Higher School of Commerce, or for Literature. But in these latter courses elementary philosophy will form part of the curriculum.

Our official approbation came late in March. We were afraid at first that it would be too late for opening classes this school-year, since most of the Middle Schools (corresponding about to an American High School) graduate their students in mid-March, and our announcements and advertisements would come at a time when most students had already chosen their school. Nevertheless we risked it; we were ready to begin if at least ten students presented themselves; but to our surprise about twenty registered before the day of inauguration, April 22. Some have dropped out, as I said in the beginning, but some fifteen promise to hold out.

The institution is called Jōchi Daigaku (Collegium Sapientiæ) or literally High School of Superior Learning. The word *Daigaku* in Japanese is also used for university, but in itself means merely a school of the highest grade, above the Elementary and Middle Schools.

The most important point is that we now have a school where higher education may be obtained under Catholic auspices, and especially where the German and English languages are represented by Catholics, so that it becomes clear to the Japanese that those two languages so highly esteemed by them are not the exclusive appanage of Protestantism.

The chief hope for the Catholic Mission in this country for the future must center in higher education.

On older people it is almost impossible to make an impression; the younger element is still susceptible and will be won over if they are in daily contact with us and begin to confide in our integrity and pure intentions.

There is here in Tokyo already quite a little nucleus of Catholic students, very excellent young men, some of whom have formed a society, which meets twice a month in our house for religious and philosophical discussions.

Our Home for Students numbers now some twenty boarders among whom there is some prospect of religious influence.

Our evening courses in German (Higher and Lower) and English (Higher only) are well attended by business men, officers, lawyers, doctors, etc. It is an excellent means of becoming favorably known in the city; in fact it is the best advertisement we could have.

So you see, Rev. Father, there are good prospects of the wishes of our Holy Father being fulfilled, and the greater the obstacles and delays in the beginning, the greater our confidence for the future, especially as we are assured of so many prayers throughout the Society.

Very sincerely yours in Christ,

VICTOR F. GETTELMAN, S. J.

THE NEW NOVITIATE IN ONTARIO.

A deeply significant step was taken on Friday, March 21, 1913, when an agreement was signed by Father Albert Bellemare, procurator of the province of Canada, and Mr. Thomas Bedford, of Guelph township, Ontario, whereby the latter bound himself to deed over to the province, at a certain specified time, three hundred acres of land lying a mile beyond the city limits of Guelph.

Mr. Bedford, who is of old English Catholic ancestry, was not looking for a purchaser, nor was he eager to sell, when a prospective buyer in the person of Very Rev. Father Provincial presented himself and asked to be shown over the place; but when the owner learned that the object was to establish a novitiate for English-speaking aspirants to the Society, he not only offered his farm with improvements at the exceedingly modest price of \$25,000, but also expressed his willingness to give early possession, though this would entail no little inconvenience.

The residence now on the farm is a substantial stone structure containing eleven commodious rooms; the barns and other outbuildings are large and in fine condition; and finally, the land is arable almost to the last rood. The approach to the house, which is situated on a slight eminence at a distance of some five hundred feet from the highway, is through a fine avenue of lofty firs. The property belonged some years ago to Mr. Maurice O'Connor, a retired Toronto merchant, who named the hill Mount St. Patrick, and caused a representation of the Patron of Erin to be carved on the gable end of the manor. As the place is known to Jew and Gentile, far and wide, by a name so emphatically Catholic and apostolic, there is a beautiful consistency in dedicating it to the formation of Canada's future apostles.

The building commands a fine view of the charming valley of the Speed river, one of the garden spots of Ontario. N. B. This river was named long ago, but has not yet caught up with its name; for, in the rapidity of its current, it reminds one of the Passaic, over in Jersey. Beyond the current, we have been unable to perceive in

any of the five ways any other point of resemblance.

The members of the Society can hardly be called newcomers in Ontario, for it was within the limits of this province of the Dominion that those heroes in a heroic age, Father de Brebeuf and Father Lalemant died so gloriously in 1649. Father T. J. Campbell's intensely interesting "Among the Hurons" tells us what Ontario was. The Ontario of to-day does not wield the tomahawk and the scalping-knife, but it needs missionaries not less generous, not less self-sacrificing.

It was not until 1852 that the Fathers of the new Society obtained a permanent foothold in Ontario, or Upper Canada, as it was then called. Father John Holzer, who died at Georgetown College in 1888, was the first superior. Upon taking possession on January 28, 1852, he made a careful inventory of all the church property, which we reproduce from the archives of the house:

- 1 stove with pipe in the sacristy,
- 2 large stoves with pipes in the church,
- 2 tables, one in the church and the other in the sacristy,
- 1 brass chalice with paten, desecrated and useless,
- 1 worn-out alb, 1 corporal, 1 humeral veil, 1 purificator,
- 4 wooden candlesticks, two of brass, 1 crucifix,
- 1 iron shovel for the stoves.

"The priest's house was perfectly bare and empty." Thus ends the inventory.

Guelph was at the time a village of only a few hundred souls.

Its inhabitants were not only Protestant by an immense majority but were also quite hostile to Catholicism, for the town was a center of the "Orange" industry. So bitter, in fact, had been the feeling against Catholics that the little frame church dedicated to St. Bartholomew had been burnt to the ground in 1844, as a part of an Orange celebration. There is now in Guelph a St. Patrick's Society, composed of Catholics and Protestants, which holds an annual concert on the seventeenth of March, in honor of Ireland's apostle; for "it's the sivinteenth whatever week it comes in," as was explained to the present writer by a patriotic native of—Canada.

The parishioners in Father Holzer's time were chiefly farmers of Irish, German or Polish blood, who were

engaged in clearing their heavily wooded holdings. There were no bloated money magnates among them, though one farmer in a burst of religious enthusiasm, promised four dollars, cash, to the church funds. This was looked upon as a very handsome contribution, for money was so scarce that almost all business was transacted according to the frontier method of barter.

The foundation of the present flourishing condition of the parish was laid when the government made generous grants of land to the Episcopalians and Presbyterians, and consequently to the Catholics. Some of this land has been sold to good advantage, while much of what Father Holzers' enterprise secured to the Church is still held under the original grant, the title being vested in the Bishop of Hamilton. Though Ours have labored in Guelph for upwards of sixty years, their personal belongings and the house library constitute all the property that the Society owns or claims.

St. Ignatius College on "Catholic Hill" was one of Father Holzer's beautiful visions. Indeed, classes were eventually opened in a severely plain four-story structure (now used in part, as a rectory) but those classes are only a memory. Father Charles Petitdemange, who spent his later years in Jersey City, and Father John B. Archambault, who died two years ago in New York City, were at one time on the staff of the embryo college.

Among other good works, Father Holzer began a hospital, in which he installed the Sisters of St. Joseph, and an academy for girls, which he confided to religious of Mary Ward's institute of the Blessed Virgin Mary, popularly known as the "Ladies of Loretto." He also began the foundations of an immense church, large enough to hold more worshippers than there were then people of all shades of religious belief within a radius of several miles of Catholic Hill; but this grand dream gave way to what developed later into the present noble pile, the Church of Our Lady, an edifice in purest gothic, which surmounts the highest point in Guelph. The cornerstone was laid in 1877 by Mgr. Conroy, the first Delegate Apostolic to Canada. This building, by far the finest church in Ontario and one of the gems of ecclesiastical architecture in Canada, is a splendid monument to the piety and generosity of the parishioners, who, though there is not a single very wealthy individual among them, have built it and paid for it,

—two very different things, as many anxious pastors know. Its interest-bearing debt amounts, at present, to \$2,000, which is left, it would seem, to encourage the spirit of prayer and hope in the congregation.

The parish has two schools, one for boys and one for girls, in which the Ladies of Loretto are the teachers. In the province of Ontario, the school tax is allotted at the will of the taxpayer to the ordinary public school or to the private school of his choice. Hence, Ontario Catholics do not labor under the disadvantage of their American brethren, who pay taxes for the upkeep of the public schools and maintain their private schools as well.

Ontario is five times as large as Pennsylvania and has a population of two and one-half millions, of whom twenty per cent. are Catholics. One-fourth of the foreigners are Americans, some of whom reside more or less permanently at the Central Prison Farm near Guelph, while others visit it at intervals. In the city of Guelph, which has a population of some sixteen thousand, rather less than one-sixth of the inhabitants "go up on the hill," which, being interpreted, means, "attend the Church of Our Lady."

With the foregoing rather vague and meagre notions of Ontario and Guelph, let us return to the novitiate, and dwell on the hopes that we are already cherishing in connection with it. In point of extent, the Canadian province of the Society is unquestionably the largest of all; for, not taking into account the Alaska mission, where, as we have so often read and heard, Father William Judge and Father Francis P. Barnum of the Maryland-New York province performed in years gone by such prodigies of apostolic zeal, the province proper extends from Quebec in the East to Edmonton, the capital of the province of Alberta, in the West, two cities which are about as far apart as New York and San Francisco. It will be remarked that the province has no houses in the maritime provinces nor in Newfoundland; though, as will be readily admitted by all who knew the late Father George B. Kenny, who died in Guelph last autumn, and others who have been called to their reward, it has from time to time supplied very valuable and distinguished subjects.

So satisfied, indeed, were superiors with the few English-speaking subjects whom they received, and so desirous were they of grappling energetically and

effectively with the problem of immigration of English-speaking settlers, especially in the western provinces, that they deliberated long and seriously upon the establishing of a second novitiate in the West, where candidates could be admitted and duly formed through the medium of the English tongue; for only linguists of exceptional ability can so master several languages as to be equally at home in each. Now, in the matter of linguistic ability, it does not look as if English-speaking Canadians outshine, as a rule, English-speaking Americans; for with both the "gift of tongues" seems to imply quantity rather than variety. The reason may possibly be that, in striving after perfection in English, they quite exhaust the store of gray matter which is snugly tucked away under the protuberance dubbed "language." Again, as Ontario sidewalks and crossings are prodigally decked with snow and ice for so many months of the year, the bump may now and then have been prematurely crushed. This theory, 'tis said, appealed with irresistible force and charm to the late Doctor Oliver Wendell Holmes.

When the matter of a second novitiate was laid before his Paternity, it met with his cordial approval. Of the various sites that were submitted to his consideration, he leaned towards Guelph, because it is our oldest house in Ontario and because the faithful are devoted to Ours. Moreover, young aspirants to membership in the Society have even in the history of this parish many brilliant examples of apostolic zeal, mortification, and solid virtue worthy of their emulation. We have mentioned only a few names; but one of Father Holzer's earliest assistants, Father Gaspar Matoga, a Galician, ought not to be passed over in silence. Only the other evening, a venerable old dame, who is nearing her ninetieth birthday, wove into her confession the grateful recollections that she had of Father Matoga and his untiring activity. Starting out from Guelph with his pack on his back, he travelled to the northern shores of Lake Huron. It may be said that he originated the Rural Free Delivery system, now spread throughout Canada and the United States, for he obtained a supply of books of religious instruction which he used to leave at the humble dwellings of the pioneers and exchange them for others on his next visit. Thus, in the course of his apostolic journeys, he was the means of procuring relaxation, instruction, and entertainment for his

widely scattered flock. Worn out by the hardships of his missionary life, Father Matoga died in 1856 at the early age of thirty-three.

A competent architect is already at work on plans for adding another story to the manor on Mount St. Patrick, and for effecting certain other necessary alterations. It is hoped that the building will be ready for occupancy in midsummer, possibly by August 7, a day so dear to the Society. The "charter members" of the new community will not be very numerous; but, with the blessing of God, the tiny seed will develop into a mighty tree, where many may find spiritual refreshment and rest from the "burden of the day and the heats", and many more may be formed for the labors that await them.

The province has now about a dozen English-speaking novices and juniors ready for the welcome which Mount St. Patrick's open doors will extend to them in August. May their numbers so increase that other buildings may soon become an absolute necessity! Very Rev. Father Provincial has received many flattering offers from the West and Northwest, but his available resources are sorely taxed in keeping up the high standard of efficiency which has always been maintained in the older houses of the province. As the matter is one which is intimately connected with the work and welfare of the Society, the charitable prayers of our brethren "on the other side" are asked for the lasting success of the new novitiate on Mount St. Patrick, Guelph, Ontario.

HENRY J. SWIFT. S. J.

WORKINGMEN'S RETREATS.

A pamphlet was published last year at Rome entitled: *Report on Workingmen's Retreats in Italy*. Reference is made in the *Acta Romana*, S. J., 1912, p. 70, to the holding of the meetings which gave rise to this report.

Father General is a great believer in reunions of Ours engaged in special kinds of work to exchange ideas, devise means of improvement and secure uniformity. To him was due the holding of the present assembly.

Nine Fathers engaged in the retreats for workingmen in Italy met on April 16, 17 and 18, 1912, at the

Gregorian University under the presidency of the Father Provincial of the Roman Province. They were guided in their discussions by a letter of Father General, which ran as follows:

Romæ, die 12 Martii, 1912.

Reverende in Chto. Pater:

P. C.

Non sine magna animi voluptate perlegi programma sequendum in conventu quorundam deputatorum Patrum qui ex omnibus Assistentiæ Italiæ Provinciis Romam, medio Aprile exeunte, de sacris opificum secessibus acturi convenient.

Non enim satis finem hujus conventus laudarem, ubi quidquid melius experientia illorum secessuum edocuit, quibus potissimum Deus nunc utitur ad omne opificum vulgus in dilecto filio suo erigendum instaurandumque, in commune consilium et utilitatem confertur, supremis deinde moderatoribus subjiciendum.

Hinc primum oportet ut quotquot convenient, parati accedent, rerum tractandarum capita bene antea sint meditati, et si operis pretium esse putarint, scriptis sua studia commendent.

Deinde necesse est, indoles horum conventuum propria servetur, qui omnes ad opus et praxim dirigi debent, non ostentui esse.

Tandem Patrum labores eo spectare debent ut naturam *Exercitiorum Spiritualium*, qua sacri opificum secessus nati, alti et virtutem adepti sunt, iidem omnino servent. Non enim ad sacra puta itinera diverti plerumque debent; non ad pia spectacula projectarum imaginum descendere; non ad familiarum inopiam sublevandam dirigi. Optima hæc esse possunt ad finem ipsum juvandi opifices, sed non sunt hujus loci nec hujus temporis, quo sacri secessus peraguntur.

Restat igitur ut omnes scientiæ, experimenti et pietatis suæ inventa cum omni caritate et modestia simul conferant, Eo duce qui verus est auctor *Exercitiorum* et *Secessuum spiritualium*. Cujus favor ut laboribus Patrum copiosus adsit, his omnibus et R^{ae}. V^{ae}. amanter benedico.

Me Sanctis Sacrificiis commendo,

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

Servus in Chto.,

FRANCISCUS XAV. WERNZ,

Præp. Gen. Soc. Jesu.

R. P. Joanni Nep. Parnisetti, S. J.,

Gaudianum.

After the meetings were over, the minutes and resolutions were submitted to Father General and he afterwards in a second letter approved the present pamphlet. This, however, without intending to impose on other countries or even to recommend to them each and all of the details it contains, for these, while excellent in Italy, might be unnecessary or even harmful elsewhere.

Let us say before going on to give a rapid account of the pamphlet, that no one can read it without being struck by its extremely practical character, and without being impressed with the sensible zeal and the knowledge of human nature shown by our Italian Fathers, whose ideas it presents. The pamphlet was edited by Father John Parnisetti. The following is a reproduction of it, chiefly in the editor's own words.

PURPOSE.

The purpose aimed at in Workingmen's Retreats is not solely nor even mainly the conversion of sinful workingmen, nor even their mere personal improvement, but the *formation of chosen men to lead a serious Catholic life and to exercise an apostolate among their fellows*. It is a means, therefore, of reaching vast numbers whom the priest cannot reach.

No one dreams that each and every workingman will come out of the retreat an apostle of the first class. In some, the only result will be personal betterment. Many, though, will be renewed in the practical Catholic spirit and will be fired with zeal for their neighbor and, if afterwards helped by finding themselves united together, will do immense good. This is a result which cannot be had from a mission. In the retreat there is an intense personal labor undergone by chosen men with special aptitudes in a time of absolute recollection, following the method of St. Ignatius, and guided and aided individually by private conference with a director, who will continue the spiritual care of his men in the *League of Perseverance*.

Needless to say, this is just the principle of St. Ignatius, who wishes that by preference those persons should be forwarded in good who can later on exert a beneficial influence on many others, and who desires besides that the good done should be rendered permanent.

Experience has proved that Workingmen's Retreats are possible everywhere. The work meets with difficulties, of course, but it succeeds in the end.

PRELIMINARY.

CHOICE OF RETREATANTS.

St. Ignatius would not have any and every one admitted to make a retreat, but carefully sets down the qualities he requires. From Workingmen's Retreats, then, must be excluded those with no education at all, with no capacity for meditating, or with no real will to make the retreat; such people outside the chapel times would not only woolgather and idle, but seek distraction and distract the rest. They might make a good confession, but that is all; there would be no further results, no generous sentiments, no zeal. Their fruit would be small for themselves and nil for others. Besides, the retreat itself would come into disrepute if it was seen to produce such meagre results.

The workingmen chosen must not be too young or too old; from twenty years of age, or better twenty-five, to forty-five or at most fifty is the proper time. They should possess a certain importance among their companions for personal qualities or position; especially they must be capable of reflecting with some application on the truths which will be proposed, and be adapted in some way to receive the formation of apostles, and last, but not least, they must come of their own accord.

It is well to admit sometimes a great sinner or one hostile to the Church, or a revolutionist, provided he has the capacity to reflect, shows good will and promises to observe the regulations, especially silence. No one must be accepted whose motive is mere curiosity.

A workingman can make the retreat ordinarily every two years, if good results are expected from the repetition. But the director must pick and choose even among these retreatants and invite none but the best. The presence of some, however, is good for the newcomers.

It would be well to have a special retreat for repeaters, reserved to them, or rather to the most promising among them.

The Fathers assembled were not agreed on the advisability of retreats for young workingmen from fourteen to twenty or twenty-five. At this age the

question of discipline is important and there is special need of choosing the best. One Father had found it useful to admit a very small number, not over four, into retreats of grown workingmen.

COLLECTING THE RETREATANTS.

A general invitation has usually little effect, and may even prove harmful, by creating opposition. Besides, it renders selectness impossible. It is necessary, therefore, to invite the retreatants individually. A word of explanation and exhortation, an account of results achieved in so and so, an answer to some possible difficulty, and the invitation is accepted.

The ordinary objections raised are the newness of the thing, fear of what they have no experience of, such as solitude, meditation and silence, a feeling of the hopelessness of any attempt to get the conscience to rights and to rise from bad habits, a dread of having to lead a new life or even of having to approach the sacraments oftener. Some object that they are too busy, or will have to lose their pay. But the greatest obstacle of all is: What will my companions say!

The director, in acting as Recruiting Officer, should, as the Directory suggests, make a great deal of use of what others have experienced in retreats, and especially those in similar circumstances, dwelling on the unexpected happiness which came to them from the making of the Exercises. He should bring out the fact that they were hesitating before the retreat, had a conscience in confusion and disorder and were in general as badly off as the one invited, or even worse; and yet during the Exercises there came a most consoling change, and this with wonderful gentleness. Their minds little by little became enlightened by the most important truths, the new light was followed by a profound sense of security in their faith, and this was accompanied by strength to square their lives with their convictions, all resulting in a peace, satisfaction and happiness which they had never dreamed possible in this world.

The one engaged in this ministry must never let himself lose heart or despair, though he must not always expect immediate success. Patient waiting for the movement of the waters and abundant trust in God are a necessary part of his equipment.

He must remember that workingmen who are negligent of their duties, not seldom appear worse than they

are. In order to conceal the facts and to smother their remorse, and from human respect, they often make themselves out worse than they are and even brag of wickedness or of hostility to the Church. Among such people are frequently found the best elements for the retreat, when they are men of energy and influence.

The director must not send to the retreat a man with no dispositions and expect an impressive conversion. Such things do happen sometimes in God's mercy, but they are not the usual way and cannot be counted on.

The workingman must not be deceived by being told the retreat is a series of lectures or a kind of congress. Men gained in this way would not have the proper dispositions, and are likely to be disgusted as soon as they discover the fraud.

Of course, on the other hand, the director will not explain beforehand every detail of the *Exercises*. But the exercitant should know the *Exercises* last three full days, that he must be present from the opening to the closing exercise and that he will be expected to behave seriously, observing the regulations and particularly keeping absolute silence.

Needless to add, the workingman is not to be informed beforehand of the intention of turning him into an apostle. He is to make his retreat humbly, seriously and with a view to saving his soul and making himself a better man. If, besides, the apostolic purpose were before his mind, he would be distracted how to apply to others the truths he hears, in place of letting them sink deeply into his own soul and conquering himself and putting his own life in good order.

The invitation should precede the retreat by some interval of time. Hurried invitations are opposed to selectness and hinder good will and its growth.

When the director begins to draw from a certain locality, he should make provision for keeping up the supply of material from there, in order to gather the desired fervent and zealous nucleus in the place. If he foresees that such a nucleus cannot as yet be formed, he had better hold back the invitations there.

One of the assembled Fathers found it advantageous to have all those of a locality make a retreat together. The rest were in favor of inviting only a few at a time. Their reasons were as follows:

It is far easier to select three or four than twenty or thirty with the requisite dispositions. These three or four will then return and become apostles among their fellows and will form an object of curiosity for them; they will be questioned, studied and perhaps ridiculed. The fruit of the retreat will thus become manifest, both from their words and from their acts. The retreat will become the subject of conversations. In this way public opinion will be formed, and a desire will be created and fostered to go through the *Exercises*. In a short time, as successive bands return, the *Exercises* get more clearly understood and dispositions become better in consequence. Besides this, small groups from different localities keep silence and recollection better, and the assignment of rooms is less of a problem.

NUMBER OF RETREATANTS.

Ordinarily, there must not be more than forty at a retreat. However the director must provide for the case of one or more not coming as he agreed. Human respect, unexpected work or other reasons may keep them back.

To avoid hindrances at the last moment, the workingmen should make sure in time of their masters' leave—without always saying, however, there is question of a retreat.

Those invited should be instructed to give timely notice if they cannot come. To supply their place a reserve list would be good, so that those included in it could be immediately notified.

HOW TO GATHER THE MEN.

Indirect Recruiting.

The director must keep the direction of the recruiting himself, but he will have to make use of intermediaries. These are, first of all, the clergy, especially the pastors. Without their help, little can be done. The pastor knows best which of his men are most likely to profit by a retreat. Besides, as we shall see, the clergy's aid is essential for the *League of Perseverance*.

Ours are also expected by the 7th Rule of Priests to draw others to make the *Exercises*. But they must have an eye to the work as such, rather than to the private good of the individual. Particularly during retreats to priests and seminarians, and at Monthly Recollections and when staying in priests' houses at

Missions, etc., an opportunity is afforded of explaining and forwarding the work.

Catholic societies are another help in recruiting. Indeed the best retreatants come from them. Employers and bosses in stores, shops and factories are very useful also, but should not recruit directly, first because they cannot afford to show a preference and secondly because their employes might be tempted to undertake a retreat with no better motive than just to please them. But the good will of employers and bosses is extremely useful; perhaps they may sometimes even remove one of the serious obstacles by not counting the loss of time against the employé. Lists of likely retreatants prepared by employers, bosses, foremen, etc., would be particularly helpful.

The best recruiters, however, are the retreatants themselves. The workingman hostile to religion is distrustful of the clergy, but not of his fellow-workingmen.

Formation of Recruiters.

Many workingmen are zealous to do good, but not many make good recruiters. It is by no means an easy apostolate, being exposed to rebuffs, failure and discouragement. For this reason, the recruiter must first of all have made the retreat himself and have made it well. As the Exercises proceed, likely recruiters show themselves, especially on the third day. A second retreat is the best time for preparing recruiters, particularly if they were chosen to repeat with this in view.

The recruiter has to be overseen in his work, and guided and supported and encouraged. A common danger is that he will want to get a large number or to have such a relative or friend of his in the retreat, looking rather to the individual good than to the success of the work. The sifting must usually be done by the clergy; another proof of the need of enlisting their aid. An explanatory circular is often enough to set them on the track.

DURING THE RETREAT.

INTERIOR DIRECTION.

The director must be a very spiritual man, and skilled in the use of the *Exercises* and in directing souls, and especially he must know the workingman and how to adapt himself to him.

On all occasions, he must show sincere esteem and respect for the workingman, and must not only be prudent and discreet, approachable and kind, but also have a certain paternal gravity, religious modesty and humility. He should have been present at retreats of workingmen given by experienced Fathers. He should highly esteem and love the work and should not allow himself to be distracted from it by other ministries or occupations. He will have enough to do in recruiting, in giving the retreats and in managing the *League of Perseverance*.

The director must be careful not to make the retreat work bear any personal stamp of his own, but leave it a work of the Society, to which others after him may be sent without necessitating any notable change. In other words, the means he employs must be our means, not his. The director's assistants will be employed in keeping order and in lending spiritual help to the exercitants. In general, two are necessary and enough; one may be a Brother, though it is better to have both priests.

In some places the director himself gives the retreat, helped for catechetical and other instructions by one of the assistants. The advantage is that he thus makes the acquaintance and gains the affection of the retreatants. Of course, he must leave corrections, etc., if they happen to be required, to one of the assistants. In other places, an outside Father gives the Exercises. This practice, on the one hand, enables him to remain apart from all exterior management and on the other leaves the director free for his ordinary duties.

ADAPTATION OF THE EXERCISES.

Workingmen belong to the class mentioned in Annotation XVIII who are to receive only the First Week with some little addition. But it is not a series of sermons or anything else that is to be given them, but the *Spiritual Exercises* of St. Ignatius, adapted as the *Exercises* always must be to the conditions, physical, intellectual and moral of the retreatants, to their spiritual needs and the duties of their state in life.

MEDITATIONS.

In Italy it has been found better not to have readings in common, but to put instead two Instructions in the order of time. This makes six addresses daily. In this way the very letter of the *Exercises* is observed.

The meditations must be exactly those of St. Ignatius for the First Week, adhering to the outlines found in the *Exercises* and keeping the order and the method of St. Ignatius. No other subjects or method will produce the vast fruit of the *Exercises*. We have the grace of state for giving the *Exercises*. It would, therefore, be a mistake to introduce meditations on special sins, such as impurity, blasphemy, or drunkenness. It would be much better to repeat some of the meditations, as on Sin or on Hell.

Each meditation should last about three quarters of an hour and the matter should be developed rather fully, with preparatory prayer, application and colloquy. However, the retreatant must be warned not to remain merely passive. He must listen meditatively to the director, and when he retires to his room, continue the meditation alone. This he will find easy enough under the circumstances, having already food for thought and having been moved in heart.

The language must be very simple and clear, plain in style, every word intelligible, with no attempt at studied effects or reasonings. It is well to employ illustrations drawn from their common life, from the lives of the Saints or of workingmen who have made retreats. The director must speak not too fast, though with life.

He must be careful to both have and show great esteem and respect for the retreatants. He must speak much to the heart, and should always end by urging them to have unlimited confidence in the goodness and infinite mercy of God, in the Sacred Heart of Jesus and in the Most Pure Heart of Mary.

Before the meditation, it is well to give or to repeat, as occasion demands, some practical suggestion from the Annotations and Rules of the *Exercises*. The three graces of the triple colloquy should be proposed in separate meditations and they should be urged to pray and pray often for the triple grace.

INSTRUCTIONS.

It would be well to give the retreatant in print the matter of the instructions.

This matter is defined in the Exercises in Annotation XVIII—the Examen, Particular and General, the Method of Prayer on the Commandments, Mortal Sin, etc., (with explanations of each Commandment, of Mortal Sin, of the Precepts of the Church, of the Five Senses, and of the Works of Mercy) and Frequent Con-

fession and Communion. To these must be added the Reformation of Life.

The instructions must have nothing controversial or sociological. That would invite opposition and argument or curiosity, and hinder compunction.

It is better not to recommend in the instructions any Catholic society or work.

One must not try to cover too much ground in the instructions, nor dwell too long on any particular subject. Occasion and time for doing this will offer in conducting the *League of Perseverance*.

The instructions must not go over three quarters of an hour and had better be even shorter, in order not to overwhelm the retreatants with matter or tire them out.

The 8th Addition is of importance, not to laugh nor to say anything provocative of laughter.

PERSONAL LABOR OF THE EXERCITANT.

It is indispensable that the exercitant should exert himself to reflect on the truths presented. Though he cannot meditate by himself, experience proves that he can with fruit and earnestly when properly guided.

For this he must be instructed at the beginning how to go about the personal work which is expected of him. Then at the end of each meditation, the director will do well to recapitulate briefly and clearly and to insist particularly on some salient truth with a practical conclusion, telling the exercitants to examine it, to apply it to themselves, to pray over it, etc. Besides, personal direction will be especially necessary to guide and help in the very difficult work of putting the soul in order. Every one knows how it is insisted on again and again by our Holy Father and the directory. For this the director and his assistants should divide up the exercitants and assign to each those whom he is to visit.

VISITOR.

The visitor must be skilled in the direction of souls and know the *Exercises* well, be zealous and solicitous, and not beat the air. He must learn how things are going, stimulate tactfully, and study the personal dispositions and help the exercitant. He must make himself pleasing and adapt himself to the condition and the state of soul of each. With one he will begin straight off by asking how he is getting along; with another he will first inquire about his health, etc. He must be careful not to appear inquisitive and always

to show esteem and confidence of a good result of the retreat. He will usually suggest practical ways of reflecting, applications to oneself and resolutions—each according to the capacity of the individual, and the grace bestowed on him.

It is well for the retreatant to write out his lights and resolutions. Help for this and guidance in doing it will be useful, as the workingmen are not accustomed to write down their thoughts.

The visitor must avoid provoking objections or discussion. If any objections are proposed, let him answer briefly, but avoid argument. He must insist on consideration of the truths proposed. Once the man has seriously conceived the holy fear of God, his soul, freed from the control of passion, will understand the whole truth. If there remains any doubt or query then, he will propose it; not, however, for debate, but only to be enlightened; he will do it humbly and will be convinced and persuaded by the answer.

The first day, all the workingmen must be visited, because of the novelty of the retreat to them. Some will be found engaged in a struggle with themselves. The second day, those who are going on well can be left to themselves, both to allow the Holy Ghost to work in them, and so as not to disturb them in the preparation for confession. The third day, all are again to be visited, because of the difficulty of the matter touching the reform of life.

The visitors must save their time. When the visits must be many and the visitors are few, let them give more time to the more generous souls and those likely to bear more fruit, and limit themselves to the barely necessary, with the rest. Success in the case of a fervent and zealous workingman is more for God's glory than it is in the case of a hundred who will do good only for themselves,

The visitors must be particularly mindful to pray hard for the grace of making their visits well.

FORMATION OF THE APOSTLES.

The Exercises, of course, prepare the ground for making apostles. A hint that to live a good Catholic life one must give edification, do good in one's family, practise charity towards others—this is enough to fire the men with zeal. As experience shows, they feel a need of doing good.

It is well, as occasion offers, to recall what the Church has done for the working classes, and to render the retreatants well disposed towards the Church and the Priesthood.

CONFESSION AND COMMUNION.

The best time for the confession is the afternoon or evening of the second day. This is recommended in the *Exercises*, in the *Directory* and by experience. To make the confession then leaves the soul free for the third day's work, softened and strengthened by the absolution and the graces of a devout Communion. The work of reform will thus be fervently undertaken, and there will be time to ask and receive explanations, advice and direction for the future. Besides, another Communion will come on the fourth day, and two Communions are always an advantage.

After the burden of confession is off their shoulders, there might be danger of dissipation the third day, but they must be told and instructed that the third day is the most important of all and requires more effort to provide for the future. More recollection, therefore, more reflection and copious and fervent prayers are required.

At the confession time, there must be confessors enough in attendance, so as not to keep the retreatants waiting. In practice, most of the men make no difficulty of going to confession to one of the assistants: they rather desire to do so. Some like to have an old Father. If any one should be under special need extending beyond the retreat, it would be well to counsel him to go to the director, who will be able to help him afterwards; but he must be left full liberty.

Communion should be made as solemn as possible and it is well to make the preparation and thanksgiving, like the other prayers, aloud and together.

BOOKS FOR READING.

The books allowed for reading, according to the *Directory*, must be good and useful and apt to produce the fruit desired at any given stage, and every book must be such as to nourish piety rather than feed the intellect with novelty. Hence in refectory and private rooms all books on social subjects, or of a controversial character and, in general, all, even good books, which would distract from the matter in hand, are excluded.

For the private rooms one or at most two books of the following class would be good: Father Porporato's

Story of the New Testament, the Imitation of Christ, the Catechism, Lives of the Saints. In the refectory: Father Audisio's *The Catholic Death of the Soldier Seghetti*. This was approved by all the Fathers as most fitting, as it follows the matter of the *Exercises* from the Foundation on. Others would be: Schouppe or Segur's *Hell*, Bertrain's *Critical Story of Lourdes* (selections), Father Ballerini's *Miracles of Lourdes*, Father Porporato's *Story of the New Testament*, Ruffoni's *Life of Christ, The Gospel Narrated to the People*, the life of Ven. Nuntius Surprizio, Blacksmith, short essays, edifying selections from reports on Workingmen's Retreats.

DURATION OF RETREAT.

The Retreat should be three full days with, possibly an introduction the previous evening and a final meeting the morning after. The introductory evening is particularly useful, as saving the better part of the first half day.

No one is to be admitted who comes late, at least after the first meditation of the first day, as this can hardly be made up.

EXTERNAL DIRECTION.

Exact and willing observance of the time table is absolutely essential. Hence the need of a reliable person in charge: sometimes the director sees to it personally, sometimes he leaves it to the first assistant.

The one in charge must foresee everything. Before the arrival of the exercitants, he must see that the house is clean throughout and in good order and that nothing is wanting, especially in the rooms, chapel refectory. On the door of each room the name of its occupant should be placed and those charged with receiving the exercitants must have the list, with the number of each room.

The exercitants should be received at the door with kindness and religious and paternal affection, mixed with esteem and respect. Taken to their rooms, they should be told to look about and get an idea of their surroundings. Care should be taken to cheer and comfort them to make the retreat generously by telling them they will find it easy, will be content and will reap great fruit. They should at the very beginning be instructed to ask for whatever they need during the retreat, and told that the visitor's door is always open

to them. At their departure, in the same way they should be congratulated, praised, etc.

The time table and regulations will be explained in the first instruction in the morning. But this is not enough; the separate items will have to be often repeated.

The directions should be brief and clear and not given many at a time, so as not to confuse or disgust the men. They are best put before the men at the instructions, or just before leaving the refectory. A paternal and serious manner in giving the directions and exacting their observance will show the exercitants it is only their own good that is sought. Of course, exterior discipline is to be exacted of everybody present, Ours, servants, etc.

ROOMS.

The rooms should be simply furnished, but always very clean and orderly. There must be a Crucifix and a picture of Our Lady. On the table let there be the order of time, a book or two, and paper, pen and ink.

The better rooms should be given to the more respectable, the wholesomer to the less strong, the most easily overseen to those who need surveillance and the young. Brothers, acquaintances and the young should not be near or opposite one another.

It is evidently not good to have two in one room, even if they be brothers, or father and son. It is better to receive fewer than to double them. If the rooms are not sufficiently numerous, better put at least three of the retreatants together, all of them carefully chosen.

ORDER OF TIME.

The day should be divided so as to keep the exercitants occupied but not tire them out.

Before meditation and instruction there must be no occupation that could disturb their peace of soul. After each, time must be left for reflection.

Walks outside in the garden must be brief. The workingman is not used to go for a walk, especially in silence, and after a half-hour he is inclined to engage in conversation. It is well to recommend their bringing a book with them from their rooms, or to say the Rosary.

In the rooms, too, the free time must not be too long, not less than a quarter, nor over a half hour, except the recreation after dinner.

Delays in bells are fatal, even if they be for only a few minutes. As every exercitant has the time-table in his room, if he does not hear the signal, he will not know what to do and some will come out to the door or the corridor to know the reason of the delay.

If there is to be any change from the order set, let the men know in time; but all change must be very carefully avoided.

SILENCE.

Silence must be one of the indispensable conditions for admission. Experience proves that workingmen will give this serious silence and without great difficulty, if they are made to see its need and benefit, and if it is exacted constantly and kindly, but firmly.

The tradition must be created in the first retreat in a house. Once public opinion is formed that the condition is feasible, advantageous and not so hard, the practice will continue without special difficulty.

In the explanation of the time-table, the men should be made to understand well the necessity of silence and how to observe it practically. They must be shown it is not merely a regulation for form's sake, but a means to the end, and that the difficulty is felt the first day only. The subject must be returned upon at opportune times, always adducing some sound reason for the requirement—such as its being a means of gaining merit, or of obtaining some special grace from God, or the possibility of offering it to God in gratitude, in reparation, etc.

Means must be taken to secure the observance of silence. Especially at the beginning of the retreat, the assistants must be present at proper places in all community movements. If no one is present to remind them, one will forget and begin talking, another will answer through human respect, and so on.

It will help a great deal to recommend the 9th addition, not to look their companions in the face nor concern themselves about them, each one attending to himself, as if he were quite alone. It is useful to suggest that they move expeditiously, engaged in thought on their soul. They must also avoid making noise with doors and in walking in the corridors.

Of course, the prefecting must not be remarked. Presence is usually all that is needed.

The director must himself observe the rules of silence, speaking in a low voice and not in the corridors or

garden. He should not answer questions during movements in common, but put the questioner off to another time.

The first evening, it is well to allow talk at table, if the introduction comes after supper. So, too, the last evening at supper, because the conversation is not so likely to be distracting then, as all will talk of the retreat and will exchange experiences. This rather helps than hinders, and prepares the way for the *League of Perseverance*. So at least some of the Fathers thought.

FOOD.

The workingmen must be treated charitably but not with luxury. The last evening something extra may be given.

PIOUS PRACTICES.

It is well to recommend, especially after the first day, private visits to the Blessed Sacrament and to Our Lady. The Way of the Cross is good, in private or in common, especially on the second and third day. The preparation for a happy death likewise, made the evening of the second day before going to bed. The meditation on death precedes, so that the act of acceptance of death and Communion next day as Viaticum come naturally. The workingmen must be taught how to prepare for the Viaticum. The renovation of the baptismal vows is also good, and comes best just before the *Te Deum* at the end. So, too, is the consecration to Our Lady and to the Sacred Heart of Jesus to be recommended.

SOUVENIR.

Some souvenir of the retreat is often useful—a prayer-book, a pair of beads, an indulgenced Crucifix, a picture of the Sacred Heart, etc.

AFTER THE RETREAT.

The retreat produces wonderful results in soul and heart and life. But the workingman must not be left to himself afterwards. In the first days, the abundance of the graces received will keep him fervent and constant in his resolutions, but as he returns to his former surroundings and is exposed to temptation, mockery, bad example and human respect, his poor human nature—not yet made strong by the habit of a good life—will in all likelihood, if left unsupported, yield and even be simply overwhelmed.

The work of instruction in Catholic principles and of formation to a life of fervor and zeal must be kept up, and this is why a *League of Perseverance* is necessary.

Experience shows that if there is no League, the percentage of real success is very low; where there is a League, nearly all the men give most consoling proofs of constancy and zeal and many yield fruit in great abundance.

As the League, then, is essential to the work, it must be kept in view in the very first choice of retreatants, and must be inaugurated while the first fervor lasts.

The League must be essentially spiritual in character, aiming at advancing the retreatants in their interior life and forming them and strengthening them, individually and collectively.

It may take different forms in different places. In one it is enough to form a section of retreatants in some good Catholic society. Thus in France, Belgium and Holland, the League is joined in some places to the *Apostleship of Prayer*; in other places it forms a Confraternity of the Blessed Sacrament, with sections for frequent Communions and various exercises of the Apostolate. In Italy, the League is a separate society called *League of the Friends of the Sacred Heart*, or *Sacred Heart League of Perseverance*. Its exercises consist of a spiritual conference every month, monthly general Communion, an exhortation to practise zeal in the family and among companions, and especially to check blasphemy, bad talk and the reading of bad books.

For the monthly conference, some assemble the workingmen the evening before the General Communion, giving occasion then for the confession; others assign the morning of the General Communion, leaving the confession also till then; others again put the conference on a different day from the Communion.

In some places, a Circle for apologetic, social, sacred history lectures, etc., is added. Projections are used and non-members are invited.

The habitat of the League is, in some places, in our house. In other places, where the members live too far away, several centres exist in different parishes, or sub-leagues are formed under the pastor's direction.

It would be well to make the League a parochial work, keeping up, however, some connection with Ours. To do so, interests the pastors in the work, as

they can use the League for parish purposes. If this were not done, the number of retreatants would soon become too large for Ours to manage.

In any case, the League must preserve its entirely spiritual character and the workingmen must not be let think it a means for their material advantage.

The League is divided into groups of ten or twelve, each with a chief at the head. The chief should deliver the notices, etc., to the members in person, to give him the opportunity of pressing attendance, etc.

An occasional meeting of the chiefs alone is very useful.

SODALITY OF OUR LADY AND THE BONA MORS.

These societies should be warmly recommended to the workingmen. A sodality of workingmen retreatants could be formed, or they could be got to join some already existing sodality.

PAPER.

It is generally recognized that a League bulletin would be helpful, to give news and to convey notices. One for the whole of Italy has been started this year.

BENEFACTORS.

For the workingmen's retreats to live, the expenses must be provided for. This is done by the benefactors chiefly, but also to some extent by the workingmen themselves. It is better that no retreat should be quite gratuitous, as what one pays for, he thinks more of.

SCHEME OF EXERCISES.

This truly precious pamphlet ends with a program of exercises for workingmen's retreats, assigning matter for each meditation and instruction and the reading for table. The program is extremely well worked out and very practical, but is unfortunately too long for this place and cannot be abbreviated to advantage.

Such is the report of the first Italian Directors' Congress on the management of Workingmen's retreats and it may confidently be expected to produce much fruit of better work in so important a field. Ours in other countries cannot fail to be helped by the findings of the Congress.

ELDER MULLAN, S. J.

AN EASTER TRIP IN BRITISH HONDURAS.⁽¹⁾

March 4, 1913.

Rev. and dear Father Superior,
P. C.

I have just returned from a trip through the country on the other side of New River Bight, during which I visited the pueblos along the lagoons emptying into Lowrie's Bight. I thought that an account of the trip may be of interest to you.

I set out Friday morning, February 21st, in the boat of Manuel Romero for his rancho at Saltillo. He sent his motor-boat to tow us through New River and Saltillo Branch, and Saltillo Lagoon and Creek. These were the only water courses, which we had to navigate, sailing or poling, during the trip. I reached Saltillo at 10 A. M. and found the horse, which was to carry me to Progreso, waiting at the rancho. I immediately set out for Progreso, seven or eight miles from Saltillo. The road was good and dry, but as I had two pairs of heavy saddle-bags, I took things easy, reaching Progreso at 11.30 A. M. I have been making a census of the place during my visits the past year, and as I was going to stay for some days, during this trip, I expected to finish it. This taking of the census gets one acquainted with the people, and is a good opportunity to stir up back sliders and to talk to those who never come near the church or the "padre." If one could visit every house in the village the spiritual results would be much better. Although I went out every day during my visit, I could not complete the work. I have three more streets to go over, before the census is completed. At present, I have 396 on my list. In the evening, there was rosary and sermon. The church was crowded.

Saturday morning, March 22nd. Mass with sermon at 6.30. Two persons received communion. Catechism for the children at 10 o'clock. Sixty-two children were present. Throughout the day consultations with the collectors of the church fund, visits to the sick, baptisms, and the census kept me very busy until 4 P. M., when I set out on horse back for Saltillo, so as

⁽¹⁾This letter was kindly sent to the Editor of the W. L. by the Superior of the Mission, Rev. Father Mitchell.

to give the laborers of that rancho an opportunity to go to communion on Sunday. Work is begun very early at these sugar ranchos, and the men always find an excuse for absenting themselves from mass and communion on a week-day, although the "Major-domo," as a rule, will shut down work at the hour of mass. It is a problem. Work begins before 4 o'clock A. M. If you have mass at that hour, the women will not come; if you wait till 6 o'clock or later, the men do not care to change their working clothes and to wash up for mass. I had hoped that Sunday mass would solve the difficulty. But my hopes were not realized, as you will see.

I reached Saltillo at 5 P. M., and went through the village to announce evening service, confession, mass and Easter communion. At 6.30 there was rosary and sermon, and after service I began to hear confessions. Twenty-seven penitents presented themselves, mostly women and children. Only three men came to confession. I wondered what was keeping the men away, as I generally get the greater number of men to confession during my visits to Saltillo. They were all present at the service, but did not come to confession. When I left the church, I found a dozen or more standing in a group in front of the church. I spoke to them and asked them, why they did not come to confession, but got no answer. They stood looking at me with Indian stolidity, but not a word did they utter. I was on the point of giving them a good scolding, but refrained, merely telling them to come early tomorrow morning, as I had to return to Progreso to say a second mass. They all promised volubly, but I felt that these were *Yucateco* promises—"hot air."

That night, at about 10 o'clock, I got my answer. It was given in song and verse with guitar accompaniment and punctuated by an occasional drunken whoop. It was one of these whoops that awoke me from my sleep. I understood! The "major-domo," in whose house I slept, got up and went out. A few minutes later I heard loud voices some distance down the village street. I recognized the voice of the school-teacher, the only Josh V. Thompson, and you and I know that the bibulous serenaders got a tongue lashing, which was lurid with fire and brimstone. Saltillo subsided into a death-like silence, and I turned over and went to sleep again. On my return, a few days later,

I was told that some villain had smuggled in some contraband "aguardiente," and the word had been quietly passed around among the men as they gathered for evening service. And so the devil scored one on the "Padre."

I had announced mass for 5.30 o'clock, but it was after six before the people came. There were twenty-seven communions. When I returned to the sacristy it was 7 o'clock, and I had announced mass at Progreso for eight o'clock. All hopes of hearing confessions at Progreso before mass went aglimmering.

The horse stood saddled at the door of the church, and as I jumped upon his back, I said: "Now, Bones, the first bell is ringing at Progreso and the last will ring after fifty minutes, so, shake yourself and scratch gravel." Bones seemed to understand and made a flying start. He is the same brute that did the circus stunts in the streets of Progreso, when the whole town turned out to bid the Bishop, "Good-bye!" after his visitation. Then he was sleek and fat, full of corn, and the Progreso band was filling the air with sweet melody. This combination and the equine idea that the "Padre" on his back was the Grand Marshal of the procession made him arise to the occasion. But he has fallen from his high estate, he is working the tread-mill on a sugar rancho and corn is scarce. Yet in spite of all appearances, he can run, and as the last bell was ringing at Progreso, the Padre jumped off at the church door and strode through the crowded church with his saddle bags slung over his shoulder.

High Mass began at 8.05. High Mass? Yes. Does not Progreso boast of its organist, Roberto Santos, the best soprano in the colony. When Roberto and Saturnina get warbling through Concone's Mass in C, you cannot tell whether Roberto or Saturnina is singing the soprano solos. And what's more, neither you nor any other musician will recognize Concone's Mass in C.

Before the sermon, I announced a meeting of the men of the parish, to take place at two in the afternoon. The announcement seemed to make a stir among the crowded congregation. It seems that the good people of Progreso are surprised at the rapid progress of the work which is to be done in the church. The work has not been begun, except the collecting of money. About a month ago, I made a flying visit to Progreso, bringing a carpenter with me, so that he could tell

me what material to get and the cost of the job. It looked as if the work, which in all reason could not begin before next year, was about to be started at once. The whole village talked about it for more than a week. And now the "Padre" announces a meeting to talk over the *final* arrangements. If somebody does not take a firm stand, that "Padre" will pull down the church before Holy Week, and what shall we do then during the "Semana Santa" without a church. This was the first question asked me in the meeting which was held in the church immediately after the catechism of the children. There was a sigh of relief from everyone of the sixty two men present, when I told them that I was sorry to say that the carpenters could not begin until after Easter.

I told the men that they must raise over \$300. We had \$99.94 on hand at present, but I must see \$200 in cash before I would start. I said that two men would circulate a list and that each one was to put down what he would give every week. At this point, Eduardo Magaña, wiser than the "Padre," came up to me and whispered that I personally should draw up the list and that all present should be corralled in the church until they had given their promise. I agreed and told him to go out and get a sheet of paper, while I held the crowd spellbound by the eloquent description of the new church which would be the pride of Progreso for ages to come. I was running dry when luckily Eduardo appeared with four sheets of foolscap. I suppose he thought that the vast sums which would be subscribed would take more than one line on the paper. The slaughter began. Each victim was shoved forward one after another. Three or four escaped by the door, but their curiosity signed their death-warrant. As they were looking in through the windows, they were captured and were forced to join their companions in misery. \$115 was subscribed to be paid before the end of March in weekly installments, ranging from 10 cents to \$2.00.

"But what about those who are not present?" shouted one. "Oh!" answered Mæstro Ruperto, "we will make them subscribe more, by telling them that every one present promised at least a dollar a week." We afterwards made a list of forty-eight absentees.

At 5.30 P. M. the evening service began. There was a short sermon followed by the Act of Consecration of the eight promoters of the Apostleship of Prayer who received their cross and diploma that evening. After the reception of the promoters, came the blessing of the badges of the Apostleship, and the investing of the members of the League with the same. They were proud of their cross and badge. Two new bands were formed that evening. Everybody wants that badge. Some of the lady promoters had decorated a stand on which was placed a statue of the Sacred Heart. Headed by the brass band, a procession, with this statue in the centre, passed through the village. Everybody joined the procession, of course. After the procession had returned to the church there was benediction of the Blessed Sacrament, for Progreso is the only outside station that has a monstrance and all the necessaries for benediction. There were sixty one confessions that evening and I did not get out of the church until 10.15 P. M. In fact, throughout the trip I was occupied until 10 o'clock every night. Confession is slow work here. The priest has to do the whole thing himself, and when the penitent speaks only Maya it takes much longer, as I am not glib in that tongue.

Monday morning, high mass and sermon at 6.30. Fifty-four received Holy Communion. During the day I visited two sick persons, baptized five infants, and continued the census. I had a private marriage that day also. The couple had intended to marry sometime ago, the banns had been published and they had gone to confession. The next morning the groom told me that the father of the bride did not want it, and so it was off. Some said that the father called a halt when he found that there was very little rum in town and hence the festivities would have been rather dry. The couple, however, lived together in concubinage, and I had tried three or four times to get them to marry. But this time the all-powerful godparent did what I could not do. Their baby was to be baptized, but the "padrinos" refused to stand for the child, unless the parents married first. I put them under promise of not having a marriage feast, threatening all sorts of dire evils if they broke their promise. The god-

mother said she would see to it that there would be no celebrations, and so, although rum was plentiful in Progreso, the poor things had a dry wedding after all.

In the evening, sermon and benediction of the Blessed Sacrament. After service thirty six penitents presented themselves giving me ninety nine confessions for Progreso. Just as I was leaving the church, a messenger came to tell me that one of the sick had taken a bad turn. I went and found her very low, gave her extreme unction and the apostolic blessing. When I got to my quarters, it was 11.30.

Tuesday morning there was another high mass and sermon, and thirty-six communions, making ninety-two communions for Progreso. I expected more, but I hope to get a goodly number on the next trip, which I will try to make within the Eastertide.

One of the children who was baptized on Monday was brought from Xunosh, a village lying on the northern shore of the first lagoon—Laguna Seca—of the Progreso chain of lagoons. I had spoken to the father of this babe and told him to get the people of Xunosh to send a dory for me on Tuesday, February 25th, as I wished to visit the place and say mass. About 9 A. M. my host said: "Here comes a cayuco; it must be from Xunosh," and so it proved to be; a fine boat with four brawny paddlers. I arranged with them to start at 1 P. M.

When I was ready to start, one of the men was missing, but the others said that they would not wait for him, as it would be a shame to have the "Padre" delayed. We started without him, and were approaching the outlet of the Progreso lagoon, when I saw some one running along the shore. I called the attention of my crew to the man and they recognized the boy they had left behind. There was a shout, some frantic waving of arms and one of the men said: "He says, he is going by the *barcadia*." How this was understood, (we were more than a half-a-mile away,) was an enigma to me. I have noticed this frequently among these people. They talk to persons on shore or in another boat, and although I cannot understand a word, and at times do not even hear the sound of the voice, they will tell me that the person said so and so. Do they really hear the words, or merely guess?

After ten minutes of paddling we rounded a point and put into shore. The man in the prow let out a

shout and it was answered immediately. In less than a minute the man came running down a path and got into the boat, and away we went at a merry clip. The journey from Progreso to Xunosh is reckoned at three hours for a paddling dory, but my crew drove the canoe with such a rapid stroke, that by 3 o'clock we had passed through Progreso Lagoon, Cocos Lagoon, the Progreso River and were cutting the waters of the Laguna Seca in front of Xunosh. We put foot on shore at 3.05 and I congratulated my men on their speedy trip.

Xunosh is buried in the deep bush and is scarcely visible from the lagoon, as the clearing on the water-side is no more than twenty feet wide. The village has two streets, one leading back from the shore and the other, which is the longer of the two, crossing the first at right angles. Father Vals visited the village nine years ago, so I was told, and his visit is the only one which is remembered by the inhabitants. I was escorted to the house of Bonifacio Pech, which is at the cross roads. As I went up the street the children peeped shyly from the corners of the houses and fled as I drew near. I was welcomed by Bonifacio and his family and after a few minutes of conversation, he took me to look at the new little church, next to his house, which he had just finished. The walls are of sticks, plastered with clay of the usual bush-house construction, but it has a galvanized iron roof, and the gable ends are boarded up. The building is about thirty six feet long and twenty feet wide. The walls were whitewashed and the gable and the doors and windows painted a pretty blue. I told Bonifacio that I would bless the church before service and say mass in it the next morning. He smiled his satisfaction. I then began to make the census, which showed 108 inhabitants. A number of couples are living in concubinage. Two pairs gave me their names to have their banns published and promised to marry after Easter. At 6.30 there was the blessing of the church, rosary and sermon. After the service fifty two confessions were heard. The next morning all of them went to communion during the mass. After breakfast the bandmaster came to ask me to bless the instruments of the band. I asked him whether they had a patron saint for the band, and he said that he would like me to choose one. I chose St. Cecilia. After the

blessing of the instruments, they gave me a specimen of their playing, which was very creditable indeed. By this time, various parties were coming to the church carrying buckets, pitchers and jars of water, which they wanted blessed. When they were all deposited on the floor of the church, it looked like a rather previous Holy Saturday. A procession was then formed and marched to the cemetery, where prayers were sung for the departed relatives of those who asked for them. When I got back to the house of Bonifacio various parties asked me to settle disputes of all kinds. So I sat in judgment and gave sentence. It needed not the wisdom of Solomon to adjust the quarrels of these simple people. One estranged couple were reconciled, one wayward son promised to leave a married woman and go back to his mother's house and obey her. One man, whose wife had left him four times, the last time some fifteen years ago, wanted me to *unmarry* him, so that he could marry another woman, as he was tired of doing his own washing and cooking. He seemed surprised that my jurisdiction and power of the keys did not extend to that limit. I had announced catechism at 11 o'clock, and when the boy with handbell had gone the rounds to announce the hour, I was surprised to find not only children present but all young men and young women, who were unmarried. They are "chicos" until they are joined in wedlock. But when at the end of the instruction, I gave out some medals and holy pictures, the word was passed around and every man and woman ran post-haste to the church to get a "Santo." At noon I lunched and got ready to leave. The whole population of the village went to the water-side to bid me Godspeed, begging me to return soon.

My crew soon had the dory speeding at a great clip towards the opposite shore of the lagoon, and at 1 o'clock we landed at San Fernando, the sugar rancho of Sr. Juan de Matha Casanova. There are six families on the rancho, numbering thirty two people in all. I had imagined that the place was much larger, having been told that there were twenty houses on the rancho. Although word of my intended visit had been sent to Caaba Benque, a village on the lower southern shore of the Laguna Seca, I concluded to make a personal visitation, so as to get the people to come to mass and the sacraments in the church of San Fernando. Two young men offered to take me there. A walk of thirty five minutes through the bush brought us there. I

took the census; there were fifty seven inhabitants. The people told me that there is a piece of property in the place, which belongs to the church. Can His Lordship, the Bishop, give me any information on that point? Caaba Benque is easy to get to, either by way of Laurie's Bight, or by walking overland from Saltillo, or by crossing New River Bight directly in front of Corozal, and walking from there to the shore of the Laguna Seca. The people are anxious to build a church. I got back to San Fernando at 4.30.

Five-thirty was the hour announced for evening service, but no one from Caaba Benque was in sight at that hour. I began to fear that they would not come. One woman however assured me that all who could get into the dories owned at the Benque, would come. "But it is after six," I said, "and I wanted to begin at half past five, so that they would not get back home at too late an hour." "You want to begin at 5.30?" she asked. I assented. "They will be here at 5.30," she said. "But it is after six, señora," I said. "Yes, she remarked, "I know, but they will come at 5.30, they always come at that hour, when we make a novena in San Fernando. Don't worry, they will come at 5.30." I am still worrying to find out what time is 5.30 in San Fernando. A few minutes after my kind "time-piece" left me the first boat came in loaded with people, and this was followed by three others at short intervals. And so at 7 o'clock, we began the 5.30 service, which was the usual rosary and sermon. After service thirty people went to confession. Next morning, before 7 o'clock, the boats of Caaba Benque arrived. A man and his wife, who had not come the night before, asked to go to confession and so I had thirty-two communions during mass. After mass, I gave out some pictures and medals to young and old, big and little, and all were happy to get their "Santo."

At 10 A. M. my two young men, who had conducted me to Caaba Benque, slung my heavy saddle-bags across their shoulders, whilst I was burdened with my blanket, raincoat, three hens and a dozen of eggs, (alms of the bush). and thus accoutred, we set out on the bush-path, which leads to Saltillo. As I was bidding farewell to my host, Don Juan de Matha, he remarked:

"Well, Padre, at 11.30 you will be in Saltillo." The boy, that went ahead, was a fast walker, and I kept on right behind, the other lad bringing up the rear. When we came in sight of Saltillo my companions

asked me the time of day. I looked at my watch and told them that it lacked two minutes of 11 o'clock. "Ah!" they exclaimed, "the 'Padre' can walk." "The 'Padre,'" I answered, "had to keep up with Daniel, and he walks as fast as a horse runs." They laughed, and in a few moments, we dropped our loads on the veranda of the house of the major-domo of Saltillo.

I had made a census of Saltillo last year, but some new families came to the rancho last January, and so I made a new census, which gave 112 inhabitants, an increase of twenty over last year's number. In the evening, one promoter of the Apostleship of Prayer received his cross and diploma; the badges of the League were blessed and distributed. Fourteen new members joined the League. After the service, there were thirty six confessions, mostly men, who went to communion the next morning. They had to go to work at 3 A. M. At 6.30 the church bells gave the signal to stop work. All the men hastened to their homes, washed and changed their clothes, and were ready for mass by 7 o'clock. At 8 o'clock all went back to work. Sixty three complied with their Easter duty at Saltillo. I had one baptism that morning, blessed a new house and many pious articles. At 12 M., I got aboard the "Flor," which had brought me to Saltillo, just eight days before. We reached Corozal at 1.30 P. M., and I was glad to get a bath with a shampoo of carbolic soap.

The fructus ministerii are summed up:—8 baptisms; 1 marriage; 6 visits to sick; last sacraments to 1; 246 confessions; 239 communions; 15 sermons; 5 catechetical instructions.

With the census made at this and other visits, we can get the approximate number of Catholics living on the other side of the bay, on which Corozal is situated.

Shipstern	30
Sartaneja	405
Caaba Benque	57
San Fernando	32
Xunosh	108
Progreso	500
Saltillo	112
Pueblo Nuevo	36
Pueblo Escondido	7
	<hr/>
Total	1287

There are a few more families scattered through the bush. That side is the smaller part of the district; we have four times that number of souls on the Corozal side.

Sincerely yours in Christ,
ROBERT A. HENNEMAN, S. J.

THE JESUIT FARMS IN MARYLAND.

Facts and Anecdotes.

THE WAR OF 1812.

The war of 1812 was begun in June. The new novitiate was opened the following October at St. Inigo's, a very quiet spot on the face of this world. Rumors of war disturbed headquarters at Georgetown; rumblings of war upset the discipline of the little band of novices at St. Inigo's; alarms of war terrorized the negroes on our farms, and ships of war plundered and pillaged both farm and house.

Hardly had the novices been removed to St. Thomas' and Georgetown when the British cruisers made up the Chesapeake Bay. During the spring and summer of 1813 marauding expeditions made frequent inroads among the farmers of St. Mary's County near Point Lookout, which is only a few miles from our Manor. Then Brother Mobberly, who had charge of St. Inigo's, could be seen in a terrible bustle, shouting his commands to this one and that, loading his ox carts, and hustling his patient steers at a double quick step to the cellars of his neighbors. He left the following account of his manoeuvres in his

Memorandum on account of the war.

1813. April 23. Deposited in the cellar of Cornelius Fish

3. bbls. of whisky, 6 bbls. of pork and 1 bbl. of herring.

Deposited in the cellar of Peter A. Thompson,
44 hams, 28 shoulders and 27 midlings.

May 8. Deposited in the house of John Leach.

2 bbls. of sugar, 1 bbl. dried beef, 1 box candles, 1 bbl. flour and 406 codfish.

There was a respite towards the end of May, for then Brother began to empty the cellars.

N. B. 1813. May 29. Took out 400 herrings from the barrel in Mr. Fish's cellar.

May 29. Took out 1 bbl. of whisky, and the balance of herrings in Mr. Fish's cellar. And thus gradually the cellars gave up their hidden stores.

On November 22, 1813, Father Francis Neale, the Procurator, wrote from St. Inigo's to Father Grassi, the Superior:

"Last Wednesday I visited St. George's Island, viewed with affliction the great devastation made by the English in their last visit to that place. From the face of things they could have had no other view than to completely destroy the whole of the property. They have burnt every house. I found that a fire had reached on the South and West sides of the island from end to end. The island is about 3 miles in length. They had cut down 25 or 26 large oaks, all white oak excepting two or three. The stocks of nearly all of them were carried off; 5 or 6 large hickories, the stocks taken away; a great variety of pines cut down, the stocks of some of them were not to be found. The fire was still alive in four or five different places. They burnt as much of the fencing as they could, as also the marshes. There is only one thing that defends our personal property and that is the spirit of deserting which pervades their troops. In 12 hours this enemy may be with us again and we are without defense and I suppose we shall remain so. I have concluded to send to Georgetown 12 head of young steers; it is a pity to kill them, they are not more than two grasses old. I have killed two older for the use of this place and keep two more for the same purpose. If the approach of the enemy should make it necessary to remove the others, I have no other alternative left than to send 15 or 20 to Newtown and as many to St. Thomas' Manor. Besides these numbers sent off there will be from 15 to 20 left in my hands together with a flock of 80 odd sheep for which an asylum must some where be found."

"The enemy," says Scharff, vol. II, "in July took possession of Blackistone Island (which lies opposite our Newtown) and St. George's Island (a part of St. Inigo's Manor) and soon after landed a force of about 2000 men about two and a half miles from Point Look-out. Here they organized small parties, who committed

all kinds of depredations along the shores of the Potomac and Patuxent rivers, capturing and burning a great number of small vessels, together with houses and other valuable property. They plundered everything and anything, robbing even the women and children of their clothes, and destroying such articles as it did not suit them to carry away. The enemy evacuated Point Lookout on August 27th and took possession of Kent Island in the Chesapeake."

When the enemy had left Point Lookout everything about St. Inigo's went on quietly for a year or so until they came back in the middle of the next Summer.

On July 8th, 1814, Father Neale wrote from St. Inigo's: "The English landed seven barges of men on last Monday evening and took the sheep and cattle of some few families on the Bay side, St. Mary's County. viz., the widow Loker, Jenifer Taylor and John Walsh. They afterwards returned under a white flag and paid the widow for all her stock of cattle, sheep and geese, the last article at fifty cents a goose. As also Jenifer Taylor for all they had taken. John Walsh not being present received no pay. The English then ascended the Patuxent River, where they are now, according to accounts, looking for Barney's flotilla. I am informed that Colonel Fenwick has proposed this farm to be a stand for his militia, and our brick barn to be their guard house. I will oppose it and speak my mind to the colonel the first time I see him. I am also informed that the English did express themselves to this purpose, that as they have never been fired on from this farm, and they understand it belongs to the church, they will not molest anything on it. On this day, 8th of July, at a very early hour of the morning, the English visited Mrs. Holton, took her two sons out of bed prisoners of war, kept them standing with no other dress than their linen, while they destroyed everything in the house excepting one looking glass which was begged of them by the youngest child in the family. Mrs. Holton was informed by the commanding officer that those two sons of hers were the cause of all this destruction for firing on the British the evening before. The house was saved from fire by the humble entreaties of Mrs. Holton; her two sons were taken on board by the English. My compliments as usual."

July 17—"I have made up my mind to remove our stock, I mean our sheep and cattle, as they are a tempta-

tion if they remain here. On Thursday last a reinforcement of British ships arrived, I suppose with troops. We were alarmed this day (Sunday) at church between the hours of 9 and 10, that the enemy had landed at the mouth of the Patuxent and were marching down towards Point Lookout. I was informed of the report while hearing confessions. I said mass and gave them a few words of counsel to retire home and keep their families quietly together; that if the enemy should pass to behave with civility and keep to their houses. After some time I found the report false. The English did not land but removed their vessels a little lower into the bay."

Naturally one might expect to hear of the like depredations committed at Newtown as occurred at St. Inigo's, since the enemy had taken possession of Blackstone Island, which lies opposite Newtown just as St. George's Island lies opposite St. Inigo's. In the archives, however, I have found nothing as having occurred here to disturb the Fathers; it was considered rather as a place of safety by Father Neale and the others. Father Treacy in the *WOODSTOCK LETTERS*, vol. 14th, says: "The British soldiers who sailed around the Potomac and the waters of Brittons Bay and St. Clement's made Newtown a place of insecurity and unrest. For months, such was the unsettled and troubled state of things that no public service could be held at the Newtown church. As an example I have been told that on a certain Sunday when the people had gathered into the church to hear mass, the alarm was given that a British sloop of war had entered Brittons Bay. Great was the consternation of the congregation. The priest who was in the act of preaching finished his discourse immediately and urged the people to fly at once to their homes. They reluctantly abandoned him, and he went on to finish the Holy Sacrifice of the mass. At St. Inigo's which was certainly in a most unsettled state, Sunday services were not omitted." The example he cites is very like to Father Neale's case given above.

On the 3rd of August, 1814, the cruisers again appeared, and again Mr. Leach's cellar was filled up with a supply of pork. The Brother was not indeed frightened at the sight of a few ships, for they were hovering for some time in the Patuxent and about St. Inigo's. It was the concentration of Admiral Cockrane's convoy

from Bermuda with Admiral Cockburn's fleet of ships, frigates, sloops and gunboats in the lower Potomac that caused him to hide his pork on August 3d. The concentration, however, did not do much harm down there; for the forty ships or so soon sailed up the Patuxent and landed the soldiers at Pig Point near Marlboro. The red coats then cut across the country, whipped the Americans at Bladensburg, captured Washington and after having scared all the inhabitants of that city and of Georgetown, they burned down the public buildings. This happened at the end of August. As the capitol was in ruins, Congress could not sit in it, and so there was talk of making Georgetown College the nation's capitol. Then the question arose: "What shall we do with our Scholastics and the college boys, should Congress hold its sittings in the college." Archbishop Carroll solved the question in his answer to Father Grassi on September 30, 1813. "I can not believe, if Congress move at all, that it will be to Georgetown, since if the British get reinforced, the government will be so little more safe there, than at Washington, that they will seek some safer refuge. I hope therefore, that you will not be reduced to the necessity of deciding on the grant or refusal of the college. If a decision should be formally called for, the Trustees must be called to determine on the answer; and the present impression on my mind is, that it should not be yielded up, if it can be withheld without giving general offense to the people of America:

1. Because the scattering of the students in various houses throughout the town would be the destruction of that excellent discipline now established; prevent their literary improvement; and render impracticable the same attention to their moral conduct; and consequently introduce a corruption of manners, never perhaps to be corrected.

2. A corresponding deficiency in the members, not yet priests, some of them only novices, would be an almost inevitable consequence.

3. As no private house would entertain more than ten or twelve boys at most, and none should be without its prefect, how would it be possible to find a sufficient number of these, without loading the masters, with this additional burthen, and thus deprive them of all time for study and their own improvement.

4. These and many other objections are so weighty in my mind that if it ever become necessary to cede

the college, I would advise, painful as it is, the dismissal of the scholars, the retaining of the Scholastics of the Society in a part of the old college with yourself and perhaps Mr. Kohlman as their Professors in Theology, etc., with Brother McElroy and others who may be necessary."

After having burned Washington, the British attacked Baltimore. Here is the estimate given by Father Adarn Marshall of the people of the neighboring cities who suffered in the war. Writing from Conewago he says: "Every one almost that can bear arms from about this place have marched to Baltimore. Poor fellows! to be obliged to go to defend people who do not seem disposed to defend themselves, tho' I trust, Baltimore contains better mettle than Washington or Georgetown. The people there got what they deserved." As the enemy fled from Baltimore a few days after Father Marshall's Conewagians had begun to march to this city, one might imagine that the British got a panic upon the first sight of those sturdy country youths, though the fact is that the Baltimore youths did the work by killing General Ross, and it is a real shame Maryland history does not even mention the Conewago contingent. Congress did not take possession of Georgetown College. On October 19th Brother John McElroy informs Father Cary of Port Tobacco, that the boys had finished their retreat, and begs him to send up the wheat and corn from the St. Thomas' farms, as St. Inigo's had done a few days before. It was considered most prudent to get the wheat and corn out of the way, for the British after having reembarked at Baltimore took up their station again down in the Patuxent. On All Saints day, Brother Mobberly wrote an epistle from St. Inigo's to Father Grassi, entitled "Abominatio Desolationis in loco Sancto." As it is full of details and deep in feeling, I will transcribe it bodily.

"A British brig, Capt. Watts, sailed from the mouth of the Patuxent yesterday morning, came round and hove in sight of our house yesterday in the afternoon. A few minutes after I saw Capt. Tarlton, who had just arrived from Georgetown with sundries, and who was then in our chapel cove with his vessel. I had just landed the articles and his vessel escaped. In the evening a barge hove in sight around fort points. I spyd them. In 15 minutes they were prepared for

landing on the bank of our garden. I went down to meet them. I uncovered my head and bowed respectfully. I again bowed with respect to the first man that ascended the bank. Ha! said he with a contemptuous frown, and ran immediately to the house with his sabre in his hand. The contempt he showed me and his blood thirsty aspect gave me to understand that I should have but little mercy to expect from him or any of his comrades who were then following him to the house. I therefore awaited the arrival of the captain who landed a moment after. He sternly asked me, if I were the proprietor of this place. Where was the proprietor, etc.? To all which questions I gave appropriate answers. I have come, said he, with the avowed purpose to burn this house down, for I have lately understood that the priests are busily exciting the militia to rise and fire on us. I replied: I give you my word of honor, Sir, that you are misinformed—we have nothing to do with such matters—we are religious people—we have nothing to do with the war. Nor have we ever raised a finger towards it. This, Sir, is all church property and appropriated to the use of the church. I beg you, Sir, to spare it. He replied, well as that is the case, I shall not burn it. However let us go. I entreated him to have the Rev. Gentleman respected, who was a worthy priest. He promised he should, etc. We advanced to the hall. He turned about at my request to protect Father Rantzan and his room. I saw the chapel door was open and heard an alarming noise. I ran to the chapel, saw 4 or 5 ruffians at work, ran back and begged the captain to interfere. He ran with me and ordered them out. But oh! painful to relate! The sacred vessels thrown and dragged here and there, the vessels consecrated to the service of God profaned, the holy altar stripped naked, the tabernacle carried off, and the most adorable sacrament of the altar borne away in the hands of the wicked. Great God what were my feelings! I entreated him over and over again to protect the church and to have all things restored. He promised he would. He instantly ran with me to the barge. He stormed and swore if they did not restore the sacred vessels, the sacrament, and vestments he would have all their plunder thrown on shore and deprive them of it. Seeing the chalice I pointed it out to him and observed it was sacred. He ordered it to be restored. I received it

from the hands of a villain, and turning to the captain observed: What an indignity to the church! My Dear Sir, pardon the reflexion; it is true. After a short pause he replied, Sir, the truth is, I did not come on shore to plunder—I came for stock, but I can not command these men—they are nothing but real ruffians. We returned to the house. I begged Father Rantzan to interfere and to demand the sacred vessels, etc. Being deeply afflicted with the circumstance, he mildly begged a restitution but said little. We returned to the shore with the captain and begged him to restore the sacred vessels, etc. He promised he would, seated himself in the barge and ordered his men to move off without taking any more notice of us. Madame Piero in the meantime begged and got the tabernacle from them. The patten and small spoon were left on the altar. I succeeded in getting back the chalice, several of the vestments and one old alb. This is certainly the most outrageous attack that has been witnessed on our shores in the present war. The profanation is distressing, our losses are great. I begged the picture of St. Francis Xavier in a handsome gilt frame and that of Holy David playing on the harp, as also many other smaller ones. They left the crucifix. The cruets and plates were broken and scattered on the floor; six feather beds, the sheets, blankets and pillows, bed curtains, alarm clock, silver spoons, knives, forks, plates, glass tumblers, Father Rantzan's watch, 1 pr. box candle sticks with screws and plaited with silver, all the segars, our razors, some kitchen furniture, all our candlesticks except one, various other little articles and almost all of our clothing compose our loss. Never was there a mechanic more perfect in his trade than these villains. The whole was completed in about 10 or 15 minutes. I happily escaped being shot. Miss Jane Fenwick's presence in her own room and work house saved nearly all the articles there, except our clothing which had been carried from the wash. They were very desirous of knowing where the Blacks were. I had previously ordered them to run off. They did so except one of the women with 2 of her children. They took her; she begged and observed she could not go without her husband: she afterwards succeeded in making her escape. I pity our people; they are too much alarmed to take their natural rest: they often keep guard and they say they are afraid of

being surrounded and taken off. Our neighbors are much alarmed and especially the tenants who talk strongly of moving off. Jerry Smith and Rob. Cole are so completely ruined that I fear they will never be able to pay their rent. I forgot to mention that the pixis for the Viaticum and those for the holy oils were all taken, as also Father Rantzan's saddle bags. The trunks broken open, my trunk taken which was brought by Tarlton and which contained several valuable pious books and some clothing.

“What are we to do? the alarm seems too great for the work of the farm to continue. If we work the farm, we must have the necessaries of life; if we procure those necessaries to-day, we may in all probability lose them to-morrow. The times call for an immediate removal. But some will say that the house cannot, must not be abandoned through fear of its being burnt. If the enemy come, find no stock, no plunder, only a lone man as a protection for the house, it is the general opinion here that they will assuredly burn it down. I'm of this opinion and I do not think it prudent for any man to risk his life in the hands of such villains under such circumstances. It is rumored here that the enemy intends to take every man they can find in retaliation. Some may think that they will probably not disturb us any more, but there is a strong probability to the contrary. It seems their general watering place is on St. George's Island where they have sunk many wells. It is observed that their vessels frequently run up to the Island where the above mentioned brig is now lying and taking in water. Every vessel that comes up for this purpose is sure to plunder. We have now been plundered and robbed twice within a few weeks and may soon expect a third. Who will urge the necessity of remaining here? I hope the Rev. Fathers who may become acquainted with our misfortunes, will send us all the immediate assistance they possibly can. We are in deep distress. They will see by this letter what we are most in need of—wearing apparel such as sheets, cravats, pocket handkerchiefs, stockings and great coats. There is Father Rantzan, Bros. Barron and Redmond and myself who want these articles; also knives, forks, plates and the pixis for the Viaticum and the holy oils. It is impossible to obtain these articles here. The stores are broken up. Father Rantzan is

in great want of saddle-bags. I have given him the watch I brought down, the only one here.

"A little before the barge landed, I hid my watch and all the house money. So they did not find it. They seized upon all the beds of the house, though I afterwards obtained 4 of the small and inferior kind to sleep on. Poor Father Rantzan has since declared, that the attack was so sudden and so unexpected that he was in some degree lost and out of himself. Like ravenous blood hounds they rushed forward with hellish fury, only intent on seizing their prey. I fear they will shortly visit Father Edelen, though they said nothing to me about New-Town. I wish to receive immediate instructions how to act. We may hourly expect another attack. We can sleep but little here. We lost 6 hides of leather and 10 pair of new shoes. Our people seem well disposed, much attached to the place and to one another—they behave well and I feel no apprehension on their part. Father Rantzan requests the favor of Father Edelen to send this letter on to the College by Brother Marshall and let our boy return. Our distress is so deeply felt here that we can scarcely do anything else but keep guard and endeavor to send some of our articles to the forest, if we can possibly obtain a house, tho' every one is looking for houses now. The pepper, tea and sundry articles that came down in Brother Redmond's trunk were all taken. Our loss can not be less than \$1,200. We also lost $\frac{1}{2}$ barrel of codfish and a jug with some whiskey. In fine we can not know all our losses.

"All Souls Day. The brig Jason, Capt. Watts, is now under weigh and driving a schooner before her down the Potomac, which I suppose she took last evening. They also took our spy-glass.

Jos. P. Mobberly."

As the following letters of Brother Mobberly are rather long, it is sufficient to extract the honey and the wormwood to continue the story. On the 5th of November he writes that he moved two or three loads of articles belonging to the Fathers and their blacks, to the woodlands of Mrs. Rhodes, and took possession of two old cabins, and advises Father Grassi to send all his people, about forty-seven in number, to White Marsh and house them in the tobacco barns there, where also the corn could be got to feed them. "Let

Father Rantzan with a few blacks and the old blind horse remain at St. Inigo's. I shall carry all off to the woods in order to save as much as possible; our house is a mere wreck. Father Rantzan's conduct is somewhat droll; he is of the opinion that we ought to stay; he has gone off this evening to give church at St. Nicholas tomorrow, having left the Blessed Sacrament in the broken tabernacle, although he knows the enemy is at the door. He goes off without letting me know when he will return; without giving me the keys to his desk, closet, etc., so that if the enemy should come very little can be saved out of his room. I shall take nothing out of his room. I hope his presence will save the house. It was the same Capt. Watts of the Brig Jason that burnt down Sewall's houses at Cedar Point."

On November 14th he gives a list of the articles of which they were robbed—their value is \$1,033.77, It begins with 1 ciborium lined with gold, \$20—4 albs, 1 surplice, 3 chasubles, \$32=\$52 and ends with 1 pair linen drawers, \$1—1 violin, \$1—1 comb 50 cts.=\$2.50.

"This bill shows you that we have lost everything. How could Brother McElroy ask me in his letter to send him a list of what we want. When I write him we have nothing to eat, he can certainly tell what will do for my dinner—so when I tell him we have lost all our clothes except what is on our backs, he certainly can tell what other clothing we want. I hope Brother McElroy will please make this bill his daily meditation until he supplies our greatest wants. An Italian deserted the other day who says he shall now fight with us against the enemy—that next spring when the Italians, French, Germans, etc. come, then we shall see what we never expected. Mr. Jos. Cole related the particulars of the late robbery and sacrilege to Com. Barrie of the ship Dragon: he immediately wrote to the captain of the brig to have every man put in close confinement."

On Sunday, November 20, the following letter was written, beginning with a "Te Deum Laudamus." "Last Friday morning about daylight a flag of truce appeared on our garden bank for the purpose of restoring what was taken on the 31st ult. The lieutenant addressed me in humble terms and expressed his sincere regret for the sacrilege committed under his command—begged forgiveness—observed it would go very hard with him—a court martial would be held in his

regard—that Commodore Barrie had written to the admiral on the subject and seemed determined to push the matter as far as he could—hoped that I as a good man would represent the affair to his Captain in as favorable a light as I possibly could—hoped the priest on his return from New Town would do the same—said he should be broken. Then he delivered what property he said he could collect consisting of 4 beds, 8 blankets . . . etc. With much confusion, mingled with emotions of joy, I received the ciborium into my trembling hands, fell on my knees and then carried it to the chapel. I opened it and saw one small pixis—from this I concluded that the Blessed Sacrament was there. Father Rantzan on his return found 4 sacred hosts.

“The officer observed that no law could force him to pay anything for deficiencies, but that he was willing to make all good as far as his circumstances would permit. After a long confused conversation he left on the table a bill on the Government of England of £22-6-9 sterling; also a piece of gold to the value of \$9. He gave me his word of honor that he would make a thorough search and that if the remainder could possibly be found, he would send them to me, even if he had to dispatch a vessel from the Tangier Islands. He was to come on Saturday evening to see Father Rantzan. He did not come. Whilst the officer was here with the flag, we saw a large ship coming up—I pointed her out, and seeing her, seemed to make him anxious. To-day the sloop of war Saracen, Captain Dixie, went down; the large ship remains here. I suspect the Commodore is probably in the ship and has sent the sloop off to Tangier Islands to make a more thorough search, I observed in one of my letters that it was the Brig Jason. This was a mistake, as I was not correctly informed. I received from the flag a very polite letter from Captain Alexander Dixie of H. B. M. sloop of war Saracen which I will send you. Tho’ what has been left is not half of what ought to have been left yet combining all the circumstances, I thought it prudent to give a receipt in full, as he demanded it and to express my satisfaction as agent here. . . . I much regretted the retention of one pixis for the Viaticum, though Father Rantzan says there were no hosts in that. Indeed I was much puzzled to close the business having no counsel at hand. He moreover informed me he was to

be sent off immediately, perhaps never to return. This circumstance I thought called for an immediate settlement."

This is the apology.

"To the Clergyman belonging to the Chapel at St. Inigos and the other residents there, to whom this letter refers.

Gentlemen: An officer and boat crew belonging to His Britannick Majesty's Sloop Saracen under my command, having landed at St. Inigo on the 31st ultimo, and taken several articles of furniture and other things from the Houses and Chapel there; and such proceedings being unauthorized by me, I have taken the earliest opportunity of causing restitution to be made of the property so taken; and now send one of my Lieutenants with this letter and the property above mentioned to you under a flag of truce; hoping this instance of justice will efface every prejudicial sentiment towards the British from your minds, and that the injured parties will express their satisfaction at our present conduct in this matter.

I beg you to believe, Gentlemen, it is a matter of great regret to me, that the proceedings complained of should have been performed by those under my command, and with sentiments of consideration, I am, Gentlemen, your obt. Servant.

Alexander Dixie, Captain

His Britannick Majesty's Sloop Saracen }
off George's Island, 18th November, 1814." }

The Brother adds: "The mistake made in stating it was the Brig Jason, Capt. Watts, ought to be noticed." Then follow some complaints against Father Rantzan, who indeed was remiss in his duties of protecting our property or in recovering it. Father Rantzan, or the Baron, seems to have been one of those unhappy characters, in whom a frequent change of place could not produce a change in the idiosyncrasies of the τὸν ἑγὼ. The Brothers were left without overcoats or beef; knives, forks and plates were bought at a public sale. The letter ends thus: "I have hired 2 large salt pans for 12 mos. holding 100 galls. each, for which I am to give 5 bushels of salt at the end of 12 months—can make 1 bush. a day. If all things go well with us perhaps we may sell you a little salt next spring. When the restoration of the property taken by the British is printed, please to send us 2 copies of the paper." This

infant salt industry of St. Inigo's, not being sufficiently encouraged by protection, never yielded a dividend and no further investment was made in the salt-pans. In regard to the printed copies, Archbishop Carroll writes to Father Grassi: "I am less surprised at Gales, the Editor of the National Intelligencer for having omitted to publish your communication, containing Capt. Dixie's letter, than at your having selected him to publish it. You ought to have known better his inveteracy to his own countrymen, than to expect from him any act of justice." As Father Grassi became suspicious of the value of the Lieutenant's £22 bill the brother reassured him on February 5th, 1915, by saying: "A flag of truce came from St. George's Island and landed a Mr. Hite, resident of Philadelphia at St. Inigo's. I sent him to Port Tobacco, thence to take the stage for Baltimore. This gentleman told me that the British Bill, which the Lieutenant gave me as compensation was good anywhere. That the law of England is that if any officer draw a false Bill on that government, that he will be hanged, and still the Bill must be paid though it be not good."

Peace was signed by the Plenipotentiaries at Ghent on December 24, 1814, but the news did not reach America till some months after. On February 20th, 1815, Father Ben. Fenwick sent the news to Georgetown from New York, where he had a school.

"I received your favor of the 12th together with the accompanying one of Br. McElroy, but it would be next to a mortal sin to expect that I should return an instantaneous answer, when my ears are perpetually assailed with the roaring of cannon and the cries of Huzza resounding from every part ever since the joyful tidings of peace, and when we are all so busily employed in making preparations for the grand and interesting illumination which is to take place here after tomorrow, and in which our own will not (to save our windows from the violence of the gay mob) be the least conspicuous, as our house presents a somewhat commanding front and will have the honor of burning on that night upwards of 100 candles of the best manufactory. I had no sooner heard of the arrival of Mr. Carroll, the bearer of the joyful despatches, than I thought of the tobacco stored up in your cellars and of the hurry and bustle which you will soon be in, to get it out and put it to some better use than that of simply perfuming the

under part of your New College and expelling the mosquitos and gallinippers in summer time."

Soon after, Father John Henry was sent from a station near St. Thomas' to St. Inigo's to take Father Rantzan's place. Brother Mobberly had sent thither a wagon, five hands and four horses to fetch the articles intended for him. Father Henry writes on March 22d from Lower Zacchia, "The chariot, which I did not expect until this evening came yesterday before dinner; we packed up things, and everything is gone. It appears that they are well deprived of everything at St. Inigo's, and that my sheep, hogs, cattle, meat, house and kitchen furniture are very welcome. There is not a single sheep there, no oxen, no pigs, no butter, and that made me send down a pretty large pot of it."

On March 26th Brother Mobberly writes: "The British are now on the Island (St. George's) taking in wood, etc., for their departure homeward—desertions have been frequent these few days past—negroes go to them to be taken in but are not admitted. I wish to go out on the Island next Tuesday taking with me certain respectable men (good judges) that they may take an estimate of damages done during and since the war. A polite and intelligent gentleman, Mr. Perkins, purser to one of his Majesty's ships has been with me. I asked him if a remuneration for the damages done during the war on the Island might not be obtained; at first he expressed a doubt, but when I observed it was church property, he said that in that case it was probable we might by making proper application. I asked him how I ought to apply. He said by a kind of memorial or petition sent on to the British Minister at Washington. If I can make out a proper estimate, I wish to send it on to your Rev., as you are on the spot and can have the matter discussed at leisure."

Now the treaty of peace was concluded at Ghent on the 24th of December, 1814, and it was ratified by the United States on the 17th of February, 1815. The British remained on St. George's Island ten days after the last date, preparing to embark for England. Several memorials were drawn up; none seemed satisfactory. For the sake of brevity I shall transcribe a simple one, which gives all the damages in full and forms the groundwork for the others.

"St. Mary's County, State of Maryland, Feb. 1815.

We the undersigned, having examined the damages done on St. George's Island by the naval forces of His

Britannic Majesty under the command of Commodore Barry during the late war, report that a considerable number of the best and largest pine trees, a great number of smaller ones and several other trees of various sorts have been cut down and nearly all of them carried off. That the Island having been set on fire twice by the said forces, a barn, two dwelling houses and their appurtenances together with nearly all the fences have been destroyed; and that the fire having been general, the young growth has been materially injured.

Having seen the above damages done on St. George's Island, and having considered the value of the property taken and destroyed we are of opinion that the amount of said damages is not less than 2000 Dollars. In testimony whereof we have hereunto set our hands this—day of February in the year of our Lord 1815.

Elwily Smith
William Herbert
George Tarlton."

Another memorial puts down the exact number of trees:

1st. One Hundred large pine trees, very valuable for masts, plank and other purposes.

2d. A great number of other smaller pines for rail fencing.

3d. Twenty large white oaks very fit for building of vessels and houses.

4th. Some well grown hickories and wild cherry trees.

Finally however an appraisement was made which seemed perfect, and it was presented to the English Minister, in fact to two of them before 1817; the Ministers took the memorial into consideration and kept them under consideration for so long a time that they forgot all about it. So in May 1827, a memorial in strict legal form was drawn up, in which however more weight was laid on the damages done after the ratification of the treaty, and although all swore that the loss amounted to \$2000, yet, as none of the subscribers actually saw the soldiers cut down any trees after the ratification, the case did not appear so strong. The memorial was nevertheless presented to the Minister, and as far as I can see he took it into further consideration.

Another consequence of the invasion of St. George's Island was that a certain Col. Fenwick refused to pay rent even after the enemy had left. In 1816 the matter

was proposed to a meeting of the corporation, and they passed a resolution that Mr. Fenwick ought to pay, and that the agent collect the proper payment. Mr. Gaston a famous lawyer was consulted and he gave his opinion after having read Mr. Fenwick's bond of lease and heard his objections, that he had not the least shadow of defense. The matter was settled by a compromise.

And thus ended the second war in which the Jesuit estates were especially concerned.

JOSEPH ZWINGE, S. J.

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**THE COLORED MISSION OF OUR LADY
OF THE BLESSED SACRAMENT,
PHILADELPHIA, PA.**

(Continued)

Before deciding to place the mission where we did I went to New York to see Rev. Father Provincial, bringing with me a map of Philadelphia, on which I had marked the sites of the Catholic churches in North Philadelphia, including the Gesu. After going over the matter very carefully with the map before us Father Provincial gave me permission to place it in the locality in which it is now, but nearer to the Gesu. He considered it the best that could be done under the circumstances. Shortly before this Father Gillespie had been changed from the Gesu, but before he left I spoke to him about the first place I thought of on Broad Street, namely, Broad Street and Columbia Avenue. At first he objected to having the mission there, but afterwards withdrew his objection. When he returned to the rectorship of the Gesu, after an absence of ten months he called at the mission several times, and during the celebration of "Founders' Week" brought the Apostolic Delegate, now Cardinal Falconio, then his guest, to view the parades for "Founders Week," from a grand stand erected in aid of the mission in front of it. The Delegate was a drawing card and in consequence my stand was one of the best patronized in the city. In this and in other ways, especially by his counsel, always prudent and wise, Father Gillespie proved a cordial friend of the mission to the time we gave it up. Father Michael Byrne, who had been my superior at St. Joseph's, and afterwards was at the

Gesu, was also a cordial friend and promoter of the mission. Neither of them ever hinted to me, that the colored mission, as some said, injured the Gesu parish by bringing the negroes into it.

Again, as will appear in the progress of this narrative, I struck more than one snag in my effort to secure a select place for my ebony mission. In my answer to Mother Katherine's letter of December 2nd, 1906, asking me to tell her what I thought of opening this mission, I urged upon her the necessity of selecting a good location for the mission, whether I was to be in charge of it or not. I told her to locate it if possible on one of the principal streets. From years of personal experience I knew how much environment affects colored people. I also knew that they are not so objectionable as they are made out to be, and once white people know them they lose much of their prejudice for them as proved to be the case with our mission, and will appear later. To my suggestion, Mother Katherine in a letter dated March 8th, 1907, replied: "I appreciate so much your solicitude for the proposed colored work in the upper section of the city. Your suggestions are so valuable, also the selection of a locality. You speak truly when you say they are as susceptible to attractions as whites. Yes indeed, their lively imaginations make them in many ways more susceptible; and if through God's grace these hearts can be made susceptible to the Divine Love yearning for their souls, then indeed will their susceptibility be well employed." Among the places I selected were 28th and Diamond Streets, 30th Street, opposite Fairmount Park; Broad Street and Columbia Avenue; Broad Street and Girard Avenue; Broad and Poplar Streets; Broad and Parish Streets; and finally the beautiful brown stone church on Broad Street near Fairmount Avenue, which is now the present mission church. Any one, who is familiar with Philadelphia, will, I think, agree with me that these places are not back alleys.

It may appear amusing that I hung on so to Broad Street. There were other places not on Broad Street, which I suggested to Mother Katherine, but there were very good reasons in favor of Broad Street. It was so big and cosmopolitan, and there were so many different kinds of places on that street that the presence of the colored people here would be far less noticeable than in some more quiet, refined and secluded neighborhood or a smaller street. The last

and most important reason was that Broad Street divides the city and makes it easier to get a good central place for the colored Catholics.

A day or so after seeing the Archbishop I called upon Father Dornehege to tell him of my appointment. He was friendly and invited me to come the following Sunday to visit the Sunday school. On the following Sunday and every Sunday until it closed in July I went to the Sunday school. The handful of poor colored people were expecting me. They were delighted to have a priest of their own, and said with one voice as I entered: "This is our own Father." There were about thirty coming and going to this Sunday school, when I took hold of it; about a dozen Catholic children, a few Protestant children and about ten or eleven grown people with odd visitors. It had been started in her own house by a black woman, a convert to the Catholic faith. Her name was Lewis. She was one of those characters, who when they get what they consider a good idea, make themselves and everyone else they come in contact with, uncomfortable until they have given birth to their idea. She went to the Archbishop, the Chancellor and Mother Katherine, and gave the latter no peace until the Sisters of the Blessed Sacrament opened a Sunday school for her race. I found her very useful. She had a great deal of influence over the colored people, and was an indefatigable worker. When we opened the mission she would come to the little chapel, and spend hours there apparently in the third heaven. The sisters had been in charge of this Sunday school for about three years. In that time it had not accomplished much, and unless some radical change took place it was doubtful if it would have long survived. In my diary of that time I have this remark: "The present Sunday School system will never accomplish much."

About a month before Mother Katherine returned from Rome, the Archbishop appointed Rev. J. L. J. Kirlin to form a new parish for white people in the same locality which we had selected for the colored mission. Now there is a fine church, called The Most Precious Blood, on this same piece of land. I was not sorry for the loss of our site as it was not really the place for the new colored mission. There was a crying need of a white church there, and it would have looked as if the Jesuits under the plea of opening a colored

mission were really after another white church in Philadelphia.

The next place that caught my eye was a beautiful property at Broad Street and Columbia Avenue, which I considered would make a splendid site for a central house for the Sisters of the Blessed Sacrament, colored church and every thing necessary for a splendid colored plant. When Mother Katherine returned I spoke of this place to her. She consulted the Archbishop about it. He did not like it at all, and told Mother Katherine that he wanted to see me. But when Mother Katherine inquired about the property she learned that it would cost \$200,000. Of course that put an end to the Broad Street and Columbia Avenue matter. I found then another place at Broad and Poplar. There was on that property an old carriage factory, a residence and three small houses in the rear. It had a frontage of a hundred feet on Broad Street, and extended two hundred and fifty feet back to a small street called Watt Street. This would have been a very good place for the mission. The old carriage factory was two stories high and about two hundred feet deep. The lower part could have been made into a temporary church, and the upper into a school, or vice versa. When Mother Katherine spoke to the Archbishop about this place, he told her again that he wanted to see me. When I called upon him I had in my hand a piece of paper with reasons for selecting a good locality for our colored mission. I scarcely opened my mouth to make my little speech, when His Grace, who seemed displeased, said in substance something to this effect: "Just as well give up the thing altogether. It will mean another fashionable church for the Jesuits in Philadelphia;" or, "They will say it's another fashionable church for the Jesuits in Philadelphia." I explained that I always felt that if I had anything to do with opening a colored mission in one of our large cities, I would try to select the best place I could for it. "I do not object," he said, "to a nice locality, but why Broad Street." I went on to say that I thought the Sisters of the Blessed Sacrament should have the best possible place for their convent in this city, in order to get vocations for their colored and Indian work. He said, that he had never heard that Mother Katherine wanted to come to Philadelphia. I assured him that Mother Katherine and the Sisters of the Blessed Sacrament had been wanting to come to Philadelphia for a long time. He said: "How can a

convent in Philadelphia get them vocations? They do not teach white girls." I replied: "If they have a splendid church, a fine Sunday school, schools, sodalities, and if people see their work they will in that way attract vocations." "Well," he said, "you seem to have been over the ground, and it's just as well to hear what you have to say." I had lent Mother Katherine my black map, and she had showed it to the Archbishop, he took a note book and asked me between what boundaries the colored people in North Philadelphia lived. As I told him, he put them in his note book, and said he would put the matter before his consultors. He repeated that Mother Katherine had not told him that she wished to come to Philadelphia. When the Archbishop asked his consultors what they thought of the place I had selected on Broad Street for the colored mission, Bishop Prendergast, now Archbishop of Philadelphia, then the leading consultor of the archdiocese, said he thought it was a capital idea to locate the mission on Broad Street. This place was then within the bounds of his parish. Bishop Prendergast himself told me this, and said he was glad that the mission was to be in his parish. He remarked to me that Broad Street would attract the colored people. "Why," said he, "negroes will be promenading down Broad Street with their friends, and will say to them, 'I am going to church,' and when they ask to what church? they will say, 'Broad Street church, of course.'" Bishop Prendergast was right. The fact that the church was on Broad Street was a great attraction for the colored people. Even the Protestants were proud of it.

Mother Katherine, then, with the approbation of the Archbishop, decided to buy this property. The whole property was to cost \$65,000. The residence was to be used as a convent; on the carriage factory site, valued at \$26,000, was to be built a church, which was to be given to the Jesuits. Mother Katherine then urged me to ask Father Provincial if he would accept this property, subject to the condition, that in case the property ceased to be used by us for colored work, it should revert to the Sisters of the Blessed Sacrament. Father Provincial, after seeing his consultors, agreed to accept the property under this condition, and gave me permission to settle the mission at that place.

While we were making up our mind to purchase this property, a theatrical man, Belasco by name,

stepped in ahead of us and got an option on it. Hammerstein was negotiating the purchase of the O'Hara property on Broad and Poplar Streets for a grand opera house. Belasco thought of opening a theatre at the same time near the opera house and therefore got an option on this property. This caused another long delay. We had to begin all over again to look up another site. As we had received the permission to locate in that neighborhood, we decided to get, if possible, another property there. Luckily for us there were several properties in that same locality for sale, and relatively cheap.

After much consideration it was decided to secure a large brown stone, four story house, commonly known as the Mischner mansion, 836 North Broad Street. This building had been recently renovated at a great expense, by a wealthy member of the Mischner family. He died shortly after moving into it. It was then closed until it was sold. It was thought that this house would make eventually a splendid convent and academy for the Sisters of the Blessed Sacrament in the city, and could be used indefinitely for a church until we could purchase another property near by for that purpose. To secure this property was not easy. On October 17, 1907, Mr. Walter George Smith, Mother Katherine's brother-in-law, and legal adviser, a prominent Catholic and lawyer in Philadelphia, wrote to her: "There seems to be no end of difficulties in making title for this property; no sooner is one overcome than another arises."

Just at this period Mother Katherine, it appeared to me, began to hesitate about the project of opening the new mission. The difficulties were so great and the disappointments so numerous that she seemed to doubt whether God was in the undertaking. She would often say: "If we only knew what God wanted. If we only knew God's will. Is God in our boat." It was evident that no sacrifice was too great to make if God only wanted the work. In the letter in which she enclosed Mr. Smith's note from which I quoted above, she wrote: "I do not know whether our Lord is holding us back for a more favorable opening, or the devil." But strange to say, just when we were most despondent, Mother Katherine received this note from Mr. Smith. "Nov. 1st, 1909. I have just been informed that the deed for the property about which we were

talking the other day has been executed to your agent. Settlement will be made unless something unforeseen occurs, next Thursday. As soon as it shall be made you shall be informed. In the meantime let matters stand as they are." This note of Mr. Smith's was sent me with a note appended at the bottom, from Mother Katherine's secretary. "Mother begs me to tell you that this came Saturday morning. She thinks that that the Sacred Heart of Jesus and all the saints must have obtained this, as she heard only a day or so ago that we should be obliged to wait five weeks, and she had not heart to tell you."

The good news did not come too soon, because every one was tired of the long wait, and the many disappointments. We had been waiting six long anxious months, and all concerned were losing heart.

The agent referred to in Mr. Smith's letter, was Mr. W. T. Shields, an insurance broker and a friend of Mother Katherine. The property was bought by Mr. Shields, with money given him by Mother Katherine, and immediately transferred by him to her. This was done to prevent it becoming known that Mother Katherine was after the property. If it once got out that she wanted the property, she would never have been able to purchase it. The parties who owned it would have suspected the object for which she wanted it. As it was, when it became known that Mother Katherine had purchased it, there was consternation among the aristocratic neighbors, and mutterings of direful threats against a negro home being opened in their neighborhood on Broad Street. They concluded that she would open a home there similar to the one she had at Cornwells, Pa. One newspaper under the headlines: "Many protest against Negro Home," said: "Residents and property owners on North Broad Street, between Parrish and Girard Avenue, contemplate an organized protest against the establishment of a home and school for negro children in the old Mischner property, 836 North Broad Street." The *North American*, I was told, went so far as to send a reporter to gather signatures to a protest drawn up against the mission after we had opened it. There was evidently a fear that we would disgrace the neighborhood and depreciate nearby property.

After securing the title of this property we were not long in beginning operations. The Sisters of the

Blessed Sacrament supplied a complete outfit for the chapel. They also gave a statue of the Blessed Virgin and one of St. Joseph. They furnished from the kitchen up, every thing necessary for the accommodation of two priests and two servants. There were fifteen rooms in the house, including the kitchen and pantry. The first and second story were furnished right through. The large parlor, looking on Broad Street, was fixed up for a chapel. I moved into this house Saturday, November 16th, 1909, and the next day, Sunday and the feast of the patronage of our Blessed Lady, I began the mission. I said the first mass at eight o'clock, and organized a Sunday school at three o'clock in the afternoon. Two Sisters of the Blessed Sacrament came to the Sunday school, Sister Mary John and Sister Ann. There were also two white teachers. The attendance was made up of about a dozen grown people and as many children, half of whom were Catholics. There was, of course, a stir among our neighbors at the realization of a negro church in their midst. I can assure you I was, at first, a little uncomfortable. I did not know what they might do to me.

What made it more notable, was that the public did not know that the colored mission was going to be opened until it was an accomplished fact.

At first we kept very quiet; we tried to imitate the first christians going and coming from the catacombs; there was no noise, not even singing at first; no loitering outside of the chapel. The people watched and watched, and gradually lost their fear of us, and even became friendly. It was not long before a prominent doctor living near by called upon me and requested me to get him a servant. He was not a Catholic, but he said, that it was his opinion that the Catholic church was the only church for the negro race. He called upon me several times, and we became quite chummy; he brought his wife and child to see me. The next friend we made was a Mrs. Young, a caterer at Broad and Poplar Streets. We had a Christmas party, and the one in charge of supplies went there for cream and cake. When told that the cream and cake was for the mission, the lady who owned the place, said: "We were all afraid when those negroes opened over there; we were afraid they would be howling Methodists, but

we were agreeably disappointed; we find that they are quiet, and seem to be a nice class of colored people. I think that the mission is doing good work, and you can always have whatever you want here at ten per cent discount."

We soon won another friend, a Mr. Nerlinger, a Hebrew, who was commonly known as Nixon from the theatrical firm of Nixon and Zimmerman, who owned then several theatres in Philadelphia. I was more concerned about giving offense to him than to any other of my neighbors. If any property would have been depreciated by our proximity it would have been his more than that of any other. His was the finest property in that part of the neighborhood. It was nearly double the value of ours, and our yard was on a line with his, only a low iron fence between us; our windows faced each other. Consequently, unless he kept down his curtains at all times we could observe what was going on in his house. I was told that at one time these two houses were owned by two brothers, and this accounted for the present arrangement. For some time I made it an intention in my mass that Mr. Nixon would call on me. Sure enough, one morning he did call, and gave me a cordial invitation to visit him. I asked him if we disturbed him. He answered: "Oh no!"

About a year after we had opened our mission, a real estate agent called upon Dr. Ott, who lived right opposite to us, and asked him if his house was for sale. He replied that it was not. "When that negro church opened over there," he continued, "we all thought it would disgrace the neighborhood; but once I learned it was in charge of the Jesuits, I knew it would be all right, and so it has been. My property is not for sale."

The most aristocratic people in the neighborhood were quakers, who lived next to Dr. Ott. They came over to see our altar fixed up for Easter Sunday. They said that they had heard that it was beautiful, and wanted to see it. The lady of the house requested me to give her the music of the hymn, "Immaculate, Immaculate," which she had heard the children sing in the May procession.

But what was my surprise when our aristocratic neighbors called upon us to save them and the neighborhood from the presence of a liquor saloon in their midst. The party had bought a large brown stone

house next to Dr. Ott on the northeast corner of Broad and Parish Sts., and was trying to get a license to open a liquor saloon there. My Quaker friend hired a lawyer to fight it off. He got up a protest against it to be signed by the neighbors. When he came to me I said: "I am a little diffident about signing it, as I feel that I am a bit of a nuisance here myself." I noticed that the principal reason against granting the saloon a license was the proximity of a Catholic chapel. The man never got the license while I was there.

A Doctor Luman, who lived two doors below me, when asked if he was not opposed to the negro chapel above him, said: "I have less objection to the poor colored people above me than to the rogues in the City Hall below me." We practically won the good graces of all our neighbors, and they were all on the friendliest terms with us. When I had any public demonstration I was never disturbed. Crowds came to see our May processions on Broad Street and the captain of police sent us enough police to keep the whole line of march open.

I am particular about this point, because my experience has been directly opposite to the common theory and opinion in this matter, and to what everybody said would happen. Many were bitterly opposed to opening a negro church on Broad Street. They said it would depreciate property, and that I with my negroes would be a nuisance there which would not be tolerated. Walter George Smith, the first time he met me after I opened the mission, said: "Father Emerick, do not make yourself a nuisance up there on Broad Street." The fact is we seem to have given a boom to property. Before we settled on Broad Street there were eight properties marked for sale, and others though not marked, were for sale, also. After we opened our mission Hammerstein built his million dollar opera house a few doors above us, and several other properties were sold.

His Grace the Archbishop called during the first week of my residence at the mission and went over the whole house. He seemed much pleased, and wished me a godspeed. Very Reverend Father General gave his cordial approbation of the work. In a letter dated December 5th, 1907, Rev. Father Provincial wrote: "In looking over Father General's letter I came across

the following item, which I am afraid in the stress of business I failed to communicate to you. As it is of special interest to you I quote it: 'Gaudeo nigratas a vobis eo scribit Reverentia Vestra modo curari. Est enim res satis mira tot animas, audio autem nigratarum apud vos decem millones esse, negligi.' This in answer to my report to him of our negro parish in Philadelphia."

While the long, tedious and anxious negotiations, in the hands of a Philadelphia lawyer, for the Mischner property was going on, we were trying to secure another property, which would serve for the church. We wished to purchase both before it became known that we wanted property in that neighborhood for colored work. We came very near buying the large brown stone house on the northeast corner of Broad and Parish Sts., nearly opposite to the Mischner house. At the last moment the owner wanted more than we were willing to pay. At one time Mother Katherine wanted to buy some small houses on Parish Street, which ran at a right angle to the back part of the Mischner property. She intended to tear down these houses, and build a church facing on Parish Street, the back part of which would be built on part of the Mischner property in the rear on land now occupied by a stable. We then had already opened the mission and it was in a flourishing condition. I opposed building the church on Parish Street, because it would be going backward instead of forward. Parish Street at that place was small and dirty and had several stables on it. I said now that I was on Broad Street I would not leave it until it became evident that I could not do better. About this time Mr. Henry Smith, a Catholic and a reporter on the North American, told me that he had heard that the congregation of the Central Presbyterian Church at Broad Street and Fairmount Avenue, not far from our mission would amalgamate with the Presbyterian congregation at Broad and Green Streets, and that the beautiful brown stone church of the former would be in the market for sale. I made a rough estimate that it might be bought for \$150,000 and tried to interest Mother Katherine in it.

(To be continued).

BOOKS OF INTEREST TO OURS.

Dr. L. Wieger's Moral Tenets and Customs in China, Texts in Chinese, Translated and Annotated by L. Davrout, S. J. Ho-Kien-fu, Catholic Mission Press. 1913.

The Sinological studies of Father Wieger, S. J., are the fruit of many years of missionary study and labor. Unlike many modern so-called scientific productions they appreciate correctly the literature, language and customs of the peoples of which they treat. "Texts Historiques," "Texts Philosophiques," "Folk-lore Chinois," "Rudiments du parler Chinois," "Morale et Usages," "Narrations Populaires" have won for their author a position of acknowledged authority. It has been reserved to Father Davrout, S. J., to place the treasures accumulated by Father Wieger within the reach of English readers, and this he has done by editing the "Morales et Usages" in Chinese and Roman letters and adding to it an English translation and commentary. The volume contains the essential notions of the Literati, the Buddhists and the Taoists, and is divided into five parts of which the first treats of Confucianism, the second of Confucianist tracts, the third of Taoism, the fourth of Buddhism, and the fifth of the popular customs of the Province of Chihi li, North China. Nearly all the documents cited have been put in the Mandarin language, as spoken in the north of China. The typography and illustrations are done admirably.

Arthurus Vermeersch, S. J. De Religiosis et Missionariis. Supplementa et Monumenta Periodica. 7us Tomus n. 3. 6 Jul. 1913.

Besides the latest decrees, some of them clarified by explanatory notes, this number contains the authentic English, Italian, French, German and Spanish translations of the decree of the Congregation of the Religious of February 3, 1913, concerning the confessions of nuns and sisters.

The Christian-socialist State of the Jesuits in Paraguay in its Economic and Civic Aspects. By Father Franz Schmidt.

This is a small book, paper cover, in German, and is published by the Volksvereinsvarlag. Reviewing shortly the history of the founding of the reductions in Paraguay with all the difficulties and dangers arising out of the opposition of the Spanish Encomiendas, the author gives a concise and clear description of the economic and civic and religious regulations in these settlements, and shows by numerous testimonies, whose value is beyond challenge, since many are written by men who were not favorable to the Society, how successful the zealous missionaries were in their ardu-

ous task of converting and civilizing the aborigines. In the latter part of the interesting pamphlet the writer enters into the question, whether Eberhard Gothein rightly maintains that the Jesuits in their work in Paraguay put into practice the theories advanced in a book written by an Italian Dominican, Thomas Campanella, who being accused of treason was thrown into prison at Naples and there during the twenty-seven years of his captivity wrote his "Civitas Solis." The result of this investigation is decidedly negative. Nor was it an attempt of the Jesuits to renew the communism as practiced by the early Christians, since they were left entirely free to dispose of their property any way they liked, which was not the case in the "reductions." According to the opinion of the author, which is upheld by several arguments, the basis of these institutions is to be found in the "Utopia" of the famous chancellor of England, Thomas More, who moved by the deplorable condition of many of his countrymen, by placing before the mind of his readers an imaginary state, endeavors to show the defects of the real state and the necessity of its reform.

Political Economy. Designed for use in Catholic Colleges, High Schools and Academies. By E. J. Burke, S. J. New York et al: American Book Company.

We clip the following criticism of this work from America.

"Father Burke tells us that it is 'designed for use in Catholic colleges and schools,' and his design is continually before his eyes, of making a textbook for Catholics which will rest on sound Catholic principles. This being the case, his work has a completeness that one would seek in vain in the books of other professors of political economy. Under the guidance of our great Catholic authors, he solves definitely and as a master, many questions that non-Catholics treat most unsatisfactorily. Another valuable character of his book is that he says his say clearly and modestly, without the affectation of learning, which often makes less learned but more pretentious writers very obscure."

"As we hold political economy to be at present a tentative science only, we do not think it detracts from Father Burke's book to say that we do not agree with him on some minor points, and that others, we think, might be treated more thoroughly. These points are few; and, after all, he may be right and we wrong. Hence it would be useless to specify them. But this we are certain of: It is the result of much painstaking study. It shows a remarkable acquaintance with the details of commercial life, and can be recommended confidently to all teachers whomsoever. Even non-Catholic teachers in the great universities would be the better for a careful study of it."

A Text-Book for the Study of Poetry. By F. M. Connell, S. J., Professor of Poetry, St. Andrew-on-Hudson. Boston: Allyn and Bacon. \$1.00.

Professors of poetry have often been in despair when hunting for a suitable text-book on poetry. Text-books abound which undertake to set forth the principles of the poetic art. But commonly they are marred by one or other of two fatal defects: either they are hopelessly obscure and packed with arbitrary and fanciful theories, or they attempt to instill an appreciation of poetry in a cold, mechanical way, analyzing, dissecting the specimen they have taken as models, till the spirit evaporates, and the thing that is presented for the pupil's contemplation is not poetry at all, but a diagram or a colorless outline. The present volume on the Study of Poetry is free from both these faults. It is a noteworthy addition to the slender catalogue of really first-class text-books. There is no manual in English, within our knowledge, that can be compared with it. The author of the volume has mastered his subject thoroughly, and is evidently filled with enthusiasm for it, and, what is important, his enthusiasm is contagious.

The author's definitions and explanations are clear, direct, and illuminating. There is no escaping his meaning. He sets forth the reasons for his views with a cogency and persuasiveness which impress them forcibly on the mind of the student. He has a peculiar and happy power of embodying his principles in concrete illustrations and of justifying them by applying them to compositions of acknowledged poetic excellence. There is no dry, abstract theorizing, but exposition vivified by the spirit of a poetic soul.

In the first chapter the author lays down a definition of poetry. He disowns any claim of finality for his definition; but when one has followed the process by which it is reached, one feels little disposition to quarrel with it. Father Connell in his preface speaks of this chapter as an abstract discussion and says it may be passed over rapidly. It is true, there are a few abstract principles introduced into the discussion, and this unavoidably, but the author's method of handling them is anything but abstract, and we think it would be a mistake not to devote a careful study to the chapter. We find here in a nutshell and carefully correlated a number of principles which the author develops later on and which underlie his whole treatment of his subject; and a mastery of them in the beginning would be an excellent preparation for a study of the succeeding chapters.

The book is divided into three parts. The first is devoted to the Nature of Poetry, and treats of Emotion, Imagination, Thought, and Expression. The second part takes up the Species of Poetry, Narrative, Dramatic, Lyric, with an additional chapter on the Minor Species. Part third is on Versification, and contains two chapters, one on Metre, and

one on Verse and Melody. At the end of the volume are added four Appendices entitled respectively, Topics for the Study of Lyric Poems, Practical Lessons on Poetic Diction, Suggestions for Verse-Writing, Selection from "The Troublesome Reign of John, King of England."

The exercises which are appended to each chapter will be found to be more than usually suggestive to both teacher and pupil, and the fact that the bulk of the exercises have been drawn from Palgrave's "Golden Treasury" and from the poems of Tennyson enhances much the value of the book. The volume is tastefully bound, attractively printed, and well indexed. Indeed it seems to be just the book for which the Professor of Poetry has long been waiting.—J. J. T. *America*, Aug. 2, 1913.

Vie de Soeur Marie Bonaventure, par P. Nicholas Lancicius, S. J. No. 44, March and April, 1913. Collection des Exercices de Saint Ignace.

Father Nicolas Lancicius (Leczycki), 1574-1652, wrote for the use of his brethren, while spiritual Father in Bohemia, a treatise on "The Annual Retreat." In 1641, while in the professed house of Prague, he republished it under the title: *De Meditationibus rerum divinarum recte peragendis (præsertim in Recollectione octiduana) ad assequendam magnum in virtutibus profectum, per excitationem novi in Dei obsequio fervoris, et ardentis desiderii adipiscendæ perfectionis majoris, ac per suavem morum reformationem inde proficisci solitam.*

A modern edition, Cracovie, Fr. Kluczycki et Cie, 1883, has been made use of by the writer in this number of the *Bibliothèque*.

Besides a preface the work contains 22 chapters. Chapter 22d gives the biography of *Soeur Marie Bonaventura*, oblate of St. Frances of Rome. It is written to show the good a retreat does in the soul, as the title shows: *Insigne conversion d'une religieuse de Rome, au premier jour des Exercices, et grande saintete de vie qu'elle acquit sur-le-champ par les Exercices de Saint Ignace.* The life had a great vogue and was translated into many languages. The French version appeared in 1660. As the life manifests the wonderful efficacy of the Exercises, Father Debuchy has reedited with notes the French version.

Des Méthodes D'Oraison dans notre vie Apostolique selon la doctrine des Exercices. Par le P. Henri Watrigant, S. J. No. 45, May and June, 1913. Same collection as above.

Some years ago Father Watrigant discovered in the *Bibliothèque de Burgogune* at Brussels a manuscript with the title: *De Modo Orandi Societatis.* After reading it over the indefatigable editor of this Collection found that it did not fulfil the promise of its title. Though giving an excellent programme of exercises it was very incomplete in its

exposition of our various methods of prayer. This led Father Watrigant to make some researches about our different methods of prayer. The result is No. 45 of the *Bibliothèque des Exercises*.

Vocations. By Rev. William Doyle, S. J. Irish Messenger office, 5 Great Denmark St., Dublin. Price, one penny.

In the two last numbers of the *Letters and Notices* there appeared some timely observations on the scarcity of vocations, and the means of fostering them. The cry for more vocations is going up everywhere, for the harvest is rich and the laborers all too few. We mention all this to emphasize the timeliness of the publication mentioned above. It is the sincere and earnest hope of the author, and the present writer also, that the little work may fall into the hands of all Ours, and through them be put into the hands of others, especially priests, as a guide to help them to decide on the all important matter of vocation. The short treatise is an excellently clear exposition of the whole question of vocation. May it lead many a zealous and generous soul into the Lord's vineyard.

Le P. De Smet (1801-1873). Par R. P. Laveille, de la Campagnie de Jésus. Introduction par G. Kuth. Liège; H. Dessain.

The following criticism of this latest life of Father De Smet is taken from *America*.

"The public interest in Father De Smet grows with the years, and his noble figure is gradually but surely taking place among the heroic American missionaries of an earlier era than his own. The biographical notice which forms the first part of the work of Messrs. Chittenden and Richardson, displayed him to the non-Catholic public in the role of explorer, and benefactor no less of the Government of his adopted land, than of the Indian tribes; and now there comes from his native country another biography by the hand of one of his brethren in race and in religious profession, which is designed to show the man and the Religious, no less than the apostle and friend of the Indians."

"The chief purpose of the earlier work was to gather together and preserve the voluminous writings of Father De Smet,—rich in data and description. The present book is more distinctly a biography and the writer keeps the thread of the narrative in his own hands, quoting copiously from the letters and writings of Father De Smet, but seldom giving any document entire. In this way he gains in brevity without losing sight of his primary purpose—to paint the man as he was, with all his qualities of mind and heart."

"The work seems to have been carefully and lovingly done. There is a frank enthusiasm and sympathy in the narrative, which carries the reader on with growing interest, and the citations from letters and documents are very

well chosen out of such a wealth of matter as lay at the biographer's command. His treatment seems full and candid, and he has been at pains to gather matter not only from the published sources, but from unpublished letters and manuscripts as well."

OBITUARY

FATHER R. E. KENNA.

Father R. E. Kenna, one of the best known priests on the Pacific Coast, died on the feast of Pentecost, May 11, 1913, at St. Mary's Hospital, San Francisco, after a lingering illness. Father Kenna was the son of Patrick R. and Cynthia Euphemia Kenna, and was born at Jackson, Miss., September 16, 1844. In 1849 Patrick Kenna went to California in the gold rush, taking with him his son, whose mother died while he was in infancy. Father Kenna's early education was procured in the schools of Nevada county, where his father mined, and later at the high school on Powell street, in San Francisco. In 1864 he acted as secretary to Archbishop Alemany, and the following year went to Ireland to study in St. Colman's College. Ill health compelled him to abandon his college studies, and he returned to America.

In 1868 he went to Santa Clara College as a student of philosophy, and then to the novitiate of the Society of Jesus at Santa Clara. Two years after entering the novitiate he became an instructor in the college. In 1876 he began the study of theology and later was consecrated in the priesthood. The ordination took place in the Cathedral, July 6, 1879.

In February, 1880, he was appointed president of St. Ignatius' College, San Francisco. In July, 1883, he was sent to Santa Clara to be president of the Jesuit College there. He retired in 1888 and was sent to San Francisco as pastor of St. Ignatius' Church. In 1890 he was made vice-president of Santa Clara College, and in 1897, pastor of St. Joseph's Church, San Jose. In 1899 he was again president of Santa Clara, and later opened the first Jesuit residence in Southern California, at Santa Barbara.

During his last term as president of Santa Clara Father Kenna took the lead in the campaign of the Sempervirens Club, which resulted in the purchase of the Big Basin by the State so that the wonderful redwood forests there might be saved for the people. To him was due the idea of making the Big Basin a State park. R. I. P.--*America.*

FATHER RUFUS DUFF.

At noon on Wednesday, June 4, 1913, at St. Andrew-on-Hudson, Poughkeepsie, N. Y., after a lingering illness, died the Father Rufus Duff, in his sixty-second year. There is many a one in Southern Maryland, white and black, to whom the word will bring reminiscence of Father Duff's fruitful years among them, now two decades ago. For there he spent a number of years of his early priesthood. He had been graduated from Columbia School of Law, in the middle seventies, but after a brief period of practise he felt an insistent call to a life of more immediate service and sacrifice for others. In obedience to this call from God, he entered the Society of Jesus, in 1879, at West Park, N. Y. Thence he went to Frederick, Md., to review his classics, to Woodstock for his philosophical studies, and thereafter was a professor in the Jesuit colleges of Jersey City and New York. When his theology was completed he was ordained priest by Cardinal Gibbons in 1891, and the ensuing decade it was which witnessed his missionary work in the widely scattered stations of Southern Maryland.

Early in the new century he was assigned to the care of the Catholic poor in the municipal institutions in New York, insane persons on Ward's Island being his special charge. There he labored, nine years in all, within sight and hearing of the great city, yet rarely treading its ways but spending his days in the effort to alleviate distress and repair disasters which had befallen many a hapless fellow for whom the lure of the Metropolis had proved a sad undoing.

Increasing infirmity impelled his withdrawal from this work some months before his death, and when he came to St. Andrew-on-Hudson he was already a stricken man. The week preceding his death it was evident that the end was not far away. However, he lingered on fitfully conscious until midday of Wednesday, June 4, when in an abrupt sinking spell he passed away.

Augustin Daly, whose reputation in things dramatic was made in that elder day before the box office had become omnipotent, was Father Duff's brother-in-law, while those of us who tasted the early joys of the Gilbert and Sullivan operas upon their first production in this country may recall that the company was the "Duff Opera Company," organized by the brother of Father Duff. Between this brother, who still survives, and Father Duff there subsisted a very tender attachment which diverse pursuits and frequent absences were powerless to cool. His brother was in London at the time of

Father Duff's rapid sinking, and it was pathetic to mark the concern of the dying man, who foresaw how the keenness of loss was heightened for both by the accident of their separation.

One of Father Duff's sisters, who died January 1, 1899, is still held in remembrance among her Sisterhood, the Religious of the Sacred Heart, for she, too, like her brother, had aspired to spend her life in the service of others. Another sister, Mrs. Augustin Daly, had used her moderate fortune for the same noble ends, and her benefactions continue to assist several of New York's Catholic charities.

R. I. P.

FATHER JOHN O'SHANAHAN.

At St. Charles College, Grand Coteau, La., in the early morning of July 6th, 1913, there passed away, fortified by all the rites of Holy Church, a distinguished member of the New Orleans Province, Father John O'Shanahan.

John O'Shanahan was born in the town of Listowel, County Kerry, Ireland, on Christmas Eve, 1837. He was the worthy scion of a grand old Catholic family whose history antedates the Danish invasion of Ireland. His early life was spent in the cultured atmosphere of a pious home, where he not only completed his elementary studies, but, under the guidance of a private tutor, made rapid advance in the ancient classics. Later on in youth he was sent to college and after completing a brilliant college course, he was appointed to a professorship at Ennis College, County Clare. Many paths by which he might attain honorable distinction in the world were open to the brilliant young professor, but faithful to the voice of God within his secret soul, he manfully turned aside from them all to enter on a life of spiritual perfection. On the 26th of April, 1860, he joined the Society of Jesus at the novitiate of Lons le Saunier of the Lyonese Province, France, where for two years he was under the spiritual direction and training of that master of asceticism, Father Henry Desmoulins. It is customary on the completion of the noviceship, to go through a course of Belles Lettres and Rhetoric, but this was found to be superfluous in the case of young O'Shanahan, and so he was sent to the scholasticate at Vals to begin there a three-year course of philosophy, which he completed with marked success in the summer of 1865. Immediately afterwards, accompanied by two fellow Jesuit scholastics, Messrs. Wm. Kennedy and Maurice Wolfe, he set sail, in those days of slow sea-voyages, for the distant Mission of New Orleans. On his arrival in America he was assigned to St. Charles College, Grand Coteau, La., where he taught

successively Grammar, Humanities and Rhetoric for three years, besides rendering himself useful to the college in various other ways. In 1868 he was sent to the College on Baronne Street, New Orleans, where he taught Grammar that year and Rhetoric the following.

The fall of the year 1870 saw his departure for England, where, at St. Bueno's College in Wales, he took up the study of Dogmatic and Moral Theology. After one year of study in Wales he was sent to Aix, France, where he made the remaining three years of his theological course, and it was here that he was ordained to the priesthood in 1873. In 1874-'75 he went through his Tertianship at Tronchiennes, Belgium, and in the following year we find him back again in America as professor of Rhetoric at Spring Hill College, Ala. He continued to occupy the chair of Rhetoric at Spring Hill until the fall of 1879, when he was appointed assistant pastor at our church in Mobile city. In less than a year, however, he was called away from Mobile to be superior of the church and residence at Augusta, Georgia, which office he held from the 2nd of May, 1880, to the 13th of September, 1883. He was then appointed pastor of the church in Selma, Alabama, where he built the splendid presbytery of which Selma Catholics may be justly proud. Being as he was a man of keen literary attainments, Father O'Shanahan could not rest unless surrounded by a goodly store of choice books, and hence to him the residence of Selma owes its fine library. On the 19th of October, 1887, he was called away from Alabama and appointed president of the college in Galveston, Texas, but was hardly seven months there when he was promoted to the still higher and more responsible office of Superior of the New Orleans Mission, and it was in this office that he displayed his marked executive ability. His far-seeing mind reached out into the future and led him to do things that required courage to undertake, and which a man of less sound judgment would have shrunk from. Office to him meant only one thing—as it does to all truly great leaders—power to do more to promote the interests of Jesus Christ amongst men. With this sole end in view he purchased the tract of ground on St. Charles Avenue, opposite Audobon Park, on which now stands the splendid Catholic University of Loyola. But this was not all. At a time when Father O'Shanahan was hard-pressed for priests to maintain the colleges and churches already under his control, he was appealed to by the late Bishop Moore of Florida to take charge of the southern missions of Florida. This at the moment seemed an impossibility, but the large mind of Father O'Shanahan grappled with the seeming impossible and reduced it not only to a possibility but to a reality; in other words he annexed Florida to the New Orleans Mission, and it is owing to him that the Mission of South Florida, consisting of

eight counties, including such cities as Tampa, Key West, Miami and West Palm Beach, is now in such flourishing condition.

His term of office as Superior of the New Orleans Mission expired in November, 1891, and on the 1st of January, 1892, he was re-appointed President of the College at Galveston, where he remained until September, 1896. From that date up to August, 1899, he was engaged in the arduous works of the sacred ministry at Baronne Street Church. On the 27th of August, 1899, he was again called away to be superior of the church and residence at Augusta, Ga. Besides putting the finishing touches to the church and presbytery which had been begun by his predecessors, Rev. James Lonergan and Rev. T. W. Butler, he started and organized the College of the Sacred Heart at Augusta. In 1902, feeling the effect of his advancing years, Father O'Shanahan besought his superior to relieve him of the burden and responsibility of office. His request was granted, and he returned to New Orleans, where he took an active share in the ministerial works of the Immaculate Conception Church and Parish up to August, 1912; and it was here in New Orleans that in April, 1910, he celebrated the golden jubilee of his life as a Jesuit.

About a year ago Father O'Shanahan began to fail in strength, and it became plain to his superiors that he was no longer able to hold out in the active work of the ministry, and so they dispensed him from all external labors. It was thought he would do better away from the noise and bustle of city life, and, hence, he was changed to St. Charles College, Grand Coteau, where he rendered good service in the capacity of spiritual director of the community and of the pupils of the college. About the middle of June he became very ill, and it was evident that the end was not far off. However, with an energy that characterized the man, he held out bravely until the morning of the 6th of July, when his poor worn-out frame yielded up his heroic soul to God. His remains were laid to rest in the Jesuit burial place at Grand Coteau just a few paces distant from the graves of his oldtime friends and companions, Fathers Wm. Kennely and Maurice Wolfe.

So far we have spoken only of his works that reached out and attracted attention, but have said nothing of his home life as a Jesuit for the space of fifty-three years. It would take quite a long sketch to do justice to Father O'Shanahan, if we spoke of his eminent qualities as a professor, of his activity as a superior, of his zeal for souls, of his patience in the confessional, of his heroic neglect of self in times of yellow fever. Father O'Shanahan's life as a Jesuit might well be summed up by saying that he lived for God and the souls of his fellow-men without a thought of how much it cost himself.

Father O'Shanahan had many friends and admirers, and they each and all felt that they were the gainers. Among his friends in Ireland may be counted such distinguished ones as Bishop Moriarty of Kerry, the venerable dean Kinane of Cashel, and the renowned Doctor P. W. Joyce, educator and author. All three of them were wont to send him an advanced copy of their works containing their autograph.

In appearance Father O'Shanahan was above the ordinary size, of graceful build and handsome features. His figure was erect and slender, and his manners were those of a refined gentleman. He was courteous and affable in his dealings with all classes, and ingenious in finding out ways of bestowing charity without offense to the recipients of it. As regards his mental attainments he was a profound thinker, a deep theologian and a master of Rhetoric. While not an orator he was a ready and pleasing speaker; he dealt not in theory and pedantry. In all his addresses and sermons he aimed at one mark and always hit it, for that mark was God. He was a shrewd observer of men, although in character he was as guileless as a child of five. His very simplicity and singleness of purpose were the secret of his success with all classes. His judgment was accurate and sound, with a mind open to gather wisdom from experience; and, above all, he had a will resolute on doing only what was for the best. He hated double-dealing in any shape or form, and his soul sickened at the thought of anything dishonorable. His whole life as a Jesuit was passed in the service of God and the Church, and marked throughout by its purity, integrity and unflagging zeal for the souls of men. R. I. P.—*James O'Brien, S. J.*

VARIA

AUSTRALIA. *New Superior of Mission.*—Towards the close of 1912, Rev. Father Browne, Superior of the Australian Mission, got a stroke of paralysis just as he was starting his annual visitation at Riverview College, Sydney. Rev. Father John Ryan has been appointed Superior of the Mission in succession to Father Browne. This is the second time Father Ryan has held that position.

Retreats.—The demand for retreats for the clergy, ecclesiastical students and nuns still continues. The House of Retreats at Loyola has been doing steady, solid work. Lately a number of members of the Catholic Federation went through the exercises under the direction of the Superior, Rev. R. Murphy, s. j.

The Catholic Federation was started in Victoria a little over twelve months ago. It spread rapidly through the State and met with enthusiastic support. At the beginning of this year it was established in New Zealand, and in Sydney in April. Three of the Riverview old boys were appointed Secretary, Treasurer, and member of the Governing body, respectively. It is expected that the Federation will do an immensity of good in consolidating the Catholic body, as well as making them a still greater force in the land in securing grants for Catholic Hospitals and throwing open to them all scholarships for secondary schools and for the University.

Melbourne. St. Xavier College.—The cost of living has been steadily going up of late and the Headmasters of the Great Public Schools in Melbourne decided to raise the pension so as to be able to cope with the increased expenses. The Rector of Xavier College, Kew—Rev. J. O'Dywer, s. j.—raised his pension to £72, and it was feared that there would be, consequently, a falling off of pupils. But the results proved the contrary. They have now some 240 boys—the largest number since the opening of the college in 1877.

Richmond. A retreat was given to the Men's Club, recently, by Father T. A. Walshe, s. j., which was a conspicuous success. Over 600 men attended and 500 approached the altar rails. A class of the younger men meets every week to study Catholic principles on social and economical questions laid down in his Encyclicals by Leo XIII.

Our Australian Colleges and Compulsory Military Training.—From the schools of Australia the country has always drawn her best soldiers. The discipline there acquired has

been regarded as a valuable asset in the young soldier. Hence though military training is now compulsory there, as elsewhere, a spirit of conciliation has enabled the burden to be less felt and certain privileges have been granted to all public schools. We preface our remarks by a definition of terms: Junior Cadets are boys between 12 and 14. Senior Cadets are those between 14 and 18. The militia includes those between 18 and 25.

The Junior Cadets in our colleges bring very little extra work upon anyone. That one of Ours, who is the officer commanding the Senior Cadets, gives the lads daily a quarter of an hour physical drill—mainly deep breathing exercises—little else is required, as the ordinary school curriculum of sports suffices for the development that is needed. The Government pays the school four shillings per an. for each Junior Cadet trained. This money is spent on them alone. Miniature rifles, range, &c. may be thus provided.

Senior Cadets.—The school must have a master as officer in command; he must be a lieutenant and is expected to rise to captain. He is appointed provisionally, and in order to have this appointment confirmed must attend a camp of instructions for eight days, and then pass his examination which is a *practical* one. His uniform, as those of the Senior Cadets, is supplied free by the Government. What tries one of Ours who doffs his clerical garb and dons the khaki is not the actual parade work—this being only sixty-four hours a year—it is the clerical work consequent upon cadets coming and leaving, issue of ammunition, of uniforms, &c., &c. After consulting the Prefect of Studies, this officer files dates and duration of parades so as to afford the least inconvenience. His programme after being approved by the military must be strictly adhered to. Being able to drill on the premises at times of ones own choosing lessens the burden considerably, and if the officer is tactful interference from without is rare. Very few schools—and we are one of the chosen few—have a a rifle range of 100, 200, 300, 400 yards on the premises. Most of the schools have in consequence to sacrifice still more of their sport or study and spend two “whole-day” parades (4 hours each) on a Rifle Range—sometimes miles from home. The Government bears all expense.

Militia.—A school has most of its Senior boys in the Militia (18 yrs.—25). The training is of a different character from that of the Senior Cadets, and totals ninety hours a year. Consideration is had for school curriculum, but much inconvenience is felt. This class of trainees may drill *with* the Senior Cadets, but must, as well, attend a yearly camp of eight days. The date for this is fixed by outside authorities, and though notice is given six months in advance the Prefect of Studies is at times handicapped, for the camp may just precede the Public Examinations.

However, school authorities may send their boys at one of two times for the eight days—at Easter or at Michaelmas.

Schools moreover do "continuous training" as camp is called, with the unit at the University; the extreme democratic principle of no distinction between classes of boys which would necessitate all being herded together, is thus avoided.

Sydney. Science Department, Riverview.—The Minister for Home Affairs, The Hon. King O'Malley, accompanied by two other federal ministers and the Manager of the Federal Bank paid a visit to the college on April 13th. Father Pigot, S. J., showed them over and, they were very much impressed by the Science and particularly the Seismological Department. It came as a great surprise to them to know that the latter is the largest south of the equator. Father Pigot is in hopes of getting some Government help towards the up-keep of his observatory.

Death of Father Patrick Keating.—Riverview College and the Society in Australia suffered a severe loss by the sudden death of Father Patrick Keating, which took place on May 15th, after an illness of two days. Father Keating always enjoyed excellent health and carried his sixty-seven years with an almost boyish gaiety which endeared him to everyone with whom he came in contact. Just before dinner on Whit Monday he remarked to one of the community that he was feeling a bit dazed, but he seemed to recover from that and was as cheery as usual at recreation in the library afterwards. Before supper however on the same day he was seized with a violent fit of vomiting and upon Father Pigot's advice went to bed early, and expected to be quite himself again in the morning.

On Tuesday morning he felt worse and did not say mass. The same evening as symptoms of cerebral hemorrhage appeared Rev. Father Nulty, assisted by Father J. Corcoran, minister, administered the last sacraments and Drs. Burfit and Bolger were called in consultation. They recognized the gravity of the case and advised his removal to Lewisham Hospital, one of the sisters from there having been sent for, to attend Father Keating. On Wednesday morning he was removed to Lewisham, and after arrival there his condition seemed better, thanks to the skilled nursing which he obtained. The same evening, however, he grew rapidly worse and we were told at Riverview to be ready for the end. Father Pigot, from Riverview, and Father Corish, from Lavender Bay Parish, hastened to his bedside and remained with him all during the night. Towards midnight he became unconscious and at 2.45 A. M. passed peacefully away without the slightest sign of suffering.

The news of his death came as a great shock to his numerous friends not only in Sydney but in all parts of the State, and even in Queensland, Victoria and South Australia. Telegrams and letters of condolence poured in from all parts, some of them touching proofs of the respect and veneration in which he was held. Nor were these confined to the Catholic body only. The Headmasters of Sydney Grammar School, Church of England Grammar School, Newington, &c., all sent personal expressions of grief, while various representative men in Sydney such as Judges, Professors of the University and members of Legislative Council were unstinting in their expressions of regret, and of admiration of Father Keating's sterling qualities.

A Requiem Mass and office was held in our Parish church at Ridge Street, North Sydney, on Saturday, May 17th. It was fortunate indeed that it was so, for the college chapel could not have held more than a fraction of the immense congregation that filled every nook and corner of the edifice.

The Archbishop of Sydney, Dr. Kelly, presided and preached for fully forty minutes, a splendid and inspiring sermon. All the Monsignori of Sydney and nearly a hundred of the clergy of the diocese were in the choir. The whole ceremony was most impressive. The mass was sung by Father Corish, s. j., Deacon, Father Healy, s. j., and Subdeacon, Father Ignatius, c. p.—an old Stonyhurst boy, Master of Ceremonies, Father Corcoran, s. j. Monsignor O'Brien, Rector of St. John's College at the University read the first lesson, Monsignor Coonan, the second and Archbishop Kelly the third. Among the congregation besides practically every prominent Catholic in Sydney, a large number of Riverview old boys and a host of Father Keating's personal friends, could be noticed Mr. Sloman, Headmaster of Sydney Grammar School—and the Senior Prefect representing the boys; Mr. W. Purves, Headmaster of Church of England Grammar School, and representatives from all the other colleges both Catholic and Protestant. Contingents of Military Cadets to form a guard of honor were present from St. Joseph's College (Marist Brothers); St. Aloysius College, s. j., (North Sydney) under the command of Lieutenant L. Murphy, s. j.; Riverview (under Lieutenant B. Loughnan, s. j.)—the whole about 120 strong under the command of Captain Lee Pulling of Church of England Grammar School, and another officer sent by the Brigade Major. These were lined up outside the church and when the ceremony was over, preceded the hearse to the sound of muffled drums and followed by a long line of carriages and mourners on foot, all the way (about two miles) to Gore Hill Cemetery where the interment was to take place. The cortege was met at the cemetery gates by

the cross-bearer, acolytes and choir and all then moved slowly towards the grave. The Cadets made a great impression as they marched two deep with arms reversed, and lined the pathway leading to the grave. Father Corcoran, S. J., officiated at the graveside, and as the sound of the "Last Post" played by a bugler of the St. Joseph's College Cadets died away, many an eye was dimmed with tears as it rested on the last mortal remains of one of the most cultured gentlemen, zealous priests, exemplary Jesuits and kindest hearts Australia has ever seen.

Father Keating was born in Ireland in 1846 and after several years spent in Canada returned to Ireland and joined the Society after leaving Clongowes, at the age of eighteen. He was a much travelled man and did his philosophy and theology in France, Italy and Germany. Coming to Australia in 1888 he taught at Riverview until 1889 when he became Superior of the Mission and Rector of the college. In 1894 he was recalled to Ireland and appointed Provincial, which position he filled till 1901. He then returned to Australia as Rector of Xavier College, Kew, Melbourne, where he remained till 1909, and then took charge of St. Francis Xavier's, Lavender Bay Parish, Sydney. In 1911 he succeeded Father Gartlan as Rector of Riverview, which position he still held at the time of his sudden death. R. I. P.

Letter from His Lordship Bishop Higgins of Ballarat, upon the death of Father Keating, Rector of Riverview.

May 17th, 1913.

My dear Father Ryan, Sup. S. J. in Australia:

I wish to offer you and all your good Fathers, the assurance of my sincere sympathy on the lamented death of your dear Brother, and my revered friend Father Keating. I read the announcement in last evening's paper and offered the Holy Sacrifice for the repose of his soul, this morning. There have been few, if any, deaths among my Australian clerical friends since I came amongst them that has caused me more heartfelt sorrow than his. He was Rector of Riverview when I arrived in Sydney and during my ten years' service in the Archdiocese he was a helpful and trusted friend. His genial disposition, his kindly manner, his gentlemanly demeanor, always deeply impressed me to a degree that awakened a positive affection towards him such as I have not extended to many, and hence my sense of his loss is keen and will endure.

I am, my dear Father Ryan, yours very sincerely,

Jos. Higgins,
Bishop of Ballarat, (Vict.)

BELGIUM. *Death of Father Neut.*—The Ceylon Catholic Messenger announces the death of Father Neut, S. J., Superior of St. Aloysius College of Galle and of the Jesuit Mis-

sionaries of the Galle diocese, Ceylon. He attended the Eucharistic Congress at Malta and was called away at Naples on his way to attend a provincial congregation of the Belgian Jesuits which was to meet in Tronchiennes. The Rev. Theodule Neut was born in Ghent in 1858, a member of a distinguished family in Flanders. His father who was made a commander of the Order of St. Gregory by Pope Leo XII was one of the founders of the Catholic Clubs of Ghent, the first bearing that characteristic name in Europe, its beginning dating from 1862. He became General Secretary of the Federation of the Catholic Clubs of Belgium. He was also the editor and founder of a Catholic newspaper, *La Patrie*, published in Bruges. His paper after more than fifty years of usefulness is still in the hands of a brother of Father Neut, who was elected a short time ago President of the Belgian Press Association. Father Neut followed the example of two other brothers who entered the Belgian novitiate of the Society. Of these two brothers, one was a pioneer at the Papal Seminary, Kandy, and the other is the editor of the *Catholic Herald of India*,

Father Neut labored in the vineyard of Ceylon from 1895. In 1907 he was appointed Superior of the Galle mission and president of St. Aloysius College, which steadily prospered under his fostering care. The noble pile of buildings, says the *Catholic Messenger*, which now adorn the capital of the Southern Province are a lasting memorial of his devotion to Catholic education.

BOSTON. *Laying the Cornerstone of the New College.*—Sunday, June 15, was the Golden Jubilee of Boston College, and the ceremony of laying the cornerstone of the new and splendid buildings at University Heights, Newton, very appropriately took place on that day. Nearly ten thousand persons gathered from all sections of Greater Boston to participate in the celebration. The weather and the surroundings were all that could be desired. Two Bishops were present, with some seventy five priests of the Boston Diocese. The religious ceremonies began at two o'clock in the afternoon, when the Rt. Rev. Joseph G. Anderson, D. D., Auxiliary Bishop of Boston, an alumnus, of the class of '87, officiated, assisted by the Rev. Thomas I. Gasson, S. J., Rector of the College, and the Rev. A. J. Maas, S. J., Provincial. Shortly after three o'clock the civic ceremonies were held, under the auspices of the Alumni Association.

The sermon was delivered by Father Walter Drum, S. J., an alumnus of the college. He dwelt upon the spiritual significance and symbolism of the ceremony of laying the cornerstone. Bishop Anderson followed with an address, in which he praised the work of Boston College, and expressed the congratulations of Cardinal O'Connell, and his

own, and those of the Alumni, on its latest expansion. The Hon. Edward A. McLaughlin, '72, spoke next, and in developing his subject, "The Catholic Church and Education," showed the growth of Catholic schools in the United States. The total number of Catholics in the United States is, he declared, 15,154,158, with 230 colleges for boys, and 684 higher schools for girls, and 1,360,761 pupils in the 5,256 parish schools. He paid a tribute to Catholic educators, and to Father Gasson, the zealous President of the College, in particular.

Mayor Fitzgerald, of Boston, recalled his own days at Boston College, and told of the time when Father Fulton's wish and prayer had been that the College might obtain 200 pupils. It now counts six times that number.

In the evening, the Baccalaureate Sermon was preached in the Church of the Immaculate Conception, by the Rev. John F. Cummins, also an alumnus of the College.

Evening Classes.—The Evening Educational Classes of the Young Men's Catholic Association of Boston, have been resumed this year. Instituted to supply a long-felt want, they have brought to earnest, ambitious men and women of Boston profitable opportunities for self-improvement and also have enabled them to increase their earning capacities.

The rapid growth of the Classes, the remarkable success achieved by pupils in every course and the warm praise and commendation given by those taking the courses, prove unmistakably the great success of the school.

Long Island Hospital. Tribute to the Late Father M. McDonald.—The trustees wish to note in this report the passing on to the life beyond the grave, of Rev. Matthew McDonald, S. J., resident chaplain of the Long Island Hospital, on February 7, 1913. During his eight years of service in the department he has been a warm and true friend to the sick and feeble people at Long Island, has been untiring in his labors of loving and tender ministrations in the service of the Heavenly Father to his fellow men. He was beloved by all who knew him and his kindly face will be missed by many a friend who has looked to him for spiritual strength and encouragement in the battle of life. A friend to his fellow men and a friend to the poor.

The Board of Trustees.

For the second time in my administration a chaplain has been lost to the institution by death.

The passing of the Reverend Matthew McDonald, S. J., is a loss which it is impossible for anyone to appreciate.

Father McDonald, who had been a physician before entering holy orders, was not only a man of science, erudition and culture, but had a great heart.

He had always the very pulse of the institutions in their every branch and every phase. After years of arduous,

devoted and sympathetic service to us all, he leaves to every officer and patient a sweet memory.

The Superintendent.

CANADA. *Father A. E. Jones, S. J., Receives the Degree of LL.D.*—Father Arthur Edward Jones, June 6, 1913, received the degree of Doctor of Laws, *honoris causa*, from the University of Toronto. The following eulogy is taken from the *University Monthly*.

Rev. Fr. Jones was born in Brockville, Ontario, seventy-five years ago; but age sits lightly on his sturdy shoulders, and his movements still recall his athletic prowess in college baseball and hockey.

From his boyhood Rev. Father Jones has been an indefatigable worker in early Canadian history. His facile pen is well known in many valuable compilations. He has edited many Canadian publications, and ably assisted R. G. Thwaites in "Jesuit Relations and Allied Documents." In 1909 the Archives Department of the Ontario Government published his "Old Huronia."

All who know the amiable and learned doctor are certain that the University of Toronto has honored itself in honoring him.

The Alumni of the University of Toronto heartily wish the illustrious archivist many more prosperous years of usefulness in his chosen sphere, and hope to have the pleasure of perusing many more of his contributions to the archives of Ontario and of Canada.

DENVER. *Notes.*—The second laymen's retreat in Denver, conducted by Father Edward Barry, took place at our college July 11, 12, 1913. It was attended by twenty six men, representing all walks in life. Three were Protestants, one of whom, an Episcopalian, was admitted into the Church by Father Barry the day after the closing. Twelve more had signified their intention of attending, but had to withdraw their names as the time drew near, due to circumstances over which they had no control. Those who made the retreat were all enthusiastic and loud in their praise of the good it had done them.

The Fathers of the Mission gave twenty eight retreats to religious communities during the summer.

The College sent four candidates to the novitiate this summer, making in all thirty six scholastic novices who have been recruited from its student body during the twenty five years of its existence.

One of its most promising graduates also entered the seminary this year, making in all nineteen who have joined the ranks of the secular clergy. Fifteen of these have been in active service for some time, and three more will soon be. Two other students joined the Dominicans.

ENGLAND. *Another House of Retreat.*—The excellent movement which inaugurated the series of Retreats for men at Oakwood Hall, Romiley, was quickly followed by a similar institution being opened at Thornbury, Isleworth. We have now to record that another house has been opened in the North of England by our Fathers for the purpose of offering a place of recollection for the working man. The house, Whinney House, Low Fell, is admirably adapted for the purpose, giving that seclusion and calm which are necessary elements in a retreat. The Bishop of Hexham and Newcastle cordially supports the work, and appeals to his clergy to make the work widely known amongst the men of their parishes, and to assist it in every way.

British Guiana. Destruction by Fire of Georgetown Cathedral.—The ravages of fire have razed to the ground the beautiful Cathedral of the Immaculate Conception, Georgetown, and where but a while ago stood the most stately and imposing edifice in the whole of the Colony, there is now a blackened heap of ruins. The outbreak occurred on the morning of Friday, March 7. A plumber engaged at some soldering work in the tower left a coal fire burning in a brazier, whilst he went off to breakfast. Live embers fell upon the unprotected platform, and the tower caught fire. A mason was the first to give the alarm on seeing smoke issue from the tower. He rushed to the scene of the outbreak and found the beams then alight. A strong draft fanned the flames into fury, and they rapidly consumed everything combustible in their irresistible progress. In a few minutes the tower formed a fiery beacon visible for miles round. There was something like a panic in the town; the Supreme Court and the police courts were adjourned, business was suspended, and the townspeople rushed frantically to the scene of the disaster. The fire brigade was quickly on the spot, but the water pressure at their command was totally inadequate to reach the flames.

The Cathedral was doomed to complete destruction, and the crowd surrounding the building now realized the fact. They tried to rush into the burning building in an endeavor to save its sacred contents. But fearing possible looting the police withheld them. The Governor, Sir Walter Egerton, then arrived upon the scene and vetoed the police decision. At once brave men risked their lives to save what they could from the raging fire.

No sooner was the Cathedral cleared of such valuables as could be removed than it was seen that the Presbytery, too, had caught fire. Willing helpers gave a hand in the saving of the contents. Still the fire was not to be arrested. It claimed the Catholic Guild Hall, and many houses in the immediate vicinity were set alight. It does credit to the populace of Georgetown that not a single article removed from the Cathedral buildings has gone astray.

The whole block of church buildings was now in the grip of the fire. The beautiful stained glass windows were soon reduced to a molten mass. The walls withstood the fierce heat until they had been reduced almost to the thinness of paper. The beams and spars held until the fire had sapped their rigidity, then the whole gave itself up to the all-conquering flames. With the collapse the fire leaped up with one final burst of triumph. The setting sun shed its rays upon a charred and twisted heap.

It is certainly a great consolation to think that no one was killed or even seriously injured. But the most consoling feature of the whole incident is the universal sympathy expressed for the Bishop and the Fathers. The Anglican Bishop, Dr. Parry, and Archdeacon Josa, each immediately offered rooms for two Fathers.

Before the close of its meeting on the day of the fire, the Combined Court passed a resolution of sympathy with the Catholic community "in the great loss sustained by it in the destruction of its beautiful Cathedral." The Acting Government Secretary (Mr. J. Hampden King) was the mover. The Governor added that the appalling velocity of the fire would have withstood the efforts of a London fire brigade. He looked upon the Cathedral as perhaps the chief site in Georgetown. His Excellency remarked that he had never entered the Cathedral until the outbreak. As the fire was consuming the tower he took his last opportunity, and was very much struck by the beauty of the interior. He wished to associate himself with the sympathy offered not only to the Catholics, but to the whole population of Georgetown.

The Town Council of Georgetown passed a similar vote on the Monday following the day of the fire. Mr. E. A. W. Sampson, in seconding, said that although a Protestant he would never forget how kind the Fathers were to him. He had profound love, respect and admiration for them, not only on account of their personal goodness, but also because of their scholarly attainments.

The Town Hall was crowded on Sunday at a meeting convened by the Mayor (Mr. Francis Dias) to express sympathy with the Catholic community. His Worship presided, and was supported by Bishop Galton. The Mayor asked the gathering to consider the best means of restoring the Cathedral to the Bishop. He announced subscriptions from His Excellency the Governor and Lady Egerton, and from another gentleman the sum of \$5,000. A resolution was carried which, after offering sympathy, decided upon the opening of a fund for the erection of a suitable Cathedral to replace that destroyed.

Before the close of the meeting, and after a collection, the subscriptions amounted to \$11,697.

At the time the fire broke out the Blessed Sacrament was exposed. Fortunately, Father Victorine, from the Portu-

guese Church, was emerging from a sick call almost opposite the Cathedral when the alarm of fire was raised. Whilst most of those in the building were struck with momentary panic, Father Victorine's promptitude enabled him to remove not only the monstrance, but also the ciborium and other sacred vessels.

The Cathedral at Brickdam thus destroyed was a vast edifice, capable of holding quite 2,000 people, built in the Gothic style of architecture of greenheart and crabwood.

The work of completing the Cathedral had gone steadily forward during the past forty years, and much had been done since the consecration of Bishop Galton, the present Vicar Apostolic of British Guiana. An earnest effort had been made of late to clear the structure of the debt incurred in its erection, and the overwhelming disaster comes at a time when success was in sight.

The total amount spent upon the erection and ornamentation of the building approximates \$140,000. Just over a third of that sum was covered by insurance.—*Letters and Notices, July 1913.*

Father Bernard Vaughan in Japan and China.—Letters from Tokyo and Shanghai published in *The Tablet* for March 29, give some interesting particulars of Father B. Vaughan's activities during his recent visit to Japan and China. In Tokyo he was invited to deliver two lectures, one to the University students, the other at the Peers' Club. Both lectures are declared to have been a great success. It was the first time that a member of the Catholic Church had been allowed to address the students in their University hall, and his words excited something like enthusiasm among his hearers. At the Peers' Club the representatives of Japanese nobility were assembled to hear the renowned Jesuit orator. His Highness Prince Tokugawa, President of the House of Peers, had exerted himself to bring together a brilliant audience for the occasion. This Prince is the heir and representative of that illustrious family of Regents who governed the Japanese Empire whilst the Emperor was kept "in golden custody," *i. e.*, till 1868. It was this very family which had persecuted the Catholic Church from 1613 onward, and put so many priests and faithful to death. And now it was the leading member of this princely house who invited the brother of those persecuted and slain for the Faith to address the most illustrious assembly in Japan, and who, on the conclusion of the address, rose to thank Father Vaughan for the eloquent and instructive words he had spoken.

The *Shanghai Times* of March 7, referring to Father Bernard Vaughan, s. j., said: "The distinguished priest will be leaving this morning by the French mail *en route* to England. Father Vaughan has been very busy in Shanghai, as our readers have been informed day by day, and has

spoken on several occasions, the last being at the meeting at the Town Hall last night. Yesterday morning he visited and inspected St. Xavier's College, Nanzing Road, Hong-kow, under the care of the Marist Brothers. He was received by Brother Nazianze and Brother Faust, both of whom conducted him over the entire establishment. Out of 750 pupils on the roll at the college, 705 were in attendance when Father Vaughan, the work of inspection complete, made the boys a short speech, which was vociferously applauded. Yesterday afternoon Father Vaughan visited the University in the French Concession. The meeting at the Town Hall last night, however, was a fitting termination to a brilliantly successful and impressive visit. The Town Hall was crowded as it never had been before."

A letter from Shanghai speaks of his strenuous work there during his brief stay, preaching and lecturing daily to crowds of all sorts and conditions of men. Of his first lecture the writer says: "Father Vaughan arrived here from Japan on the 1st of March. Shortly after his arrival he was requested to accord the people of Shanghai the pleasure of a lecture, which he agreed to do. When this became known a regular rush was made to obtain tickets of admission to the Town Hall where the lecture was to be given. On the night in question, the 7th March, the doors of the Town Hall were besieged by crowds an hour before the advertised time. When the doors were opened, in they poured like an irresistible stream, without, however, there being any disorder whatever. The seating accommodation was taxed to its utmost, and great numbers could not even find standing room.

"Many distinguished speakers have appeared in Shanghai, but never has any of them ever had such a numerous, admiring, and enthusiastic audience as had Father Vaughan, whose subject was 'Socialism.' Among them were to be noted two Protestant Bishops, several Protestant ministers with their wives and families, several Consuls, &c. Amongst those who did not hesitate to manifest hearty approval of what Father Vaughan said was one of the said Protestant Bishops."—*Letters and Notices, July, 1913.*

FRANCE. *Father Bachelet's Auctarium Bellarminianum.* Father Bachelet, Professor of Theology in the Scholasticate at Hastings, England, has edited as a supplement to Cardinal Bellarmine's works, the "Auctarium Bellarminianum," a tall volume of some 800 pages which contains all the odds and ends the great controversialist wrote on Theology, Holy Scripture, Canon Law, Church History, etc. The book is dedicated to Very Rev. Father General. (Gabriel Beauchesne, Paris. 25 francs.)

GERMANY. *A Mission Stopped by the Government.*—From June 8th to the 22nd, some of our Fathers were to give a two weeks' mission at Coesfeld in Westphalia. On

Sunday 15th, the first week, devoted to the men, was completed and two sermons had already been given to the women, whose week was to come next. But late that day the pastor received a rescript from the governor of the province, which read as follows: "I have been officially informed that six Jesuits are giving lectures on religious topics in your parish church. Such lectures are undoubtedly among those forbidden to the Jesuits by law. Lest I should be obliged therefore to take official steps, I kindly request your reverence to stop those illegal actions as soon as possible, and to notify me at once of your compliance with the present order." When the pastor showed the letter to the missionaries, they were at first inclined to protract the affair till the mission should be over. This might be done in several ways. The governor's attention might be called to the fact that his order ran counter to the interpretation given to the Jesuit law by the imperial chancellor in the Reichstag. Or he might be warned that the Catholics would be highly incensed at such a proceeding, especially now when the Emperor's jubilee was so close at hand. Lastly a telegram might be sent to the imperial chancellor himself, asking him if the governor's orders accorded with his views. However, the pastor, fearing further complications with the government, was not satisfied with any of these proposals, and though he did not say it in so many words, yet the missionaries felt that he preferred them to withdraw. In order not to expose him to further chicaneries, the Jesuits departed the following morning, and the pastor could report to the governor that his order had been complied with. But this occurrence roused a storm of indignation throughout Catholic Germany. The situation was aggravated by two circumstances. First of all, the Emperor's jubilee was to be inaugurated the very next day, and one of the Jesuits had been appointed to deliver a sermon on the occasion. Was this the jubilee present of the government, Catholics asked themselves in astonishment. Secondly, only six months previously the chancellor had assured the Catholics that the law against the Jesuits would not be enforced more rigorously than had been done hitherto. Yet Jesuits had been giving retreats and missions all along without being interfered with by the government. Were then the chancellor's words to count for nothing? A member of the Center party, therefore, appealing to the chancellor in the Reichstag, asked him how the governor's action squared with his interpretation of the law, and how he was going to prevent similar occurrences in the future. The chancellor did not answer in person, but his delegate explained that it was difficult to ensure uniformity in interpreting the Jesuit law, that subordinate officials were often obliged to take preventive measures, the effects of which could not be clearly foreseen, that it was the chancellor's

earnest intention to bring about harmony and uniformity. Frequent peals of laughter among the Center showed the speaker that the reasons advanced were considered ludicrous and unsatisfactory. But here the matter rests. The law still stands on the statute books and any official may take it into his head to enforce it to the full rigor of the letter even against the will of the imperial chancellor.—*Mitteilungen*, No. 49, 1913.

INDIA. *Bombay. St. Mary's High School.*—The total number on the rolls at the close of the year was 518 pupils as against 525 last year; of these 300 attended the European and 218 the English-teaching School. The number of boarders during the year was 214.

We sent up 16 boys for the Matriculation Examination and passed 13. Of these ten joined St. Xavier's College, and one entered the Mangalore Seminary. In the European High Certificate Examinations we had 6 passes out of 16 in the whole presidency—one in the first class, gaining distinction in English, Arithmetic, Science and the much coveted High School Scholarship; four in the second class with distinction in Science; and one in the third class.

In the test for the European Middle Scholarship two of our boys were sent up and were successful, standing first and second on the list.

A new feature of this year's report is that the old name "St. Mary's College," has been transformed into "St. Mary's High School." The term "College" though at home frequently applied to secondary schools, is here in India restricted to the University course; and so we have accommodated ourselves to the usage.

Calcutta. St. Xavier's College.—The College closes this year with 770 students on the rolls. Of this number, 382 belong to the School Department and 388 have been following the University courses of the College. The boarders or resident pupils number 97.

The success of our candidates at the public examinations was satisfactory. Seven passed the Junior Cambridge examination. We sent up a class of ten for the Senior Cambridge examination. All passed, four of them obtaining School Certificates. One boy took Honors and also gained distinction in Latin. Three of the boys were awarded Senior Scholarships.

Twenty eight of our College students passed the Intermediate examination in Arts, four in the first division and twenty one in the second. Thirty seven passed the Intermediate Science examination, thirteen in the first division and twenty one in the second. Of nine students sent up for the B. Sc. examination, seven took their degree, one of them with distinction.

The Rector of St. Xavier's College Honored.—The Reverend Father F. X. Crohan, Rector of St. Xavier's College, has been appointed Ordinary Fellow of the Calcutta University. Father Crohan's whole life has so far been devoted to education; he has for years been appointed Examiner by the University; he is perfectly acquainted with all educational questions, and his position as Rector of such a College as St. Xavier's makes his appointment as Fellow of the University almost a matter of course.

IRELAND. *A New Provincial.*—Father Thomas V. Nolan, formerly Rector of Mungret and Clongowes, has been appointed Provincial in succession to Father William Delany.

Another Residence in Dublin.—One of the first acts of the new Provincial was to push on vigorously the negotiations begun by Father Delany for the purchase of Rathfarnham Castle, a magnificent old mansion on the outskirts of the city. The changes in the programme of the National University having made it necessary for all students to attend a certain number of lectures, Superiors have been compelled to transfer the Juniorate from Tullabeg to Dublin in order that our young men may be able to take out their degrees. After much search, an ideal house was found at Rathfarnham, about three miles from the center of the city, but easily reached by electric tram. The Castle and some fifty six acres of well wooded land, including pleasure grounds and gardens, have been purchased as a residence for the Juniors and some of the Mission Fathers, with the intention, it is supposed, of eventually establishing the Novitiate in the same place also.

An interesting fact in connection with the acquisition of this valuable property, one of the best and most healthy sites round Dublin, is that just exactly one hundred years ago our Fathers were thinking of securing Rathfarnham Castle for the purpose of opening a college for boys, but were advised by Daniel O'Connell to go to Clongowes instead, for greater safety, as the Penal Laws were still in force.

Rathfarnham Castle is an historic place, having been the residence for years of the Earls of Ely. The house is a massive one, the walls in places being twenty feet thick, and a beam is still pointed out from which Oliver Cromwell hung many a poor priest in his efforts to "convert" the pagan Irish.

Death of Father John Bannon.—An interesting figure passed away in the person of Father John Bannon, who was chaplain to the Confederate army in the Civil War. Ordained by Cardinal Cullen in 1853, he offered his services to Archbishop Kendrick at St. Louis, and on the outbreak of hostilities threw in his lot with the Southerners, with

whom he went through all the hardships and sacrifices of the campaign. When peace was concluded he returned to Ireland and entered the Society at Milltown Park.

Father Bannon was a man of no ordinary gifts. He was a personality of massive character with a keen intellect, and a mind well stored from his world-wide experience and extensive reading. Add to this a commanding presence—he was six feet four inches in height—which compelled reverence and admiration and the possession of a voice of peculiar sweetness and extraordinary power, which marked him out as a pulpit orator of the very first rank with a force and charm rarely equalled.

Those who were present at the farewell to his famous sodality of fifteen hundred men, founded and directed by Father Bannon for close on to thirty years, will not easily forget the scene of genuine emotion and deep love shown, in the crowded church at Gardner Street, for the venerable old Director of eighty-two, who for so many years had been not only a wise and comforting adviser but a sincere and true friend.

Life of Père Paul Ginhac.—An English edition of the life of Father Paul Ginhac, s. J., is in the hands of the printer.

Father Ginhac, of the Toulouse Province, died at Castres in the south of France on January 10, 1895. For forty years he had been Master of Novices and Director of the Third Year, and such was his reputation for sanctity that, twenty years before his death, documents and testimonials, in view of his future canonization, were being collected. The *Ordinary Process* of the Servant of God has been concluded and sent to Rome.

The original French Life has met with wonderful success having run already into seven editions, while translations have been published in six other languages. Father Ginhac, the "Curé d'Ars of the Society," seems to have great power with God, for already written testimonials to more than five hundred favors and cures, obtained through his intercession, are in the hands of the Vice-Postulator.

Father Ginhac is better known as the director of the Foundresses of the Societies of Marie-Réparatrice and Marie-Auxiliatrice, and also of Father François Clausade, the Founder of the Third Order Regular of St. Francis.

Two volumes of his letters have just been published by Père Calvet, s. J., Tongres, Belgium, and contain a perfect mine of spirituality.

ITALY. *Rome. Father Hagen at Congress of International Astronomers.*—At the Congress of International Astronomers, which began its week's meeting at Bonn on August 3, amongst the scientists specially invited was Father Hagen, s. J., formerly of Georgetown University and now of the Vatican Observatory. From Bonn Father

Hagen went to Hamburg to assist at another Congress organized by the German Astronomical Society. A newspaper asks what will the German Evangelical League say to the presence of a Jesuit at these two congresses.

Gozzano.—Gozzano, a town in the diocese of Novara, presented a scene of extraordinary animation on the 18th of last May. Hundreds of people from all over the diocese flocked there as to a most solemn festivity; an interparochial Eucharistic Congress was going to be held there. The Congress was organized by the directors of the Perseverance League, a league formed by workingmen who in previous years have made their retreats under the direction of the Fathers of our Society. The Bishop of Novara presided over the Congress, which was attended by a large body of the clergy and thousands of lay people, among whom 500 members of the Perseverance League held the first place.

The Congress opened with the "Veni Creator" and the blessing of the standard of the league. Afterwards a solemn high Mass was sung, followed by the hour of adoration. At 8 P. M. there was a general assembly presided over by the Bishop. Many speeches concerning Eucharistic matters were delivered there, and it was consoling to notice that most of them were given by laymen—farmers, carpenters, porters, etc., etc. The assembly lasted two hours and at its conclusion a solemn and devout procession of the Blessed Sacrament was held. The Congress was brought to a close by the chanting of the "Te Deum" and the solemn benediction administered to the thousands of faithful who thronged the Basilica.

This Congress, which was blessed twice by His Holiness, was a great success in every respect. It was the fruit of the spiritual exercises, the open profession of Faith of thousands and thousands of people, the triumph of Jesus in the Blessed Sacrament over the hearts of the sturdy and faithful workingmen of the diocese of Novara.

STATISTICS OF WORKINGMEN'S RETREATS IN ITALY, 1907-1913.

PROVINCE	PLACE	1907		1908		1909		1910		1911		1912		1913		
		Retreats	Workingmen	Retreats	Workingmen	Retreats	Workingmen	Retreats	Workingmen	Retreats	Workingmen	Retreats	Workingmen	Retreats	Workingmen	
TURIN	Chieri	I	30	II	68	III	105	III	103	III	100	III	101	XV	507	
	Turin	.	.	VI	251	V	235	V	215	V	223	VII	250	XXVIII	1180	
	Avigliana	.	.	.	.	II	50	I	27	I	36	I	35	V	148
	Genipa	.	.	.	.	I	14	I	17	I	26	I	24	IV	81
	Gozzano	.	.	.	.	.	.	V	95	IX	205	IX	280	XXIII	580
	Saluzzo	.	.	.	.	.	.	.	.	I	25	I	18	II	45
	Vercelli	.	.	.	.	.	.	.	.	I	30	I	40	II	70
	Bra	.	.	.	.	.	.	.	.	I	40	I	40	II	80
	Fossano	I	20	I	20
	Florence	.	.	I	22	.	.	II	41	45	II	45	II	39	VII	148
ROME	Rome	.	.	.	.	II	54	III	99	V	141	VIII	224	XVII	518
	Fano	.	.	.	.	.	.	.	.	II	46	II	40	IV	86
VENICE	Milan	.	.	.	.	.	.	VIII	370	X	334	XII	486	XXXIV	1390
	Bergamo	.	.	.	.	.	.	III	120	III	95	III	140	IX	355
SICILY	Bagheria	.	.	.	.	.	.	I	50	.	.	I	52	II	102
	TOTAL IN ITALY	I	30	IX	341	XVII	658	XXXII	1137	XLIV	1346	LIII	1789	CLV	5310	

At Turin, Saluzzo, Bra, Vercelli, Fossano, Fano, Bergamo, the *Exercises* were given in houses not belonging to the Society.

The League of Perseverance is established at Chieri, Turin Gozzano, Saluzzo, Rome, Milan, Bergamo, Fano.

At Gozzano, Rome and Milan the League exists in several sections.

JAMAICA. *Bishop Collins, S. J., Member of Deputation to United States Government.*—July 17, 1913, a deputation was sent from Jamaica by the government to Washington to place before the American authorities any representations that might be calculated to benefit the Jamaica banana industry and to save it from injury resulting from the imposition of the proposed banana tax. According to the new tariff bill the tax was to be five cents on each bunch. The deputation consisted of four members, His Lordship, Bishop Collins, Hon. J. H. Allwood, Sir John Pringle, and the Hon. D. S. Gideon. The Bishop was made chairman of the deputation. Of the appointment of Bishop Collins the *Daily Gleaner*, July 15, says: "Being an American, and a prelate of the most individually powerful church in the United States, it is felt that he will lend considerable weight and prestige to the deputation. His thorough interest in Jamaica and his position in this community also pointed him out as one of our most representative men." The deputation was eventually successful, as the tax has been entirely removed.

MADAGASCAR. *Father Beyzim dies among the Lepers.*—Some months ago there was chronicled the death of Father Isidore Dupuy, a French Jesuit, who, after having been named Knight of the Legion of Honor for services as chaplain of the French troops in Madagascar, returned to labor among the lepers of that colony and succumbed to their dread malady. The same month, October last, and the same colony witnessed the death of another Jesuit, who was, like Father Dupuy, an apostle among the lepers. "In 1898," says America, "Father Beyzim, of a noble Polish family, arrived at Tananarive. His religious superiors, yielding to his desire, had promised him that he should be employed solely in 'the service of the lepers,' whose imprisonment he was to share. The first hospital to which he was sent, that of Ambohidratimo, was in a wretched condition; the inmates were so badly fed and so scantily clothed, five or six deaths were reported every week. Father Beyzim exerted himself to remedy these deplorable conditions. He wrote to Poland for assistance, and at Tananarive he went from door to door begging for his lepers. In the hospital itself he acted as infirmarian and cook, and in the end succeeded not indeed in curing a disease that is incurable, but in improving the state of the patients so considerably that, instead of six deaths a week, only five deaths were reported in the course of a year. In 1902 Father Beyzim was removed to Marana, where he was able to rebuild the leper hospital with the funds sent to him by his friends and relatives in Poland. Two years ago he was visited by a French Jesuit, to whom he showed his arms, upon which big stains were

now visible. 'One cannot avoid the illness,' he said quietly. 'I breathe the same air and have the same life as the lepers.' By degrees the hideous disease took possession of his whole body. He died on October 1, 1912, and was buried in the leper cemetery, among those for whom he had lived and died."

MISSOURI PROVINCE.—*Laymen's Retreats*.—The Laymen's Retreat movement is meeting everywhere with increasing favor. Where retreats had been given before, they were repeated this summer to large and responsive groups of retreatants. Thus at St. Mary's, Kansas, four retreats were conducted, at Prairie du Chien, two, and at Brooklyn, Ohio, three. In addition, the movement was inaugurated in several new localities. Thus two retreats were given, by Fathers Siedenburgh and Spirig at the Christian Brothers' College in St. Louis. Father Rosswinkel initiated the good work in Dubuque, and Father Fox conducted the exercises for the Knights of Columbus in Milwaukee. Everywhere the attendance was very gratifying and the success pronounced.

Cleveland.—A new and commodious gymnasium building is in course of construction at an approximate cost of \$18,000. It occupies the ground along Carroll Avenue up to the alley,—across from the old College Building which of late years served the purpose of a gymnasium. Its dimensions are 100 by 52 feet, and its entire floor space is clear of columns or other obstructions. The wall towards the College is without windows to afford two indoor handball alleys. Even this leaves abundant room for a standard basket-ball court. The interior walls are of glazed brick to a height of eight feet, and above that of white pressed brick. There is an addition to the gymnasium along the alley, 40 by 40 in dimension, for boiler room, heating apparatus, and shower baths.

East St. Louis.—The Regis College has closed its doors. Lack of patronage accounts for the action, though it in turn was due largely to poor situation. Promising prospects of several years ago simply failed to develop. The parish church is still retained.

Florissant. *Golden Jubilee of the Priesthood of Father F. X. Kuppens*.—Not a little out of the ordinary was the celebration of the fiftieth anniversary of the ordination of Father Francis X. Kuppens, held at the Novitiate at Florissant, Mo., on August 5th, 1913. It certainly is a rare treat for any generation of Novices and Juniors to be present at the festivities which mark the golden jubilee of the Spiritual Father of the community. Seven years ago the fiftieth anniversary of Father Kuppens' entrance into religious life was celebrated here, but naturally the present jubilee was far more impressive.

The program was in keeping with the religious nature of the event and the quiet of the House of Probation. Though suffering from intermittent attacks of rheumatism, Father Kuppens was able to celebrate an early private mass on the morning of this great day, and at nine o'clock he was brought to the community chapel to be present at a Pontifical high mass of thanksgiving. Bishop Maurice F. Burke of St. Joseph, Mo., pontificated, having come several hundred miles for the jubilee, to testify his friendship for Father Kuppens, whom he had first met on the Indian missions in the northwest, just after his elevation to the episcopacy.

The sermon of the jubilee mass was preached by Rev. Father Provincial. After a brief review of the fifty years of the Father's ministry, he spoke of the exalted dignity of the priesthood and the great worth of a long life of apostolic labor in words full of consolation for the jubilarian, and not less inspiring for the hundred and more Juniors and Novices present. The singing at the Mass was congregational. After the mass, Father Kuppens was brought back to his room for a short rest, and later came down to the refectory for dinner, for the first time in nearly three years. The table and decorations were worthy of the occasion. After the dessert, a short musical program was rendered, and then the Bishop rose to tell of his missionary life and his meeting with Father Kuppens in the then new diocese of Cheyenne, Wyoming, where the Father had his headquarters among the Arapahoe and Snake Indians, as his Lordship expressed it "a hundred and fifty miles from nowhere." Here, he said, in the words of St. Paul, he had often seen Father Kuppens "in perils of waters, in perils of robbers, in perils from the Gentiles, in perils in the wilderness, in labor and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness." And now he was glad to see him in the peace and quiet of the evening of life, resting after the toils of the day.

After dinner, and after receiving congratulations both from the members of the community and from the many visitors from St. Louis University and other neighboring houses, Father Kuppens spent some hours in going over the letters of congratulation and spiritual bouquets from his many friends all through the middle West. Especially gratifying was the following telegram:

Helena, Mont., Aug. 4, 1913.

Father Kuppens, s. j., Florissant, Mo.

Parish clergy, professors of diocesan college, and a large number of sisters of six different teaching orders assembled at the eighth annual institute of the educational association of the diocese of Helena, unite with their Bishop in congratulating the first pastor of Helena on the rounding out

of fifty golden years of priestly work and in wishing him yet many more to enjoy the sweet recollections of missionary life in the Rockies.

John P. Carroll.

Hardly less pleasing were messages from pastor and people of St. Mary's, Kansas, one of his early mission stations, and from the present St. Stephen's Mission in Wyoming, where the old Indians asked their pastor to write and say that they would like to shake the hand of the first priest on St. Stephen's Mission, and thank him for all his labors among them.

During the afternoon the Bishop visited the garden and cemetery at the Novitiate. Later he spent some time with the Juniors and told them many another tale of the early work of their Spiritual Father, when the latter was a young priest among the Indians.

The day was closed with solemn benediction in thanksgiving for the favor of Father Kuppens' many fruitful years in the holy priesthood.

Omaha. The Summer School.—The summer school sessions conducted at Creighton University for the first time this vacation proved a remarkable success. The enrolment reached one hundred and eleven, was recruited from a large territory, and represented for the most part teachers of many years' experience. Teaching sisters of various orders and congregations were largely represented; in fact, it was mainly for their benefit that the courses were inaugurated. Lectures were held each morning from eight to twelve o'clock, and embraced a variety of branches,—languages, physics, mathematics, philosophy, etc. In the afternoons entertainment as well as instruction was afforded by a splendid series of lectures and moving picture exhibitions. Although Ours conducted most of the courses, several distinguished laymen were among the professors. The unanimous verdict of those who took advantage of the courses was one of complete satisfaction with the great results obtained in so short a time.

Prairie du Chien.—The name of the college has been modified by due legal process from "Sacred Heart College" to the "Campion College of the Sacred Heart." The change had long been under discussion.

St. Louis. Church Spire being Built.—It is a matter for rejoicing to all of Ours as well as to all friends of the Society in St. Louis, that the College Church is being finally completed by receiving its fine Gothic spire at a cost of about \$45,000. The truncated spire hitherto marred the effect of what was otherwise one of the most beautiful of St. Louis' churches. The building of the steeple comes as the jubilee gift of the parish to Father Henry Bronsgeest, its esteemed pastor during the last twenty-five years.

Within the completed spire are to be lodged the famous bells of the old College Church. These old bells,—for many years doomed to silence in a crypt under the church vestibule—are full of historic interest. They are old Spanish bells of superior workmanship and of rich and mellow tones. Each bears a Spanish inscription, to say nothing of religious symbols and emblems. From the inscription on “Jerome,” the oldest but smallest of the group, we learn that it was cast just 152 years ago, by Master Juan Varales, and in Seville, a city which for many years was the very centre of Spanish art and industry. The second bell, “Augustin,” is from the same city,—cast in 1789. The original date of the fine baritone, “Francis,” is not known, for it was shattered during the bombardment of Cadiz a century ago, when a French shell dropped into the belfry of the Capuchin church. But generous benefactors saw to it that it was promptly recast. Then there is a gap in the history of these bells which only future investigation can fill. They were brought to St. Louis in 1839 by a party of German Evangelicals together with other church paraphernalia, but straitened financial circumstances prevented the immediate erection of a church, and the bells were left lying on the levee for a considerable time. The purchase of them by the Jesuit Fathers of St. Louis University followed, and when the old College Church was built in 1840-43 they found a home in its belfry. There they sounded the Lord’s praises and summoned the faithful to divine services till 1887, when the University was moved to the western part of the city. The older generation of residents still recall the fine rich quality and unsurpassed softness of their tones.

Golden Jubilees.—Rather elaborate celebrations were held in several of the houses of the Province this summer on the occasion of the golden jubilee of one of the inmates. Fifty years of service in the class-room or in the ministry always gain many friends and the stream of congratulatory gifts and messages to the Jubilarian is always abundant. Father Aloysius Bosche’s celebration took place in Milwaukee on July 24, and was proportionate to the great esteem in which he is held by the Gesu parish. Father Charles Charroppin’s celebration took place in St. Charles on August 24. Father Charroppin was born in Guadeloupe, West Indies, but was educated at St. Louis University, where after his ordination he was for many years a professor in the scientific department. His astronomical work has won for him a wide reputation and connected him with many astronomical and scientific societies. Father James O’Meara, now at St. Xavier’s, Cincinnati, was equally honored with jubilee entertainments and festivities on September 8th. Father O’Meara is a native of Tipperary, Ireland, and entered the Society at Roehampton, England, while Father Alfred Weld was master of novices. He came to this country in

1865 with Father DeSmet to labor as he thought among the Indians and frontiersmen. The jubilee of Father Van Rossum was anticipated by the Brooklyn, Ohio, community, and appropriately celebrated on September 11. The proper date of the jubilee was October 8, but festivities on that date would have been precluded by the 'Tertians' long retreat.

A Sodality Magazine.—St. Louis University is to be the headquarters of a new monthly Sodality Magazine which is to be national in its scope. Father Edward F. Garesché has been put in full charge of the enterprise. The following letter sent to Sodality Directors all over the country will best explain the aim and scope of the new publication.

St. Louis University, September 8, 1913.

Reverend and dear Father:

At the wish of Very Reverend Father General, our Reverend Father Provincial has decided to begin, at St. Louis University, the publication of a monthly magazine devoted to the interests of the Sodalities of the Blessed Virgin throughout the country. It is designed to have the first number appear in January, 1914.

The new magazine is to be an organ of Sodality action, its aim is practical and distinctive, and it is meant to answer a requirement long felt by the zealous Directors of Sodalities.

In the Common Rules of the Sodalities, of 1910, it is declared;—"Commendable also is the practice both of publishing and of reading Sodality periodicals which treat of Sodality matters, and foster the Sodality spirit in their readers." There are several successful and energetic Sodality magazines in other countries, as one may see in Father Mullan's "The Sodality of Our Lady Studied in the Documents," pp. 177 and 178. The time seems ripe then for beginning here a publication exclusively devoted to the interests of Sodalists. The day has come when the Sodalities claim an organ for themselves.

Interest, timeliness and practical worth shall be the aim of the new publication. The articles are to be brief, pithy and to the point. The matter of the magazine will embrace all the works of the Sodality, both for self and for one's neighbor—a very wide and various range. The field of social works, of charities, the Apostleship of the Press,—in a word the numerous activities proper to the Sodalists, will afford inexhaustible matter for profitable instruction and comment. How wide is the scope of Sodality work and how adaptable the Sodality organization is to the needs of this age, must strike even the casual reader of the Documents. It will be the task of the magazine to bring home these points to its readers.

The history of the Sodalities, their great achievements and admirable example in days gone by, and the accomplishments of our own time will likewise supply interesting and helpful material. So will the lives of eminent sodalists,

past and present, the work of successful sodalities, the lessons they have learned from experience, the ways they have found of working for their neighbors, and their special feasts and devotions. Brief and practical articles on current topics that interest the sodalist, on timely points of apologetics, and on matters pertaining to the spiritual perfection of the layman, will likewise be provided. A Sodality Question Box, and Sodality notes will also be introduced in the course of time.

The Sodalities with their wonderful broad and effective action, their union of supernatural zeal with exterior activity, and their widespread organization, seem a providential means to meet the special exigencies of our day. To assist Directors and sodalists to rise to the great occasions which now open before them, shall be one of the objects of the new magazine.

Yours Faithfully in Christ,

Edward F. Garesché, S. J.

It may be added that the price of the magazine is to be one dollar a year, with special club rates (seventy-five cents) in favor of those Sodalities which supply fifty or more subscribers. Each issue will contain about sixty-four pages of reading matter. It is hoped to start out the publication next January with a circulation of about ten thousand, which should rapidly grow once the magazine has appeared.

NEW YORK. *Fordham University*.—At a meeting, held in the residence of Cardinal Farley, there was much interest evidenced for the welfare of Fordham University. A number of the alumni were present and His Eminence presided.

At the suggestion of the Cardinal, a committee was appointed to have a plan made of the University grounds, showing the location of the present buildings and indicating the site of other buildings proposed for erection.

It was furthermore decided that a committee be appointed to devise ways and means for the erection at Fordham of a building to be known as Cardinal Farley Hall. The Hon. Morgan J. O'Brien was appointed chairman of the committee and the Hon. John Whalen was named as treasurer.

The Rector of the University suggested the immediate necessity of additional endowment, asking at the present time for at least five hundred thousand dollars. He told of the efficient work of the different schools of the University. The non-Catholic universities are munificently endowed, while Fordham has received little or no assistance for the work it is doing and intends to do. The President of the Alumni was appointed chairman of a committee which would take up the matter of endowment.

Fordham recently entered into intellectual contests with the non-Catholic Universities in the State of New York. There was a debate between the Seniors of the Collegiate

Department of Fordham and the students of the same grade at Columbia University. Fordham was awarded the victory by the unanimous decision of the judges, with which even our opponents agreed.

Encouraged by their debating success, our students entered the New York State intercollegiate oratorical contest. Among our competitors were representatives from all the large universities in the state: Columbia, Cornell, Colgate and the New York University. Our orator was awarded the first place and a prize of two hundred dollars.

Four students of Fordham have signified their intention of competing for the Rhodes Scholarships at Oxford. The examinations are to take place in October and we expect our men to make a good showing.

The Medical School was highly commended by the State Inspector in his annual report to the Commissioner of Education. Several hospitals have been added to the clinical service of the school, thus giving the students excellent opportunity for studying the cure of disease at the bedside of the patient under the direction of able physicians and surgeons.

Our own clinic, located on the first two floors of the new Medical School, is now fully equipped. Its various departments, under the direction of specialists, are now open to the public for the treatment of the eye, ear, nose and throat; for diseases of the skin and of the nerves; for medical and surgical cases, even for the treatment of crippled children by the latest appliances. There is also a department well furnished for electro-therapeutics.

The Regents of the University of the State of New York through their examiner approved the new School of Pharmacy at Fordham as "more than meeting all the State requirements." The advanced registration indicating a large increase in the number of Pharmacy students, more commodious quarters have been prepared for the next session and additional equipment has been provided.

The Law School students have had great success at the State Bar Examinations. Judge Danaher, Law examiner at Albany, in writing to the Law School recently said that he hoped our students, who would come up for the next Bar Examination, would "keep up the reputation of Fordham as a most excellent Law School." They did keep up this reputation by making a passing average of eighty per cent, while the general average of success for the Law Schools of the whole State was only forty three per cent, as only one hundred and seventy one passed out of four hundred.

Fordham conferred one hundred and thirty two degrees this year: thirty in Medicine; forty-seven in Law; fifty-five in Arts and Sciences. His Eminence Cardinal Farley presided at the College Commencement. His entire curia was

present in their official robes, A distinguished body of clergy, physicians, lawyers and other representative men filled the platform. Most of them wore the academic cap and gown, and so gave a tone of distinction and scholarship to the occasion, which highly pleased the Cardinal and all those present.

The address to the graduates was given by the Hon. Martin H. Glynn, '94, the Lieutenant Governor of New York. His Eminence, in closing the exercises, expressed his great pleasure at the increased attendance of students and severely blamed the Catholics, who sent their sons to non-Catholic Colleges. He added that he confidently hoped that the day would soon come when Fordham would be generously endowed so as to accomplish with greater facility the work of higher education, which the Society of Jesus could do so well.

The College of St. Francis Xavier. Circular to the Alumni on the Changes made in the College.—

June, 1913.

To the Alumni:

In 1907, Father Hearn, the Rector of the College of St. Francis Xavier, negotiated for the purchase of a site for a new college in Brooklyn. The new college was opened in 1908, with a provisional charter, to become an absolute charter, on condition that the new college would have the amount of assets required by law, over and above liabilities, namely \$500,000, at the end of five years. The five years have elapsed, and the required amount is not at hand.

As the Regents of the University of the State of New York do not permit an institution with a provisional charter to confer degrees, a petition was sent to the Regents asking authorization for the College of St. Francis Xavier to extend its location and jurisdiction to Brooklyn.

The petition was granted, and consequently the College of St. Francis Xavier will conduct its college classes in Brooklyn hereafter, and will confer its degrees on the students graduating from the Brooklyn College.

The Jesuit Fathers, who are conducting several educational institutions in and near New York City, have for a long time had the conviction that some concentration of their educational forces was a necessity. The great changes in population centres in Manhattan and the Bronx, and the consequent effects upon the colleges, have convinced Superiors of the colleges, that economy of forces and efficiency of work demand a change in the relations of the respective colleges.

They regret as sincerely as the most loyal alumni do, that conditions have changed; but they have changed. Wisdom and prudence, therefore, demand that while we face conditions with sorrow and regret, yet we must meet them with the hope, that by adapting ourselves, as far as we can, to

the changes of time, we may continue more efficiently and powerfully to do the great work for the defence of the Church, through Catholic education. . . . The High School departments of the two institutions will continue as before.

Joseph H. Rockwell, s. j.

President, College of St. Francis Xavier.

Tribute to Father Denis Lynch.—Bishop O'Doherty of Zamboanga, in the Philippines, writes an interesting letter to the Boston office of the Society for the Propagation of the Faith, in which he tells of his tribulations in a see where there are only 70 priests to cover a territory of 40,000 miles.

"There are parishes of ten and fifteen thousand souls who have had no resident priest since 1898, and only see a priest once a year, on occasion of the parish feast," he says. "It took me twenty days to visit the two parishes of Cottabato and Davao alone, and up to the present I have visited only a small portion of my diocese.

"A young American priest could do wonders in Davao. The majority of the planters are broad-minded, generous, sympathetic Americans, who recognize the salutary influence of the priest over their primitive employees, and always welcome him, especially if he speaks English. Not merely could he, but he has done wonders already. There is no name more revered in Davao by Americans and Philipinos than the name of Father Denis Lynch, s. j. He spent years wandering round the surf-swept shores of that angry bay, evangelizing, baptizing, and putting up structures that would serve for divine worship. Poor people spoke to me, with tears in their eyes of 'Padre Leench.'

"They have not seen a priest since he was forced by failing health to abandon his beloved flock; and the endless entries in the baptismal books of Davao are a lasting monument of his untiring zeal, sufferings and apostolic labors round the picturesque and fertile shores of that beautiful bay."

The New Festival for the Deaf Mute.—Pope Pius X, on June 13, 1913, at the solicitation of Archbishop Moeller, issued a decree designating the eleventh Sunday after Pentecost, the day on which is annually read the gospel of the opening of the ears and the loosening of the tongue of the deaf mute, as the patronal festival of the deaf, and moreover, granted a plenary indulgence to all who would approach the sacraments on the occasion. The feast was celebrated in New York with a crowded attendance. The gathering at St. Francis Xavier's Chapel in the early morning, and in the afternoon under the hospitable auspices of St. Joseph's Institute at Westchester, was impressive.

Three Bishops Classmates of Class of '73.—This year three Bishops of the New York ecclesiastical province will cele-

brate the fortieth anniversary of their graduation from St. Francis Xavier's College, New York city. The three Bishops, who were classmates in the class of 1873 at the College, are Bishop McDonnell, of Brooklyn, Bishop Colton, of Buffalo, and Bishop McFaul, of Trenton.

The New Regis High School.—The new Regis High School which is soon to be begun in the parish of St. Ignatius Loyola, New York, promises to mark a distinct development in Catholic educational work in the city. The structure is to extend about midway between Park avenue and Madison avenue, with a frontage on 84th street of about 125 feet and on 85th street of 167.

The building which is designed to accommodate 1,500 pupils will have in its centre a quadrangle, in the basement will be indoor play-rooms, and a large gymnasium with all its appurtenances will be two stories in height. The main approach to the school on 84th street leads into a vestibule from which parlors and the offices of the high school officials can be conveniently reached. To the west of the quadrangle will be a chapel, 74 feet by 32, and on the north side of the square an assembly hall capable of seating 1,700 people, and provided with a large stage. Exits from the hall open on 85th street and the quadrangle, but the main entrance is to the east. The first balcony is made up of boxes exclusively, while a second is provided with opera chairs. All of the second floor which the assembly hall does not take up, is devoted to class rooms and a library. These class rooms are designed on the continental system of one-side lighting, and vary in width from 21 feet to $23\frac{1}{2}$, and in length from 25 to 38. The library which is designed on the alcove principle will measure $23\frac{1}{2}$ by 62 feet. The third, fourth and fifth stories of the school portion correspond to the second except that in place of the library there is arranged in each case a large lecture room. On the fourth and fifth floors, however, the entire space over the assembly hall block is to be given over to the school class rooms. The 85th street end of the fifth floor will be fitted out with large scientific laboratories and lecture rooms. Topping the whole area of the school will be a roof garden to which two elevators give access. Limestone will be the chief material used in the construction of this fire-proof building and Italian Renaissance the prevailing style of architecture. It is hoped that the school will be ready by September, 1914, when numerous boys of the archdiocese of New York will doubtless be eager to enjoy the educational advantages the Regis Catholic High School will offer free of charge.

A Ter-centenary Celebration at Bar Harbor.—Bar Harbor commemorated on August 6th, the three hundredth anniversary of the celebration of the first mass, in Maine, by the dedication of the Church of the Holy Redeemer. The center of interest was the Apostolic Delegate, Most Rev. John

Bonzano of Washington. He officiated at the solemn pontifical mass assisted by the Rt. Rev. Matthew Harkins, Bishop of Providence, R. I.; Rt. Rev. Thomas D. Beaven, Bishop of Springfield, Mass.; Rt. Rev. Daniel F. Feehan, Bishop of Fall River, Mass.; Rt. Rev. George Albert Guertin, Bishop of Manchester, N. H.; Rt. Rev. John Nilan, Bishop of Hartford, Conn., and Rt. Rev. Joseph J. Rice, Bishop of Burlington, Vt. The dedicatory sermon was preached by Rt. Rev. Louis S. Walsh, Bishop of Portland. In the evening solemn pontifical vespers were sung by Rt. Rev. Joseph J. Rice, D. D., Bishop of Burlington, Vt., and the historical sermon was preached by the Rev. Thomas J. Campbell, S. J., of New York, editor of *America*.

An American Edition of the Month.—Our Fathers of the English Province who edit the *Month* have made arrangements with the Devin-Adair Co., 437 Fifth Ave., New York, for bringing out hereafter a special edition of the magazine which will reach American subscribers the first week of each month.

Social Study Courses.—Two social study courses, one at Spring Bank, Wisconsin, the other at Mount Manresa, Staten Island, N. Y., were conducted from August 24-29 by the Central Bureau of the Central Verein. These courses are not confined to members of the Central Verein, and are attended alike by the clergy and laity. All, whether engaged in the care of souls, in manual labor, in business or professional occupations, will do well to familiarize themselves with the problems discussed in them. Various State Leagues have made special appropriations for sending representatives.

At the Spring Bank Course, Rev. Wm. J. Engelen, S. J., of St. John's College, Toledo, who lectured at these courses in previous years, dealt with the subject of the State and its Reform under the following headings: (1) Christianity and the State. An historical study. (2) The bonds of Human Society. An ethical study. (3) The State a Moral Organism. A sociological study. (4) The Problem of National Representation. A political study. (5) The Reformed State of the Future. An ideal study.

At the same course Rev. Joseph Husslein, S. J., associate editor of *America*, in a series of Social Lessons from History, treated of the reform of society according to Catholic principles and traditions. (1) The Basis of Social Work: lessons from ancient and Oriental guilds, from the early European guilds and the fundamentals of the guild system. (2) Selfish Wealth and Privilege: lessons from the merchant guilds, their period of usefulness, their deterioration, and the consequent economic struggle of the Middle Ages. (3) Universal Brotherhood: lessons from the craft guilds in their perfection, their constitution, principles and operation. (4) Ideals of Employer and Employed:

lessons from the medieval institutions of master, journeymen and apprentices. (5) From Chaos to Social Order: passing of the guild system, the succession of domestic system and factory system, trades unionism, the new solidarism.

For the social course at Mount Manresa, Rev. Joseph Maeckel, s. j., of Canisius College, Buffalo, N. Y., gave five lectures, embracing many of the leading economic, social and political questions of the day: Fundamental Principles of Political Economy, Liberalism, Agrarian Socialism, Modern Socialism, Christian Democracy. Rev. Frederick Siedenburger, s. j., of Loyola University, Chicago, spoke upon purely economic topics. A similar course of lectures had been given by him at Spring Bank in the preceding year, where he likewise dealt with the practical issues of the Labor Question. The titles of his lectures are: The Social Crux, the Labor Problem, Labor Arbitration, Compulsory Labor Laws (liability, insurance, etc.); Industrial Betterment (private efforts).

NEW JERSEY. *St. Peter's College. Laying of Cornerstone of St. Peter's Clubhouse.*—With imposing ceremonies and in the presence of more than 10,000 people the cornerstone for St. Peter's clubhouse at Grand and Warren streets, was laid by Monsignor Isaac P. Whelan, rector of St. Patrick's Cathedral, of Newark. The monsignor was assisted by the Rev. Father Fox, s. j., and the Rev. Father Joseph A. Mulry, s. j., present rector of St. Peter's Church and president of St. Peter's College.

Judge Mark A. Sullivan presided, and introduced Dr. James Walsh, a prominent Knight of Columbus, and Martin Conboy, an eminent New York lawyer, and for many years president of the Holy Name Societies of New Jersey, as the principal speakers.

A big parade, in which several thousand men participated, preceded the ceremonies incident to the cornerstone laying. Some of the paraders with several of the picked bands later occupied seats on the platform, where were many distinguished clergymen and prominent Catholic laymen.

PHILIPPINE ISLANDS. *Jolo, Sulu, April 21, 1913. Extract from a Letter of Father Wm. McDonough.*—"I don't know whether there is a class in Arabic at Woodstock. A missionary here with a good knowledge of that language would have a great advantage. The Koran, in the original Arabic, is the book of the Moros. They read it, i. e. pronounce the words, but understand little or nothing of Arabic. They have high regard for the man who does understand it. Their own alphabet is made up almost entirely of Arabic characters, which were introduced here with the Koran in the fifteenth century.

"For about three or four months there has been something like a state of war in a part of the Island of Jolo. Moros

numbering some thousands are entrenched on a mountain that is about fifteen miles from Jolo. On Ash Wednesday night an attack was made on a barrio (village) so close to us that Jolo was in range. Bullets flew thick and fast for a couple of hours, but nobody in the town was hit. Our soldiers were sent into the field. I visited nearly all their camps, and said mass in two of them. On one of these occasions the altar and the congregation were surrounded by a circle of guards with fixed bayonets. We were then in full view of the enemy's entrenchments. The authorities have been treating with the hostile Moros. In consequence I think here is not much danger now of a battle. But things are not altogether settled yet.

"A week ago I had to pass close to one of the dangerous districts of Jolo, and near two other islands that are considered unsafe. I was returning from Siasi, one of my missions to the South. I was in a vinta, a boat about fifteen feet long, narrow, deep, with little freeboard, fitted with a deck, sail, paddles and outriggers. We were twenty hours in the vinta. There were two friendly Siasi Moros with me. On account of adverse currents we had to keep uncomfortably close to the shore but could not see the Moros on land on account of the darkness. We could hear them, however, and the shore seemed alive with them. We could hear the paddles working in their vintas; once or twice it seemed we were pursued, and for a considerable time. My two Moros, besides using the sail, worked their paddles energetically and ceaselessly. It was the only thing to do, as no one in our boat was armed. We reached Jolo about half past two in the morning, but did not dare go to the pier, as very likely we would be fired into by the American sentries mistaking our vinta for one of the hostiles. So we anchored and slept till daylight.

"My Siasi congregation is anxious to build a church. I am trying to get a suitable piece of ground for them.

"The provincial of Aragon, Father Barrachina, and Father Socina paid a visit to Jolo lately. I don't know how they were impressed; they came in the midst of the war scare."

Brochure by Father Algué.—Father José Algué, director of the Philippine Weather Bureau, has just published a brochure, entitled "The Barocyclonometer for Use in the North Atlantic." The pamphlet outlines in detail the changes necessitated in the construction of the instrument in adapting it to Northern waters and also gives minute instructions regarding its use.

SPAIN. *A Late Apostle of the Eucharist.*—The death of an untiring apostle of frequent Communion—especially for the young—is a loss that ought not to be allowed to pass without some brief notice. The French Jesuit, Père Léon-

ard Cros, died holily at Vittoria, in Spain, on January 17 last. Père Cros had the distinction of being one of the forerunners of the papal Eucharist decrees. For he helped in no mean degree to swell the volume of saner theological opinion, which for a full half-century had been restoring the true and primitive conception of Eucharistic practice, obscured, previous to the Reformation, by the decline of charity and, after it, by the Jansenistic heresy. What is more, Père Cros, having the courage of his convictions, boldly carried the latter into execution, and impressed them successfully upon others. As far back as 1887 he wrote to a French parish priest urging him to promote frequent and daily Communion among his flock. The following extract from the Father's letter suffices to show how faithfully he anticipated the authoritative teaching of Pius X.: "When the veil shall be lifted," he wrote, "how surprised and sorry those will feel who, even in ignorance, have hindered life from coming to souls, or coming in greater fulness. 'I came that they may have life, and have it more abundantly.' There it is! Frequent, more frequent, and daily Communion. The priest, like Jesus, must never be content till the goal has been reached—daily Communion for *all*, the most possible. Daily Communion, profitable as it always is to the good, is often even *necessary* for sinners, and the greatest sinners, too . . . Recommend people to communicate several times under the same confession; rarer confession, and frequent Communion. Such is the spirit of the Church."

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE CALIFORNIA PROVINCE

FROM JUNE 1, TO SEPT. 30, 1913.

TO SECULAR CLERGY. No. of Retreats.	<i>Notre Dame.</i>	No. of Retreats
Diocese of Baker.....1	San José, Cal.....1	1
Diocese of Victoria B. C.....1	Santa Clara, Cal.....1	1
RELIGIOUS MEN.		
<i>Brothers of Mary.</i>		
San José, Cal.....1	Portland, Ore.....1	1
MEN, WORKINGMEN, ETC.		
Portland, Ore.....1	<i>Precious Blood.</i>	
Santa Clara, Cal.....2	Berkeley, Cal.....1	1
RELIGIOUS WOMEN.		
<i>Benedictines.</i>		
Colton, Wash.....1	Gilroy, Cal.....1	1
<i>Charity, B. V. M.</i>		
Butte, Mont.....1	San Francisco, Cal.....1	1
San Francisco, Cal.....1	<i>Providence.</i>	
<i>Charity, (Leavenworth).</i>		
Butte, Mont.....1	Missoula, Mont.....2	2
Deer Lodge, Mont.....1	Oakland, Cal.....1	1
Helena, Mont.....2	Vancouver, B. C.....1	1
<i>Daughters of Jesus.</i>		
Lewistown, Mont.....1	<i>Sacred Heart.</i>	
<i>Franciscans.</i>		
Baker, Ore.....1	Menlo Park, Cal.....1	1
Pendleton, Ore.....1	Seattle, Wash.....1	1
Puyallup, Wash.....1	Vancouver, B. C.....1	1
Tekoa, Wash.....1	<i>St. Mary.</i>	
<i>Good Shepherd.</i>		
Los Angeles, Cal.....2	Beaverton, Ore.....2	2
Spokane, Wash.....1	<i>St. Joseph.</i>	
<i>Helpers Holy Souls.</i>		
San Francisco.....1	Lewiston, Idaho.....1	1
<i>Holy Cross.</i>		
Woodland, Cal.....1	Los Angeles, Cal.....1	1
<i>Holy Family.</i>		
San Francisco, Cal.....2	Oakland, Cal.....1	1
<i>Holy Names.</i>		
Oakland, Cal. (30 days).....1	Prescott, Ariz.....1	1
Oakland, Cal.....1	Slickpoo, Idaho.....1	1
Salem, Ore (30 days).....1	Tucson, Ariz.....1	1
Seattle, Wash.....1	<i>St. Joseph of Peace.</i>	
Shorb, Cal.....1	Bellingham, Wash.....1	1
<i>Humility of Mary.</i>		
Great Falls, Mont.....1	Rossland, B. C.....2	2
<i>Immaculate Heart.</i>		
Hollywood, Cal.....2	<i>Ursulines.</i>	
<i>Mercy.</i>		
Grass Valley, Cal.....1	Great Falls, Mont.....1	1
Los Angeles, Cal.....2	<i>Visitation.</i>	
Prescott, Ariz.....1	Tacoma, Wash.....1	1
Rio Vista, Cal.....1	SECULAR LADIES AND PUPILS.	
San Diego, Cal.....2	Charity, (Nurses) Butte, Mont.....1	1
San Francisco, Cal.....2	(Nurses) San José, Cal.....1	1
<i>Missionary Sacred Heart.</i>		
Los Angeles, Cal.....1	Sodal. B. V. M.,	
Seattle, Wash.....1	San Francisco, Cal.....1	1
RELIGIOUS WOMEN.		
<i>Benedictines.</i>		
Colton, Wash.....1	Good Shepherds, Los Angeles, Cal. 1	1
<i>Charity, B. V. M.</i>		
Butte, Mont.....1	Spokane, Wash...1	1
San Francisco, Cal.....1	<i>Sacred Heart.</i>	
<i>Charity, (Leavenworth).</i>		
Butte, Mont.....1	Helpers Holy Souls,	
Deer Lodge, Mont.....1	San Francisco, Cal.....1	1
Helena, Mont.....2	Mercy, San Francisco, Cal.....1	1
<i>Daughters of Jesus.</i>		
Lewistown, Mont.....1	Notre Dame, San José, Cal.....2	2
<i>Franciscans.</i>		
Baker, Ore.....1	Providence, (Nurses) Portland, Ore. 1	1
Pendleton, Ore.....1	Sacred Heart, Menlo Park, Cal.....1	1
Puyallup, Wash.....1	San Francisco, Cal...5	5
Tekoa, Wash.....1	Seattle, Wash.....2	2
<i>Good Shepherd.</i>		
Los Angeles, Cal.....2	Vancouver, B. C.....1	1
Spokane, Wash.....1	<i>Ursulines.</i>	
<i>Helpers Holy Souls.</i>		
San Francisco.....1	Ursulines, Great Falls, Mont.....1	1
<i>Holy Cross.</i>		
Woodland, Cal.....1	Visitation, Tacoma, Wash.....1	1
<i>Holy Family.</i>		
San Francisco, Cal.....2		
<i>Holy Names.</i>		
Oakland, Cal. (30 days).....1		
Oakland, Cal.....1		
Salem, Ore (30 days).....1		
Seattle, Wash.....1		
Shorb, Cal.....1		
<i>Humility of Mary.</i>		
Great Falls, Mont.....1		
<i>Immaculate Heart.</i>		
Hollywood, Cal.....2		
<i>Mercy.</i>		
Grass Valley, Cal.....1		
Los Angeles, Cal.....2		
Prescott, Ariz.....1		
Rio Vista, Cal.....1		
San Diego, Cal.....2		
San Francisco, Cal.....2		
<i>Missionary Sacred Heart.</i>		
Los Angeles, Cal.....1		
Seattle, Wash.....1		

Total 95

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE MARYLAND-NEW YORK PROVINCE

FROM JUNE 1, TO SEPT. 30, 1913.

TO SECULAR CLERGY

Albany	1	71
Antigonish, N. S.	1	81
Baltimore	1	150
Brooklyn	3	361
Buffalo	1	205
Fall River	2	141
Harrisburg	2	80
Hartford	2	270
Halifax, N. S.	1	40
Newark	2	260
New York	3	448
Portland	1	98
Providence	2	180
Richmond	1	35
Rochester	2	148
Scranton	2	174
Springfield	2	272
St. John, N. B.	1	51
Toronto, Canada	1	80
Trenton	2	138
Wheeling	1	80
St. Andrew—Private Retreats....		9

CONGREGATIONS OF PRIESTS.

Augustinian Fathers.....	2	129
Fathers of Mercy.....	2	13
Order Regular of St. Francis Priests.....	1	38

SEMINARIANS.

Emmitsburg	1	47
Overbrook	1	218
Seton Hall	1	48

RELIGIOUS MEN.

Christian Brothers, N. Y. 2		105
Irish " " " 1		11
Marist Brothers Poughkeepsie, N. Y. 2		163
Brothers of Sacred Heart Metuchen, N. J. 1		45

MEN, WORKINGMEN, ETC.

St. Andrew's		32
At Mt. Manresa, S. I. 16		495

RELIGIOUS WOMEN.

Blessed Sacrament.

Maude, Pa. 1		47
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Carmelites.

Boston, Mass. 1		16
Philadelphia, Pa. 1		10

Cenacle.

New York	1	50
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Charity.

Convent Station, N. J. 3		1235
Greensburg, Pa., 2		262
Halifax, N. S. 2		360
Mt. St. Vincent, N. Y. 6		1441

Charity of Nazareth.

Hyde Park, Mass. 1		34
Leonardtwn, Md. 1		34
Newburyport, Mass. 1		36

Charity of Our Lady of Mercy

Baltic, Conn. 1		67
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Christian Charity.

Wilkes-Barre, Pa. 1		110
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*Institute of Our Lady of
Christian Doctrine.*

New York, N. Y. 1		12
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Daughters of the Heart of Mary.

Buffalo, N. Y. 1		34
Burlington, Vt. 1		24
New York, N. Y. 1		40
Westchester, N. Y. 1		90

Faithful Companions of Jesus.

Fitchburg, Mass. 1		57
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Franciscans.

Buffalo, N. Y. 2		77
Glen Riddle, Pa. 1		236
Millvale, Pa. 1		105
Mt. Hope, N. Y. 2		89
Mt. Loretto, S. I. 2		115
Peekskill, N. Y. 2		251
Stella Niagara, N. Y. 1		26

Good Shepherd.

Boston, Mass. 1		27
Buffalo, N. Y. 1		48
Georgetown, D. C. 1		18

Good Shepherd Magdalenes.

Brooklyn, N. Y. 1		98
Newark, N. J. 1		32
Reading, Pa. 1		51

Helpers of Holy Souls.

New York, N. Y. 1		17
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Holy Child.

New York, N. Y. 1		25
Philadelphia, Pa. 1		30
Sharon Hill, Pa. 1		100

Holy Cross.

Baltimore, Md. 1		35
Dunbarton, D. C. 1		75

Marianette SS. of Holy Cross.

New York City	1	33
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Holy Names.

Rome, N. Y. 1		62
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Holy Union of the Sacred Hearts.

Fall River, Mass. 1		77
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Marie Reparatrice.

New York, N. Y. 1		13
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Mercy.

Bangor, Me. 1		17
Beatty, Pa. 2		284
Buffalo, N. Y. 1		100
Burlington, Vt. 1		74
Charlotte, N. Y. 2		113
Cresson, Pa. 2		103
Deering, Me. 2		198
E. Moriches, L. I. 2		88
Fall River, Mass. 2		102
Harrisburg, Pa. 1		65
Hartford, Conn. 4		643
Merion, Pa. 2		135
Mt. Washington, Md. 2		73
Oldtown, Me. 1		14
Pittsburg, Pa. 1		110

<i>Mercy—(Continued.)</i>		<i>Apostolic SS. of the Sacred Heart</i>	
Plainfield, N. J.....2.....	187	New Haven, Conn.....1.....	18
Rensselaer, N. Y.....1.....	70	<i>Sacred Heart of Mary.</i>	
Tarrytown, N. Y.....1.....	43	Sag Harbor, L. I.....1.....	19
Wilkes-Barre, Pa.....2.....	147	Ronkonkoma, L. I.....1.....	12
Worcester, Mass.....1.....	24	Tarrytown, N. Y.....1.....	30
<i>Mission Helpers.</i>		<i>St. Dorothy.</i>	
Baltimore, Md.....1.....	28	New York City.....1.....	8
<i>Missionary SS. of Sacred Heart.</i>		<i>St. Joseph.</i>	
New York, N. Y.....2.....	145	Baden, Pa.....2.....	145
<i>Notre Dame.</i>		Brentwood, N. Y.....2.....	729
Boston, Mass.....1.....	45	Cape May Point, N. J.....3.....	413
Cambridge, Mass.....1.....	28	Chestnut Hill, Pa.....1.....	150
Lawrence, Mass.....1.....	32	Hartford, Conn.....1.....	75
Lowell, Mass.....1.....	76	McSherrystown, Pa.....1.....	60
Malden, Mass.....1.....	34	Rutland, Vt.....1.....	72
Newark, N. J.....1.....	94	South Berwick, Me.....1.....	12
Philadelphia, Pa.....1.....	56	Springfield, Mass.....1.....	300
Waltham, Mass.....1.....	96	Troy, N. Y.....1.....	225
Washington, D. C.....1.....	95	Wheeling, W. Va.....1.....	62
Worcester, Mass.....2.....	245	<i>Hospital SS. of St. Joseph.</i>	
<i>Perpetual Adoration.</i>		Winooski, Vt.....1.....	15
West Falls Church, Va...1.....	13	<i>St. Joseph of Peace.</i>	
<i>Poor Clares.</i>		Jersey City, N. J.....2.....	60
Boston, Mass.....1.....	22	<i>St. Martha.</i>	
<i>Presentation.</i>		Antigonish, N. S.....1.....	56
Fishkill, N. Y.....1.....	25	<i>Ursulines.</i>	
Green Ridge, N. Y.....1.....	17	Frostburg, Md.....1.....	20
<i>Oblates SS. of Providence.</i>		Middletown, N. Y.....1.....	50
Baltimore, Md.....1.....	66	New Rochelle, N. Y.....1.....	50
<i>Providence.</i>		New York City,	
Holyoke, Mass.....3.....	268	Bedford Park.....1.....	75
Pittsburg, Pa.....2.....	216	Phoenicia, N. Y.....1.....	20
<i>Religious of Jesus Mary.</i>		Pittsburg, Pa.....1.....	28
Kingsbridge, N. Y.....1.....	9	Wilmington, Del.....1.....	11
<i>Sacred Heart.</i>		<i>Visitation.</i>	
Albany, N. Y.....1.....	105	Baltimore, Md.....1.....	33
Halifax, N. S.....1.....	52	Frederick, Md.....1.....	35
London, Ont., Canada....1.....	45	Georgetown, D. C.....1.....	55
New York City,		Parkersburg, W. Va.....1.....	37
(Aqueduct Ave.).....1.....	33	Washington, D. C.....1.....	25
New York City,		Wytheville, Va.....1.....	16
(Manhattanville,).....1.....	115		
Providence, R. I.....1.....	60		
Rochester, N. Y.....1.....	40		
Sault au Récollet, Canada 1.....	45		
Torresdale, Pa.....1.....	85		

SECULAR LADIES AND PUPILS

Cenacle, Brighton, Mass.....2.....	90
“ Newport, R. I.....4.....	116
“ New York, N. Y.....4.....	180
Charity, Wellesley Hills, Mass.....1.....	84
Franciscans, Peekskill, N. Y.—Boys and Girls....1.....	800
Good Shepherd, Georgetown, D. C.—Children....1.....	80
“ “ Newark, N. J. “ ..1.....	274
Mercy, Hartford, Conn.....1.....	80
Sacred Heart Albany, N. Y.....2.....	340
“ “ New York City (Aqueduct Ave.)...1.....	16
“ “ “ “ “ (Manhattanville)...1.....	158
Sacred Heart of Mary, Tarrytown, N. Y.. ..2.....	48
Brentwood, N. Y.—Public School Teachers.....1.....	116
Jersey City, N. J.—Teachers.....1.....	70
Manchester, N. H.....1.....	110
Mt. Loretto, S. I.—Boys.....1.....	1039

RETREATS		RETREATANTS
To Priests.....	39	3467
To Seminarians.....	3	313
To Religious Men.....	12	324
To Laymen.....	11	265
To Religious Women.....	158	13238
To Secular Ladies and Pupils.....	20	3396
To Children.....	4	2193
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Total Retreats.....	247	Total Retreatants.... 23196

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE MISSOURI PROVINCE

FROM JUNE 1 TO OCTOBER 1, 1913.

To Diocesan Clergy.

Cincinnati.....	1	Kansas City.....	1
Columbus.....	2	LaCrosse.....	2
Denver.....	2	Leavenworth.....	1
Dubuque.....	2	Omaha.....	2

To Congregations of Priests.

Fathers of the Divine Word, Techny, Ill.....	1
Promonstratensian Fathers, De Pere, Wis.....	1

To Seminarians.

Cleveland.....	1
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To Religious Men.

Christian Brothers, Chicago, Ill.....	1
“ “ St. Joseph, Mo.....	1
Marist Brothers, Dayton, O.....	1
Congr. of St. Viateur, Bourbonnais, Ill.....	1

To Religious Women.

<i>Bernardine SS.</i>		<i>SS. Charity B. V. M.—(Continued)</i>	
Nebraska City, Neb.....	1	Dubuque, Ia.....	3
<i>Bernardine SS. of St. Francis</i>		Des Moines, Ia.....	1
Reading, Pa.....	1	Kansas City, Mo.....	1
<i>SS. Blessed Sacrament.</i>		Lyons, Ia.....	1
Chicago, Ill.....	1	Milwaukee, Wis.....	2
Winnebago, Neb.....	1	St. Louis, Mo.....	1
<i>Daughters of the Heart of Mary.</i>		Wichita, Kans.....	1
Chicago, Ill.....	1	<i>SS. Charity of St. Augustine.</i>	
Cleveland, O.....	1	Lakewood, O.....	2
<i>Dominican.</i>		<i>SS. Christian Charity.</i>	
Akron, O.....	1	Chicago, Ill.....	1
Great Bend, Kans.....	2	Detroit, Mich.....	1
Jackson, Neb.....	1	New Ulm, Minn.....	1
<i>Franciscan.</i>		Piqua, O.....	1
Buffalo, N. Y.....	1	St. Louis, Mo.....	2
Chicopee, Mass.....	1	<i>Loretto.</i>	
Cleveland, O.....	1	Florissant, Mo.....	1
Green Bay, Wis.....	1	Kansas City, Mo.....	1
La Crosse, Wis.....	1	Springfield, Mo.....	1
Milwaukee, Wis.....	2	<i>Ladies of Loretto.</i>	
O'Neill, Neb.....	1	Sault-Sainte Marie, Mich.....	1
West Point, Neb.....	1	Toronto, Ont.....	1
<i>SS. Charity of Leavenworth.</i>		Joliet, Ill.....	1
Leavenworth, Kans.....	2	<i>Good Shepherd.</i>	
<i>SS. Charity of Cincinnati.</i>		Carthage, O.....	1
Mt. St. Joseph, O.....	2	Chicago, Ill.....	4
<i>SS. Charity of Nazareth.</i>		Cincinnati, O.....	1
Covington, Ky.....	1	Detroit, Mich.....	1
Lexington, Ky.....	1	Kansas City, Mo.....	1
Mt. Vernon, O.....	1	Milwaukee, Wis.....	3
Nazareth, Ky.....	2	Newport, Ky.....	1
St. Vincent, Ky.....	1	Omaha, Neb.....	1
<i>SS. Charity, B. V. M.</i>		Sioux City, Ia.....	1
Chicago, Ill.....	7	St. Louis, Mo.....	3
Council Bluffs, Ia.....	1		
Davenport, Ia.....	1		

<i>Holy Child Jesus.</i>		<i>Poor Clares.</i>	
Chicago, Ill.....	1	Omaha, Neb.....	1
Cheyenne, Wyo.....	1	<i>Poor Handmaids of J. C.</i>	
<i>Humility of Mary.</i>		Chicago, Ill.....	1
Villa Maria, Pa.....	1	<i>Precious Blood.</i>	
<i>SS. of Notre Dame.</i>		O'Fallon, Mo.....	1
Cleveland, O.....	1	<i>Sorrowful Mother.</i>	
Covington, Ky.....	1	Mankato, Minn.....	2
Toledo, O.....	1	<i>Hospital SS. of St. Joseph.</i>	
<i>School SS. of Notre Dame.</i>		Chicago, Ill.....	1
Chippewa Falls, Wis.....	1	<i>Sacred Heart.</i>	
Fort Wayne, Ind.....	1	Cincinnati, O.....	1
Green Bay, Wis.....	1	Grosse Pointe, Mich.....	1
Mankato, Minn.....	2	Lake Forest, Ill.....	1
Marinette, Wis.....	1	Omaha, Neb.....	1
Marshfield, Wis.....	1	St. Charles, Mo.....	1
Prairie du Chien, Wis.....	1	St. Joseph, Mo.....	1
St. Louis, Mo.....	2	St. Louis, Mo.....	2
<i>Presentation SS.</i>		<i>St. Joseph.</i>	
Aberdeen, S. D.....	1	Bourbonnais, Ill.....	1
<i>Providence.</i>		Cincinnati, O.....	1
St. Mary's, Ind.....	4	Concordia, Kans.....	2
<i>Little SS. of the Poor.</i>		Green Bay, Wis.....	1
Cleveland, O.....	1	Peoria, Ill.....	1
Milwaukee, Wis.....	1	St. Louis, Mo.....	2
<i>Missionary SS. of the Sacred</i>		St. Paul, Minn.....	2
<i>Heart of Jesus.</i>		Stevens' Point, Wis.....	1
Chicago, Ill.....	2	Toronto, Ont.....	2
<i>Mercy.</i>		Peterborough, Ont.....	2
Cedar Rapids, Ia.....	2	West Park, O.....	1
Chicago, Ill.....	5	<i>Ursuline.</i>	
Cincinnati, O.....	1	Cleveland, O.....	1
Clinton, Ia.....	1	Decatur, Ill.....	1
Council Bluffs, Ia.....	2	Fontenac, Minn.....	1
Dubuque, Ia.....	1	Louisville, Ky.....	2
Fort Dodge, Ia.....	1	Muskegan, Mich.....	1
Independence, Ia.....	1	Nottingham, O.....	1
Milwaukee, Wis.....	1	Paola, Kans.....	1
Omaha, Neb.....	2	Springfield, Ill.....	1
Ottawa, Ill.....	1	St. Ignace, Mich.....	1
Sioux, City, Ia.....	1	St. Joseph, Ky.....	1
St. Louis, Mo.....	2	Toledo, O.....	1
Springfield, Mo.....	1	Youngstown, O.....	1
West Dubuque, Ia.....	1	<i>Visitation.</i>	
<i>Notre Dame of Namur.</i>		Rock Island, Ill.....	1
Cincinnati, O.....	2	St. Louis, Mo.....	1
Columbus, O.....	1	St. Paul, Minn.....	1
Dayton, O.....	1	Springfield, Mo.....	1
Reading, O.....	1	Wheeling, W. Va.....	1
<i>To Lay Persons.</i>			
Laymen—Brooklyn, O.,.....	12		
Milwaukee, Wis.; Prairie du Chien, Wis.,			
St. Mary's, Kans.; St. Louis, Mo.			
Laywomen—Cincinnati, O.; Grosse Pointe, Mich.;			
Kansas City, Mo.; Lake Forest, Ill.;			
Mankato, Minn.; Prairie du Chien, Wis.;			
St. Louis, Mo.;			
London, Ont.....	13		
Inmates of Good Shepherd Convent.....	9		
“ of Homes of the Aged.....	2		
<i>Summary of Retreats.</i>			
To Diocesan Clergy and Seminarians.....	14		
“ Religious Communities.....	186		
“ Lay Persons.....	36		
		Total,	236
		Total June 15–Oct. 15, 1912	212

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE NEW MEXICO-COLORADO MISSION

To Religious Communities.....28

SYRIA. *Some Notable Conversions.*—Mgr. Abdulmessiah the schismatic Syrian Patriarch, and two of his archbishops have made their submission to the Pope. These will probably lead to several other conversions. Previous to their reception as Catholics, the two schismatic archbishops made a retreat under the direction of Father Sulhani, S. J., who is of Syrian origin.

VENICE. *The College in Scutari.*—“Albania is attached to the Venetian province of the Society of Jesus, and the Fathers find scope there for every form of missionary labor. In Scutari itself they have an admirably equipped college, which numbers among its pupils not only Catholics, but also Orthodox Greeks, and even the sons of the Turkish officials and merchants. So important has the work become and so fruitful have the labors of the Fathers been that the Venetian province has sent of its best, to man the mission. At the present moment there are in the mission two recent ex-provincials, one the rector of the college and the other the Superior of the mission.”—*London Universe, Apr. 4, 1913.*

WASHINGTON. *The New Gonzaga College.*—After fifty years of labor and of prayers the hopes of the Fathers and friends of Gonzaga College were realized in the completion of a beautiful new building. The new college was built by the Boyle-Robertson Construction Company on the ground between the present rectory and the college hall. The old theatre front was ripped out, and a new front put in to correspond with the front of the new building, thus incorporating the old theatre into the new building, making an imposing frontage, on I Street, of 200 feet.

The new structure is a three story and basement building with every modern improvement and convenience. Each floor has a main front pavilion and rear wing, while in the basement there is a large gymnasium, 108 feet by 38 feet, and a 20 foot ceiling. Its area is unobstructed by columns, and there is a complete equipment of steel lockers, of showers, toilets, and cloak rooms. On the first floor are the offices of the president and prefect of studies, reception parlor, and four class rooms. In the rear wing is the students' chapel accommodating 200.

The most beautiful part of the building is Our Lady's Chapel, which is Gothic in design. The three marble altars, gifts of Father McDonnell's "Third Sunday Brigade," are simple and beautiful. The six stained glass windows—from the firm of Mayer of Munich—are especially significant, and have been pronounced, by experts, as unexcelled in this country. The first window is the Holy Family—

Mary teaching the Youth. The second is St. Ignatius' meditation on vocation—Christ in the Temple. The third is Christ leaving home. This subject, Mr. Mayer says, was never before produced in stained glass. The fourth window, over the main altar, represents the sacrifice of Christ's vocation—viz., His crucifixion. The fifth and the sixth windows are the reward of His Mother—viz., Christ's apparition to her after His resurrection, and her Assumption into heaven.

The light oak pews, the stations of the cross, the stained glass windows, the altar linen, four chalices, two ciboriums, two beautiful statues—one of Our Blessed Lady, and one of St. Joseph,—three complete sets of vestments, three missals, and two sets of altar cards were also donated by our friends, thus completing the equipment of our new chapel.

The lobby in front of Our Lady's Chapel is made very beautiful by two large marble monoliths, and marble wainscoting. In this hall have already been placed pastel pictures of all the rectors of Gonzaga from the time of the old Seminary.

The college theatre has also been beautifully decorated in maroon and gold with a buff ceiling, while the proscenium is finished in green and gold.

On the second story are three spacious class rooms, the debating hall, and the boys' library. In the rear pavilion, over the chapel, is the domestic library, the gift of one of our benefactors. This library is equipped with steel shelving of the most approved type, capable of accommodating 54,000 volumes. On the third floor are three more class rooms, and two other large rooms, with all the necessary water supplies, and other provisions for chemistry and physics. All the toilets throughout the building are finished in white marble, and perfectly ventilated.

Although this building was in use throughout the school year, 1912-1913, it was, nevertheless, unfinished in certain details, and partly for this reason, partly because the late spring seemed to be the most suitable time for profitably advertising the advantages which it offered, the ceremonies of the public dedication were delayed till May 7th. The three marble altars of the college chapel had been consecrated on the Thursday of the previous week by His Excellency, Mgr. Bonzano, Apostolic Delegate, but it was the Cardinal Archbishop who officiated at the solemn blessing of the corner-stone of the building. The procession, which formed in the corridor of the residence adjoining St. Aloysius' Church, passed out through the main college entrance to the south-eastern angle of the building, where a platform had been erected for the Cardinal and his assistants, and after the brief ceremony, prescribed by the ritual, returned to the college, where His Eminence next blessed the chapel and the lobby forming the main approach to it. Besides the Very Rev. Father Anthony J. Maas, Provincial, and his

predecessor, Father Joseph F. Hanselman, now Rector of Woodstock College, who acted as deacons of honor to the Cardinal, and the Rector and Faculty of Gonzaga College, there were also in the procession Mgr. Currier, Bishop-elect of Matanzas, Cuba, Mgr. Mackin of St. Paul's, and Mgr. Russell of St. Patrick's, both of this city, Rev. Eugene DeL. McDonnell, Rector of St. Aloysius, Rev. Alphonsus Donlon, Rector of Georgetown University, Rev. Joseph Rockwell, Rector of St. Francis Xavier's College, New York City, Rev. Joseph Mulry, Rector of St. Peter's, Jersey City, Fathers Timothy Brosnahan, John Scully, Timothy Barrett, and Patrick Brennan from various houses of the Society, and clergymen from colleges affiliated with the Catholic University.

The blessing of the building was followed by solemn high mass in St. Aloysius' Church, at which the Bishop of Richmond, Right Rev. Dennis F. O'Connell, officiated, with the Very Rev. M. A. Waldron, Vice-Prior of the Dominican Monastery of the Immaculate Conception, Brookland, as Assistant Priest, Rev. Father Donlon, Rector of Georgetown University, as Deacon, and Rev. T. A. Colcannon, of the Catholic University, and an alumnus of the college, as sub-Deacon, while the Cardinal occupied his throne in the sanctuary. The sermon for the occasion, was preached by Rev. Timothy Brosnahan, of Loyola College, Baltimore, a former student of Gonzaga, who took for his text: "By wisdom shall the house be built, and by prudence it shall be strengthened. By instruction the storehouse shall be filled, and with all beautiful and precious wealth." He sought to show that a thorough Catholic education makes for the best sort of citizenship, and that it is only through the respect for God and His law, which it inculcates, that we may hope to see the institutions of our land perpetuated.

After the mass an informal lunch was served to the community and guests, in the new dining room of the residence, and from one o'clock P. M., till seven, the new building was thrown open to the inspection of visitors, and there was a continual stream coming and going all day.

At eight o'clock the Apostolic Delegate, assisted by Father Rockwell and Father Barrett, gave solemn Benediction of the Blessed Sacrament in the College chapel, which was filled with alumni and their friends. An entertainment followed, consisting of moving pictures, and a short concert by our chancel choir of men and boys, in Gonzaga Hall. Then came the closing event of the celebration, the banquet in the lower hall, when plates were set for 160 persons. His Excellency, Mgr. Bonzano, had intended merely to show himself at the banquet for a few moments, but he became interested in the proceedings, and graciously remained until the end. A great number of the old boys, who had not put in an appearance for many years, were present at

this banquet, and were very enthusiastic. Four United States Senators, and twenty two Representatives, all Catholics with but one exception, had graciously accepted the invitation of Father Rector to be present, and would have been; but unfortunately the Tariff Bill came up that very evening for a vote, and all had to be on hand. Senator Ransdell of Louisiana, Senator Pomerene of Ohio, Representative Korbly of Indiana, and three or four more Representatives, however, were present, and remained until a hurry call from the Capitol took them away to vote. Among the other distinguished guests were Commissioner Rudolph, ex-Commissioner West, Judge DeLacy, Brig. General Frank McIntyre, U. S. A. and a number of our Fathers. The speeches on the occasion were given by Commissioner Rudolph, who represented the District of Columbia, Mr. Martin Conboye of New York, who represented the Alumni, and Rev. Father McDonnell, Rector, representing the Faculty.

The dominant note of the speeches was Catholic education, the safeguard of our faith, and our country. Amid good cheer, and the singing of college songs, and enthusiastic speechmaking the evening came to a close, and the dedication exercises of the new Gonzaga College passed into history.

HOME NEWS. *The Public Disputations.*—On June 2, Father George Lebel of the Canadian Province defended "De Quatuor Evangeliiis" and Mr. Daniel Ryan "De Universa Philosophia." Cardinal Gibbons presided and Bishop Currier of Matanzas, Cuba, was present among the visiting clergy. The objectors against the theses in Sacred Scripture were Mgr. Tierney of Mt. St. Mary's Seminary, Emmitsburg, Rev. Father Reilly, o. p., and Rev. Father Sauvage, c. s. c., of Washington, and Rev. Father Bruneau, s. s., of St. Mary's Seminary, Baltimore. The objectors in philosophy were Rev. Father McLoughlin of Seton Hall Seminary, Rev. Father Siegfried of St. Charles' Seminary, Overbrook, Rev. Father Bartolozzi, o. s. A., of the church of Our Lady of Good Counsel, Philadelphia, and Rev. Father Kilger, o. s. B., of St. Vincent's Abbey, Beatty, Pa.

Woodstock Faculty for 1913-1914.—Father J. F. Hanselman, Rector; Father J. A. McEneaney, Minister; Father T. B. Barrett, Moral; Father W. J. Brosnan, Special Metaphysics; Father J. A. Brosnan, Chemistry; Father D. J. Callahan, General Metaphysics; Father H. T. Casten, Evening Dogma; Father P. R. Conniff, Short Course; Father J. I. Corrigan, Classics, Sacred Oratory; Father J. F. Dawson, Physics; Father W. M. Drum, Scripture, Hebrew; Father W. J. Duane, Prefect of Studies, Morning Dogma; Father M. P. Hill, Spiritual Father; Father C. V. Lamb, Ethics; Father J. T. Langan, Fundamental Theology, Evening; Father J. J. Lunny, Special Metaphysics; Father

H. Papi, Canon Law; Father E. C. Phillips, Fundamental Theology, Morning; Father A. Romano, Confessor; Father J. Scully, Procurator; Father R. H. Tierney, Special Metaphysics, Pedagogy; Father J. M. Woods, Ecclesiastical History, Woodstock Letters, Teachers' Review.

On June 26, 27 and 28 the Ordinations took place at Woodstock. The first Mass was said on June 29. The priesthood was conferred on the following:

Romuald Benedet of the Province of Aragon; Nicholas P. Bell, Joseph R. Stack, John M. VanHoomissen, Henry J. Blackmore, Edward P. Kenny, David P. McAstocker of the California Province; Charles A. King of the New Orleans Province; John J. Bolster, Henry P. White, Thomas J. Reilly, Henry J. Hagen, Mark J. Smith, Charles L. Kimbal, Joseph J. Daley, Miles J. O'Mailia, Emmanuel S. Kouba, William E. Murphy, Thomas I. Tully, Paul V. Rouke, Bernard H. Pohlmann, Antony C. Cotter, Arthur S. Hart, John L. Gipprich, John M. Fox, of the Md.-N. Y. Province. Major Orders were conferred by His Eminence Cardinal Gibbons. On June 5, Minor Orders were conferred by Bishop Corrigan. John D. Wheeler was ordained by the Cardinal on June 17, in the Baltimore Cathedral with his brother Rev. Thomas J. Wheeler of the Baltimore diocese.

The Catholic World for October contains the following tribute to Father Tierney: The intelligent declaration of Catholic principles, with an equally intelligent view of all sides of the question, if it does not always win the day, will at least do much good. And in this respect we feel that words of gratitude and of praise are due to the Rev. Richard H. Tierney, s. j., for his courageous and capable work at the Fourth International Congress on School Hygiene held recently in Buffalo. The effect of his words has already been far-reaching. Journals that champion an altogether different school of thought, have been compelled to consider his paper; and more than one, not in any way Catholic, have given him warm words of praise. Such work is blessed and hopeful. Imitation of this intelligent and apostolic spirit, particularly in our Catholic papers, would do much for the advancement of Catholic truth.

NOVITIATES—On October 1, 1913, the number of novices, juniors, and tertians in the novitiates of the U. S. and Canada was as follows:—

	NOVICES						JUNIORS			TER- TIANS	Grand Total
	Scholastics			Brothers			1st yr	2d yr	Tot.		
	1st yr	2d yr	Tot.	1st yr	2d yr	Tot.					
Md.-N. Y..	39	37	76	2	5	7	30	29	59	28	170
Missouri....	32	36	68	2	3	5	19	20	39	...	112
California.	13	19	32	5	5	10	14	15	29	1	72
New OrL..	8	4	12	1	..	1	10	5	15	...	28
Can. S. Jos.	19	16	35	2	8	10	8	8	16	...	61
" S. Stan.	9	...	9	1	..	1	..	..	...	...	10
Total.....	120	112	232	13	21	34	81	77	158	29	453
Grand Total, Oct. 1, 1912, 442											

SCHOLASTICATES. On October 1, 1913, the number of theologians and philosophers in the scholasticates of the U. S. and Canada was as follows:

	—THEOLOGIANS—			—PHILOSOPHERS—				Total	Grand Total
	Course Long	Course Short	Total	yr. 1st	yr. 2d	yr. 3d	Rec.		
Woodstock.....	51	48	99	33	38	43	1	115	214
St. Louis.....	63	20	83	27	17	21	..	65	148
Spokane.....	...	..	..	13	8	5	..	26	26
Montreal.....	15	5	20	...	17	10	1	28	48
		12 (Externs)						(Externs) 7	19*
Total.....	129	85	202	73	80	79	2	241	455
								Grand Total, Oct. 1, 1912	432

*Sixteen members of the Congregation of the Blessed Sacrament; three seminarians.

LIST OF OUR DEAD IN NORTH AMERICA

From October 1, 1912, to October 1, 1913.

	Age	Soc.	Time	Place
Fr. Antony Tardella.....	71	53	Oct. 26, 1912	San Francisco
Fr. Hermann Richard.....	79	56	Nov. 22, "	Mankato
Fr. Rudolf J. Meyer.....	72	55	Dec. 1, "	St. Louis
Br. Theodore Vorbrinck.....	76	57	Dec. 9, "	Baltimore
Br. John Negro.....	72	47	Dec. 16, "	Lewiston, Idaho
Fr. Philip de Carrière.....	88	69	Jan. 27, 1913	Macon
Fr. Matthew M. McDonald..	73	32	Feb. 7, "	Boston
Br. Edmund S. Cody.....	71	48	Feb. 9, "	Kansas City
Fr. Benedict Masselis.....	93	71	Feb. 17, "	Detroit
Fr. Michael Tiernan.....	49	29	Feb. 24, "	Mobile
Fr. Louis Leblanc.....	67	42	March 17, "	New Orleans
Fr. Henry McCullough.....	48	15	March 30, "	Spokane
Fr. John M. Giraud.....	76	31	March 31, "	Poughkeepsie
Fr. Gabriel Massa.....	70	53	April 2, "	Conejos, Colo.
Br. Timothy Fealy.....	68	48	April 12, "	Boston
Fr. Joseph F. Rigge.....	71	51	April 17, "	Cincinnati
Br. Henry F. Gerling.....	81	41	Apr. 18, "	Florissant
Fr. James F. Walshe.....	72	51	Apr. 22, "	Dublin, Ireland
Fr. James O'Loane.....	58	37	Apr. 29, "	Guelph, Ont.
Br. Patrick Sears.....	96	62	May 3, "	Georgetown
Fr. Joseph Grenier.....	76	54	May 4, "	Sault-au-Recollet
Fr. Patrick O'Leary.....	61	39	May 29, "	Mobile
Fr. Rufus C. Duff.....	61	34	June 4, "	Poughkeepsie
Fr. Vincent Naish.....	61	43	June 12, "	Moucton, N. B.
Fr. John O'Shanahan.....	76	58	July 6, "	Grand Coteau
Fr. Alexander Leone.....	74	57	July 26, "	Albuquerque
Fr. Michael A. Noel.....	58	41	Sept. 11, "	Philadelphia
Fr. Theophilus Caisse.....	69	44	Sept. 23, "	Niagara Falls
Br. John Langan.....	63	39	Sept. 27, "	New York
Fr. John B. Meurer.....	80	59	Sept. 29, "	Poughkeepsie
	Sac. 23	Coad. 7	Univer. 30	

Requiescant in Pace.

Av. Age 71 yrs. 4 mos.

Students in our Colleges in the United States and Canada, Oct. 1, 1913.

	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.	6490	5173	775	1662	3671	515	161		480	-57	462	
Baltimore	310	310	.....	50	200	60	156	.....	46	.....	52	
Boston	1480	1480	.....	420	1060	.....	.....	.....	107	.....	107	
Buffalo.....	476	476	.....	112	364	.....	2	.....	51	.....	51	
Brooklyn.....	352	352	.....	60	252	40	.....	.....	.....	.....	.....
Jamaica.....	135	135	.....	.....	104	31	.....	.....	4	.....	4	
Jersey City.....	491	491	.....	52	357	82	.....	.....	53	.....	53	462
N. Y.-Fordham ⁽¹⁾ ...	1021	730	189	198	522	99	3	.....	151	-20	131	
St. Fran. Xav.	382	382	.....	.....	294	88	.....	.....	-33	.....	.....
Loyola.....	61	61	.....	.....	31	30	.....	.....	6	.....	6	
Philadelphia.....	411	411	.....	62	281	68	.....	.....	60	.....	60	
Wash.-Gonzaga.....	101	101	.....	.....	84	17	.....	.....	22	.....	22	
Georgetown ⁽²⁾	292	108	184	192	100	.....	.....	.....	20	-30	-10	
Worcester.....	538	136	402	516	22	.....	.....	.....	-7	-7	-14	
Missouri	4720											
Belize.....	88	88	.....	.....	45	43	.....	.....	9	.....	9	
Chicago ⁽³⁾	748	748	.....	62	686	.....	.....	.....	55	.....	55	
Cincinnati.....	409	409	.....	54	338	.....	.....	.....	13	.....	13	
Cleveland.....	439	439	.....	58	381	.....	.....	.....	32	.....	32	
Detroit ⁽⁴⁾	386	386	.....	65	321	.....	.....	.....	16	.....	16	
Milwaukee ⁽⁵⁾	638	638	.....	49	243	.....	.....	.....	321	.....	321	570
Omaha ⁽⁶⁾	439	439	.....	107	332	.....	.....	.....	32	.....	32	
Prairie du Chien.....	333	333	.....	56	189	19	.....	69	22	.....	22	
St. Louis ⁽⁷⁾	541	541	.....	95	403	20	7	23	28	.....	28	
St. Mary's.....	441	441	.....	60	242	20	12	119	30	.....	30	
Toledo ⁽⁸⁾	258	258	.....	30	204	.....	.....	24	12	.....	12	
New Orleans	923											
Augusta.....	63	63	.....	.....	27	36	.....	.....	-1	.....	-1	
Galveston.....	89	89	.....	.....	43	46	.....	.....	-6	.....	-6	
Grand Coteau.....	126	29	97	24	82	20	.....	.....	15	7	22	
Mobile.....	196	.....	196	61	109	17	9	.....	.....	2	2	29
N. Orl.-(Im. Conc.)..	253	253	.....	.....	133	120	.....	.....	12	.....	12	
Loyola ⁽⁹⁾	45	45	.....	45	.....	.....	.....	.....	.....	.....	.....
Shreveport.....	81	81	.....	.....	43	38	.....	.....	.....	.....	.....
Tampa.....	70	70	.....	.....	25	45	.....	.....	.....	.....	.....
California	1839											
Los Angeles.....	110	110	.....	.....	110	.....	.....	.....	20	.....	20	
Missoula.....	52	52	.....	.....	52	.....	.....	.....	.....	.....	.....
San Francisco ⁽¹⁰⁾	465	465	.....	64	231	170	.....	.....	48	.....	48	
Santa Clara.....	370	150	220	.....	.....	.....	.....	.....	19	.....	19	112
Seattle.....	172	172	.....	21	130	21	.....	.....	10	.....	10	
Spokane ⁽¹¹⁾	450	372	178	103	122	150	.....	75	.....	.....	.....
Tacoma.....	220	220	.....	.....	22	198	.....	.....	15	.....	15	
Colorado-N. Mex.	206											
Denver.....	206	91	115	51	115	14	.....	26	2	-13	-11	15
Canada	1241											
Montreal-St. Mary's	530	204	326	.....	.....	.....	.....	.....	.....	.....	22	
Loyola.....	225	150	75	29	146	50	.....	.....	.....	.....	.....
St. Boniface.....	346	194	152	44	161	119	.....	22	.....	.....	-6	16
St. Fran. Xavier's....	60	60	.....	.....	.....	.....	.....	.....	.....	.....	.....
Sacred Heart.....	80	25	53	.....	.....	.....	.....	.....	.....	.....	.....
TOTAL IN COLLEGES	15419	12788	2189	2740	8606	1661	286	358	1004	-61	697	1204

	Law	Med.	Dent.	Pharm.	Engineer.	Finance	Sociol.	Total.
(1).....	344	250	.....	48	.....	.....	.....	642
(2).....	900	63	113	.....	.....	.....	.....	1076
(3).....	108	407	.....	43	31	.....	53	642
(4).....	51	.....	.....	.....	27	.....	.....	78
(5).....	154	206	177	78	59	73	.....	747
(6).....	159	186	117	142	.....	.....	.....	604
(7).....	146	194	236	234	.....	112	.....	922
(8).....	28	.....	.....	.....	.....	.....	.....	28
St. Xav.....	.....	.....	.....	.....	.....	106	.....	106
(9).....	.....	.....	.....	103	.....	.....	.....	103
(10).....	78	.....	.....	.....	10	.....	.....	88
(11).....	45	.....	.....	.....	.....	.....	.....	45

Total in Colleges..... 15419 University Total 5081

Grand Total..... 20500

Total in Colleges, 1912,.....13468. University Total, 1912,.....4600.

Grand Total, 1912.....18066.

Ministeria Spirituality Prov. Maryland.—Neo-Eboracensis, a die 1^o Jul. 1912 ad diem 1^{um} Jul. 1913

DOMICILIA	Baptizati	Conversi	Confess.	Commun.	Matrim. benedic.	Matrim. revalid.	Extrem. Unctio.	Catecheses	Parati ad 1 ^{am} Com.	Parati ad Confirm.	Exhortationes	Conciones	Exerc. Spir. Sacerd.	Exerc. Spir. Relig.	Exerc. Spir. Stud.	Exerc. Spir. priv.	Mission. (quot hebda.)	Novena	Tridua	Visit. Nosoc.	Visit. Carcer.	Visit. Infirm.	Sodalitates	Sociales	Fœdus SS. Cordis	Pueri in schol. paroch.	Puell. in schol. paroch.	Schol. Domin.		
BALTIMORE.....	51	48	60346	65400	29	5	84	211	60	20	390	195	8	8	4	4	.....	.....	4	217	359	1125	4	584	3019	.....	.....	.....
BOSTON COLLEGE.....	140	34	146188	235000	33	2	436	512	190	25	1127	362	5	15	5	4	13	8	6	406	40	1363	13	1980	13000	.....	.....	.....
" St. Mary's.....	69	28	81165	45000	19	9	245	126	240	.....	372	65	.....	2	.....	.....	.....	4	3	561	22	61	6	1160	750	331	322	950	
" Holy Trinity.....	141	9	32047	28800	41	2	63	705	103	.....	308	84	.....	2	.....	.....	1	1	.....	37	.....	219	2	2165	2200	220	210	.....	
BOWIE.....	78	7	5178	2839	13	.....	20	60	40	.....	82	88	.....	.....	.....	.....	.....	.....	.....	.....	.....	88	.....	.....	257	.....	.....	132	.....
BROOKLYN.....	48	8	37868	33700	8	.....	28	124	46	.....	380	206	.....	7	2	.....	5	3	11	42	1	256	1	100	560	.....	.....	150	.....
BUFFALO, CANISIUS.....	190	53	87896	156515	121	14	334	705	171	75	640	435	.....	12	6	.....	2	.....	6	976	110	371	8	1403	1025	150	150	.....	.....
" ST. ANN'S.....	272	10	108791	196000	96	1	195	1011	195	463	181	156	.....	3	.....	.....	1	1	1	136	.....	2679	.....	3300	3350	726	714	409	.....
GEORGETOWN COLLEGE.....	54	.....	22744	130065	3	.....	165	63	31	274	88	88	.....	8	1	.....	.....	3	7	1050	.....	220	3	187	280	.....	.....	.....	.....
" Holy Trinity.....	149	.....	26704	44194	36	1	79	122	125	266	225	24	.....	1	1	.....	.....	2	2	60	.....	811	1	445	1500	212	130	430	.....
JAMAICA MISSION.....	3483	635	90889	178194	190	5	816	1392	996	693	1220	795	.....	4	2	.....	2	4	2	945	282	2501	25	2075	4288	1979	2124	1878	.....
JERSEY CITY.....	196	64	98472	135000	63	4	332	505	296	301	436	215	2	7	2	4	2	3	2	373	.....	786	7	2460	7315	385	500	1300	.....
KEYSER ISLAND.....	1	1	1500	2065	.....	.....	.....	.....	.....	.....	.....	.....	2	2	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	40	50	1085	.....
LEONARDTOWN.....	330	13	39373	59306	55	3	144	645	674	1096	391	305	3	1	2	9	10	448	14	1451	1520
MISSIONARIES.....	607	607	252866	486445	134	708	812	1279	1043	1043	118	5	13705	480	460	30
NEW YORK, St. Francis Xavier's	160	44	132510	208153	75	3	798	494	206	201	1096	182	.....	15	1	23	5	9	23	959	1	2010	10	1967	13705	480	460	30	.....
" Fordham.....	14	5	45622	78834	6	1	146	180	102	104	663	209	21	4	4	248	142	68	6	317	1300	200
" St. Ignatius Loyola's	462	89	101981	290803	195	28	1984	479	343	387	629	173	3	10	4	.....	.....	6	12	4277	750	25244	14	3763	6340	835	792	505	.....
" B.V.M. Lauretanæ.....	575	3	37500	65000	119	3	81	224	380	369	254	115	.....	.....	.....	.....	1	4	4	36	6	578	8	819	1000	357	340	850	.....
" Kohlmann Hall.....	3	3	5200	18140	1	.....	.....	29	.....	.....	152	211	13	4	8	.....	.....	.....	7	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
PHILADELPHIA, Gesù.....	195	95	215258	332549	89	14	569	120	520	560	895	366	4	13	17	5	4	15	18	1420	112	2086	.....	2486	15000	520	540	1060	.....
" St. Joseph's.....	69	11	54927	27190	13	2	51	142	75	12	317	93	.....	1	.....	.....	.....	5	1	107	236	314	1	299	3500	135	188	.....	.....
ST. ANDREW'S, POUGHKEEPSIE.....	182	56	41912	77598	2	4	2538	321	58	27	525	278	.....	5	.....	56	2	.....	1	1534	236	1676	1	106	400	.....	.....	45	.....
ST. INIGO'S.....	136	11	7475	7200	23	4	50	105	75	140	40	75	2	100	600
ST. THOMAS'.....	150	15	6200	6400	27	2	31	145	220	255	110	130	3	980
WASHINGTON.....	267	54	65955	144749	10	27	253	94	349	46	31	377	.....	5	5	.....	.....	5	2	258	.....	6335	2	1468	6075	442	528	1100	.....
WOODSTOCK.....	14	5	27910	36180	1	1	21	68	13	5	261	142	2	19	15	3	3	.....	1	.....	.....	383	4	150	432	.....	.....	100	.....
WORCESTER.....	25875	61420	1	12	276	177	17	1	1	10	1	5	1	175	500
SUMMA	7429	1908	1817662	3152739	1269	266	9475	9290	6289	6215	11370	6549	34	181	80	100	162	75	132	13652	6062	49702	136	29890	87916	6822	7068	11299