

ST. XAVIER COLLEGE.

THE
WOODSTOCK LETTERS

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THE SODALITY CONGRESS OF THE
MARYLAND-NEW YORK PROVINCE

Held at New York, November, 1913

PRELIMINARY

On June 13, 1913, Rev. Father Provincial sent the following letter to all the Rectors and Superiors of the Province, announcing that a Sodality Congress would be held on Saturday, November 1, and Sunday, November 2. As a remote preparation, meetings were to be held in each college and house to discuss all matters of interest about the Sodalities. The minutes were to be forwarded to a Committee of Arrangements, who would arrange the topics for discussion at the Congress.

NEW YORK CITY, June 13, 1913.

REV. AND DEAR FR. RECTOR, P.C.:

Very Rev. Father General repeatedly has expressed the wish to see the interests of Our Blessed Lady's Sodality promoted by means of a Sodality Congress. In the meeting of the Provincials, held April 23, it was agreed that such a Sodality Congress ought to be held first in each of the several American Provinces, and that these Provincial meetings might develop into a National Convention. As the present year is the 350th anniversary of the Sodality's humble origin, it calls for a special effort on our part to promote the life and work of this particular phase of devotion to Mary.

After discussing the question with a number of Fathers, I have settled the following general points:

1. The Sodality Congress will meet in St. Francis Xavier's, 30 West 16th Street, New York.
2. The meeting will be held on Saturday, November 1, and Sunday, November 2.

3. The deliberative part of the Convention will be held on Saturday, the religious functions on Sunday.

4. The Rectors, local Superiors, Sodality Prefects, Spiritual Fathers, and all Fathers especially engaged in Sodality work are expected to be present.

5. We expect to have at the Sunday celebration delegations from the various college and parish Sodalities of our Province.

6. The details of the meeting will be arranged by a committee consisting of Father Joseph A. Mulry as Chairman, Father John Corbett as Secretary, and Father Francis R. Donovan as Treasurer.

7. By way of remote preparation, please call together your Consultors, your Prefects of both college and parish Sodalities, your Spiritual Father, and all the Fathers especially interested and experienced in Sodality work, and discuss with them the better working of the Sodality in our colleges and parishes. You will find in the "Letters and Notices" (April, 1913, p. 120 ff.) a paper which may suggest a number of practical questions, though our difficulties may differ from those of the English Province. The minutes of this meeting should be sent before the end of June to Father John Corbett, 801 West 181st Street, who will arrange and prepare the various questions for their discussion in the Sodality Congress.

Let us hope and pray that Our Blessed Lady may bless our effort to spread her devotion among the souls committed to our care, and may aid our Province and all its members in their spiritual and material needs.

In union with your prayers and holy sacrifices,

Yours sincerely in Christ,

ANTHONY J. MAAS, S. J.

The committee having completed part of the arrangements, a second letter was sent by Rev. Father Provincial on September 16, inviting the hearty co-operation of all in the work of the Congress.

NEW YORK CITY, September 16, 1913.

REV. AND DEAR FATHER, P.C.:

In my letter of June 13, I informed your Reverence that according to the wish of our Very Rev. Father General, a Sodality Congress would be held on Saturday and Sunday, November 1 and 2, in St. Francis Xavier's, 30 West 16th Street, New York City, and

that the details of the meeting would be arranged by a committee consisting of Father Joseph A. Mulry as Chairman, Father John Corbett as Secretary, and Father Francis R. Donovan as Treasurer.

As the committee has completed part of the arrangements, the Rev. Father Secretary will in the near future invite those who are to be present at the Convention, and notify the Fathers chosen to preach at the Solemn High Mass and at Vespers on November 2, or to prepare short papers on specified Sodality topics for the morning and evening discussions on November 1.

Let all endeavor to co-operate with the work of the committee. The sacrifice implied in this act of obedience will draw God's blessing on the Sodalities organized in our churches and colleges, and will render our Congress a Jubilee celebration worthy of the 350th anniversary of the Sodality, and a most powerful means to renew its life and efficiency.

In union with your prayers and holy sacrifices,
Your Reverence's servant in Christ,
ANTHONY J. MAAS, S. J.

From the many helpful suggestions received, the following programme was prepared for the Congress. It was realized that it would be impossible to discuss all the topics or dwell on any one topic at great length, but it was considered desirable in this first Congress to survey the whole field and touch on all matters that seemed to invite deliberation.

SATURDAY, NOVEMBER 1.

MEETING A. M.

- The purpose of the Congress*—Rev. Father Provincial.
First Paper: *The Sodality Idea*—Father John Corbett—10 minutes. Discussion opened by Father Richards—5 minutes. General discussion 15 minutes.
Second Paper: *Sodalities in our Colleges*—Father Duarte—10 minutes. Discussion opened by Father R. Fleming—5 minutes. General discussion 15 minutes.
Third Paper: *Sodalities in our Parishes*—Father Scott—10 minutes. Discussion opened by Father Geo. E. Quin—5 minutes. General discussion 15 minutes.
11.45: Summing up of the morning proceedings by the Chairman, Father Joseph A. Mulry.

MEETING P. M.

Fourth Paper: *The Sodality and Social Activities*—Father Jos. A. Mulry—10 minutes. Discussion opened by Father McDonnell—5 minutes. General discussion 15 minutes.

Fifth Paper: *The Sodality Magazine*—Father Edward F. Garesché, Editor—10 minutes. Discussion opened by Father John H. O'Rourke—5 minutes. General discussion 15 minutes.

Discussion of General Questions.

TOPICS FOR DISCUSSION.

1. The Sodality Idea: End and Nature of Sodality. Selectness. Piety and Apostolic Zeal. Variety of Sodalities. Conditions of Membership. Observance of Rules. Local Rules. Insistence on Aggregation. Framing of Diploma.
 2. Sodalities in our Colleges: For our Students: (a) Boarders in our Colleges. (b) Day scholars in Boarding Colleges. (c) In our Day Schools. Junior and Senior Sodalities. Sodalities in our professional schools. Alumni Sodalities. Conditions of Membership. Frequency and time of meetings. Should the Office be recited? How to recruit members for College Sodalities. The Director, his formation, his qualities, (energy, zeal, good talker, well prepared talks). Permanence of Sodality work. How can our boys be directed in social work?
 3. Sodalities in our Parishes: The Director, formation, qualities, permanence. Sodalities for every grade, school children, boys, girls, young women, married men, married women. Frequency and time of meetings. Order of exercises at meetings. Office or Rosary? Election of officers. Meeting of consultors, their duties. How to keep the members. Sanction on absence. Dismissal. How to recruit members. Confessors, triduum, missions, special sermons, personal canvass. Transfer from one Sodality to another. Girls and unmarried women in different sodalities.
- N. B. Works of zeal are treated under number four.
4. The Sodality and Social Activities: Literary and Debating Societies. Athletic Clubs. Charity work. Sanctuary Societies. Libraries. Spread

of good literature. Visiting prisons, hospitals, etc. Catechists. Settlement work. Entertainments and social life.

5. The Sodality Magazine: Its purpose. How to support and spread it.

GENERAL QUESTIONS.

1. General Communion Day. Is it advisable in our colleges? In our parishes? Should there be one for each Sodality? One for all?

2. Value of Solemn Receptions.

3. The Sodality Manual. Should one be prescribed? Should there be one for colleges, another for parishes?

4. Should there be one Sodality Medal?

5. Name of Sodality. Each one a Sodality of the Blessed Virgin.

6. A uniform diploma of admission.

7. Relation of the Sodality to other church organizations: Holy Name, St. Vincent de Paul, League of the Sacred Heart, Bona Mors.

8. Sodality Register.

9. Are Sodalities of mixed membership advisable?

10. Can a Public Sodality Congress be arranged?

THE SODALITY CONGRESS.

THE MORNING SESSION.

In accordance with the letter of Rev. Father Provincial the Sodality Congress convened at the College of St. Francis Xavier, New York, on Saturday, November 1, at 9.30 A. M. Rev. Father Provincial opened the Congress with prayer and explained the purpose of the gathering. He reviewed the history of the Sodality and pointed out that Sodalities were never more flourishing than to-day. New Sodalities are aggregated in various parts of the world at the rate of sixty-two per month and much efficient work for the glory of God and the honor of our Blessed Lady is constantly going on. The reasons of the meeting were: First, the earnest desire of Very Rev. Father General that a Congress should be held to promote the interests of the Sodality; secondly, the evident fruit to be derived from the Congress in stirring up new energy for Sodality work; thirdly, the example of our brethren

in other countries, where such Congresses had proved most beneficial; and lastly the need of a common platform and entire agreement as to what could and ought to be done in the Sodalities conducted by the Society both in our colleges and churches. This was necessary before we could arrange for a general Sodality Convention, in which externs might take part.

Father Joseph A. Mulry, Rector of St. Peter's College, Jersey City, then took the chair; Father Robert F. X. Reynolds was appointed Assistant Secretary to help Father John Corbett. A committee, consisting of Father Thomas I. Gasson, Rector of Boston College, Father Charles W. Lyons, Rector of St. Joseph's College, Philadelphia and Father Louis S. Weber, was named to draw up a set of resolutions, expressive of the mind of the Congress.

Father John Corbett then read a paper on "The Sodality Idea," based on Art. I, n. 1, of the Common Rules issued by Very Rev. Father General, December 8, 1910. The special purpose of the Sodality is to foster devotion to our Blessed Lady. By the help of this devotion Sodalists are to be made exemplary Catholics, working (1) for their personal sanctification; (2) for the salvation and perfection of their neighbors and (3) for the defence of the Church. Attention was called to the qualification for membership which is restricted to "persons of irreproachable conduct," who are willing to obey the rules. Not content with cultivating his own spiritual life, the Sodalist is expected to work in some way for the sanctification of others, and for the defence of the Church. It is clear, therefore, that Sodalists must be selected with care. Very Rev. Father General wrote to England in 1909 that a difference between the Sodality and the Apostleship of Prayer was that the former "should receive to membership none but those who are better than others." The question of selectness was mentioned in many of the suggestions sent to the Committee of Arrangements as worthy of special discussion at the Congress. The importance of the Director's position was pointed out. He must be a priest, appointed in our colleges and churches by Rev. Father Provincial. The formation of the Sodalists and the welfare of the Sodality depend on him. Hence, as Very Rev. Father General notes, frequent change of Directors is a source of great spiritual loss in the Sodalities. The Director should

make sure that his Sodality is properly aggregated to the *Prima Primaria*, and a framed diploma should be hung up.

A discussion followed on the question of selectness.

Father McDonnell then asked who are to enter our Sodalities, what qualifications must be insisted on in the ordinary man or woman for admission to the parish Sodality.

Father Corbett: They should be willing to follow out the rule of life set down in the Common Rules.

Father McDonnell feared many would be deterred from applying, if we set such a standard before them. The Sodality itself should be a means of training our good people in piety and devotional practices. Much depends on the Director.

Father Mulry put the question: What obligation is imposed of making daily meditation, etc?

Father Corbett: They are set down in the Common Rules, which we are not free to change in our churches and colleges.

Father Duarte then read a paper on "Sodalities in our Colleges." As the success of the organization depended on the efficiency of the members, the Sodality should be composed of the best students, the most earnest and industrious in college work. Incentives to join should be held out to the students. Membership should be regarded as a privilege. Appreciation of the Sodalities should be shown by every member of the Faculty. Honorable positions and privileges should be given to Sodalists. They can be trained to help their fellows spiritually. The best means of promoting their personal sanctity is frequent Communion. It would seem that more effort is needed at present on the part of Directors and members to foster the spiritual and corporal works of mercy. A select Sodality library for the encouragement of spiritual reading is most useful. Alumni Sodalities should be organized in all of our cities. Great success can be achieved only by keeping efficient Directors permanently at Sodality work.

Father Fleming opened the discussion. He advocated co-operation on the part of all the members of the Faculty. They should consider themselves co-directors, helping to keep the Sodality ideal before the students.

Father O'Connor: The Council is the soul of the Sodality. Hence consultants should be carefully trained. The value of the Alumni Sodalities in our cities cannot be overestimated. If they are lacking in full Sodality spirit, it is because we have not set the ideals before them. The men are eager to follow any suggestion of the Director.

Father Donlon: The first essential of the successful Sodality is a good Director. We know the importance of specializing; why not specialize here? Pick out those with proper talent and give them the opportunity of developing into good Directors. Let Directors visit various Sodalities, study how they work. Excellent Directors will be the practical solution of our problem.

Father Corbett: To become proper Directors our younger men should study the work of the Sodalities and understand the spirit. Every Scholastic should have an opportunity of becoming acquainted with Father Mullan's book, "The Sodality of Our Lady Studied in the Documents." In regard to our graduates who have been Sodalists we ought to keep in touch with them all their lives. In some European College Sodalities all whose names are on the rolls receive every year an act of consecration to be signed and sent back to the College. Why could we not introduce this beautiful custom?

Father Hanselman: Such communication with our graduates is most desirable and would produce great good.

Father Dinand: Could we not have at our Boarding Colleges a yearly retreat for the members of our Alumni Sodality?

Father Donovan: Such is the practice at Stonyhurst, whither men come from all parts of England.

Father Scott then read a paper on "Sodalities in our Parishes." He proposed to the Congress an outline of the Sodality as it is now conducted in our parishes. The Sodality is the heart of the parish, but it cannot manage itself. It becomes what the Director makes of it. The more permanent his position is, the better. To work with success, there must be Sodalities for the various sections of the parish. The ordinary meeting at 8 p. m. consists of Hymn, Recitation of the Office of the Blessed Virgin, talk by the Director, Hymn and Benediction. The talk should be uplifting and guide

the Sodalists to higher life. To recruit members, special efforts are made at Missions, but there is danger of forced expansion, and then people drop off.

Father Quin opened the discussion by agreeing with the remark that most of the organizations we have in our parishes are misnamed Sodality. They are aggregations of people who are pretty good, ready to come to a few meetings. Apostolic works must be fostered even for the the obtaining of members; otherwise the Catholic public will not esteem the Sodality.

Father Richards: As a means of reaching the ideal in Sodality the Council should form an inner circle, striving after perfection. One Consultor can attend to about ten members. Thus in a Sodality of 400 members, there would be forty, carrying out our Sodality idea and leading lives similar to that expected of members of Third Orders. This is desired by many of our people who join Third Orders, because they do not know what the Sodality might do in leading them to perfection.

Father Ahern suggested a recruiting association for the Sodality, similar to the work done in Vienna.

Father Mulry, closing the morning session, said that resolutions would be presented to embody the sense of the Congress on the topics discussed.

After prayer the morning session adjourned shortly before 12 M. There were present 16 Fathers and 12 Scholastics.

THE AFTERNOON SESSION.

The afternoon session of the Congress began at 2.30 P. M. The proceedings opened with prayer, after which Father Mulry read a paper on "The Sodality and Social Activities." He called attention to the importance of external works as a part of the Sodality programme. They have always been undertaken by Sodalists, as we know from the past history of Sodality, and are looked on with great favor by Superiors, as is shown from the rules and the letters of our Very Rev. Father General. Our Sodalists can be encouraged to teach catechism, to visit the sick, to work for the poor. In the United States we must counteract the work of the Y. M. C. A., and we can use the Sodality as our instruments. Library work with the spreading of good books and of Catholic literature appeal to Sodalists; also the work of night schools.

Father McDonnell opened the discussion. He believed that more of these works could and should be performed. Without benevolent work the Sodality is dead. More is needed than the mere routine of meeting. Perhaps some might not approve of all the forms of activity suggested for discussion, but none would object to the Sodalists working directly for souls. Works of charity should be the outlet for their devotion. The monthly postal has proved efficacious in ensuring attendance. The proposition to form an inner circle of Consultors for the exact observance of all rules is praiseworthy. It might even be advisable to have degrees in the Sodality. External work is necessary to hold the people.

Father Scully: The opposition to Sodalities in France was due to the social works of the Sodalists. Ozanam revived this work after the suppression of the Society and the destruction of Sodalities. The Holy Name Society is now widely established. Why should we not select the best men of the Holy Name Society for our Sodalities and thus regain their former excellence?

Father Gasson: In regard to social activities we must be practical. If too much is proposed, all will languish. The various Sodalities of Boston are engaged in active work. The Alumni Sodality is interested in work for sailors. St. Catharine's Guild teaches 1,200 Italian children. There are boys' clubs, etc. It is the part of wisdom to select only what we can do well.

Father Garesché then read a paper on the "Sodality Magazine," which Very Rev. Father General had directed the Fathers of the Missouri Province to publish. He recalled the excellent work done in Austria by their Sodality publications. A national organ for all parts of the United States must prove a powerful stimulus for Sodality work. The four-fold object of the magazine is epitomized in its name. "The Queen's Work," and indicates the character of the articles to be published. It will be designed to spread and foster devotion to our Lady, to help the Sodalists in working for their own sanctification, to help the neighbor by awakening interest in the spiritual and corporal works of mercy and to provide Sodalists with aids for the defence of the Church. Every effort will be made to enlist the co-operation of all Sodality Directors both in

the Society and among the secular clergy. The subscription price will be \$1.00 per year. In large quantities for introduction a rate of 50 cents has been made. Promises to take 5000 have already been received for the first number.

Father O'Rourke opened the discussion by stating that there was danger of a wrong impression that our Sodalties are to-day mere pious organizations. On the contrary, our Sodalties are made up of the select Catholics of the parish. Most of the church work is done by Sodalists in various societies and this work will compare favorably with that done in any European countries. Thousands of hard-working men and women, whose whole lives are a prayer, the backbone of the Church, must not be excluded from our Sodalties. In regard to the magazine, experience with *The Messenger of the Sacred Heart* that now has a million readers has shown how to be effective. Most of our people are poor, and not educated. We write for them and provide them with stories that teach good lessons. The new magazine can learn from the growth of the *Messenger*. Formal didactic articles will not be read. For December there are 60,000 expirations. The Central Office will send out 360,000 subscription cards, a large proportion of which will come back. We are helped also by Promoters and zealous priests, one of whom takes 700 copies.

Father McDermott: Our demand for the inner circle of the Sodality ought not to be so high as to exclude good members. If they are willing to aim at perfection, we should admit them.

Father Garesché: The methods by which the *Messenger* has been spread are suggestive, but the Sodality Magazine is shaped to co-operate and in no way to interfere with the interests of the *Messenger*. It will be a magazine of activity, just as the *Messenger* is devotional.

Father Richards: How many Sodalties are there under the direction of secular priests?

Father Garesché: In the Middle West there are 2,500.

Father Scully: Many such Sodalties exist that are not aggregated; they have simply the approval of the Ordinary.

Father Gasson: How will the magazine differ from the *Ave Maria*?

Father Garesché: It is to be a magazine of activity, of instruction in asceticism for the layman, of social

work for which there is an inexhaustible field, of apologetics and answers to difficulties, suggested by non-Catholics.

Father Richards proposed that a resolution be drawn, pledging the support of the Congress for the new magazine.

Father Dinand: What about the *Pilgrim of Our Lady of Martyrs*? Was not that announced as the organ of the Sodality?

Father Scully: The *Pilgrim* took up the work because it seemed to be needed; but the editor soon realized that there was an immense field for a magazine devoted solely to the interests of the Sodality. Very Rev. Father General has now approved of the establishment of such a magazine and the Directors should place orders for copies.

It was not possible in the limited time to discuss all the General Questions on the programme.

1. In regard to the General Communion day Father Byrne advised that it be maintained, a special Sunday for each Sodality on which the Director would say the Mass. This feature has often been neglected.

Father Donlon: Whilst approving of a special Communion day, there might be interference with the Holy Name Society, or the Third Sunday Brigade. Sodalists might go with others and a special record be kept.

Father McDonnell: At St. Aloysius', Washington, 1,600 men go to Holy Communion on the Third Sunday, 150 men go on the Sodality Sunday. These latter go also on the Third Sunday. It would hardly be possible to get the larger number each week or to have them attend a Sodality meeting. This might lessen the number at monthly Communion.

When the question was put to vote all approved of the General Communion.

2. Father Scully suggested that for men we use no ribbons with Sodality medals at our receptions.

3. The Sodality Manual caused a good deal of discussion.

Father O'Rourke: There are many on the market and it does not seem possible to impose any one on the Sodality outside our churches.

Father Corbett called attention to the announcement of a manual in preparation by Father Mullan.

It was decided to suggest that no manual should be prescribed for general use before submission to a committee of Directors of Sodality, whose criticism should be heeded and care should be taken to publish the manual at a low price, suitable for general circulation.

Some suggested that there should be different manuals for various Sodalities.

4. The Congress was not in favor of the adoption of one uniform medal. Many Sodalities are pleased with their special medal.

5. In regard to the diploma, it was the sense of the Congress that as many traditions were connected with the diploma used by each college or parish, no effort should be made to have them discard a part of their history in favor of a uniform design.

Father Richards then asked permission to read a short paper of suggestions sent by Father Osterrath, in line with the previous discussions. More attention should be devoted to piety than to clubs, especially in the young men's Sodalities. A few vigorous sections for apostolic and charitable work should be founded. Amusements should not be excessive and to-day the Sodalities should be used as a bulwark against Socialism.

The Congress voted in favor of having the Sodality meetings outside of classtime in our Day Colleges.

Father Shyne: The question of time in the Boarding Colleges is important. The hour assigned often makes the Sodality a penance. His experience suggested the first hour of studies on Sunday evenings as the most favorable time.

6. Can a public Sodality Congress be arranged?

Father Nelles favored a Congress of the Sodalities under our direction in the Maryland-New York province.

Father Donlon suggested a Congress of all Sodality Directors in America. Then we could open it to secular priests and laity. The next step would be a General Congress of all our provinces.

Father Richards: Few Fathers could be spared from work for such a Congress. Delegates might be sent.

Father Hanselman: We cannot go before the public for a Congress until we are quite agreed ourselves as to Sodality work and have our own Sodalities on a proper footing. A Congress of Directors might be held during vacation.

The Congress approved of a motion desiring that such a Congress of Directors in the United States and Canada should be held at a time assigned by the Fathers Provincial.

The resolutions drawn up by the committee were then read by Father Gasson and, after several amendments, were approved as follows:

RESOLUTIONS.

The Rectors of the colleges and the Directors of the various Sodalities in the Province of Maryland-New York, in Congress assembled in the College of St. Francis Xavier, New York City, on the Feast of All Saints, A. D. 1913, unanimously agree upon the following points:

(1) Be it resolved that we respectfully request our much-loved Very Rev. Father Provincial, to thank His Paternity most sincerely for suggesting the summoning of this Congress, which we feel will be productive of broad and lasting good in the management of an association which, under God's blessing, has wrought so much for the spiritual life of the individual and for the growth of the Church, both intensively and extensively.

(2) Be it resolved that we record our deep appreciation of the splendid work accomplished in past years in the many Sodalities of our colleges and parishes, as evidenced by the large number of vocations to the Priesthood, and to the Religious life, and by the many excellent works of charity successfully conducted by our Sodalities.

(3) Be it resolved that, although in the past peculiar circumstances rendered it extremely difficult to comply with the absolute ideals of Sodality life, we feel that the time has now come for us to make serious efforts to realize in our Sodalists the lofty ideals of Christian sanctity, as outlined in the various letters and decrees of Popes and of Generals.

Wherefore to bring this much-desired result, (4) be it resolved

(a) That the Sodalities in the various colleges should be regarded as the leading organizations in the college.

(b) That the posts of honor in the college should be bestowed by preference upon Sodalists.

(c) That only boys of superior character should be admitted into the Sodality. Hence every effort must be made to secure the co-operation of teachers and of prefects in obtaining an intimate knowledge of the character of the candidates for admission into the Sodality.

(d) That systematic measures should be adopted to encourage the graduates of our various colleges to become members of the nearest Alumni Sodality.

(e) That in every parish under our care Sodalities for the different grades should be, wherever possible, established.

(f) That, in our efforts to lift up the Sodalists to the full ideal of Sodality life, we should begin with the Council and with the officers, past and present, and work through them upon the other members.

(g) That, since experience shows that the fruit of the Sodality depends to a very large extent upon the Director, we humbly suggest that every encouragement should be given to the formation of a body of well-trained, active and apostolic Directors.

(h) That, since there is a natural stimulus to spiritual growth which springs from external works of charity, we urge all Directors to interest their Sodalists in the teaching of catechism, in the spread of Catholic literature, in the visiting of the sick, and in every other form of the spiritual and corporal works of mercy.

(5) Be it resolved that we look with great favor upon all publications which help to promote a true knowledge of the aims and benefits of Sodalities, and that we pledge our enthusiastic support to the Sodality magazine, soon to be published by the Fathers of the Missouri Province.

After the approval of the resolutions the motion was approved that Rev. Father Provincial be requested to send copies of the resolutions to each house.

Rev. Father Provincial then closed the sessions of the Congress with a few words of congratulation, stating that the points which had been brought out in discussion would prove useful in the future. The Sodality Congress had been a blessing and he thanked all the Fathers for the interest they took and prayed that our Blessed Lady would abundantly increase the fruit and reward the sacrifices that had been made. After prayer the Congress adjourned at 5 P. M.

At the afternoon session there were present 43 Fathers and 14 Scholastics.

POSTSCRIPT.

At a meeting of the Committee of Arrangements after the Congress the following points were brought up as suggestions for future work:

(1) It might be well to set aside a day or two of the Summer Study Period at Keyser Island for the study and discussion of the Sodality in our colleges.

(2) It might be well to have conferences on special lines of Sodality work—viz., Conferences of Directors of College Sodalities, of Young Men's Sodalities, of Women's Sodalities, Boys' Sodalities, etc.

(3) Arrangements should be made betimes for the next Congress and for the interprovincial meeting of Directors.

(4) It might be well to have a yearly report of the Sodality and its works sent by each Director to Rev. Father Provincial.

LETTERS OF CIVIL WAR CHAPLAINS.

The first letter of 1863 is dated January 27th, and is written from the camp at Fredericksburg. When Father Tissot had written in June, 1862, operations on the Peninsula were going forward. The weather had been extremely hot and the camp was situated in swampy country. As a result the Chaplain fell sick, and so seriously ill was he, that, when on the 29th of June, the army fell back on James River, he was obliged to stay behind in a farm-house in hourly risk of being taken prisoner by the advancing Southerners. In truth on the 30th, he was found by the enemy and as he could neither walk nor mount a horse, was placed in a cart for transportation to the train which bore him to Richmond. At first he was lodged in the Bishop's residence, which he found to be a most comfortable prison; later on he was given full liberty to go about town as he liked. Everybody treated him with great respect, not the slightest discourtesy even being shown to him. The Bishop was strongly Southern in his politics yet he knew how to blend patriotism with charity. The priests were very brotherly towards him and were so devoted to their ministry that they found little time to give to

discussing the war that raged around their city. As for the people however, their loyalty to the Bonnie Blue Flag was the reason why many refused to hear Mass on Sunday because it was said by a Northern Chaplain. Everywhere the direst misery reigns but brave hearts are everywhere to bear it. Bread may be bought at a just price—but it is madness to buy anything else, the price is so exorbitant. Gold and silver are no longer the general currency. Paper takes their place. Daily this paper money depreciates all over the South. The further down you go towards the Gulf States the more fabulous are the prices to be paid for the commonest commodities. Rough brogan shoes sell for \$100 a pair. Common calico goes at \$25 a yard. The table in our Southern colleges is fortunate when it can show merely necessaries for the sustenance of the Community. Parents cannot pay for the education of their children. They find it all they can do to have enough money to buy their daily food. New Orleans is less badly off since the Federal occupation. The colleges at Spring Hill and Grand Coteau fare badly. Conscription has taken for the army all their boys over eighteen years of age. The priests and brothers have been exempted by special orders from President Davis. Therein we are more fortunate than priests in some of the Northern States. These had to draw lots to determine whether they should serve or be free, and in case they drew service and wished to cancel their obligation, their way out was by buying their release or providing a substitute.

Spring Hill's plight is most pitiful owing to its impoverished exchequer and its remoteness from New Orleans. Grand Coteau suffers less than her Alabama sister for her rich soil furnishes her the wherewithal to subsist. Nevertheless, in the matter of flour for altar-breads so meagre is the supply, that were it not for Rev. Mother Shannon of the Sacred Heart Convent near by, who is permitted by both armies to pass hither and thither through their lines, no Mass could be said at college or convent. She, if not the buyer, is the "de facto" supplier of the flour, bringing it with her from New Orleans. In many places, owing to the scarcity of wine, Mass can be said on Sundays only. Spring Hill has succeeded in producing a home-made wine, using for its manufacture a wild grape of its woods.

The Bishop has given opinion that it conforms to all necessary requirements for a veritable "vinum ex vite." An excellent substitute for real coffee is made from potatoes. The process is very simple. A raw potato is skinned by scraping—to pare it would be to waste it. Then it is cut into slices as thin as paper; next it is dried, then roasted, and lastly ground. Its final form after boiling is a delicious beverage. Cocoa does not raise thoughts of peanuts, yet the peanut roasted, pounded to powder and steeped in boiling milk is the chief ingredient of a war-time breakfast drink.

The Chaplain is kept in Richmond for three weeks and then let go unconditionally. Before leaving the Southern capital he had a chance to meet the two Jesuit Chaplains of the Confederates, Fathers Gache and Hubert. This latter was parish priest at our church in New Orleans when the war broke out. Sprung of soldierly ancestors he hearkened immediately to the call of the drum and bugle. When the 1st Regiment Louisiana Volunteers left New Orleans for Virginian battle-fields Father Hubert marched with them, as their Chaplain. He was in every battle they took part in and was wounded in the arm at Gettysburg. So kindhearted was he that his better food and clothing were always passed down to the poorly provided men in the ranks. When he would do the same with his horse, he got a formal order to keep it. President Davis considered him the model Chaplain, and General R. E. Lee never met him without a respectful bow. The crew of the Merrimac had been recruited from the corps of which he was Chaplain. Immediately after its celebrated duel with the Monitor, Father Hubert begged to be let go aboard to cheer with Catholic consolation the wounded and dying. The message was delivered to Admiral Buchanan, who came ashore to give his answer in person to the Chaplain. "I cannot let you do what you ask, Father," said he, "because we're to have another go at it to-morrow and the boat is no place for you." To Father Hubert's quick subsumption that wherever the wounded and dying needed his ministrations was his proper place, the Admiral replied decisively: "I tell you, Father, it is useless for you to come on board. We are in a sinking way already, and if on the morrow I see I must surrender I shall blow up the Merrimac." This the Admiral thought was the last word, but Father Hubert had

another and last shot ready. He said: "Let me aboard to-night." The Admiral was beaten. The Chaplain and Commander mounted the gangplank together. As history tells, there was no second engagement between the ironclads. It would have been almost impossible, so obstinate would he have been, to order the Chaplain ashore did the fight recommence.

Glad was the Chaplain when the time of his imprisonment was up and he was to leave the Confederate Capital. Pleasant though the captivity had been, liberty was sweeter. Intoning his "*In exitu de Aegypto*" he entered the train that bore him swiftly from Richmond. For fellow-voyagers he had two other Chaplains who like himself had been prisoners. A fourth member of the party was a Sister of Charity. The train brought him to Harrison Landing where his regiment was stationed. The spot was most unhealthy and the heat oppressive. Again he fell sick and was granted a leave of absence. He made for New York, reaching that city on August 7th. He longed to return to the army, but Superiors found other work to do, leaving him free, however, to follow his preference. It seemed to him his duty, not a mere liking, to return to Virginia. Besides the immense good he was sure of doing among the soldiers, a new reason appealed to him. The salary of Chaplain had been cut down. This made many Protestant ministers quit the service which they little liked because of the hardships essential to it. 'Twere a shame, the Chaplain felt, if a Catholic priest should even seem to be swayed by such motives whose zeal should be in direct ratio to the discomfort and unattractiveness of the field of his toil. He knows how such heroism tells with the American who is essentially practical, valuing religion by the standards of business. It is unbelievable how high the war has lifted the Catholic priest in the eyes of observing men, and, on the other hand into what discredit the Protestant ministers have fallen. It is a staring truth, witnessed to by all the army, that Protestant Chaplains show very little devotion to their work, and are thereby possessed of little influence over their co-religionists. To confirm what he has said of the recognized worth of Catholic Chaplains, the following incident serves well. One day as they were setting out on a dangerous move, the general of the brigade, a Protestant, rode up while I was taking off the mass-vestments. "So, there you

are, Father, eh!" was his cheery exordium, "you're coming along with us, aren't you?" Then when the Chaplain had returned a hearty "to be sure," the general went on, "because, you know, not only your men but I myself should feel very easy in mind if I knew you were around."

After a rest of just one month, the Chaplain rejoined his regiment at Alexandria. In his absence they had been beaten three times and had been forced to leave the Peninsula. Their number had dropped greatly. The causes were death, sickness and desertion. The poor fellows had had enough fighting and their spirits were very low. The discouragement of the men dispirited the Chaplain in his turn, who kept saying to himself that he would have done better had he not come back. Happily the depression was of brief duration, and so the morale of the army improved. In this brighter hour, the Chaplain bethought him of retreats for the soldiers—short-term ones of three days' duration. He enlisted eight subjects for the first attempt, preaching three times a day. All the spiritual business of a triduum was gone through with, and the men came forth from it reformed and radiant. The start had succeeded beyond his rosiest hopes. He made application for a larger tent as the eight had taken up all available space, even the bed had to hold a fair number. In the roomier new tent as many as twenty could assemble without too much crowding. "When I had finished off one squad I used to call its most influential member and press him into service as my recruiting sergeant. He was to drum up trade; his territory being any regiment that looked promising, and a capital agent he made." Very few were found holding back. Still one of these obdurates for whose case the Lord of old had issued the order "compelle intrare," was a young blade that sadly needed a reburnishing. The contagious gaiety of his erstwhile cronies in destruction's broad way, made him feel that he had missed a treat by not attending the "soul manœuvres" gone through by the retreatants. The Chaplain made up to him in a most winning way and fervidly painted the joys of a soul in grace. At the end of the talk the young fellow went forth, drummer number two. His instructions were to the effect that he should gather in a dozen of his own stripe and lead them to the Chaplain's tent; he himself heading the line or bringing up the rear just as it pleased him. Wonderful was his success,

for at the end of two hours he handed the priest a list of eighteen names. Their bearers were the elite of evil. Through three days and at that, three times a day, he came punctually on the hour to the Chaplain's tent with his reprobate dozen all present. The Chaplain's best work in the army was done by the retreats. He was somewhat downcast when a retreat for officers only did not bear fruit of the one hundred fold plentitude as did the retreat with the men in the ranks. Social position and the good things of earth,—and they are to be found even in an impoverished army—told against the wondrous potentiality of grace.

After a rest of two months orders came to break camp. All November passed with marches and counter-marches, which though very tiring were at the same time a hardening to the rude existence of soldier-life. Early in December they reached and went into winter quarters at Fredericksburg. Winter was on them with a leap and the first days of unsettled camp-life were ones of keen suffering from cold and exposure. The ground froze around the Chaplain's bed, which had for mattress some pine and cedar branches, and for pillow,—if luck was with the housekeeper—an armful of straw. He passes over with a good natured 'transeat' the food question, consoling himself with the reflection that in camp he ate often salt pork and hard tack with more relish than he did of yore his Christmas dinner with the community. So long as his health holds good he is ready for anything—but it is a woful time when one is sick in camp. So cold was it on the night of December 8th, that the wine froze wherever it was stored, whether in cupboard or valise. Chills and fever sent him to bed until the 13th, when a battle took place. Towards midday the Rappahannock was crossed for an attack on the enemy posted along the opposite bank. The advantage of numbers was with the North; their army numbering 100,000 men. But the position favored the South. The line of battle ran for fully two miles along the bluffs of the river. The battle was an artillery duel, the honors going to the Confederate cannon. Ten thousand, wounded or dead was the Union loss. The Chaplain absolved his regiment as they crossed the river. He followed them everywhere. Bombs and cannon balls were making hideous music to welcome the advancing North. The Chaplain frankly avows he would have been much

more at home were he far away from that carnival of death. When the wounded began to be brought to the field hospital he visited their quarters to prepare them for death. Although the position was sheltered by a ridge, cannon balls would drop as near as a couple of yards, dashing the men with earth. When night fell he returned to his regiment. The cannons were resting up for the morrow. In the precincts of a captured battery his men were lying about in a muck of soil and blood. No fire could be lit, and in the black darkness many confessed to the unseen priest. A short while before midnight he is back again to the hospital after being rudely jarred by falling into three trenches, so dark was the night. A slight glow that was more smoke than flame drew him to a spot that looked cheery. There with a friendly 'good night' from worn out soldiers to speed him on to the realms of rest, he found a spot to lie down on and sleep.

The next day was Sunday with no fighting. The same for Monday. Whether or no the battle was resumed on Tuesday I know not, for the letter goes on to tell of the goodfellowship which bridges over the red flood of war flowing between the hostile armies. At times their pickets are so near, each to the other, that the Chaplain hears a bargain like the following, agreed to by both parties to the contract. "Hey, Yank over there! when you start firing again load up with coffee instead of bullets." "And you, Jonny Reb, what'll you shoot back?" Dixie answers: "Tobacco, if you say so." Or they may indulge in a piquant pleasantry like this one. "Hey, Yank, ain't you privates dead tired of fighting?" "You just bet," comes back. "It's about time the officers did something in that line. Don't know what they're dressed up so fine for."

Sometime during the week the Rappahannock was recrossed. The withdrawal was cleverly done. The enemy being unaware of the movement. On the 14th of May the regiment's term of service will be up. Everyone, North as well as South, is tired of war, and yet, there is no outlook for peace. The South is solid in not wishing to return to the Union. The mind of the North is in schism—some firmly hold for continuing the war, others in discouragement call for compromise with Richmond.

After the battle of Fredericksburg the Northern army moved to Falmouth, and from camp there on the

20th of April, 1863, a new letter is written. The Rappahannock still flows between the outposts of both armies. The Chaplain prospers in his priestly ministrations. Seven regiments have been visited. On Sundays he preaches in the open mounted on a box. One of the regiments has four Catholic officers, one of whom is a convert, the son of a minister. He was one of fifty-nine soldier first communicants. The officers of all seven regiments are told that the Chaplain will preach to their men, if they, the officers, will be on hand too. They promise. Wherefore at sunset, getting up, not so decorously as efficaciously, on the top of a cask, while the congregation sit around on the grass, and keeping ever before his fancy scenes in Palestine when the Way, the Truth, the Life instructed the people, he preaches with all the fervor he can put into the sermon. Most of his hearers are Protestants. A deputation of officers waits on him after the preaching to beg him to deliver another sermon next Sunday evening and as often as he can. But his regiment soon disbands and the field whitening unto the harvest must be left unreaped.

The next letter is dated New York, July 10, 1863. Since May the Chaplain has been home with his regiment. He laments the fewness of priests available for the post of Chaplain. Outside the city a "brigade is being formed by General Corcoran, one of our leading Catholic warriors." Its personnel, 4000 men, is almost entirely Catholic. As yet no Chaplain can be found for it. The General has spoken several times to the Archbishop, but as yet his petition rests unanswered. On Friday our returned Chaplain sends word that he will come and say Mass for them on Sunday. A special feature of that day's ministry was a catechism instruction to the drummer boys. On leaving he notified the General that he would be unable to come again, and that he should make other arrangements for the future. However, on the following Saturday, an aide-de-camp came to say that if he did not come there would be no Mass the next day. He left all other work and Sunday found him with the soldiers again. On Monday he wrote to the Archbishop to lay before him the great need the soldiers were in of a Chaplain. As a "*causa impulsiva*" he added that many soldiers were unconfirmed. The letter did its work well. The Archbishop told General Corcoran that he would come and

give confirmation. Writing to let the Chaplain know the day, he said mischievously: "Since you commenced the work you must stay on and finish it." On the eve of Confirmation Day, the Archbishop sent twelve priests from the city to help out in the preparations for the morrow's ceremony. Four hundred soldiers were confirmed. It were hard to say who was the happiest—Archbishop, General, Chaplain or men. It was only the year before in the Charleston prison that General Corcoran had been confirmed. He had been prisoner a long time in the Carolina city, whose Bishop showed him and other Irish prisoners every mark of celtic kindness. If the Union be restored, and Bishop Lynch comes begging to New York he can count on the Irish prisoners to build him a cathedral more beautiful than the edifice that perished when Charleston was burned. The General has rented a cottage for the Chaplain's week-ends at the camp, giving him an aide-de-camp for company. This officer begged one day to be allowed to search the room as he had lost something. When found, it proved to be his rosary. One night a soldier was taken sick suddenly and when the priest opened the door for the messenger who came to get him he saw it was the General himself.

In his next letter, dated New York, July 15, '63, the Chaplain recounts a most strange happening which came to pass while he was yet with the Army of the Potomac. A General W., whose wife is a Catholic, had gotten her husband to wear the Scapulars and an Agnus Dei. Sometimes he wore them—but oftener kept them in his pocket. On the day of the battle of Fredericksburg, which brought a heavy defeat to the Union arms, he had put them both on him, feeling quite sure, as he himself expressed it, that if they couldn't do him any good, at least, they wouldn't hurt him. During February Mrs. W. came to visit him in camp. On the day she was to go back home, while yet no one was astir in the early morning, their tent caught fire. Both were forced to flee for their lives, leaving even their clothing behind them. The Scapulars and Agnus Dei had been left in an envelope with the General's uniform on a chair. Clothes, chair, bed, everything was a prey to the flames. In the course of the day a servant passing the débris chanced to see a bit of paper in the ashes. He brought it to the General.

It turned out to be the envelope with Scapulars and Agnus Dei inside. The paper had been scorched, but the Scapulars and Agnus Dei were absolutely untouched by the fire. The General was deeply struck by the wonder of it all, as was everyone else to whom he told the marvel. There was manifestly no natural accounting for it. The General made the man show him the spot where he had found the envelope, and plainly to be seen was its imprint in the ashes. A few days before returning to New York, not being far from the General's headquarters, the Chaplain went to see him. He saw the Scapulars, the Agnus Dei, the envelope. Playfully, but with a strain of seriousness too, the Chaplain said to him: "Well General, if you don't become a Catholic after that, it won't be Heaven's fault. This extraordinary happening has been wrought for your special benefit, to show you that these emblems are truly holy, and that, in consequence, the Church which blesses them for her children, is the only true Church of Christ." He smiled and answered thoughtfully: "As soon as the war is over I shall be instructed in all these matters. When I come to choose a church, be assured it will be the one of my wife's belief."

Another tale, quite as remarkable as the Scapular-Agnus Dei incident saw its setting in the Confederate camp. On the day the famous battle of Bull Run was fought, General Smith of the South arrived late in the evening with his division. He did not know the countersign. Foreseeing that were he to advance he would surely be fired on by the Confederate pickets, he asked his men if there was one among them who would give his life for the good of all. A young fellow stepped forth. "Do you realize that you are going to your death?" asked the General. "Yes, General," was all the soldier replied. The General's plan was, to write a note to General Beauregard to notify him of his difficulty, and have the soldier bear it to headquarters. Should the soldier be shot the paper would be found on him and the asked-for countersign be sent. When the messenger reached the outposts he was challenged and asked the countersign. Never halting a moment he went straight on into a ring of levelled guns. Just when he thought they should fire he made the sign of the cross. Instantly the guns dropped. It was the countersign which the Catholic Beauregard had given his men that morning.

Down in Norfolk our Fathers are reaping apostolic harvests. They have baptized 800 soldiers. At Frederick our Novitiate has been used for a hospital. Thus the Novices were given a chance to imitate in a very real fashion devotion to the sick. They have prepared 200 soldiers for baptism. Wherever Ours are laboring their toil is blessed abundantly. But, more plentiful, and fuller and golden are the sheaves of the different Sisterhoods nursing in hospitals and on battlefields. The Sisters of Mercy at Paducah and Mound City, after one of the great western battles, prepared 190 soldiers for death, got a priest to minister to them, now the first, again the last sacraments, and even baptized many themselves when they saw the priest could not do it. Of the 190 only four lived. How great is General R. E. Lee's esteem for them is seen from the steamboat excursion from Richmond down the James River which he provided and personally conducted, showing the nuns through one of the Southern forts. In Frederick town the Sisters of Charity have a hospital where they take care of wounded Federal soldiers. Many of these ladies are from the best families of the land. When the Confederates came with their wounded, the Sisters showed them the same attention, for their charity is for friend and foe equally. However since they were bound to the Washington government to serve the Union, they were in sore perplexity. Most of the Marylanders are pro-Southern, and many of their young men are in the Dixie army. Now it chanced lately, that the Mother Superior found her own brother among the wounded Confederates sent to her hospital. Lest his presence in her wards should in anyway lessen her attentions towards the others, she had him sent to a private family, and contented herself with occasional visits to the house, leaving his nursing to another. Everyone was astounded by this unusual unselfishness, and came to admire the Faith that could fashion so heroic a soul.

We now read some interesting items concerning two Catholic chieftains of the North. Not that there are no more in the Northern or Southern armies. No, for we are told that fourteen are found in charge of the Union forces; and if General Bragg be the only Confederate mentioned, it is because the Chaplain is more informed on the army he has been serving with since the war began. Some of these have been converted since '61. All are exemplary men. His favorite seems to

be General Rosecrans, the brother of the Coadjutor Bishop of Cincinnati and an old Fordham boy. General Rosecrans' most cherished friend was Colonel Garesché, brother of Father Garesché of the Missouri Province. One of our lay-brothers formerly in the employ of the observatory at Washington has told the Chaplain, that before the war Rosecrans used to give out the leaflets of the Sacred Heart to his fellow officers. A Paulist Father of New York states that his conversion is due to the example of Rosecrans while they were comrades-in-arms. Colonel Garesché was as staunch a Catholic as the General. Weekly he went to Holy Communion, and though a thousand cares pressed him hard, he found or made time to read daily four chapters from the Imitation. A stern chieftain and exacting preceptor, he formed a capable soldiery from the undisciplined troops he found when he entered the service. He was to his men—master and model in all the arts of war. His piety was no less virile than his soldiery character. He was often seen saying his beads on horseback. He was killed at the battle of Murfreesboro. His death is thus chronicled by Rosecrans. "A few minutes before being struck he asked leave to retire a little from the height where we were standing. It must have been to offer up his life for the success of our cause. We had both received Holy Communion on that morning. I feel he is gone straight to God. Wonderful is the religion that can make men like him!"

Our Chaplain's first letter for 1864 is written from the camp before Richmond. The day and month are wanting. General Hancock is in charge of the corps. He is always on the march. To-day it is Petersburg, to-morrow a city on the James, up, down and across the country. These shifts prevent the saying of Mass on Sundays. At the battle of Reams, Captain Edward Brownson, a former pupil of the Chaplain's at New York and most devoted friend in the army was killed. He stayed on the field with his regiment until 4 P. M. when they were ordered to fall back as the enemy were surrounding them. A quarter of an hour afterwards they heard the Confederate yell which always heralded one of their terrific charges. The enemy broke through the retreating Northerners capturing cannons and works. It was then that Brownson fell. In fulfilling his religious duties he had always been regular and the Chaplain is easy about his salvation.

In October a secular Chaplain retires and our writer is alone. By December the army was within ten miles of City Point, the quarters of Father Eagan, Fifth Corps, First Division. The army is in winter quarters. The Chaplain has erected a little chapel in wood, covered with canvas. Its position is central and standing at the door of a Sunday morning he rings his bell and is heard easily by all the regiments.

Death for desertion is the order of the day, and the gallows is a fixture of the encampment. A great part of his ministry is given to preparing these unfortunates for death. Sometimes it is a Canadian, sometimes a German, sometimes a Pole, for it seems all the nations of the earth have their offspring here. Lately General Butler sent the Chaplain a telegram to come in all haste to assist one of these condemned deserters. Mounting his horse the priest was off immediately. After making fourteen miles in the dark he reaches General Butler's headquarters. The deserter was asleep under a tree surrounded by guards. The poor fellow was in despair—fearing he would have to die without the Sacraments. The priest left him only when he had been buried. —Soon after another execution took place. This time it was three, one Catholic and two Protestants. These two had been visited by their minister and so the Chaplain was free to give all his attention to the Catholic. One of the Protestants was an American the other a German. This latter was abandoned by the minister who could not talk the tongue. Happily the priest knew enough to be of service and trusts the new convert and the old Catholic were fellow travelers to Heaven. At the gallows the minister avowed that he had no power to forgive sins. His only commission came from the Government. Our Chaplain turned the moment to account and very solemnly absolved the penitents and gave them a plenary indulgence. The tranquil passing of the Catholics impressed all who stood by. Among these were many Catholics who being of another division than the Chaplain's did not have the chance to make their confessions. They gladly took advantage of his presence to do that duty.

On January 5, '65, the last letter is written. It tells of the conversion of a Major and the ordinary routine of the Chaplain's ministry. The April is not far off, nor Appomattox,—the month and place of the war's end.

T. S. KING, S. J.

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

(Continued)

My letter produced the intended effect; it broke the deadlock. Upon the receipt of my letter Mother Katherine took it to the Archbishop, then to Father Gillespie, and finally she sent it to Father Provincial. She did not come to me about it. Rev. Father Provincial, January 30, 1909, wrote to me as follows: "Mother Katherine has written to me about that contract, wishing to know what objections are made by the Society to the agreement. She enclosed your letter of January 27th. I should not have brought in simony as you did. The agreement will hardly avail. Now for the contract or agreement itself. Hold a meeting of the new corporation, The St. Ignatius Religious Missionary Society, viz. Fathers Gillespie, Cahill, Green and Coyle, and discuss the agreement. Send me their conclusion for final approval. I shall then decide what is to be done."

In answer to this letter, I wrote as follows, on February 8, 1909, to Rev. Father Provincial.

"Rev. Dear Father Provincial, P. C.

In compliance with your Reverence's order we have had a meeting of the Fathers of our new corporation relative to the document about which I wrote to you.

It is the unanimous opinion of the Fathers that we could not accept the \$50,000 offered by Mother Katherine, subject to the conditions under which she offers it. They are of opinion that the offering should be unconditional for the work, that is, that we should receive it as an offering for this work from Mother Katherine in the same way as we usually receive offerings for our different works. They say that we might have an agreement, written if necessary, but not *legal*, that we would conscientiously use money given for colored work, for that work and nothing else.

The integrity of the Society, the supervision of the ordinary of the diocese and the usual supervision and vigilance of our Superiors are a sufficient guarantee

that we will not misapply money given for a specific purpose.

I think *now* is the time to settle this matter once for all; and to do it effectually I think that your Reverence should have an understanding, if possible in writing, with his Grace, the Archbishop, relative to this matter. If this is not done now there will be, I fear, endless difficulties arising in the future."

In answer to this letter Father Provincial, on February 20, 1909, wrote: "I wrote to Mother Katherine today. I told her what the members of the corporation thought about her contract as you outlined everything to me in your letter of the 8th inst. I suggested to her as the most expeditious way of settling matters, that she confer with you about the matter. You can see the corporation and refer the outcome of all to me for ratification. The matter should of course be settled along lines suggested at the late meeting of your corporation."

March 22nd, I received the following letter from Mother Katherine.

"Reverend and dear Father:

On the day of my departure for the South, I received a letter from Very Rev. Father Hanselman. In my reply I explained that I was about to leave the Mother House, and on my return would take the matter mentioned in his letter into consideration. I now hasten to do so and beg you to submit this letter to the Board of Incorporators of The St. Ignatius Religious and Missionary Society of Pennsylvania, and also to the Very Rev. Father Provincial. I learn from the letter of Reverend Father Hanselman that at the meeting of the new corporation (I quote from his letter as follows) 'It was the unanimous opinion of the Fathers that we could not prudently accept the \$50,000, subject to the conditions of the contract you offered. The offering they thought should be unconditional, except that the money is given for work among, or for the colored people. There might be an agreement drawn up in writing but not *legal* that we would conscientiously use the money given only for the purpose stipulated, viz., for colored work. The integrity of the Society, the supervision of the ordinary of the diocese, the duty and care of souls and the vigilance of our Superiors are a sufficient guarantee that we will not misapply money given for a specific purpose. Such was the view of the members of the corporation at that meeting.'

In answer to this we beg to state that we still continue to be of the same opinion as when we first saw the Very Reverend Father Provincial concerning this work, namely, that we would assist the undertaking if a legal agreement were made between the Society and the Sisters of the Blessed Sacrament in order to safeguard the permanency of the work for the colored people on truly business principles. We disavow any want of faith in the integrity of the Society, which we hold in great esteem for its zealous labors for the salvation of souls. But it appears to us the work for the Colored race should in all cases be safeguarded by an agreement legally drawn up and executed. In its business transactions the Society must have been called upon to sign legal documents without in any way impeaching its integrity, or jeopardizing the spiritual interests of the works of the Society. Rather these have safeguarded its spiritual works and given them a solid legal standing.

Is there not a way in which some legal agreement may be entered upon which will be satisfactory to both parties? We are sure that neither the Society nor ourselves wish to hamper God's work. It would be very desirable that this conclusion be reached as soon as possible. Begging an early reply,

Believe me, etc.

M. M. Katherine,

March 22, 1909."

I took this letter to Reverend Father Provincial, who had arrived in Philadelphia on that same day and was at the Gesu. After discussing the letter with Father Gillespie, it was decided to place the matter before the Archbishop just as it stood and seek his advice. On the next day, March 24th, Father Provincial and I called upon His Grace, Archbishop Ryan. Father Provincial explained the case to him, saying that while he, the Archbishop and Mother Katherine lived, there could arise no friction from the agreement, but in the future with such an agreement there might be trouble. The Archbishop said that there should be nothing left in an agreement that could be a source of future friction. He seemed to defend Mother Katherine and her agreement. She is, he said, a sharp business woman, and had ability enough, he thought, to take her father's place in the Drexel Bank. He said that she made this same agreement with the Bishops, when she entrusted them with money for Indian or colored work. He

asked Father Provincial if the Society did not make such agreements. Father Provincial answered that he could not recall any agreement of the kind entered into by the Society.

Father Provincial then said that he did not want to enter into any agreement that would put the Society in a position in which it would have to act otherwise than through the ecclesiastical head of the diocese. Father Provincial offered to continue the mission without any endowment from Mother Katherine. His Grace said: "This has been a darling project of Mother Katherine for years and I would not like to take it away from her. See" he continued, "Mother Katherine, and she will consult me." His Grace was courtesy itself, but gave us no more satisfaction. We then, by phone, made an appointment to meet Mother Katherine on that same day at Cornwells, their Mother House. When we arrived we were met by Mother Katherine and Mother James. Father Provincial began by saying that we had been to see the Archbishop. Mother Katherine seemed to be off her guard, which very seldom happened, if indeed she was in this case. She said, that she had shown her letter to the Archbishop, and told him that she would not send it if he said not to do so, and that he had said, "send it." After arguing over the matter for some time to no purpose, Mother Katherine gave a copy of the agreement to Father Provincial, requesting him to draw a line through the objectionable parts.

He said: "No, I can't do that on the spur of the moment, but I will do this. I will take this agreement and I will draw one up which will be acceptable to us, and which, if you wish, we will make legal and send to you for your consideration." Mother Katherine seemed much pleased with this plan. During the interview several plans were suggested which meant much less money. But it was always the same difficulty. There would have to be an agreement no matter how great or small the amount of money involved. I suggested that we continue the work without any money from the Sisters of the Blessed Sacrament. To this suggestion Mother Katherine replied: "It would then be a matter between the Archbishop and the Society and not between the Society and the Sisters of the Blessed Sacrament."

Father Provincial, using Mother Katherine's proposed form of agreement as a model, wrote one that would be acceptable to the Society. A copy of this, after it had been considered and approved by the Fathers of the aforesaid corporation, I sent, on March 29th, to Mother Katherine, with the following note.

"Dear Mother Katherine:

Enclosed you will find a copy of a proposed agreement drawn up by Rev. Father Provincial and approved by the Fathers of The St. Ignatius Religious and Missionary Society of Pennsylvania."

THIS AGREEMENT made this———day of——— in the year of our Lord, One Thousand Nine Hundred and Nine, between CATHARINE M. DREXEL, of Bucks County, Pennsylvania, party of the first part, and THE ST. IGNATIUS RELIGIOUS AND MISSIONARY SOCIETY OF PENNSYLVANIA, a corporation under the laws of the State of Pennsylvania, party of the second part.

WITNESSETH that the party of the first part, in consideration of the covenants of the party of the second part hereinafter contained, doth covenant and agree to and with said party of the second part as follows,

That she will give and donate to the said party of the second part the sum of Fifty Thousand Dollars (\$50,000) for the establishment and continuance in partial aid of a mission and church for the Colored People under the management and direction of the party of the second part, the Church to be known as "The Church of our Lady of the Blessed Sacrament."

And the party of the second part, in consideration of the covenants of the party of the first part, for themselves, their successors and assigns, covenant and agree that the said Fifty Thousand Dollars (\$50,000) be used in the interests of a mission and church for Colored People, a priest or priests of the Society of Jesus being regularly assigned to the full charge of the said mission who shall work faithfully among the Colored People.

It being understood and agreed by the parties that the mission and church are established for the purpose of ministering to the Colored People of Philadelphia, whether Catholics or non-Catholics, and bringing them to the knowledge and practice of the Roman Catholic faith.

And in the event of the non-continuance of the said mission for Colored People under the charge of a priest

or priests of the Society of Jesus, as above set forth, or if for any reason whatsoever it should be found necessary or desirable to convey the charge of the mission to any other corporation or individual whatsoever, or to divert the purpose of the mission to uses other than those hereinbefore mentioned, or in the event of the failure of the party of the second part to fulfil their part of the agreement, the said sum of Fifty Thousand Dollars shall be at once due and payable without interest to the said party of the first part, or in case she should not be living, then to the Sisters of the Blessed Sacrament for the Indians and Colored People, a corporation under the laws of the State of Pennsylvania.

However, in case of the aforesaid contingencies, if on account of unexpected depreciation or accident, the value of the property of this mission should be less than Fifty Thousand Dollars, (\$50,000), the party of the second part will not hold themselves responsible to refund Fifty Thousand Dollars, (\$50,000), but will refund to the said party of the first part, or in case she should not be living, then to the said Sisters of the Blessed Sacrament for the Indians and Colored People, such an amount as in the opinion and judgment of the Most Reverend Archbishop of the Diocese will be deemed equitable according to the valuation of the property and other claims that may be due.

It is however agreed that for the choice of site and other details necessary for the establishment and continuance of the said mission for Colored People, the sanction of the Most Reverend Archbishop of Philadelphia be obtained according to the prescriptions of Common Law and the Arch-diocesan regulations.

It is further agreed that in the event of any disagreement between the party of the first part and the party of the second part as to the compliance on the part of the party of the second part with the stipulations of this agreement, the decision of the legitimate ecclesiastical authorities be obtained and obeyed by the parties concerned.

IN WITNESS WHEREOF the parties have hereunto set their hands and seals the day and year first above written.

Signed, Sealed and delivered
in the presence of _____

On March 31st, Mother Katherine called upon Father Provincial. She said that she had been to see

the Archbishop, and that he had only suggested a change in her proposed contract of words that implied "exclusive to. They will work faithfully among the Colored People." Mother Katherine said that she could not accept the agreement drawn up by Father Provincial and approved by the corporation. She wanted a legal guarantee in the shape of a first mortgage. "Then," said Father Provincial, "we will have to draw out of it. We cannot bind ourselves down to such an agreement. We are willing to continue the work without any assistance, or we will step aside with the best of good will, and allow some one else to take the work. We have nothing but good will in the matter, and we will continue the same cordial relations that have always existed between us." Mother Katherine requested Father Provincial to continue the work until some arrangement could be made. Father Provincial requested that the delay be not too long. Mother Katherine said that the matter would be attended to at once, and that the Archbishop would write to him.

After this I continued the mission as usual, still hoping that something would happen to prevent our losing it. On Monday, May 18th, one month and eighteen days after the break, Mother Katherine, with Mother Francis came to the mission and informed me that the Holy Ghost Fathers would take charge of the mission. During this interval Mother Francis, who came every Sunday for Sunday School, made an important admission in a conversation we had. She said that the Archbishop and Mother Katherine in a conversation had referred to Father Provincial's offer to continue the mission without any money from Mother Katherine. On the same day that Mother Katherine informed me of the change, she wrote as follows to Rev. Father Provincial: "It may seem that I have been very tardy in complying with your request with regard to letting you know the decision of our Most Reverend Archbishop concerning the Mission of Our Lady of the Blessed Sacrament. It was his decision that I should ask the Fathers of the Holy Ghost, and I lost no time in doing so, but they could not give me an answer at once. It is only this morning that the affair has been finally settled. I hasten to acquaint you that the Fathers of the Holy Ghost have consented to take up the work and that our Most Rev. Archbishop has authorized me to tell you of this."

Thursday, May 27th, I handed over the mission to Rev. Father Cronenberger, c. s. sp. One of the first questions he asked me was, "Have you any cash on hand?" He complained of the lack of priests at their Colored church on 12th and South Sts., St. Peter Claver's. I offered my services to assist them, and on the following Sunday, the Feast of Pentecost, I said Mass in their church, preached and gave first communion to and invested with the scapular a large number of Colored People.

Rev. Father Provincial told me before giving up the mission to call upon His Grace, the Archbishop, and notify him formally in his place of the transfer of the mission to the Holy Ghost Fathers, lest it might be said that we gave up the mission and left it without the knowledge of the Archbishop. This I did on May 22nd. The Archbishop was cordial and pleasant. I told him that Rev. Father Provincial was busy with his visitations, and had requested me in his name to call upon him and notify him of the transfer of the Mission of Our Lady of the Blessed Sacrament on Broad Street to the Holy Ghost Fathers. He seemed surprised that it was to be so soon. He said he was sorry that we could not agree, that he told Mother Katherine he would not interfere. "She supplied the cash," he said. When I was leaving, the Archbishop said in a playful way, "Abraham was rewarded not for killing Isaac but for intending to kill him."

I am quite convinced from my knowledge of Mother Katherine and the circumstances of the whole situation, that had the Archbishop but said the word, Mother Katherine would have accepted Father Provincial's form of agreement, or even given the money without any agreement. It was commonly thought at the time that the Archbishop himself was not altogether free, that there was strong pressure brought to bear upon him against us from priests of the diocese. His Grace had said, in speaking of our opening the Colored church, that he would have to get permission for us to take charge of another church in the city, but that he could get it. Father Gillespie, who had been in Philadelphia a long time, and who was in a position to know, judged rightly, when he said there is a great deal of opposition to us in Philadelphia, and we will never get another church in the city except through Mother Katherine. If she fails us we will not get it. And so it happened.

Father Provincial sent to me, when I was about to give up the mission, a package of typewritten slips to be given out to those who might want to know why the Jesuits gave up the Colored Mission in Philadelphia. The wording was as follows: "The Jesuit Fathers had inaugurated the Mission of Our Lady of the Blessed Sacrament on Broad Street, and conducted it for about two years. At the time of its beginning, two years ago, a benefactor promised to partially endow the mission. When, however, the endowment was offered a few months ago, conditions were attached to the grant which made it impossible for the Jesuit Fathers to accept them. For this reason they have resigned the mission in favor of others who can accept the endowment subject to the conditions of the donor."

I have sometimes been asked whether the Holy Ghost Fathers accepted the terms of the agreement which we refused. This I cannot say. But from papers sent me I learned that on the 23rd of November, 1909, the large brown stone church, with a large adjoining parochial residence, the purchase of which we were negotiating when we gave up the mission, was bought by William T. Shields, and next day, the 24th of the same month, sold by him to the congregation of the Holy Ghost for \$85,000. The Philadelphia *Evening Bulletin* said: "Two large mortgages rest against the property, the second of which is held by Mother Katherine Drexel." Another paper in its real estate news had this: "Two mortgages against the church were also placed on the record, a first mortgage of \$25,000 and a second of \$65,000 which has been taken by Sister Katherine Drexel. This fashionable church for the Colored People, after being renovated and made suitable for Catholic worship at a cost of \$5000 was dedicated by His Grace, Archbishop Ryan, on February 6, 1910. Father P. Quill, S. J., acting as subdeacon and Father L. Weber, S. J., as an assistant to the Archbishop on the occasion."

In spite of its many enemies, visible and invisible, and its many vicissitudes, the small chapel room and difficulties of all kinds, the little mission made rapid progress and evidenced the great need of such distinctively Colored churches. The catechetical work was the main feature of the mission. From the beginning I insisted upon both adults and children attending Sunday School. Our Sunday School made rapid

strides. From a dozen children and eight or ten grown people the Sunday School overflowed from the chapel into the corridor dining room, parlor and two rooms up stairs. Even stairways were brought into requisition. In May, six months after our opening, we had two hundred in our Sunday School May procession on Broad Street. So many ladies and gentlemen offered their services as catechists that I could not accept them all. Had I had a larger place, or a church, I could have had a much larger attendance. Besides the teachers who came on Sunday, we had some who came on Wednesday and Friday to teach the children and prepare grown people for the Sacraments. Some also came by appointment in the evenings to prepare adults for Baptism and First Communion. Even after receiving these Sacraments some would come for further instructions. Besides the teachers who taught at the mission I had an increasing number of men and women who went to the houses of the Colored People, taught individuals and formed little catechism classes at their homes. This was a novel experience to these zealous catechists, and they were enthusiastic over their work. The Colored People became quite attached to their White teachers and vice versa. The Whites often expressed surprise at the good qualities they found in the Colored People, and the Colored People admired the condescension and zealous kindness of the Whites. This body of catechists was becoming gradually more and more compact and the work systematized and efficient. The work was just beginning to produce the hundredfold, when I had to leave. Many who had drifted away from the Church, and there are many of them in Philadelphia, were returning, and batches of eight and ten were baptized at a time. Besides the classes mentioned I had a convert class every Wednesday evening from seven to nine.

I felt quite confident that with this catechism system in operation, in a few years we could have had a congregation of some thousand Colored People. When I was leaving the mission Mother Katherine requested me to try and perpetuate the catechetical system. But after our departure it gradually went to pieces. The following letter from one of my best house to house workers may help to explain why. "May 24, 1909. Dear Father. I understand that on Sunday at Sunday School, you advised the workers of the Mission of Our

Lady of the Blessed Sacrament to continue the same good work. Father, as I am on the outside, I find the work very fascinating, but will the Holy Ghost Fathers use your same methods for work on the outside? For instance, the two families, whose names Mr. Brown gave to me to be instructed, were in Father Plunket's parish. I had an interview with him, and I discovered that he did not approve of that method. I therefore stopped instructing them. I love the work and would like to continue it."

Some of the best workers who were attached to the Jesuits refused to continue their work after they withdrew from it.

Another important factor of our mission was our Colored choir. Mr. Charles Fountain, a good musician and tactful choir manager, organized an excellent colored choir. He at first went from house to house to train the singers, and soon they were able to sing with credit High Mass and Vespers, besides a large number of Catholic hymns. The singing became so popular that our chapel could not hold the crowds that came to hear it. Many would stand out on the street to listen to it.

Attached to the mission we had also a Catholic club. This club was fully organized, and had been in existence seven months. We organized the club with the idea in our mind of forming a club that would not be local, not attached to any particular church, but of a kind to spread from place to place and gradually become national. For a long time we thought of calling it "The Colored Catholic Club," but the members themselves, who drew up a complete set of constitutions and by-laws, decided upon calling it "The Saint Benedict Club." They had over a hundred dollars in the treasury, and had started a library. Besides the men's club, we had a Ladies Auxiliary Society, which came in a body at times to the mission to sew and do other work connected with the mission. They were also organized, having officers and monthly dues. We had also an altar boys society with eighteen members. We had a mixed Sodality of the Blessed Virgin Mary, which met every Thursday evening for the recitation of the office of the Blessed Virgin and Benediction.

During the one year and six months that I was in charge of the mission there were one hundred baptisms; 36 of these were less than a year old; 38 from 6 years

to 16; 26 over 16 years of age. We had 23 First Communions and a class of 52 ready for Confirmation. I did not have Confirmation, because the chapel was so small, and because I did not know what day I might have to move. I left a Baptism class of 15 and a First Communion class of 13, apart from those who were instructed in their homes. From January 6 to April 28, 1909, I received 222 stipends. This will give you some idea of the number of stipends that come to the mission and the interest people generally took in it.

It may be interesting to know something of the financing of this little mission. The Sisters of the Blessed Sacrament gave me a salary from June, 1907, shortly after I arrived in Philadelphia, until the last of December, 1908. June 17, 1907, Mother Mercedes, Mother Katherine's locum tenens at Cornwells, wrote me as follows: "Please pardon the liberty I take in sending you a check for one hundred dollars, payment for your salary for June, July, August, 1907. Rev. Mother asked that \$400 be reserved for the priest's salary for the year. So you will not mind my sending this in advance. I feel that perhaps we owe you something for May, because you came sometime in May, did you not Revd. Father? Kindly let us know that we may rectify it. I am now enclosing another check for twenty-five dollars, with the petition that you will say twenty-five masses in succession from Thursday, June 20th to July 15th inclusive, making twenty-five days, for the Sisters of the Blessed Sacrament. Our dear Revd. Mother in her great desire that the members of her congregation may be sanctified and worthy followers of the Lord, obtained permission from the Archbishop to have daily Mass offered for the Sisters. We usually ask a Colored Missionary to celebrate them. I hope you may be able to say them right in succession, or if not able you may be able to have a substitute say Mass on any day which you must offer for other intentions."

At the end of August I received another check for a hundred dollars for the months of September, October and November. In consequence of this and some other money I received, I had about \$300 to put in bank when I moved into the fine mansion, to begin the mission of Our Lady of the Blessed Sacrament. As I said before, the Sisters of the Blessed Sacrament had supplied a completely equipped chapel and residence for two

priests and two servants. All these things and more were handed over to the Holy Ghost Fathers when I left the mission. I had a library of about two hundred books and a chalice and ciborium which were personal, and which with Rev. Father Provincial's permission I sent to Jamaica. There was a large crucifix which was given me by the Sunday School teachers. This I left at the mission.

When I opened the mission Mother Katherine said she would allow me a thousand dollars a year. She did not specify for how long. This I received in quarterly instalments for the year 1908. After that I received no more money from the Sisters of the Blessed Sacrament, and nothing was ever said either by them or by me about the matter.

There was really no need of Mother Katherine supporting the mission or endowing it or even giving a large sum of money to start it. There is plenty of money in Philadelphia for Colored mission work. The good will and approbation of the Archbishop with a little encouragement and liberty to go on with the work would have been of more genuine value than a large sum of money from Mother Katherine. Had the Archbishop, in the beginning, told me to select a suitable place for a Colored mission and given me a letter authorizing me to collect for that purpose I would have had a church in less time than it took to get it through Mother Katherine. The fact that it was Mother Katherine's mission and not a bona fide diocesan move emanating from the Archbishop, was, I think, rather a handicap than an assistance, and in the end compelled the Society unwillingly to give up the work, depriving the ninety thousand Colored People in Philadelphia of the Society's service.

Had Mother Katherine had more confidence in the Society and been less anxious to secure an iron clad guarantee for the right use of her money, then of course her great influence with the Archbishop, the glory of her name, the assistance of her well trained Sisters and her generous financial assistance would have had magnificent results. We could then have accomplished in a few years, what would, under less favorable circumstances, have taken many to accomplish. As long as I was supposed to be backed by Mother Katherine and her fortune I could not come forward to ask for money for the mission. Yet I was not altogether inactive.

In spite of heavy expenses connected with a large house, and the many expenses contingent upon the starting of a mission and a home, I had in bank when I gave up the mission, over two thousand dollars, which shows that I had supported myself and bought many things with money above what I received from Mother Katherine. Of this money I gave the Procurator \$1,115.88, and \$927.58 to Father Cronenberger, C. S. SP., who succeeded me in charge of the mission. Upon the receipt of the last check which made up the above amount, June 21, 1909, he wrote: "I received your check for which I am very grateful to you. Things move very slowly at 836 N. Broad St. I feel sure that you will never forget in your prayers the little mission of which you were the beloved founder."

A final word about Mother Katherine. I think that in every important step she takes in matters of business she makes it only after prayer, and with the advice of the Archbishop, her legal adviser Walter George Smith and her own Consultors at the Convent. Mother Katherine is always under all circumstances, favorable or unfavorable, a perfect lady, refined to her finger tips, with all the true nobility of an educated aristocrat without a trace of snobbery. She is not only a refined lady, but she is a holy religious, without the stiffness and austereness that often accompany holy people. She seems to have been fitted by God for the work to which God has called her, and which she has so far accomplished with such marvelous fruitfulness.

A. J. EMERICK, S. J.

THE JESUIT FARMS IN MARYLAND.

Facts and Anecdotes.

THE CIVIL WAR.—(Continued).

On May 1, 1865, the following circular was issued from headquarters at Port Tobacco, near St. Thomas': "A considerable portion of the inhabitants of this military district having heretofore rendered themselves notorious for their hostility to the government, many of them engaging in blockade running, supplying the enemy with goods and in some cases with munitions of war—affording an asylum for the worst criminals, and more recently giving the murderer of the President of

the U. S. an uninterrupted passage through parts of these counties, feeding him and his confederate, and concealing their presence. It is necessary that this infamy should be blotted out and a new condition of things be inaugurated. Therefore no person shall engage in any occupation, trade or profession without taking an oath of allegiance, etc." Everybody now-a-days knows that there was a great deal of balderdash in this proclamation.

On June 7, 1867, Mr. Lancaster received information from the Quartermaster General's office that the sum of \$10,062.60 had been allowed the Corporation of the Roman Catholic Clergymen, as in full, for its claims against the Government.

Thereupon Father Wiget, who lived at the college in Washington, and who moreover was a friend of the Secretary of War, was appointed the Attorney of the Corporation to collect, receive and receipt for any and all sums allowed by the Government. Father Wiget travelled around a great deal from one office to another to find out where lay the cash allowed by the authorities. Finally, however, he received a check for \$2,053.57. The Comptroller held up the balance of the allowance, because, he said, "although there are some additional items (besides the occupation) that might be properly allowed, yet as the whole matter is to be submitted to Congress, and as a portion of the claim can not be paid without special legislation thereon, I prefer to await the action of the Legislature."

The Fathers then made an appeal to Congress by stating all the facts in the case; and the Committee on War Claims referred it to a sub-committee consisting of Messrs. Smith and Holman. In 1870, the same petition that had been laid before Congress was printed anew and filed on November 8th in the Court of Claims as "No. 6,258. The Corporation of the Roman Catholic Clergymen of Maryland versus The United States." The Court of Claims was in no haste to come to a decision and the Corporation, in January, 1874, thought fit to make an appeal to them and respectfully requested that the matter might have an early consideration and action. When Mr. Wilson, our attorney, in the following May went to see with what speed the sub-committee was progressing in the consideration of the matter, Messrs. Smith and Holman informed him that

they intended to report the claim adversely, for the reason that it had been before the Quartermaster General, and they were unwilling to review any case passed upon by any of the Departments. The sub-committee however does not seem to have given an adverse report, but to have taken the matter into further consideration, until it gave up the ghost, for in 1878 there was another sub-committee that took the matter in hand, and fixed January 23rd for hearing the argument. Our attorney was jubilant, thinking that probably now the wheels of the Government would move quickly, and he wrote to Mr. Lancaster: "We will be there and you can rest assured will do our best. We have no doubts as to the final result, success, and I can assure you I am pushing it with a vim." But the attorney did not apprehend the difficulty of pushing a sub-committee that did not want to be pushed, but preferred to be conciliated by something better than bland words. With all his vim he could not budge General Keifer and Mr. Veeder, the new sub-committee. On March 3, 1879, Mr. Veeder wrote to Rev. J. B. Mullally: "Your favor stating that the Roman Catholic Clergymen of Maryland would like a favorable report upon their claim pending before Congress and referred to the Committee on War Claims of which committee I have the honor to be a member, was duly received.

Since which time in accordance with their request I have been endeavoring to get an opportunity to make such a report, but without success. It is now beyond all possibility to make a report.

I, however, believe the position of this claim is better without any report, so it cannot be said Congress refused to pass the bill allowing this claim, or refused as a Congress to consider it.

It would have been reported favorably, I have no doubt, long ago by our committee had we believed Congress would pass it. I thought it better not to move it rather than have it share the fate of similar claims. Regretting I have not been able to be of service in this matter and with much regard for you, I remain,

Very truly,
W. D. Veeder."

And so the case rested till 1882, when there was a new head on the War Claims Committee, for it was impossible to make any impression on the old body or get it to move. The two objections were; the case has already been adjudicated by the Quartermaster General; the committee was opposed to recommend any claims for damages done to growing crops and the like, as there were 5000 such cases before it. Then our new attorney, Mr. Lancaster's nephew, of the same name as himself, proposed to beg the committee to reinvestigate the whole case. This request was granted, and on August 30th, 1884, there came up before the Court of Claims "Congressional Case No. 21, of The Roman Catholic Clergymen of Maryland against The United States."

Rev. Father Edward McGurk, President of Loyola College, one of the three trustees of the Corporation was first examined, on the constitution of the Corporation and its loyalty to the government during the war.

Then came Alfred Nally, who had charge of Chapel Point during the war. They asked him 171 questions in the direct examination, 104 in the redirect and 6 more in the re-cross examination. He was asked about the number of soldiers that were at the Point, the date of their coming and going, about the profits of the wharf before the war, and the loss during it; how many feet of lumber had been burned by the soldiers, how many posts destroyed, how many palings and rails were carried off for cooking, how many trees cut down, how many girdled, what was the value of each kind of tree, etc. Mr. Nally was growing old at the time, and complained that his memory was not quite so fresh as it had been twenty years ago when the events had occurred; that it was rather difficult for him to give the exact number of soldiers that had been at the Point, as they came and went, nor the exact number of posts, palings and rails that were burnt, nor of the trees that were cut down or girdled, because he had not counted them, and never thought of keeping a memorandum of these things, nor did he know of any other reason why the soldiers burnt the wood except to warm themselves at the fire, to cook their victuals, and for fun.

Then Dick Hawkins, a colored man, who lived at Mr. Wills' appeared before the committee. Twice 98 questions were proposed. As he was by profession a wood-cutter and rail fence builder, the committee ex-

pected him at least to give the exact number of rails burnt, of trees cut down, of trees girdled, the exact number of cords of wood in a tree, etc. When asked, "What year were you born?" he answered: "I don't recollect that. I just gave you my age what was told me—60 years old." When the poor man had finished his testimony according to the best of his recollection, heavy drops of perspiration rolled down into his eyes and mouth and over his cheeks, so that at the end he could no more than put his cross mark with trembling hand at the bottom of his statement.

Finally Mr. Francis Wills was examined to the same purport and after he had signed his testimony, the Court adjourned. At last the end came. On May 12, 1891, Father Heichemer, the Procurator, received a check from the Government, amounting to \$4,035.50 in settlement of all claims for damages done to St. Thomas' Manor by the soldiers of the U. S. Government. After deducting \$1,900 for the services of the attorney, C. C. Lancaster, there was left \$2,135.90. Thus the Arca rejoices in having got about \$4,000 altogether out of claim for \$31,000.

The Government has made compensation of some kind to Georgetown College, to Holy Trinity Church at Georgetown, to the Novitiate at Frederick, and to the Corporation of the Roman Catholic Clergymen for the losses at St. Thomas'—except however for the stolen horse of Conewago. As an appendix may be added a later claim which is now before the Court for adjudication. Whether it will be reduced or cut out altogether, so as to no longer worry the Rev. Pastor at St. Inigo's is hard to prognosticate. In the following letter the claim is set forth.

"Shortly after I came to St. Inigo's, my attention was called by Father Tynan to the fact that a claim should be made against the United States for the destruction of the priests' house and out-buildings, which occurred in the Civil War of 1861-65. I looked into the matter and in addition to the names of several old people, who were supposed to know something about the matter, I found an abstract of a letter of Father Gubitosi giving a gist of evidence which had been taken before a local magistrate and transmitted to our Father Fullerton of Washington. I tried to get hold of this evidence, but did not succeed. The only thing to do was to start all over again. I got several old

people to testify before a local magistrate, but found that to be of no value, since the recognizable evidence in the Court of Claims must be taken before a notary public, with an attorney from the Department of Justice to represent the Federal Government. Before any evidence could be taken, a claim had to be sanctioned by one of the houses of Congress."

"A claim was therefore introduced in the U. S. Senate by Senator Arthur P. Gorman and passed by that body. I had put the case into the hands of lawyer C. C. Lancaster. The Senate claim was docketed in the Court of Claims in what is called the Congressional Docket. There, through the neglect of Mr. Lancaster, it remained for six months, and came near being then thrown out, as the docket is cleared periodically. Fortunately Mr. Charles Claggett, in looking over the docket, noticed that it was there with no attorney to take it up. He called Mr. John Hamilton's attention to it, who in turn wrote to Father Zwinge about it; Father Zwinge referred the matter to me."

"I had the claim made on the part of the Roman Catholic Clergymen, because the Archbishop had no title of record. An indenture under date A. D. 1800 from one Mr. Sewall, is on record, by which he deeded six and a half acres of land from Mattapany to the board of trustees of St. Nicholas Church for church and graveyard purposes. The trustees, in 1853, refused to make transfer to the Archbishop; in the seventies, however, they signed a deed; this deed could not be found on record. The word of one of these trustees is the only vestige of the deed. Hence the lawyers claimed as the trustees are a defunct body, and as the Archbishop has no written title, and that as the Jesuits have, since the trustees ceased to exist, held and administered the property, the Corporation by adverse possession has the only title in law. The Senate bill thereupon was passed with the Corporation as the claimant."

"Since Mr. Lancaster neglected the matter, I put it in Mr. Hamilton's hands. Claggett, as Hamilton's associate, is attorney in the Court of Claims, where the claim is now awaiting the action of said Court."

"The property destroyed at St. Nicholas', included the priests' house, a frame building with brick ends, a stable, an old kitchen and a pigeon house."

"Evidence in the case was taken on Thursday, July 30, 1908, before Mr. Francis King of Leonardtown, Notary Public; the attorney for the United States was Mr. Stanhope Henry; attorney for the Corporation, B. Harris Camalier, and the witnesses were, Wm. F. Ford, W. W. Cecil, James Beal, Jane Biscoe, Minnie Biscoe, Rev. J. B. Matthews, and Father Devitt, both of us of the Society of Jesus."

"The claim calls for \$2,500."

"The destruction of the property happened thus: The priests' house had been occupied by nine invalided United States soldiers under Sergeant Cooney. In the afternoon (date not known) all had gone off somewhere with the exception of a guard left to keep watch. The fire which occurred in their absence, totally destroyed the house, the stable, the kitchen and the pigeon house. No one knew how the fire started. It is supposed that a spark from the guard's pipe set fire to some provender kept in the old kitchen, for as it appears the fire started there. Of course the Government is responsible for damages, as the conflagration happened whilst it had exclusive possession of the property. The Government attorney told me that the case was a first class one, was well worked up, and if handled properly, we should get a grant of \$1,500."

The above is a true account as given by Father Matthews of St. Inigo's, of the burning down of the priests' house, of the stable, old kitchen and pigeon house, at St. Nicholas' Church, St. Mary's County, Maryland. And I wrote it out in full, so that if any one should hereafter suffer any damage from the soldiers of the United States in life, limb or property, he may learn from these pages of the WOODSTOCK LETTERS how to present his claim, how to make it move and progress, how to wait and practise patience, and finally he may learn that in all probability he will get his claim to bliss eternal before his claim for war damages.

JOSEPH ZWINGE, S. J.

THE PAPAL SEMINARY AT POSILIPO.

NAPLES, JANUARY 2, 1914.

DEAR FATHER EDITOR:

P. X.

It has long been my purpose, in keeping with your request, to write you some description of our new Papal Seminary here at Posilipo.

Although it is just two years ago yesterday that His Eminence, Cardinal Farley opened the new refectory by taking New Year's dinner with us at the first meal served in the Seminary, still the work of completion has gone on ever since.

Indeed there are still some dozen or more workmen engaged in the "finishing touches," and no one here would venture to predict when the job will be complete.

This spacious new edifice was begun by special orders of His Holiness, Pius X, nearly four years ago, and during the greater portion of this time more than 200 laborers have been employed.

But we must admit that difficulties attended the undertaking. It had been decided to build the new seminary in the rear of Villa San Luigi, which is situated on the steep sloping hillside of Posilipo; hence nearly six months were required merely to shift the soil and prepare a suitable plateau for the foundations. This difficulty was still more enhanced by the fact that a few feet below the surface solid rock was struck. It is against the law to use any dynamite here (notwithstanding the much talked of predilection of anarchists in these parts for occasionally presenting their King with this particular brand of explosive) and accordingly tons of stone had to be hewed out by hand. This first impediment, however, proved a blessing in the long run. For this stone, called locally "tufo" and of volcanic formation, is similar though superior as a building material to our American sandstone; and consequently right on our own premises we discovered a rich quarry that bountifully supplied all the stone for the great new "Seminario Campano."

It is a rigidly plain building, and while making little claim to architectural beauty or modern convenience it still is somewhat imposing. Of rectangular shape, 370 feet long by some 60 feet wide, it consists of a deep basement and three lofty stories. The basement contains the wine-vaults, dispensary and bath-rooms.

On the first floor are the spacious entrance from the new road, the parlors, chapel, refectories, kitchen and four great lecture halls with class-rooms. It was in the largest of these halls that only three weeks ago the well known writer and orator, Father Antonio Pavisich, S. J., was stricken with paralysis while giving us a conference on sociology, and here it was that he succumbed to its dread effects before we could remove him to his own room.

The various apartments above mentioned on this first floor are separated by a long, arched corridor, running the full length of the building and widening at the center into a spacious atrium, the front of which opens up, by large glass plated doors, into the main vestibule, while the rear leads up to the grand main marble staircase. On the second and third stories are corresponding longitudinal corridors, four large dormitories, each accommodating fifty seminarians, eight study halls, washrooms, apartments for directors, professors, etc.

I've often thought that it would make our American seminarians and even our College boarders bow their heads in happy contentment to their lot, if they could only take a peep at the arrangement for these poor students. At present there are ninety here and every day brings in new ones. Some twenty-five dioceses of the Campania are represented. They are a fine, bright, pious, studious set of young Italian country lads, ranging from fifteen years to twenty-eight. Although they have perhaps few of the comforts of life—at least from our American standpoint—with regard to warmth, repose, food, recreation, etc., they pay only 40 lire (i. e. about \$8.00) a month for everything, they are a most contented, jolly crowd.

The most advanced and intelligent of these seminarians are selected to follow the lectures along with Ours, and some are even chosen to participate in disputations. For the most part, however, they have their own separate professors and classes. For you must know the new seminary consists not only of a

theological course, Scripture, Hebrew, Ecclesiastical History, etc., such as Ours are wont to make during four years, but also in a three years preparatory course in Philosophy, Physics, Chemistry, Mathematics, Sacred Eloquence, etc. This is the Holy Father's own idea. Five years ago he started the "Seminario Regionale Pugliese" at Lecce, where he compelled all the Bishops of Southern Italy to shut up their own little Seminaries and place all their young aspirants to the priesthood under the tuition of Ours. Here at Posilipo, in the suburbs of Naples, notwithstanding tremendous difficulties and not a little opposition, he has done likewise. Prior to this movement every little diocese—and they are indeed very numerous over here—had its own little seminary, its own little faculty of theological professors. This has all been revolutionized. The practical, energetic Pius X has himself seen to it, and I hardly know of any among his vast enterprises that so exemplifies his own zealous "instaurare omnia in Christo" more than this accomplishment. In spite of the ceaseless demands upon his time and attention as head of the Universal Church, he has yet managed to inaugurate these two great seminaries, to lay out the plans of studies for them, to follow their progress as if indeed he had nothing else in all the wide world to look after. At his special bidding Cardinal De Lai, Secretary of the Sacred Consistorial Congregation, often sets aside the many important duties of that office at Rome and runs down to Naples in order to personally inspect the work and afterwards report directly to the Holy Father at the Vatican. Recently His Eminence declared to us at recreation that when the Holy Father had learned of the opening this semester, and of the goodly attendance of seminarians, representing twenty-five dioceses about Naples, the sad countenance of the aged Pontiff lit up with joy, and raising his hands and heart to heaven, he exclaimed: "Thank God! we have saved another Province of Italy." What a wealth of meaning lies hidden in such a remark, no student of Italy can fail to discover. Here is where the evil has principally been. The great Physician has put his finger on the sore spot and has vigorously applied the remedy; "longer and more thorough ecclesiastical training." The result will be fewer perhaps, but better priests. May the Society in these parts prove equal to this new

and grave responsibility! That the Holy Father has reposed in it his fondest hopes, his confidence, his strong love, no one can doubt.

This vast new building, which, they say, has cost already a million lire, (i. e. \$200,000), an enormous sum here, cannot, as I stated above, boast of great architectural beauty or modern conveniences. This statement is literally true. It has however two compensating features of which it can justly be proud. The first is that it has been built strongly (the outer walls are of five feet thickness of solid stone), the second is that it possesses a really handsome terrazza. Indeed I cannot conclude this hasty description of our new Seminario Campano without a word concerning its charming terrazza, or as it is also here called, the belvedere. These are Italian words which simply signify "roof-gardens" not, however, necessarily with plants, or much less with mineral water or beverages, but always with a good view.

The scheme comes from the Orient and is common to all the villas of Southern Italy. The Neapolitans are particularly fond of this part of their abodes, for here they can sit and bask in the sun to their heart's delight by day and gaze at their marvelous star-lit firmament by night? But I dare say the terrazza of our new seminary is the finest in all Naples. It covers the entire flat roof of the great edifice, and, safely guarded on four sides by a stone balustrade, it affords ample space for 200 seminarians; here they walk and spend their recreations.

The view on all sides is truly superb. In fact, I doubt if in the whole world a more classic, picturesque panorama could be spread out before the eyes. Here we are on the very crest of the beauty-famed Posilipo, which the Italian poet Sanazzaro described as "un pezzo del cielo in terra cadute," "a clump of Paradise fallen to earth." Painted by artists, sung by poets of every clime and age, cherished by the light hearted children of gay Parthenope, the surrounding vine-clad slopes present to-day as fair a scene as when of old they attracted the proud masters of the old Pagan world. The very name, Posilipo, *Παυσίλυπον*, "place where sorrow ceases" reveals the ancient appreciation of its beauty. In the time of the Emperors this lovely spot was covered with luxuriant villas and stately marble palaces of

the Roman aristocracy. Hither would flock the eloquent Senators after their forensic triumphs and the laurel; crowned warriors after returning from their conquests afar. Here lived the purest and grandest of the Latin poets, and here he found material to compose the *Georgics*, as he himself testifies in the verses:

“Ille Virgilium me tempore dulcis alebat
Parthenope. Cecini pascua, rura, duces.”

Nearby to the southward and marked out to all posterity by the massive Schilizzi Egyptian mausoleum, can be seen from our terrazza the very site of Vergil's charming Posilipo home. A little beyond are the extensive ruins of the sumptuous villa of Vedius Pollio, Virgil's neighbor and patron, to whom it will be remembered the 4th *Eclogue* is dedicated. Here may still be visited the private amphitheatre and the same old notorious fish ponds in which, according to Seneca, unruly slaves were fed to the blood-sucking lampreys for the depraved amusement of the Roman Master and his guests. Still farther off the verdant caps of Posilipo, lies the charming islet of Nisida, where Brutus and Cassius took safe refuge at the villa of Lucullus after their murderous deed in the Senate, and whence several of Cicero's epistles to Atticus are addressed. A little westward, in full view of our terrazza, rises out of the azure Naples bay, the isle of Capri, with all its memories of Tiberius Caesar, its world-famed blue grotto, its wealth of brilliant coloring that long ago merited to be styled a “gem set in the silver sea.” Beneath us, and not further westward than a stone's throw, gently surge the clear waters of the Bay, reflecting the white sail of a fishing boat or out deeper throbbing beneath the pulsation of a transatlantic liner. Full across this blue stretch of water, but clearly visible from our terrazza, lies the fair Sorrento, Vico Equense, Castellammare and the sites of ancient Pompei and Herculaneum. Finally turning our eyes northward we obtain a glorious view of Naples—the “dolce partenope”—with her terraces of white palaces, her historic fortresses, domed churches and celebrated Riviera. Surely it seems a fairy land with old rugged, petulant Vesuvius with his great flowing plume of smoke keeping sentinel over all. This is a scene as rich and varied in color as the sparkling Tyrean waters at our feet, as redolent with classic memories as our orange grove with the delicious perfume of blossoms.

No wonder that the genial Holy Father himself exclaimed, when learning from Cardinal De Lai about our new terrazza: "I would that I myself could again become a theologian, so that I could be a seminarian at Posilipo."

Yours humbly in Christ,
 GEORGE G. FOX, S. J.

NOTES FROM VIGAN.

VIGAN, OCTOBER 15, 1913.

DEAR FATHER EDITOR,
 P. C.

We are in our mid-year. It was my intention to drop you a few lines about our school opening, but work was too plentiful. We began classes June 17th with a deficit of about fifty. Last year's opening too showed a deficit over the preceding year. While the general average was below that of the preceding year, the number of seminarians, including those who had finished their philosophy, and those still studying in lower classes, is larger.

The increase is due to the zeal of our Bishops, especially Bishop Foley of Tuguegarao. He was obliged, for lack of transportation, to remain about a week in Vigan during the summer. He was in no way jubilant over the outlook of his new diocese; on the contrary his conversations showed a most heroic heart to be able to bear up against the adverse conditions there. Absolutely no vocations to the priesthood, while the people, are most apathetic. No appeal, no inducement seems to be able to rouse them from their lethargy. Comforted with what he saw of our seminarians, and learning from Father Rector that there were a large number of young men in the college who had manifested their desire to be priests, but had no means to continue their studies, he at once offered to adopt five or six of them, on condition they would go to his diocese when ordained. He will pay all their expenses during their studies, and they may refund the same in small yearly allotments after ordination. Later on our own Bishop, Bishop Hurth, made a similar offer. As a result we have some ten more seminarians. The four ordained last year have been now assigned parishes, but believe me, the outlook for them must be most discouraging.

One wrote he was in a town of some 1000 inhabitants, he was without Masses, had no servants, found a large number of the people Aglipayans, and the so-called Catholics, very indifferent. Three more will be ordained very soon, and five at the close of the year. This is encouraging. The prospect too is brighter on account of the privilege granted the Bishops by our Holy Father. The priests of the diocese, may receive stipends for both Sunday Masses, but the stipend of one is to be given to the Bishop to be used for the seminary or other diocesan work.

I must take occasion in this letter to thank all the Superiors of the Province, for their generous contribution in aid of a dormitory in Vigan. It has been, thanks to the Sacred Heart, a pronounced success. There is only one drawback, it is too small. We opened it—"The Dormitory of the Sacred Heart",—with some fifty inmates, and up to the present time I have heard no complaints from the boys. The Christian Mission, Protestant, had completed its fine dormitory of enforced concrete, just before the vacation, but received scarcely any increase of boys, some thirty being all they had. The Methodist dormitory numbered about the same. I was very much chagrined to find that four good Catholic boys from Santa Maria had entered the latter place. I tried to get them out, but they said they told the minister during vacation, (not knowing there was a Catholic dormitory), that they would go to his place, and now they were ashamed to leave. About a month ago there were four days vacation for the High School boys. Most went to their towns, and among them these four boys, and two Santa Maria boys from the Catholic dormitory. I told these boys to urge the parents to remove their sons from the Protestant dormitory. They returned with the answer: "Yes, Padre, they wish to remove them, but will let them stay there this year, and next year will send them to the Catholic dormitory." Meanwhile the boys will be losing the faith.

An amusing incident occurred shortly after the opening of schools. As I passed through the streets and saw a strange face, I naturally asked the boy where he came from, what class he was in, and then the important question, where did he live. If he said the Protestant dormitory, I asked him if he were a Catholic, and if he said, "yes," then tried to persuade him to leave. One day I met two boys, just outside the Cath-

olic dormitory, and the ordinary "examination" was begun. I noticed the boys were quite respectful, and though they lived in the Christian Mission dormitory, I was encouraged to continue my conversation with them. Two or three of my own boys gathered about me, but I sent them away, as I did not want a "scene." A third Protestant dormitory boy approached; he was very ignorant, and disrespectful. Meantime the circle had grown larger until some twenty boys were present, and soon the Methodist minister approached. He did not participate in the "discussion," although once or twice, when the boy above mentioned talked a little wildly, I invited the minister to enlighten him. But he kept his peace. Finally the boy made some reference to sacrifice, and I asked him what he meant by sacrifice. While he was trying in vain to give a definition, the minister exclaimed: "Oh those quibbles belong to the Middle Ages." I then asked him for a definition and received a scriptural quotation in reply. "I don't throw pearls before swine." I suppose my anger should have bubbled over, but it didn't. I simply said: "Boys, do you hear what he said," "He doesn't throw pearls before swine." "No," the minister said to me, (he was standing by my side), I meant that for you." And with this parting shot, he walked away. Meantime one of my boys did not like the way a Protestant boy spoke to me. Whenever he spoke, he laughed a very disrespectful laugh. I noticed it, but attributing it to ignorance, paid no attention to it. Not so one of the knights. "What are you laughing for that way at the Father," he said indignantly. "Don't do that, if you want to argue, don't laugh." I tried to quiet his zealous indignation, and foreseeing that something "might" happen was about to dismiss the boys. I was speaking very kindly to the two whom I first addressed, inviting them to come to the seminary and have a longer talk. Just then the Protestant Christian Missioner came along. It looked as if he had been sent by his Methodist colaborer. I paid no attention to him. But just then the Protestant boy who had been laughing so disrespectfully started to go away, and in leaving made I know not what sign, (he was on the opposite side of the circle,) to my knightly defender. The latter, Filipino-like, rushed for a stone to throw at him. The movement of each had placed

both out in the open—away from the gathered group—one on one side of the crossing, the other on the other. I called at once for him to drop the stone. The minister moved between the two boys, I thought, to take the stone from my boy. Judge of my surprise, when instead he delivered three heavy blows on the head and neck of my boy. I was almost tempted to “get in” myself, but I restrained myself, and tried to separate the boy and the minister, who had meanwhile clinched. I was conscious that the group of boys had scattered and some were picking up stones. When I succeeded in separating the two, the minister was without hat and glasses. He picked up an uninjured hat, but the eye glasses had been broken into three or four pieces. “That will cost me eight pesos,” he sadly said. I reminded him that he ought to be ashamed for attacking the boy. The latter in the meantime had been nearing the minister, and in a second, fists were moving rapidly through the air for the second round. I assumed again the role of peacemaker, but before I could separate the combatants, three policemen reached the scene, and brought the two boys and the minister to the Presidencia. One stone or rock had drawn blood from the minister’s head. They were released on five pesos bail, to return next morning at eight. I could not be there for the final scene, for we had our opening of school, but I heard that the Protestant boy told the Presidente that I had given the Catholic boy the stone. The Presidente dismissed all three with a severe reprimand. Later I heard that the minister had informed some of the Americans in town that I was the cause of the whole trouble.

While speaking of the Protestant minister, I may give my last encounter with one of them, Hanna, Lord’s successor, and the “Superior” of the Christian Mission missionaries here. He is far worse than Lord, more shameless and impudent, and knows Ilocano better than the Ilocanos minister. About a week ago he wrote an open letter and tried to have it distributed among the High School boys, condemning our Sodality, “The Knights of the Sacred Heart.” He had four counts against it. 1st. The object, i. e., the Sacred Heart. Why had the Jesuits taken the Heart of our Lord? Why not His head, His hand? etc. 2nd. Why was a Sacred Heart button, a red heart, given to the boys? Blood, the sight of blood excites the passions,

whereas the Jesuits ought to teach peace, etc. 3rd. The watchwords of the Jesuits, "Thy Kingdom Come," "To renew all things in Christ." What right had the Jesuits to appropriate these terms? They were for all people. The Jesuits are slaves of the Pope and wish only to subjugate all peoples to him. 4th. The Sodality was bad because the Jesuits would make all the boys go to confession, and answer all the immodest questions they would ask the boys. Of course I paid no attention to Hanna, but made the letter a text for our next meeting. The Bishop had the letter translated from Ilocano and he says if he finds a case of libel, he will have Hanna in Court. One more case of Hanna before I dismiss him. On the 11th and 12th of October we had a magnificent procession. The 12th, the second Sunday of October, is always a grand feast here, a naval feast as they call it, in honor of the victory of Lepanto. This year the Bishop took this occasion to celebrate the Constantine jubilee and commissioned Father Clotet, S. J., our art professor, to conceive and execute two floats for the civic part of the procession. The following night these floats, one of the seminary, representing Constantine, Columbus, Legaspi and King Ladislaus, with a cross brilliantly lighted with acetylene, the other of the Children of Mary, representing St. Helen, and a group of young ladies symbolic of the arts and sciences, preceded the religious part of the procession. The Knights of the Sacred Heart took part. I distributed medals and ribbons to them, and told them to form in line in front of the Sisters' Academy, where a beautiful altar to our Blessed Mother had been prepared. They formed there, but when I reached the place one Knight, not in the ranks, came to me to get a medal. I gave it to him, but said: "What were you doing over there? Why don't you get in line? Go there." He answered: "Yes, Father, but why don't you call the other Knights?" I said: "Where are they?" He answered: "Over there talking with *Hanna*." I started for the place at once, and found indeed a group of Knights around Hanna. I said: "Go down there in the ranks. Why are you talking with that man?" One answered: "We're discussing with him." I replied: "Have nothing to do with him. Go down in the ranks." They obeyed, but Hanna gave them and me a parting shot. "Don't obey him. You have your own liberty.

Don't obey any man *who is not of your own race.*" I got the boys in line and we began to chant the litanies. After the procession passed, the Sisters and the girls came out to admire their beautiful altar. The first thing they heard was a voice: "You madres adore the Virgin." Hanna was to the front again; he made some other remarks, but the good Sisters hurried back into the house. To-day, October 23rd, I dropped into the post office, and among the mail was the "*Dalan ti Cappia*," Hanna's paper, directed to me. I always have a special delivery when the sheet contains anything "complimentary." I suppose it spoke of my "tyranny" the night of the procession. But I simply took a pencil, wrote "refused" on the envelope, and left the paper there.

The Knights will give Hanna food for thought this week. I found in "*America*" the \$20,000 offer to the minister who could prove any of the calumnies always brought against the Church. This we have printed in general for all the ministers hereabout, but in particular for Brother Hanna. It contains a vein of light satire all through, and closes with the following appeal: O dear Catholic Filipinos! Why should we lose our wisdom? If the Philippine Islands are a cultured, civilized Christian people, it is on account of the Roman Catholic Church. If the Filipino people are ready for independence to-day, if we have men of vast intelligence capable of being President, Supreme Judge, Senators of our Independent Philippines, it is because an Osmena, a Singson, a Mapa, a Vyera, a Quezon, an Arellano, an Ilustre received a solid education in the Catholic University of the Dominicans in Manila, and in the Ateneo of the Jesuits. It was in the Ateneo of the Jesuits that our great and glorious Rizal received that vast learning and love for country which make him our beloved Patriot. Shall we leave our glorious Catholic religion which has formed our Rizals, our Osmenas, our Mapas, our Singsons, to accept the *tonterias* that are being preached in our streets to-day? Never! And we call upon every true Filipino to join us in our glorious battle cry, "Thy Kingdom Come." "To renew all things in Christ." (Signed) Knights of the Sacred Heart, Vigan. These I distributed generously, and I am sure Hanna got a copy.

On the third of November, I was returning to the seminary from the convent, where the High School

girls had their Sodality meeting. One of the Fathers afterwards told me that Hanna and his assistant minister almost ran in order to overtake me where I had stopped with several members of the Sacred Heart, just at the corner of the seminary. He passed one or two steps in front of me, then stopped, turned and said to me: "Give me one of those." I had some of the pamphlets in my hand. I said: "No." He asked: "Why?" "Because you have one already." He then challenged me to a debate. A number of Knights had gathered round. I then said to Hanna: "Please move on, I want nothing to do with you." But he was something like the Fitz Hugh rock in the Lady of the Lake. He tried to bring in some religious question. I refused to discuss it. The names of our Lord and His Blessed Mother sound like blasphemy on his lips. Things must have been waxing warm, for Father Minister sent out three servants "to be on hand." One of the Knights had armed himself with a lawn-tennis racquet, while one or two of the college boys were thinking of enclosing him in their tennis net. A policeman too, came along. I understood him to say that we had to move and I started to go, when Hanna shouted "he didn't say to go." I asked the policeman if it were permitted to discuss publicly. He answered, "No." "Well," I said, "boys, you see the difference between Protestantism and Catholicity. Protestantism rejects authority; the Catholic always obeys. Adios." I thought the meeting had broken up, but I learned from Father Deniz, who had been an interested spectator and auditor throughout, that Hanna and the Knights "kept at it" for over half an hour more, the Knights rather mocking Hanna than taking him seriously. He has written an "Answer" to the pamphlet in which he imitates our form exactly, closing with an appeal to the Filipinos, and a prayer, "O Lord, Thy Kingdom Come here to the Philippines, but destroy the kingdom of the Pope here. According to your eternal idea renew all things in Christ but bring about the destruction of the papacy, according to the word of your mouth, in order that no one may say he is God on earth. Amen."

Really it would be a pleasure to have another of our American Fathers here, he would find many things that make life pleasant.

Reverend Father Superior has completed his visitation and returned to Manila. One very important

change he introduced—the wearing of white habits within the house. They are far cooler, and besides it is the custom of the priests and even the Bishops here.

The Superior of the Fathers of the Divine Word, Father Louis Beckert, died last Monday. He arrived about six years ago to open his mission in Abra. A young priest ordained only in February followed him, and reached Abra in June. He died from excessive work and exposure to the hot sun, in the following December. Father Louis had been sick five months with dysentery, but was loath to leave his work. When he finally was obliged to give it up, it was too late, the evil was irremediable. There are at present some five or six priests of the same congregation in Abra. Just at present six men have been promoted in Manila to high posts of honor in Masonic ranks, for the zeal they showed in advancing the Scottish order of Masonry here in the Islands. *Five of these men were high government officials.* At present, I read in the "Manila Times," that preparations are being made in Manila for "one of the greatest Masonic conclaves ever held in the Far East." A delegation from the Nile Temple, Ancient Arabic Order of the Nobles of the Mystic Shrine, leaving Seattle December 27, will arrive in Manila a month later to initiate a large number of local Masons in the Shrine. Grand Masonic ceremonies are planned and it is expected that Masons from the China Coast and Japan ports will attend. Meanwhile it is reported that Quezon, Osmena and other leading Filipinos are already initiated. It is not hard to understand what the Church must prepare for here. Harrison made a "magnificent sweep" on his reaching the Islands, "cleared the bases" as we would say in baseball parlance; but one thing looks suspicious, Palma, who is known to be a Mason, is the only one of the old Commission left, and has been given the important office of Secretary of Instruction.

A good story is told of Quezon and Aglipay in Manila. A number of the Manila clergy had gone to visit the new Governor General, Quezon presenting them. While they were talking to the Governor, Quezon left the room, and in the corridor found himself face to face with some one in an Episcopal robe. "Who are you," inquired Quezon. "I'm the *Maximo*," Aglipay was replying, for it was he—but Quezon broke

in: "Sh—don't be foolish. Don't you see we're trying to show we are capable of self-government."

To the prayers, Masses and Communions of all I recommend myself.

Servus in Xto,

J. J. THOMPkins, S. J.

THE KORGAR COLONY AT PAVURU.

You are anxious to know what has been done and what is being done with regard to the colony for the Korgars. You know that towards the close of last year we obtained from the English government about 120 acres of land for the establishment of the colony. The land was granted free from all taxes for five years on condition that in the course of time it should be given over to the Korgar families, who are to have a lease on it in perpetuity. Let me give you an account of what followed.

When I learned that the land was at my disposal I imagined that in two or three months I would be able to establish myself in my new mission and I at once set to work on my building plans. There were stones at hand and sand could be easily obtained; as for lime it could be made from shells which lie in great numbers scattered along the sea shore. So I decided to build in stone as houses made of earth are liable to have their walls ruined by white ants which abound in this land. The building material once determined upon, I called in an architect, a Catholic from Mangalore. He looked over the plan and said, "I'll study this out and give my opinion to-morrow." Let me remark here that "to-morrow" in an Indian's vocabulary means some time in the indefinite future. Well I waited and waited, and after the lapse of several days the architect returned and announced that he thoroughly understood the plans. "Very well, you can call your stone-cutters," I said. "Yes Father," was the reply, "to-morrow," which of course meant in a week or two. After some time we fixed on a site and the architect signed a contract with the stone-cutters which specified that work was to begin at once and that 600 stones were to be cut a week. That is as far as we got. The

rainy season began before the work was under way and all thought of a stone building had to be abandoned.

But now I could not see how I might build even with earth, for the workmen had refused to work. What was to be done? The rainy summer was almost on us. Some start should be made at all events. On my way back to Mangalore I got the notion of using some of the Korgars themselves to do the work. At first I was averse to the idea of employing them, for I feared the sight of such a desert place would discourage them. But then, compelled by necessity, I determined to make the attempt. That same day I called six Korgar young men and explained to them that, as I could not find any workmen, I was obliged to send them to work on the grounds where the cottages or rather huts were to be built.

To my great satisfaction they accepted the proposal at once, for they are a people wholly different from their Indian neighbors. I put them under the direction of a neophyte from the Catechumens, and they started out at once. After a week nearly all returned. I was full of apprehensions and feared to ask them why they had come back. But I found out afterwards that the only reason they had come back was to see their parents. On Monday they set out again. Others joined them and their number rose to twelve or fourteen.

In a month and a half they built three cottages for themselves and a little house for the missionary. Then they put up a stable with some annexes for the buffaloes. At least two wells had been dug. The second was dug by some Malabar pagans who, as soon as they struck water, without even coming to ask for their pay, disappeared from the place.

As soon as the rains set in we began to plow a piece of ground and sowed thousands of plant seeds. A nursery for the young plants was also prepared. So you see something has been done. But what difficulties one has to encounter when he begins to live in a desert. It seems a simple thing to build with earth, water, dry palm leaves, parched grass, and bamboo canes. The earth you have there ready at hand. But to get water one must first go through almost endless trouble with the Malabar well-diggers. We gathered a great quantity of parched grass and stacked it up on the ground.

But we have to buy our bamboo canes at Mangalore at a high price, and then have them transported to Mangeshivar and from there to our desert place, a distance of two miles if carried on the heads of the Korgars, or by a circuitous route of five miles on a cart, in which case we are at the mercy of the owner of the cart.

I finally left Mangalore on the 12th of June, to fix my headquarters permanently on the site of the future colony. The rains had already set in, and that day it rained heavily. When I reached my little house I found my belongings and those of the Korgars all in a heap. Hoes, pick-axes, spades, portable altar, boxes full of saucers for the Korgars, mats, seeds for sowing and everything all thrown promiscuously together. All that morning till 2 P. M. I had to work untiringly to put my new abode in some kind of order. But the worst of it was that I had to work in the dark; for owing to the catechist's want of experience, the light was totally shut out. The catechist had only one window put in it; then he extended the roof over that one window to about a yard from the ground, and closed up the space between the roof and the ground with palms and a little wall to serve as a protection for the main wall against the pelting rain.

The next day I had a pane of glass fitted in between the bamboo canes in the roof and so I had a little light. Then the trouble began. Day and night it rained and the water leaked through in six or seven places at least. I sent a man on the roof to rearrange the grass, but there was scarcely any improvement. Again and again I had more grass put on the roof and the palm leaves readjusted. But the dripping did not cease. There were only two dry corners in the house. In one I set up my portable altar, and took my night's rest in the other. The water wet everything. It dripped down on books, clothes, mats, and boxes. Afterwards the rain let up a little. The source of the trouble lay in having misjudged how much inclination the roof should have. It did not slope down enough for a straw roof. They said that the straw would adjust itself after the first few rain falls. For eight days I waited. The last night the water began to drip on my head. Moreover as the dampness was very great and everything was beginning to moulder, I thought it imprudent to remain in that hut during the rainy season. And so quickly getting together what was

most necessary, I betook myself to the neighboring town of Mangeshiver on the sea shore.

The Catholics here have a little chapel with two small rooms at the rear end. These are my lodgings now, and it is from here, that I am writing to you. In this chapel every Sunday I gather the Catholics and the baptized Korgars who come from their huts in the desert, a distance of about three miles. I hear confessions and explain the Gospel to them in Tulu as that is the language more or less understood even by the Catholics. I catechize the older people after Mass and the children at 11 o'clock. When everything is over those Korgars who come in the morning return to Pavurù, their village in the desert. The catechumen Korgars from Pavurù come for instruction on the 16th. Some day every week I go to Pavurù myself, and taking a spade I teach them how to dig. Be not surprised, for here we are not in Italy. The missionary who loves souls must even become a farmer for a while.

When the Korgars learn to dig, the ground will produce whatever they need for their sustenance. They will then be able to live and serve God. One must live first before he can serve God. But would you believe it? They never saw a spade before. I had to have the spades made by a blacksmith. I made the design for him and directed him in the work. The missionary finds himself in such circumstances that he must do what in Italy he would not even dream of doing. But there is no help for it. Imagine yourself in the midst of a wretched people who know how to do nothing, and you will soon realize that every scrap of knowledge you possess must supply their deficiencies. They have here some kind of a mattock and a plow which costs about 80 centesimi (16 cents). Besides these I know of no other instrument of agriculture. Italian young men who are preparing themselves for the apostolate should let no opportunity slip of acquiring some knowledge of different trades and industries which may afterwards be of service to them in teaching pagans first how to live like men and then like Christians.

Let me say a few words in conclusion on the poverty of the people. The learned Englishman Nicholson, a man of experience who has resided in India for many years, says in a book which he recently published, that

India is one of the poorest countries in the world. The *Manuel* which was printed under the supervision of the Government, speaking of this particular district, says that out of a population of 1,100,000, 78 per cent. are farmers. Of these half are poor, and 35 per cent. are *very poor and involved in debt*. He says that every year about 100,000 workmen go out for several months into the neighboring country of Maisur, for otherwise they would not be able to live. And you should remember that this district is considered one of the best, where the people live on rice, while the food in other places is much inferior to rice.

The Indian's line of reasoning is that if a man has plenty of rice for to-day why should he bother about working? "I have enough to fill my stomach to-day," they will say, "therefore I will not work." How often on meeting with one of them I asked, "*Bélegu barpanà?*) Will you come and work tomorrow?" Do you know what answer I received? "*Bangi dingia-vorçia*). Do you think I have an empty stomach to fill?" As much as to say, "Necessity does not urge me to do something to support life. As soon as necessity forces me I'll come and work." Persons ignorant of this fact would take such an answer to mean that if no such necessity existed, that is, had he enough wherewith to fill his stomach even half, he would never do a bit of work. At other times suspecting the reason why some one had stayed away, I would ask, "Have you done any work to-day?" "No," he would answer. "Why?" "*Ari undù*) I have rice to-day." And so the man who has food does not work, for he does not see the need of it, while the man who has not enough, either does not work at all, or works very little, for he has not the strength, so he easily puts it off till *to-morrow*.

But there is a darker side to this people's story of *to-morrow*. There is an aspect of it which unveils the condition of pagan society in India.

Here every one has very good manners, seems anxious to please you and always says, "Yes, certainly," provided, however, that you do not press him to do at once what you ask him. But even then he will answer you politely, will make you great promises and protests that he will be true to his word.

Granted even that one knows that promises here are not promises at all; yet who does not see what stagnation such a melancholy fact must produce in social life? This general failing to keep one's word is a

tremendous obstacle in the way of advancement for the people of India. What help can you look for when nobody relies or can rely on another? And when the members of a society refuse to help one another, what hope for improvement can there be in that society?

THE MEDITATION "DE DUOBUS VEXILLIS"
AND ITS SPECIAL FRUIT.

It is not to be suspected that any one nowadays holds the extraordinary view that the aim of this meditation is that we should again decide whether we intend to follow Christ or Satan! Yet this was put forward in the past (even, I have been told, by an S. J. in the 18th century) possibly because the writers fixed their attention too exclusively on the clause in the colloquy: "*Ut ego recipiar sub ejus vexillum.*" Of course, as in every meditation after the first, St. Ignatius wishes us to repeat and confirm implicitly all good resolutions and offerings we have made. But besides such repetition and confirmation, each new meditation should carry us a step further. This is the special fruit, or primary aim of the meditation. And even in the *Principium et Fundamentum*, our Holy Father does not waste time by expatiating on the service of Satan. He takes it for granted that, as soon as the subject is put before us as reasonable men, we shall have no choice, but *must* see that God's service is the only course open to us.

But although the actual choice between the standards is no longer considered the primary object, there are several who speak as if there were no special fruit more primary than the repetition of the offering made in the *Kingdom of Christ*. This opinion also seems founded on the wording of the colloquy, which is somewhat similar to the previous one.

A third and more general opinion is that St. Ignatius was seeking directly to inspire the exercitant with the idea of embracing evangelical poverty, and is here setting forth the particular dangers of riches and the special advantages of poverty. This is far nearer the mark, but I venture to think that it falls short of the reality. The difference between this view and the one I am advocating may at first sight seem

rather fine-drawn and subtle, but it effectually changes our manner of expanding the points. Especially important is it that we should, if possible, give the whole meditation, not so much in the words set down by St. Ignatius, as in precisely his spirit—and that to all classes, whether they be religious, already bound by the vow of poverty, or seculars—who often have a lurking suspicion that we are trying to persuade them to enter a religious life.

There are many words and phrases in the meditation which should indicate to us that this is not the author's intention. It is true that the Second Week as a whole—and the entire Retreat as a whole—was written with that renunciation in view for a select minority of the exercitants; but this is just one of those meditations where it is not put forward as a definite aim. Riches and poverty (like the ducats in *Binarii*) are examples or instances of a more general contrast between things that bear only mediately or indirectly on our salvation. They are *in se* indifferent, and they depend on circumstances for their moral value. What St. Ignatius wants us to contemplate is the diverse use of these correlative "indifferent" means by Satan on one side and by Our Lord on the other.

The *Directorium*, often so full of guidance, is silent on the point, and gives us no commentary on the meditation; but our Holy Father leaves us in no doubt.

In the "Prelude" at the beginning of the 4th day of the Second Week, he tells us that this is part of the introduction to the Election. This introduction includes two contemplations from the life of Christ; the *Hidden Life* and the *Finding in the Temple*, as types of the two manners of life; and also three sets of considerations: the *Two Standards*, the *Three Classes* and the *Three Degrees of Humility*.

The last of these is obviously intended to set before us the form or measure of perfection; and this is applicable to any state of life we may elect. The *Three Classes* stirs us up to promptitude and generosity in conforming fully to God's will, whatever that may prove to be. What then is the precise function of the *Two Standards*? All three are equally adapted to intensify and confirm the offering made in the *Kingdom*; and the phrase about "actual as well as spiritual poverty," though only written down in the *Kingdom* and the *Two Standards*, is secured to the others, as we are

referred back to the previous colloquy. The other two are intended rather to inspire the highest degree in *either* religious or secular life, and do not *per se* aim at the former only. Why then should we seek this tendency in the third? As a part of the "Prelude to the Election," we should naturally expect that it should be quite impartial. When God does give a vocation to the secular life it is often harder to make the Election, and therefore no unnecessary bias should be introduced.

In order to see the precise object of the meditation on the *Two Standards*, we must take into consideration the class of persons whom the Saint directly addresses. The Exercises, in the exact form in which they are written, were intended to be set before men of the upper classes, both priests and laymen, who had hitherto led worldly, or even perhaps sinful lives, but who had such signs of strength of character that St. Ignatius hoped to draw them to a thorough and radical reform, trusting that the best of them would go further and undertake the labor and sacrifice of an apostolic life. But he did not limit himself to this last group only. The most immediate matter with the majority would be the decision as to whether they should renounce their riches, or at least should learn how to obtain a true detachment of spirit. But this does not prove that it was put before them in exact terms in this meditation. It is rather the general result of all the meditations from and including the *Kingdom*.

At the present stage, the exercitant is supposed to be deliberating on this matter, and to have put more or less the following objection: "To occupy our minds with any worldly subject is in itself no sin, and to turn from it is not necessarily a virtue. How then can it be a matter of vital moment that I should select the one course rather than the other?" What is the principle by which we are to answer? For the same idea applies to many other elections we may have to make. The choice between riches and poverty is not a practical one for all. Some have no possessions; and many have no very keen desire for them, but are more intent upon ambition, learning, art &c.

It is therefore of great importance to realize that we must all look beyond the immediate subject of our election, and see how our dealing with a theologically "indifferent" matter may, on the one hand, be

giving an opportunity to Satan—pictured to us in such lurid characters, as lying in wait with his nets and chains, *quærens quem devoret*—or, on the other hand, be disposing and preparing ourselves to take an active part with Christ our Leader.

In other words, we have to grasp the use made, by Satan on one side and by Christ on the other, of the decisions we may come to on matters when there is no absolute and immediate question of mortal sin, or even necessarily of considerable venial sin. Thus we can see that the progressions:

Riches, Worldly Honor, Pride, *versus*

Poverty, Worldly Contempt, Humility,

are given us rather *as progressions* than as the primary object. It is for this reason that they are repeated at the end of the points.

This view is confirmed by the strongest of all arguments, since the clearest evidence as to the aim and fruit of any meditation is to be sought in the grace St. Ignatius tells us to ask for. We see nothing here about poverty or any kind of offering, but only “that we may know and avoid the fraud of the wicked chief, and may recognize the true way of life shown us by our true Leader.” Or, as it is put in the paragraph immediately preceding the whole meditation: “We shall see the aim (*intentionem*—might we not translate it “tendency?”) of Christ our Lord and of the enemy of the human race.”

When we give the points as they now stand to religious already under vows, to secular priests, or to those of the laity who have no great riches and are not keen on becoming rich, the meditation is liable to lose its peculiar effect, or at least the example given can only be contemplated as occurring to other persons. We should therefore, as in all other meditations, adapt the matter to suit our particular audience, so as to preserve the essential fruit even at the expense of the words, making the application as real and personal as we can. For the detection of the *cauda serpentina* is of importance to all who enter on the Second Week.

We must bring before each of them some one or more of those occasions *in their own lives*, where the adoption of a seemingly small resolution may lead to far-reaching effects by the grace of God, or by the temptation of the devil. I suggest merely a few things

as examples of my meaning, not pretending that they will be the most suitable even for the classes I indicate. Each giver of the Exercises should make up his own, in accordance with his audience and his sense of fitness.

For Religious.

Discussing Orders. Criticising Superiors. Rebellion.

or

Mortification. Resignation and self-control. Conformity with God's Will.

For Priests.

Narrow views of Parish interests. Bickerings with neighbours. Schism.

or

Prompt answers to sick-calls. Increase of Charity. Great Apostolic Work and confidence of the flock.

For Laity.

Curiosity. Dangerous talk or reading. Sins of Impurity or Loss of Faith.

or

Good Reading. Readiness with "Words in Season." Lay Apostolate.

As will be seen, the list could be indefinitely extended and adapted to various classes and states, workers, children &c.

The chief aim of this discussion has been to point out that we must strive to bring home to the exercitant that he himself—perhaps frequently—has the choice of doing little things which may produce widespread and lasting results in his own life and that of others. He can never allow himself to ignore the possible opportunity he may be giving to Satan or to Christ, according as he chooses what is in itself only a *little* better or a *little* worse. Satan asks for a "harmless" indulgence—Christ asks for an "unnecessary" sacrifice.

We cannot be far wrong in our deductions from the meditations of the Second Week, if we can show that they are illustrated in the Life of our Leader Himself. But, from the Incarnation onwards, there are countless circumstances and details, slight in themselves, which we could not beforehand have valued, yet in His design they take a big place. We might ask: Why Nazareth for the Incarnation? Why the Stable at Bethlehem? Why the Flight into Egypt? — *Ex post facto* we can learn valuable lessons from all these, and

even sometimes recognise the "progressions". But surely one of the lessons is that God's choice is the best for me, even when He seems to ask for trifles. Again, that Jesus should take food when He was hungry; that He should manifest His miraculous powers; that He should take possession of the world and establish His Kingdom in it—all these things were good in themselves, and they were things He did in His own time and in His own way—but *not* when Satan proposed them in the desert, nor in the manner suggested by the enemy of the human race.

GEORGE C. H. POLLEN, S. J.

A LIBRARY AT CONEWAGO.

A great modern philanthropist, Mr. Andrew Carnegie, has, we all know, made a striking and distinctive feature of his philanthropy the founding and endowing of public libraries. His reasons for so doing are sound as far as they go. He argues well that if to contribute to the bodily comfort of his fellow-men be a benefit, it is a much greater benefit to provide for their intellectual support and refreshment, as the mind exceeds the body in excellence; and so this purveyance of intellectual food for all, he would accomplish and perpetuate by means of public libraries.

We have at Conewago a parallel of Mr. Carnegie's work, which, for obvious reasons, was far behind the Scotchman's in extent and resources, still easily out-distanced him in the efficiency of its detail. A book is a source of energy incessant and far-reaching, but energy that differs as widely as the texture of the printing and binding of which books are made and therefore the founder of libraries, if he is governed as he should be, by a definite purpose, should take accurate cognizance of the books which are to fill the shelves that he sets up. He should weigh each one and calculate its influence alone and in connection with its fellows, and in proportion to the class of minds that it will act upon. If he does not do this he cannot be properly called a creator of the great source of intellectual energy which he sets on foot and starts on its way. No one would ever claim this attention to

detail for Mr. Carnegie in the case of any of the libraries he founded or endowed, but this may be emphatically claimed for the founder of the library at Conewago, Rev. Father Francis X. DeNeckere, S. J.

Before we examine the details of his work it will not be amiss to say something of its inception and of the need which it filled so thoroughly and so splendidly. We have said enough in other papers to make it clear that from the out-lying character of Conewago and its environment, for miles around it was a place in which reading and education in any full sense were rare, and where they existed, at a high premium. When we say that education was at a premium, we say so considerately. And one rather unique effect was the social isolation of the very few in the valley able to afford education and to pass it on from father to son. The reader may remark that blood, not education, is under these conditions the foundation of social superiority, but we answer at once that education is a great leveller, and given two or at most three generations in which to work, it will break down and obliterate the barriers of blood. This in point of fact has been accomplished at Conewago, and when there was no widespread education on hand, it was the very absence of the same which confirmed the aloofness of the few blooded ones and forced them to the practice of intermarriage, a practice fraught with danger to the descendants.

But there was another effect of this intellectual stagnation and poverty of mind in the valley, which was the defencelessness of that devout little community and its openness to the inroads of the great stalking enemies of the age. For the second half of the nineteenth century was well advanced, the age of newspapers and the rapid transmission of the world's doings by telegraph and railroad. Books were cheaply made and cheaply sold and dispersed, and so error and immorality flung their agents into the most distant hamlets. To be ignorant, therefore, and uninstructed was not as it might have been in another age to be secure in innocence, but rather to be in constant danger of infection by the wide-spreading poison when there was no efficient antidote constantly at hand. This was the situation at Conewago about the year 1870, and this situation was appreciated in all its details by Father DeNeckere, whose superb labors we

have referred to elsewhere. He saw the apathy of the people and at the same time the tremendous activity in the world about them that with rapid strides was drawing closer. Their lack of information made them helpless alike to discern the evil character of a popular book or the evil causes of popular crime, and both evil books and accounts of the evil doings of the day were fast making their way into their midst. The enemy could not be kept out; advanced civilization made that impossible, but Father DeNeckere could take another course; he could provide a powerful counterpoise, a powerful and constant influence for good. And this he did in the shape of a circulating library.

But the establishment of the library at Conewago in the year 1872 was not for Father DeNeckere a new or untried move. A quarter of a century earlier during the ten years when he attended the mission at Gettysburg (1848-1858) one of the substantial memorials which he had left behind him was a circulating library. The same thing was true of the little mountain settlement near Orrtanna, about ten miles west of Gettysburg. Likewise at Littlestown and at Paradise, both of which latter places he was still actively watching over, at the time of which we are speaking. All these places, we say, he had supplied with small libraries and Father DeNeckere now conceived the plan of making Conewago, while fifth in date of foundation, first in importance as a library seat to which the other stations still in his charge would be subsidiary.

There was at Conewago a fairly generous collection* of books, once the property of Father Francis Fromm, secular priest, assistant at Conewago between the years 1790 and 1800. These Father DeNeckere used as a nucleus which he augmented by frequent purchases. The money for these purchases was obtained by the most desperate economy, an economy worthy of the dauntlessness of purpose which characterized all the efforts of this true apostle. One episode is recorded which borders on the ludicrous but at the same time is an example in point. On one of Father DeNeckere's missionary trips in his single seated buggy the charity of a pious farmer was moved at the sight of the condi-

* A number of these very books inscribed with the owner's name are in the house library at Woodstock College, Woodstock, Md., works in Flemish forming a prominent element.

tion of the Father's harness which was largely a patchwork of sack string. The farmer insisted that the priest should accept the offering of fourteen (\$14) dollars for the purchase of a new set of horse gear. The Father gratefully accepted the offering, took the old disintegrating equipment to a harness maker who by the diligent exercise of his needle drew the frayed parts together into a shape that was serviceable if not beautiful—all for the total price of two (\$2.50) dollars and fifty cents, thus leaving a margin of eleven (\$11.50) dollars and a half which Father DeNeckere expended to the last penny upon his beloved library.

For building, the space between the Conewago residence and the church was utilized, and what had formerly been a narrow frame passage-way was now supplanted by a tasteful little structure which drew the attention of all by its fitness and charm. Its dimensions were *about* depth 40 ft.; width 30 ft.; height 25 ft.; and it is still standing, a tiny but expressive monument of a Jesuit's effort, concentrated as such effort always is at a point where the pressure was peculiarly grievous. Here then in 1872 the bookcases were installed and charged with what for that time and place was an over-abundant supply of reading matter.

We have at hand a copy of one of the original library catalogues loaned by Mrs. Lizzie Adams, one of the oldest and most devoted of our former parishioners. The little pamphlet, which the owner cherishes fondly, is yellow with age but it is a very complete testimony of a great work utterly done and made lasting by system. On the first page, after the title, are set down rules which are short and to the point, setting forth the "*Dues*" as well as the "*Days*" and "*Hours*" when the library is to be opened. A delicate touch of consideration on the part of the founder is displayed in the first rule which, while enacting that an entrance fee of twenty-five (.25) cents is required for each new member, further lays down that not more than one (\$1.00) dollar shall be exacted from any single family for the securing of library rights for all of its members. This was not inconsiderable discount when we remember that large families were the rule in that valley where the faith was rooted deeper than the immovable hills about it. But when we push our investigation into the list of books we cannot but be

struck with surprise that this resourceful provider for his flock has left no field of interest for the ordinary mind unsupplied. There are books of Adventure, of Romance, of Controversy, and of Travel together with the leading Catholic Periodicals for fully ten years and back, generously interspersed through all Ascetical works popular in form but often drawn from the profoundest masters, such for example as the Confessions of St. Augustine, Christian Virtues by Liguori, the Felicity of the Saints by Bellarmine, Practical Piety by St. Francis de Sales, Conferences by Bossuet, Life of Christ by St. Bonaventure. The list reached a total of eight hundred and thirty-nine (839) bound volumes and more than six hundred (600) journals, periodicals and magazines, and the total we know was never allowed to remain stationary up to the day when death brought to a close the founder's unceasing efforts.

While the store of books was practically an inexhaustible one under the circumstances, it did not satisfy Father DeNeckere. Like a great general, he wished to have all his resources constantly in hand and in play, and therefore he would keep the bond between this central library and his other small ones at Gettysburg, Littlestown and Paradise a close one. To accomplish this he made frequent journeys every month between these points, with his buggy heavily freighted with precious volumes so that the most outlying patrons might have constantly varying matter to select from.

We may laugh at the trifling proportions of this work compared with the circulating libraries which are the present pride of big cities, but we can safely say that no work in aid of the disseminating of good reading was ever carried on more energetically, where every least resource was so utterly utilized and where success was so complete. The little library was indeed a centre of energy and did its work silently but surely. The country people with enthusiasm availed themselves of its opportunity and the whole valley soon felt the leavening of sound, wholesome, and what we do not hesitate to call old-fashioned learning. The change was evidenced by the conversations of both old and young, their sharpened interests in topics above the mere routine of seeding and harvesting and their intelligent alertness on the issues of the day.

But Father DeNeckere was ever conscious that learning is a dangerous weapon which may wound the wielder of it, and so every book sacred or profane passed under his personal scrutiny, and its influence on the minds for which it was intended was pondered and weighed. In this he did what few founders of libraries have ever done, and therefore the good which it accomplished was far more strictly attributable to him than to one who carelessly disburses himself of a million dollars for the endowment of a supply house of *any sort* of public reading.

Like all things of this kind the Conewago library needed energetic attention and supervision to keep it thriving, and, this failing, it came to an end about the year 1891. The Library Building having been four years earlier (1887) appropriated for other uses and the well-worn books loosely stored in the school-house, thoughtless boys soon dissipated the fruit of an old missionary's careful zeal. But it had had a long and useful career of close to twenty years, and it had fed the valley with wisdom all the more potent for being sifted and assorted by a careful hand; and the full tale of benefits will never be known until the day when the works of God's hidden servants are plainly listed for all men to read.

MARK J. SMITH, S. J.

BOOKS OF INTEREST TO OURS.

Bibliothèque de la Compagnie de Jésus. Corrections et Additions a la Bibliothèque de la Compagnie de Jésus. Supplément au "de Backer-Sommervogel." Par Ernest M. Rivière, S. J. Second fascicule, 1912. Troisième fascicule, 1913. Toulouse. Chez l'Auteur, 7. rue Boulbonne.

The monumental work, *Bibliothèque de la Compagnie de Backer-Sommervogel* is known to every Jesuit throughout the world. Nor is it less known or prized among scholars. Perhaps it is not so well-known that Father Rivière has been engaged for some years now in making corrections and additions to the ten folio volumes already published. Recent researches have given us new discoveries and more accurate information. This has been the labor of Father Rivière. The first fascicle appeared some time ago. We have just received from him the second and third fascicles, 1912 and 1913. In this last there are about seventy writers mentioned, who were unknown to "de Backer-Sommervogel." An indication, this, of the careful study of Father Rivière.

We have given this work the first place in this department of the LETTERS, because we would call the attention of all Ours, in a special manner to it. The work depends very largely for its support on the subscriptions received for it from our houses and colleges. The author, writing to the Editor of the LETTERS, says somewhat plaintively: "I have received but three subscriptions from all America, one from St. Francis Xavier's, New York, one from Georgetown University, and one from Montreal."

Watching An Hour. A Book for the Blessed Sacrament. By Francis P. Donnelly, S. J. P. J. Kenedy & Sons, New York. Price 75 cents.

Father Donnelly's latest book "Watching An Hour" is a valuable contribution to Eucharistic literature. Whether it is used in the public exercise of the Holy Hour, or for private devotions in honor of the Blessed Sacrament, it will furnish food for profitable thought on the saving Mystery of the Altar. Each chapter bears a novel title with a view, as the author says, of facilitating remembrance and stimulating lax attention. The Gospel story forms the basis for the considerations presented to the reader, and different phases of the life of the Great Teacher are dwelt upon in a forceful and original manner with new bearing on our Saviour's Tabernacle life.

The hackneyed phrase and trite truism find no place in this book. Father Donnelly's style is pleasing and

thought-compelling because it is simple. Each chapter closes with a suitable prayer and at the end of the book there is a description of the Holy Hour, with an order of exercises.

The best approval of the book is the announcement recently made by the publisher that the first edition of a thousand copies was exhausted in a month. The second edition has already appeared.

Arthurus Vermeersch, S. J. De Religiosis et Missionariis Supplementa et Monumenta Periodica. 7us Tomus. n. 5. 1 Febr. 1914. n. 6. 1 April. 1914. Bruges, Beyært. Rome and Ratisbon, Pustet. Paris, Lethielleux.

The "Supplementum XIX" published in these two numbers is a short but full treatise on the offices of Vicar Apostolic and Prefect Apostolic. This supplement is followed by answers to several important questions that may arise from the reading of the latest decrees of the Holy See, especially of those on confessions of religious of both sexes.

La Pédagogie de Jésuites au XVIe Siècle. Les Sources, Les Caractéristiques. Par J. B. Herman, S. J. Université de Louvain. Recueil de Travaux publiés par les membres des Conférences d'Histoire et de Philologie. 36me Fascicule. Louvain, Bureau du recueil, 40 Rue de Namur. Bruxelles, A. Dewit, 53 Rue Royale. Paris, A. Picard et Fils, 82, Rue Bonaparte.

This is a very timely publication, coming out as it does in the centenary year of the Society's restoration. The purpose of the author is to give an historical introduction to the *Ratio Studiorum* promulgated by Father Aquaviva in 1599. In a preliminary chapter we have a general view of the pedagogical activities of the Society in the XVI century. This is a delicious chapter, and a necessary one, as it analyses for us the documents, the works and the men we meet at every step in the years of that century. With this chapter in mind the reader can follow with pleasure and instruction the rest of the work, which is divided into two parts. The first part treats of the sources of the *Ratio*, going directly to the Jesuits of the XVI century, and interrogating them. They are the real sources.

In the second part Farther Herman sets forth the characteristics of the *Ratio Studiorum*. What is it that distinguishes the *Ratio* from other programs of the period; what was the cause of its success; what is the ideal of intellectual culture it holds up before us; what is its theory of this culture. Nor does the author stop here. He adds some fine chapters on the explanation of the authors, the precepts and the compositions, so that we may see the method laid down in the *Ratio* for realizing the ideal it inculcates.

This whole work is excellent, one of the very best we have read on the subject, so important for us in these

days of methods and fads. To induce Ours to study more closely the *Ratio*, which has made so many eminent teachers and scholars, the author gives a long select list of works. He subjoins three appendices, each one an appetizing morsel for every student of the *Ratio*, and we are all students of this immortal inheritance. There is also an excellent index for ready reference.

Les Réfugiés Anglais dans les Pays-Bas espagnols durant le règne d' Elizabeth, 1558-1603. Par Robert Lachat, S. J. Louvain, Bureau de recueil, 40 Rue de Namur. Recueil de Travaux publiés par les membres des Conférences d' Histoire et de Philologie.

The reign of Queen Elizabeth was a time of bitter persecution for the Catholics of England. Her cruel laws against them forced many of them to emigrate to lands where they could freely practise their religion. A number of them found their way to the Low Countries under the rule of Spain, some as emigrants, others as rebels, after the failure of the uprising in the North. The history of this colony, never so fully written up before, is the subject of Father Lachat's monograph, a book of 268 pages. The fifty years it covers, the whole of Elizabeth's reign, is properly divided into four periods, each with its own special characteristics, and each therefore distinct from the other. In the first period the refugees pass before the historian as simple emigrants; in the second as rebels to Elizabeth, in the third as proscribed persons, even in the Low Countries, and in the fourth as divided among themselves into political factions. The fifth and last chapter discusses the consequences of the emigration.

An appendix follows with nine hitherto unpublished documents. There is also a most satisfactory alphabetical index.

The whole work indicates the most careful and painstaking study. The introduction is of the utmost importance. Here the author gives us his plan, tells us his sources and discusses their value as historical witnesses. The price of the book is not given.

Spiritualité "Ignatienne" et "Piété Liturgique." Louis Peeters, S. J. Casterman, Rue de la Tête d'or, Tournai, Belgium. 6 cents a copy; 60 cents a dozen.

An attack on the spirituality of our holy Founder St. Ignatius, as taught in the book of Exercises was made by Dom Festugière, O. S. B., of Maredsous, Belgium, in his work "La Liturgie Catholique. Essai de Synthèse," 1913. The work aroused much interest and considerable controversy, as is evident from the numerous articles it has called forth in various reviews in France and Belgium.

The author of the attack, for such it really is, lays down this charge that the spirituality of St. Ignatius is antagonistic to liturgical piety. He endeavors to prove this charge by two main arguments. 1. The spirituality of St. Ignatius is individualistic, too hampering, and in character somewhat protestant. 2. The method of meditation taught by St. Ignatius in the spiritual exercises is not in conformity with sound Catholic tradition.

Father Peeters in the pamphlet mentioned above makes brief, but none the less complete answer to the attack. Needless to say he refutes it fully. His arguments are drawn from authority, i. e. the decisions of the Holy See, so emphatic in favor of the Exercises and the method of St. Ignatius, and from a careful study of the Exercises themselves. They are nothing if not liturgical, they are nothing if not in keeping with the best Catholic tradition. The wonderful fruits produced in parishes, dioceses and souls by the Exercises since the foundation of the Society are proof of their superb Catholicity. We commend this pamphlet to all Ours, not only as a sound and loving defense of our Exercises, but as a study of their truly liturgical and Catholic character.

Classement des Notes de Prédication courante d'après le plan des Exercices Spirituels de Saint Ignace. Bruxelles. P. Wittemberg, 1914. Price 15 cents.

The author of this pamphlet of twenty pages, Father Paul Debuchy, says truly that the Spiritual Exercises are a veritable centre and storehouse for sermons of every kind, not even excepting panegyrics of Saints. The plan of the author is very suggestive. He gives a list of the subjects of the Exercises. Altogether there are 340 numbers, some of them with sub-divisions. Opposite these numbers in a separate column are placed the various topics that may be drawn from them for sermons. In the alphabetical index at the end of the pamphlet every preacher of retreats and sermons will find an excellent help.

Collection de la Bibliothèque des Exercices de Saint Ignace. No. 49. La Bibliothèque des Exercices et Les Publications. Par le P. Paul Debuchy, S. J. No. 50. Saint Vincent de Paul et Les Retraites Fermées.

No. 49 of this most interesting and valuable collection is a brief history of the Bibliothèque des Exercices. We sincerely hope our readers will be tempted to take it up and go through it. I think they will be surprised at the wonderful growth of this library. It is all given here, the origin, the growth and the various publications of the *Bibliothèque*.

No. 50 is an excellent historical sketch of the zeal of Saint Vincent de Paul for the work of retreats. The author's name is not given. Father Watrigrant in his fore-

word to the sketch, calls him a true disciple and admirer of the Saint. The brochure is finely written and presents the Saint as an indefatigable Apostle of retreats, not only for priests and ecclesiastics, but for all sorts and conditions of men.

In an appendix to the narrative the editor publishes several useful documents for the direction of retreats. These documents were composed by St. Vincent de Paul himself, or written according to his direction by M. Portail, his first companion.

OBITUARY

BROTHER PATRICK SEARS

Brother Patrick Sears, the oldest inhabitant of Georgetown College, known familiarly to older generations of students as "Brother Paddy," died at the College, on the evening of Saturday, May 3, 1913, at the advanced age of ninety-five. He was, probably, of greater age than that assigned, as he could not tell the date of his birth, at the time when he applied for admission into the Society; so, on account of his patronymic, March 17 was credited as his natal day, and 1817 was guessed to be the year. He was certainly the oldest member of the Society in America, and sixty-two years of continuous residence at the College entitled him to be called "the Oldest Inhabitant."

He was born near Dingle, in the County Kerry, Ireland, a Gaelic-speaking district, and when he came to America, shortly after the famine of 1848-9, English was to him an alien tongue; he never acquired more than a working knowledge of it; his vocabulary was confined to necessary everyday expressions, and, to the end, he thought in Irish, his prayers and pious ejaculations, at all times, and markedly during the semi-comatose intervals of his final moments, were in his native Erse. The long retreat of thirty days, had to be deferred in his case for ten years, and the novice master, an Italian, could not give him the instructions in the necessary Irish.

Received into the Society as a Coadjutor Brother in 1851, the rest of his life was spent at Georgetown; he was generally employed at indoor occupations, in charge of the students' dining room, or the community refectory; in later years, when exempted from active duties, he lived in the infirmary, although he enjoyed good health, apart from the weakness incidental to old age.

He had never learned to read, and when his hearing became impaired, a great part of his time was spent in the chapel, where at all hours he could be seen occupied in prayer, and heard too, as his vocal prayer was very audible.

He was a great admirer of athletic sports. Students of recent years, who saw the feeble nonagenarian pottering about the premises, clearing the pavement of weeds and picking up scraps of paper, could little imagine that he had been a champion player in matches on the hand-ball alley, quick as a cat, versed in all the tricks of the game and a partisan thorough-going and belligerent. A man of very few words, he could dilate with enthusiasm on the prowess of the men of former days; these were his heroes, especially

George Fox (A. B., 1867). He recalled the achievements of Fox's mighty bat; "He knocked the ball out of sight." Then, words failed him—the inference was that it had landed on the Virginia side of the river. But these giants had disappeared. *adhuc vivente Patricio*. As he sat on the south porch of the infirmary, indulging in a sun bath, and watched the tennis players, he was moved to feelings of pity for modern degeneracy, and expressions of proper contempt for "girlish games." Brother Sears had the virtues proper to his state and station, as a Lay Brother of the Society—humility, the spirit of prayer, industry and exactitude in the performance of duty. As refectorian, especially during the time that the scholasticate was at the college, his occupation was constant and onerous; he was a model of promptitude and exactness in fulfilling the duties of his office. Once, however, beguiled by the attractions of an exciting ball game, he lingered on the field, and hurrying belated to the house, he found Father Minister supplying for his negligence, and distributing the old fashioned bread pans; overwhelmed with confusion, his feelings were too intense for utterance. He was also for the greater part of his active life *Cust. cell. vin.*—not a laborious office, when water was the only beverage, except on rare occasions; his stereotyped enquiry, "Have 'ou permish" ? became classical amongst the scholastics of that era.

Though uninstructed in booklore, and most practical in thought and action, there was a strain of idealism and poetry in his character, springing from his Celtic nature; he would be apparently dozing on the south porch of the infirmary; but sometimes when spoken to, he would enlarge upon the song of the birds, and with simple eloquence and poetic feeling describe what they had been saying to him about God—*omnis spiritus laudat Dominum*. Fortified with the Sacraments of the Church, he passed quietly away, to receive the reward promised to the good and faithful servant. R. I. P.—*Georgetown College Journal*.

FATHER MICHAEL A. NOEL.

Father Noel was born at Paradise, near the old Jesuit Mission of Conewago, Pennsylvania, on March 9, 1856. As the name Noel suggests, his ancestors were of French origin, and the family have been settled in the neighborhood of Conewago for more than 200 years. Father Noel had five brothers and two sisters. An elder brother, Fabian, who died many years ago, was also a priest. Michael was a favorite pupil of the venerable Father De Neckere, who for many years labored on the Conewago Mission. He fostered the religious vocation in the heart

of the boy and also guided him in his studies, so at the early age of seventeen he was admitted to the Noviceship, which he began at Frederick, Maryland, on July 21, 1873. He had therefore completed forty years in the Society of Jesus at the time of his death. After completing his Noviceship and his classical and literary studies at Frederick, he pursued a three years' course of philosophy at Woodstock, Maryland, which he finished in the summer of 1880. Then followed five years of teaching in Loyola College, Baltimore, and Georgetown University. In 1885 he returned to Woodstock for his theological studies and was ordained priest by Cardinal Gibbons on August 26, 1888. Having gone through the last year of ascetical training, he was employed for the last twenty-three years in the sacred ministry, with the exception of one year, which he spent at Holy Cross College, Massachusetts, as a teacher. For six years, from 1892 to 1898, he was Superior of the Mission at Whitemarsh, in Prince George's County, Maryland. During his term of office he built a handsome new church at Bowie. Twice he was chaplain on Blackwell's Island, New York, having charge of the prisons, the hospitals, and the almshouse. During his second appointment he built a large church on the island, which was completed by his successor, as he had to retire from these exhausting labors on account of ill health. He came to Philadelphia for the first time in 1902, and remained at the Gesu Church five years. He had charge of the Young Ladies' Sodality and was chaplain of the Eastern Penitentiary, while discharging all the other duties of a parish priest. In the late fall of 1908 he returned to the Gesu, and there he spent the last five years of his life. Once more he was appointed chaplain of the Eastern Penitentiary, and the first three years he was Director of the Young Ladies' Sodality, which office he exchanged two years ago for that of the Married Ladies' Sodality. Besides his work in the Penitentiary, to which he was much devoted, and as Director of Sodalities, he heard confessions in the church and at the house of the Little Sisters of the Poor, preached in the church and went on sick calls. At various times he was also called upon to help give missions. Father Noel always had a weak heart and for years suffered from heart trouble, but, cheerful and generous as he was, he did a great deal of work. Last winter the heart disease became more troublesome, but he still continued his work until some months ago, when he was forced to retire and keep to his room. The most competent specialists were called in consultation, every care and attention was bestowed upon him, but nothing could arrest the progress of the mortal illness. All through the tedious months of his sickness he was wonderfully patient, never complained and was grateful for the care and affection of his Superiors, his brethren and his many friends,

He had made the sacrifice of his life, was ready to die and was conscious to the end, which came early on Thursday morning, September 11.

A little more than two weeks before his death, on Tuesday, August 26, 1913, he celebrated the silver jubilee of his ordination. He had a great desire to say Holy Mass on that day, but it was not to be, he was too weak. For a few minutes he appeared at the dinner table in the community refectory and received a great ovation for which he expressed his thanks in a few touching words, and was taken back to the sick room. His many friends sent him beautiful tokens of affection on the occasion of his jubilee.

The funeral service was held on Monday, September 15. His Grace, the Archbishop presided and pronounced the Absolution; Bishop McCort was in the sanctuary, also Bishop Dougherty, of Jaro, P. I., Chor-Bishop Yazbeck and Monsignor McDevitt, and between seventy and eighty priests of the city. All religious communities of the city were represented; Augustinians, Dominicans, Holy Ghost Fathers, Redemptorists, Vincentians, and a Capuchin friar from Paradise, Father Noel's native place. The church was filled to overflowing with worshippers. The service, though quite simple, was very impressive. The office of the dead was chanted by the clergy and a Low Mass celebrated by Reverend Father Rector. A magnificent floral piece had been sent by Mr. McKenty, warden of the Penitentiary.

Father Noel was a very lovable man, beloved by all who knew him. His brethren in religion loved him; he had many friends among the clergy and hosts of devoted friends among the laity who remained true to him long after he had been removed out of their sight to other fields of labor. He was not a brilliant man, though not lacking in wit or humor, nor a powerful preacher, but he gave solid and practical instructions which he always took pains to prepare carefully.

In his Centennial History of Conewago, published in 1887, John T. Reilly has this to say of Michael A. Noel: "He has always enjoyed excellent health and the *bonhomie* which characterized him in youth still finds his genial disposition unchanged at thirty-one." The French word *bonhomie* is well chosen, for it means "genial simplicity of heart and manners." The words spoken by our Lord of Nathaniel might have been applied to Father Noel: "Behold a true Israelite, in whom there is no guile." Yes, his most prominent trait was simplicity, in the best sense of the word. With all his experience and knowledge of human nature there was something childlike in him to the end. He was a pronounced optimist, who firmly believed in the perfectibility of human nature, and in the kindness of his heart he saw the good rather than the evil in men.

He was gentle and encouraging and soothing to the sinner in the Confessional, and especially at the sick bed. He could have told many a history of startling conversions, of which, by the grace of God, he had been the instrument. He had a long list of between forty and fifty invalid penitents to whom he carried Holy Communion at regular intervals. Sometimes he would bring Holy Communion to as many as twenty on the same morning, trudging through the parish even after he had become ill, and come home quite exhausted. He was very much interested in his prisoners, about whom he had much to tell that was good and edifying, and they in their turn loved their chaplain and visited him after they had regained their liberty. To the poor he was kind and charitable, almost to a fault, and was always ready to help them generously whenever he had the means. And when he had nothing to give himself he would take the trouble of enlisting the active sympathy of his friends in the cause of the deserving poor.

R. I. P.—*The Gesu Church Calendar.*

FATHER JOHN B. MEURER.

Father Meurer died at St. Andrew-on-Hudson, Monday evening, September 29, 1913.

On December 6, 1833, he was born in what was then the independent duchy of Nassau.

While in the midst of his early studies in the schools of his native place, and still a mere child, he lost his father, and no long while after his mother, too, was taken away. Before attaining his majority he made trial of the military service, but although he approved himself to his officers, yet the loose lives and conversation of so many of his comrades produced such a disgust in him that he soon withdrew from the contamination of camp life. Upon the mother's death an elder brother had come to America and entered the diocesan seminary of Philadelphia. Thither the young Jean Baptiste followed. After a brief stay at St. Charles Seminary at Overbrook, Pa., he applied for admission into the Society of Jesus, which he entered on January 12, 1855.

At the outbreak of the Civil War six years later, he was ordained priest and began immediately that course of missionary labors which he was to continue with unabated zeal until he had passed far beyond the patriarchal age of three score and ten and until he was crowned with the golden coronal of fifty years of priestly life and missionary labor. These years were spent chiefly in the less populous sections of Pennsylvania, Delaware and Maryland, where he was no unworthy successor to Father Farmer and those

other pioneers whose frequent journeys and unwearied zeal had kept faith alive in the early colonial days and in the seed-time of the young republic. The harvest of that seed-time, Father Meurer helped to garner; nor did he fail by word and example, by the fragrant attraction of a blameless life, by the inspiration of duty zealously done to provide a fertile soil, that they who would come after him might indeed find the field white unto the harvest.

His family has deserved well of the Church in the land of his adoption. There were five sons, four of whom became priests. Two, belonging to the secular clergy, have both passed away, and left honored names in Pennsylvania and Alabama. One, a Redemptorist Father, alone survives, spending a revered old age in missionary work in Chicago.

Father Meurer had an iron constitution which remained and constantly manifested itself even in the last days. He longed to be still in action and under fire, and the forced inactivity towards the end was hard indeed for an old campaigner who thirsted for the fray and for whom the habits of half a century had made active ministrations a second nature.

For Father Meurer and such as he, the scroll of the recording Angel is a record of honorable toil. Well may we envy the lot of the white-haired old warrior of whom, as he answers "Adsum" to the death-Angel, may we say: "Blessed are they that die in the Lord for their good works do follow them." R. I. P.

FATHER THOMAS J. YOUNG.

At 7.45 A. M. on the 14th of October, 1913, Father Young died at the Mercy Hospital, Baltimore, of typhoid pneumonia. The death of Father Young came as a great shock to all. He had just completed the long training of the Society and stood on the threshold of a splendid career of usefulness in the service of God and of His Church.

Father Young was a man of marked intellectual ability; his brilliant gifts endearing him all the more to those who knew him, accompanied as those gifts were by an unobtrusive humility. Hand in hand with these splendid gifts of mind was a character finely blended of virility and gentleness.

The host of boys who were fortunate in having had Father Young as their teacher, will always remember him as an earnest, indefatigable worker. His great industry and strength of purpose united with the warmest sympathy for his pupils, made him a power for good among the young men who entered his class room or lecture hall.

The people of St. Ignatius Church and the students of Loyola College unfortunately had not time to learn to know the devoted lovable priest, the able, kindly teacher whom God had sent among them.

The death of Father Young was truly a mirror of his life. The beauty of that sunset was but the expected closing of a glorious day. When unmistakable signs of his speedy dissolution became apparent to him, he was naturally surprised at that divine decree that was calling him away just as he was about to enter the battle. But his strength of character and true greatness of soul were never more manifest than in that hour of supreme sacrifice. Those who were with him at the last felt they ministered to one to whom life or death meant little in themselves, one whose only interest was to do the will of God.

Father Young was born in Ireland in 1873, and when two years old was brought to this country by his parents. The family settled in Boston, Mass., and there the young boy grew up, receiving his education in the Quincy School and Boston College. He entered the Novitiate of the Society of Jesus in Frederick, Md., in 1894, and at the end of two years took his First Vows. His philosophical studies were made at Grand Coteau, La., and St. Louis University. For five years he taught at Holy Cross College, Worcester, Mass. He went to Woodstock College for theology and was ordained there by His Eminence, Cardinal Gibbons, on July 30, 1909. Two years were spent at Brooklyn College and one year at the tertianship, St. Andrew-on-Hudson, and finally he came to Loyola in the August of this year. The Requiem Mass was said in the Church of St. Ignatius, and the burial took place at Woodstock. R. I. P.

FATHER AUGUSTIN C. PORTA.

Rev. Augustin C. Porta, S. J., "Pope" as he was known to the newsboys of this city, professor of metaphysics and ethics at Loyola University, died at New Orleans, November 16, 1913, at the Hotel Dieu.

Father Porta was for thirteen years the chaplain of the Newsboys' Home in Baronne Street, the mantle of Rev. Father Gaffney falling on his shoulders. For fifteen years he was a teacher of philosophy in the Jesuit institutions in New Orleans, and for a number of years was chaplain to the Magdalens of the House of Good Shepherd. At the time of his death he was, besides being professor of metaphysics and ethics at Loyola University, chaplain to the Holy Name Convent of Mercy in Calhoun street.

For years Father Porta had been a martyr to severe neuralgic headaches, from which he suffered pitiably, though

with a brave patience. Though in failing health for some time, he was only actually ill for a week, and until the day before his death his illness was not looked upon as serious. On Saturday afternoon, at 3 o'clock, he was taken to the Hotel Dieu for expert treatment, and there he passed away on Sunday morning at 5 o'clock.

Father Porta was born in France of Spanish parentage, and was educated in the apostolic school at Avignon. In the year 1877, at the age of seventeen he entered the Jesuit Order at Florissant, Mo.

In 1881 he went to Spring Hill and was there for six years teaching the academic classes and acting in the capacity of prefect. In 1886 Mr. Porta went to his philosophical studies at Woodstock College, Md., but at the end of the second year his health forced his superiors to bring him again to the invigorating Spring Hill air, where he pursued his studies in private, while performing the duties of prefect. In 1889, Mr. Porta was assigned the class of Superior Commercial at Spring Hill, which he taught with singular success. In 1890 he went to Woodstock again, where he studied theology for three years, being ordained to the priesthood at the end of his second year. From 1893 to 1900 Father Porta filled the chair of metaphysics at the College of the Immaculate Conception, New Orleans, and St. Charles College, Grand Coteau, La.

In 1900 he again returned to Spring Hill, and this time as vice-president of the institution. From 1902 to the time of his death Father Porta taught philosophy at the Immaculate Conception College, New Orleans, and a few years ago was transferred to Loyola University.

Widely varying social representatives mourned the passing of a good priest and scholar in the death of Father Porta, who was as dear to the eminent men of business of this community, whom he had trained in philosophy in the Jesuit institutions, where he taught for fourteen years, as he was to his "one-suspended, barefoot constituency," as he used to call the boys of the Newsboys' Home, where he served them with a loving self-sacrifice for thirteen years. "Pope" they christened him many years ago, at the home where his authority was as final, and his judgment as unquestioned as that of Leo XIII in the Catholic world.

In that little community of vagabond street arabs who "loved with a love that was more than love," the genial philosopher who saw beneath their apparent hard exteriors the wonderfully human possibilities for things good and true, Father Porta was looked upon as the last word in newsboy ethics. He it was to whom the newsboy turned in the troubles that come so often to his kind, and to whom he came in joy. When fortune prospered and the newsboy, grown tall, came to take unto himself a wife, it was to

Father Porta that he came with the lady of his choice for his blessing and approval. For the little and the big newsboy he was known as the one able to "set things right."

Father Porta while teaching for years at the Jesuit College in Baronne Street, at the same time combined with these duties the chaplaincy of the Newsboys' Home. When one day he was sent by his superiors up to Loyola University there was audible sorrow at the Newsboys' Home.

"Will we have to do without Pope,?" the one-suspended ones asked each other, rubbing grimy knuckles into tear-filled eyes.

"No," said "Pope," with reassuring conviction, and jokingly it was said to him from that time he lived a double life, mingling with the teachers and students of Loyola in the day, and of afternoon and evening giving his time and rare talent to the boys, who fill newspaper row with their shrill shouts of the latest tragedy. Thus he divided his time, assisting the Sisters of Mercy at the home in their moral and mental care of the newsies, until the reorganization of the home was made by the archbishop, and it became a feature of diocesan work.

It was to Father Porta that many a wayward youth came back for guidance into straighter paths. It was he who made the "crooked ways straight and the rough ways plain" for many who had fallen from grace, as even wiser and more learned than newsboys sometimes do. He it was who stood at the bedside of many a former "old boy" or many a small maimed one of the city streets to shrive the parting spirit and bid it go forth to God.

It was Father Porta who helped the Magdalens of the House of the Good Shepherd—the ones redeemed from strange, sad ways—by his wise counsel and tender guidance in the hard road of repentance. He, too, it was to whom came men eminent in the city's destinies for light and counsel with the same loyal trust with which they had consulted him in the old school days and with the same dependence as his newsboy friends.

Father Porta was known as a lecturer on psychology and philosophy, and his lectures at the Teacher's Institute were always looked forward to with pleasure by the vast body of Catholic teaching Orders of New Orleans. With his rare mentality was coupled the simplest of manners and a genial humor that tided him over rough places, and made it a delight for one to meet him. It was perhaps this quality more than all others that endeared him to the fun-loving tribe of newsies.

That Father Porta should be loved by every one is by no means surprising, for his was a character that endeared him to all that knew him. He had the heart of a child and would go out of his way to oblige others. His wonderful charity showed itself at all times but never so much as

when he had charge of the Newsboys' Home in New Orleans. The many beautiful stories that he had written about the boys in the Spring Hill College Review, show how much his heart was in his work for these poor little waifs of the Lord's vineyard.

As a linguist Father Porta ranked very high. He spoke fluently, French, Spanish, English and Latin and was a Greek scholar of enviable standing. His familiarity with English, Spanish and French was such that he could switch from one to the other without the least hesitation and yet speak each one of them according to the idiom and genius of the language.

As a teacher, Father Porta was a great success; this came from the fact that he was possessed of the desirable quality of being able to communicate his knowledge to others, and to come down to the intellects of those who were less gifted than himself. When he was prefect at Spring Hill he made numberless friends by his winning kindness and devotion to the good of those placed under him. He could not bear to see the boys in the yard idle, and for this reason he was ever inventing some new kind of pastime when the ones that they knew got to be tiresome. He was a man that could enjoy a joke and frequently lent a hand at bringing about some harmless fun to cause the boys to forget their little ills of one kind or another.

When Father Porta filled the chair of vice-president of Spring Hill College the number of his staunch friends again took a leap, for everyone saw at once that they had in him a man who had their best interest at heart and one who would act the part of an impartial judge when difficulties arose. He was the same to a boy of the philosophy class as he was to the one of the lowest "prep" class. If a boy in the highest class infringed on college discipline he was meted out his punishment as surely as if he were a boy of the lowest class in the college. On the other hand, if a boy needed something extra, or Father Porta saw fit to grant some special indulgence, this special favor would be granted to a boy of a lower class as readily as to a senior. Father Porta held this office of vice-president for two years, and was a universal favorite with all the boys of both divisions, because they saw that he was a man who, while he would not stand for any nonsense or infraction of college discipline, was truly all to all and a friend to every pupil. He always had a cheery word for everybody and was the life of the place. His interest in athletics was indeed great, for he would be on the grounds for all the races and loved to start them himself. The boys all appreciated this and often spoke of his great interest in things that concerned them. When the Spring Hill boy wishes to express his appreciation of a teacher or a prefect his

words are not high-flown or long drawn out. He expresses his thoughts in three words and the three words are: "He's all right." Father Porta was often the recipient of this eulogy.

That Father Porta will be missed by his many friends is proved from the fact that it will be very hard to find one to take his place. Father Otis, president of Loyola, gave expression to the sentiments of a good many when, upon being asked who would take Father Porta's place, replied: "No one will take his place. Somebody will succeed him, but no one will be able to take his place."

The beautiful floral tributes sent to decorate the mound beneath which he will sleep the long sleep, bear silent witness to the esteem in which this priest was held; and while he lies in the Spring Hill College cemetery his name will be remembered with blessings. R. I. P.

FATHER JOHN J. RYAN.

Father John J. Ryan, s. j., stationed at Loyola since 1902, passed to his reward on Tuesday, December 16, 1913, at St. Agnes' Hospital, Baltimore. He had been gradually sinking during a two months' illness, and while death was not expected quite so soon, it did not find him unprepared.

On Tuesday evening his body was brought to the college, in which he had labored so long and faithfully, and the numbers that came to pay their last respects testified that those labors were not unappreciated. Clad in his full priestly vestments, so delicate appeared his frame, so ascetic his countenance, that it seemed as if he must have passed his days far from turmoil in the sheltered walls of a monastery, rather than in the active, varying life that Saint Ignatius marks out for his children. On Wednesday and Thursday the body lay in state, and on Friday the funeral was held. The *Office of the Dead* was chanted by his brothers in religion, together with the visiting clergy, some of whom had come from Washington and Annapolis. A low Mass of Requiem was then celebrated by Reverend Father Ennis. The College students attended the Mass, as did many friends and admirers of the aged priest, and members of the Alumni. Many of the latter had reaped some of the fruits of Father Ryan's well stored mind and kind heart during the hours they had passed together as professor and pupil.

In the afternoon, the body was taken to Woodstock for burial, many priests and representatives of each College class accompanying it. There it was escorted to the grave by the members of the community and laid away in the quiet cemetery.

Father Ryan was born in Ireland on July 31, 1843. From the first his life seems to have been linked with that of the Saint whose example and precepts he was so worthily to imitate. The date of his birth was the feast of St. Ignatius, and it was on the same date fourteen years later that he entered the Society. At the age of six he was brought to this country and to Baltimore by his parents. After two years spent at Loyola as a student, he entered the Novitiate at Frederick, in 1857.

Father Ryan took his first vows in 1859, and two years later completed his juniorate. He then spent three years as a student of philosophy at Boston College. After another three years as teacher in Holy Cross College, Worcester, Mr. Ryan came for the first time to Loyola in 1868, and for three years took charge of the classes of physics and chemistry. In 1871 he returned to Woodstock, and, finishing his course in theology, was ordained priest in the summer of 1873.

During 1873-1874 the new priest completed his theological course and was ordered to Georgetown, where he spent the next four years. A year at Boston and two at Worcester followed.

In 1880, Father Ryan suffered a nervous breakdown and did not resume teaching until 1890, when he returned to this city and to Loyola. Four years were spent here, after which he taught at St. Joseph's College, Philadelphia, Georgetown and Gonzaga College, Washington. In 1902, Father Ryan returned to Baltimore and lectured on Astronomy, Geology and Political Economy, until he recently became incapacitated by illness.

As head for eleven years of the *St. Agnes' Reading Circle* he became well known to members of the congregation, and wherever known, the kindly qualities of his nature made him esteemed.

Father Ryan was well known to all classes in the city. His striking figure was almost as well known along Calvert street as is that of His Eminence on Charles street. The writer since his earliest boyhood well remembers seeing Father Ryan making his daily trip up and down this thoroughfare. Many personally unknown to him who were residents of Calvert street, or who frequently traversed it, had learned to respect him and had become accustomed to doff their hats in salutation to the aged priest.

Though retaining his classes up to last June, Father Ryan had never fully recovered in strength and robustness from the nervous breakdown suffered in 1890. Though naturally tall, a habitual stoop detracted from his full height. His delicate frame, coupled with extremely ascetic features, made him little resemble the usually hardy sons of his native soil. He took a lively interest in civic affairs

and in the activities of the college students up to the time of his last sickness.

During the last two months spent at St. Agnes' Father Ryan again demonstrated his nobility of nature, and the nurses often commented on his exemplary patience. He sank gradually, and death came after a peaceful day at half-past three in the afternoon.

Father Ryan was a gentleman of the old school, a scholar to his finger tips, and a most exemplary religious. Gifted with a keen intellect, he ever retained his knowledge of philosophy and theology. His memory was a marvel to all who knew him. The WOODSTOCK LETTERS owes him a special debt of gratitude, as he was one of its best and most generous contributors. R. I. P.

BROTHER CHARLES STEIMER.

Brother Charles Steimer was born July 31, 1861, in the town of Gernsbach, near Baden-Baden, in the Grandduchy of Baden. He was brought up carefully by a pious mother, who lived as a saint and died as a saint. For years with his elder brother Ferdinand, he was an altar-boy in the parish church, and the parish-priest used to say, "What should I do without Steimer's boys?" At the age of twenty he was obliged to enter the German army, and served for three years in an infantry regiment, which was in garrison at Muehlhausen, Alsace. In the meantime his brother Ferdinand, who had served in a cavalry regiment, had come to this country and entered the Noviceship at Frederick. Charles, after completing his three years military service followed his brother to America with the intention of joining him in the religious life. He stayed for a year at St. Francis Xavier's New York, as a postulant under the care and protection of Father John Murphy, the Rector of the college. On April 27, 1887, he began his Noviceship in Frederick, Maryland. He was employed mostly as refectorian, in various colleges, twice in St. Joseph's College, Philadelphia. He came here the second time about twelve years ago. He was proud of his refectory, which he looked upon as his own domain, and which he always kept bright and shining. He used to look forward with pleasure to the first Sunday of the month when he made special preparations for the breakfast which with eager promptness he served to the gentlemen of the Finance Committee, who all knew and liked Brother "Charlie," as everybody affectionately called him. The patience of refectorians is sometimes severely tested, yet Brother "Charlie" rarely lost his temper, but usually had some

quaint remark in readiness, made up of a mixture of English and German, which would turn the frown into a smile. He was a good, dutiful, hard-working religious, who served God in the Society of Jesus with child-like simplicity.

A sister and a niece of his were holy Visitation nuns in Baltimore, who died some years ago. Another niece, Sister Josepha, is a Franciscan nun in Albany. His elder brother, Ferdinand, is the sacristan in St. Peter's College, Jersey City.

More than three months before his death Brother Steimer was sent to St. Joseph's Hospital, where he was tenderly nursed by the good Sisters of Charity, whom he edified by his uncomplaining patience in the midst of excruciating sufferings. He died of Bright's disease on February 8, 1914, and was laid to rest on February 10, among his Jesuit brethren in Holy Cross Cemetery. R. I. P.

VARIA

AUSTRALIA. *A Correction.*—In the LETTERS for February, 1914, it was stated that Father Pigot, who has charge of the Riverview seismograph, had succeeded in getting a Government grant of money to enable him to properly house and care for his instruments and records. This announcement, sent to the LETTERS by a faithful and reliable correspondent, was premature. The grant was to be made, but the party in power, the Labor Party, went out of office at the recent Federal elections, and the grant has been indefinitely postponed.

BELGIUM. *The Work of Retreats.*—In 1913 there were twenty-four retreats to workingmen; eight to gentlemen and students; two to priests. During the year there were 1508 retreatants, of whom 1081 were workingmen. This is the highest number up to the present. During the months of January and February of this year twelve retreats were given.

An Interesting Announcement.—In honor of the Centenary of the Society's Restoration we hear that the French Scholastics at Enghien (Belgium), under the patronage of several Provincials, are bringing out a work which will show at a glance how the Society stands in the world's work. The following notice or advertisement will explain what is in preparation: "Centenary Survey of the whole Society.—A Map and a Manual—prepared by the French Scholastics.—How and where the Society has grown in the Century, where its energies are concentrated; where its activities are spread.—I. A Map (5 ft. x 8 ft.), three sheets—America, Europe, Africa, the East: Changes of centre due to persecution; developments with five new Provinces; each house accurately marked. Price (to be determined later, as low as extent of sale will allow).—II. A Manual (18mo): The old Society and the New; growth of Provinces in each Assistancy; Maps of each Assistancy and its Missions; Brief Historical Survey; List of towns with addresses of houses. *Price Sixpence*, post-free.—An attempt is made to give the population among which Ours are working, their missions, colleges, schools, &c., the numbers and classification of Ours who are engaged in the work, the number of boys attending our Colleges, &c., &c.—Order by Postcard from Rev. Alph. Carrière, Maison S. Augustin, 3, Rue des Augustins, Enghien (Belgium).—*Letters and Notices, April, 1914.*

BOSTON. *Catholic Alumni Sodality*.—All during the past year this Sodality has shown great activity. At regular and frequent intervals bulletins are sent to every member of the Sodality, an excellent practice, as it serves to jog the memory of the laggards and keep up the earnest interest of the more devoted ones. We subjoin one of the bulletins, which are sent faithfully to the LETTERS.

APRIL 24, 1914.

DEAR SODALIST:

The next meeting of the Catholic Alumni Sodality will be held on Sunday, May 3, 1914, at the Sodality Chapel, at 10 o'clock, and we urge a large attendance.

Every one seemed to be very much pleased with the Retreat, and I know that Father Dinand was extremely gratified at the attendance during the week and especially on Sunday morning.

According to the Constitution, your President has appointed the following committee to nominate six members of the Sodality for the office of President, First Vice President and Second Vice President: Rev. John S. Keating, S. J., James A. Treanor, Edward F. O'Dowd, James H. Devlin, Jr., Dr. Thomas J. Ball, Edward J. Fagan, and William M. Coon.

Mr. Joseph J. Riley, one of the brilliant young members of the Sodality, and Chief Examiner of the Civil Service Board for the Commonwealth of Massachusetts, will deliver an address on Civil Service. He promises to present many facts which are not generally known and understood about this subject, and from his experiences he will tell you much that is interesting and instructive about it.

Yours sincerely,

RICHARD P. WATSON, Secretary.

REV. JOHN S. KEATING, S. J., Spiritual Director.

JOHN B. DORE, President.

JOHN A. BRETT, 1st Vice President.

THOS. B. FITZPATRICK, 2nd Vice President.

BRITISH GUIANA. *Georgetown Cathedral Rebuilding*.—A definite step towards the rebuilding of the Catholic Cathedral was made on Tuesday, February 10th, when, at a meeting of the Building Committee, the provisional plans of the new edifice which have been drawn up by Mr. Leonard Stokes, the London architect, who is at present in the colony in connection with the work, were formally passed, subject to certain modifications. Unlike the edifice that was burnt down, the new Cathedral will occupy the centre of the old site, the remaining space surrounding it being left unbuilt upon. An important departure too, is being made in connection with the erection of the new Cathedral in that it will be entirely erected with re-enforced ferro-concrete, practically no woodwork forming a part of the material used. The style of the building will be early

Gothic of the twelfth century period, and this has been decided upon in view of its simplicity of character, and that it allows the erection of a well-proportioned building rather than one of elaborate detail, though still retaining ecclesiastical dignity. Internally the Cathedral will be 66 feet high, the floor level being four or five feet above the ground, while the length will be 200 feet, and width 100 feet.

The probable cost of the new Cathedral, exclusive of furniture, &c., will be about £30,000, and will take about two years to complete.

CALIFORNIA PROVINCE. *New Provincial.*—On March 19, 1914, the Rev. Richard A. Gleeson was proclaimed Provincial of the California Province. He takes the place of Father James A. Rockliff.

Idaho. Slickpoo. Two New Churches in the Nez Perces Mission.—The Fathers of the Indian Mission of St. Joseph's, Nez Perces Reservation, have just completed a church at Lapwai, Idaho, one of their stations. It is called the Church of the Sacred Heart. They are now building another one at Culdesac, Idaho, to be called St. Rose of Lima. Both churches are attended by Father Jos. Lajoie, s. j. The Extension Society kindly donated \$500 for each church; and at Culdesac an acre of ground was donated by Leander Phinney, a mixed blood.

Our school here is doing well under the care of the Sisters of St. Joseph. There are at present forty Indians and forty-two white boarders and twenty day scholars.

Oregon. Transfer of St. Patrick's Church.—St. Patrick's Church at Lakeview, Oregon, which up to last January had been under the care of our Fathers, was handed over to the Bishop of the diocese of Seattle.

Gonzaga University, Spokane, Wash.
Dear Rev. Father: P. C.

No doubt your readers will be interested in getting some account of the League of Priestly Sanctity. This is a pious organization intended for priests exclusively, but it should not be confounded with any of the other laudable associations whose membership is also recruited from the clergy. In the first place, the League, like the Apostleship of Prayer, was established by a Jesuit. Father Feyerstein of the Province of Champagne was the originator. It began in the present twentieth century and this accounts for the fact of it not being more widely known. Like the Apostleship of Prayer, the League of Sacerdotal Sanctity is a work of the Society, and under the exclusive management of Ours. Moreover it is very closely allied to the Apostleship and can be most fitly described as an adaptation of the Apostleship to and for the priests.

The object of the League is twofold. In the first place it aims at maintaining and furthering in sanctity, especially

the essential sanctity—sanctifying grace—all the ministers of God's altar, but needless to say this same end is kept in view in a very particular manner in regard to the members of the League. Secondly, by thus keeping priests holy and acceptable to God, it strives to offer honor, praise, glory and reparation to the Sacred Heart of Jesus.

The League considers as addressed to itself in a special manner the tender complaint of our Lord to Blessed Margaret Mary concerning the poor requital of His love by souls consecrated to Himself. It therefore sets before itself the task of satisfying the ardent yearning of our Lord for reparation and a return of love for love. With this in view it adopts means at once most simple and far reaching in their effects. No new duties are imposed, no new obligations entailed, no new burdensome practices enjoined. The League has been planned with a view to give it the utmost catholicity possible. Hence no priest, be his employment ever so continuous, be his occupation ever so strenuous, can allege this as an obstacle to becoming a member. On the contrary his membership, far from proving prejudicial to his time and application, will turn out a great help to the worthy discharge of all the duties of his exalted office. The conditions are such as every good priest finds ready to hand.

The first condition is living in the state of grace. Where is the good priest that is not jealous of this pearl beyond all valuation? Who dares allege lack of time or stress of occupation as an excuse for neglecting the one thing necessary, the one great affair of our lives? This condition is essential to membership. Failing the state of grace, exclusion from the League is ipso facto the result. Reinstatement is effected by returning to the friendship of God. The whole affair thus need not be known to anyone save the omniscient God alone.

The second condition requires the priest to dedicate his whole being to the Sacred Heart. His actions, deeds, words, prayers, thoughts are offered morally speaking every day, for the furtherance of the Sacred Heart's plans and glory, but especially for the attainment of the following two ends in which the essence of the association is contained:

(1) The assistance of priests, and especially those of the League, in living a life worthy of their high calling.

(2) The atonement for outrages to the Sacred Heart in the Sacrament of His love. This Sacrament, needless to say, is committed to priests in a special manner; and there ought to be a priestly expiation for irreverence, negligence and particularly sacrilegious Masses which the Divine Heart has to endure from the very ministers of His altar. This act the League makes its special object.

The following means have been adopted for the attainment of these ends:

(1) Each member must strive to lead a holy life, which means nothing more nor less than the faithful and religious performance of his daily duties, animating them by a spirit of faith and charity.

(2) The members unite all their good works with those performed by their Mother Mary, and offer them jointly through her immaculate hands to the source of goodness and love, the Sacred Heart of Jesus.

(3) Besides what acts of virtue they may of their own accord perform, they offer in a special manner the self-restraint and self-denial they must exercise to keep in the state of grace and remain members of the League.

(4) Lastly (but this is a work left entirely to the generosity of each one, though all are earnestly invited to undertake it, and nearly all so far have freely pledged themselves to it) the establishment of the perpetual worship of the Mass in honor of the Sacred Heart. The idea is to have some member of the League offer up in the name of the League the Divine Oblation every half hour from now till the end of time. Thus an uninterrupted Mass will be going on, the Divine Victim constantly being immolated for the sanctification of the clergy especially for the members of the League, and in expiation for the black and monstrous crime of Judas, repeated alas, perhaps every day by those towards whom He would exercise a love of predilection. Of course it is not necessary that these Masses be said consecutively and without intermission. Forty-eight Masses in every twenty-four hours is the perpetual worship the association is aiming to establish. Some six thousand Masses per annum have already been promised by the members. This makes some sixteen Masses per day or one third the requisite number.

At present the League numbers about five thousand members, seculars and regulars in about equal proportions. There are about three score Bishops, Archbishops and Cardinals on the list with His Holiness, Pius X, at the head.

The treasury of the League, which is daily augmented, has at present a daily fund of :

1. Sixteen to eighteen Masses prima intentione ;
2. Hundreds of Masses secunda intentione ;
3. Innumerable good works.

Among the advantages are :

1. An excellent practice of devotion to the Sacred Heart. Is not the object of the League identical with the purpose of the great revelations of Paray-le-Monial, viz: the establishment of Christ's love in the hearts of men?

2. Response is made to the appeal of the Sacred Heart, (a) by offering a worthy reparation for the offenses and neglect He suffers in the Holy Eucharist, especially at the hands of priests on whose love and loyalty He has a partic-

ular claim, (b) by dedicating one's self and one's prayers to the sanctification of priests. His friends of predilection, with whose holiness and fidelity the welfare of the Church is so intimately connected.

3. Union in heart and aim with so many thousand priests both secular and regular, all friends of God and some of them men of extraordinary sanctity. From this union three inestimable benefits may be seen to accrue to each associate :

a. The assurance of final perseverance. We have it on our Lord's own words. Whenever two or three gathered together shall ask in His name they will surely obtain what they ask. How much more then are several thousands of His friends sure of being heard, especially as their one prayer and supplication is: "Lord Thou mayest refuse us every other petition, but this one grace Thou must grant us, never to be separated from Thy love by mortal sin. Grant us Thy love and Thy grace: this is enough for us."

b. Progress in virtue and holiness and the obtaining of many signal favors. This is the common every day experience of associates and there are countless testimonials to that effect sent in writing to the director of this work.

c. Prompt deliverance from purgatory. There is no rashness in this statement. Even now six thousand Masses *prima intentione* are offered up annually and the satisfactory part of these sacrifices is directed for the relief and speedy liberation of the members detained in purgatory. Even now the associates expiating in the purifying flames derive the same benefit as though sixteen Masses were said daily for their exclusive advantage and this number we expect will be tripled before very long. It will not be many years before the Victim of Calvary will be immolating Himself unceasingly in behalf of the members of the League pertaining to the militant and suffering branches of His holy Church.

d. Great glory in heaven. The degree of glory in heaven will be in keeping with the many degrees of grace that the League obtains for its members. "I shall write their names in My Heart," our Lord told Blessed Margaret Mary, "and they shall never be effaced therefrom."

Besides all this the Holy See has granted indulgences and favors to the members. The one perhaps of greatest interest to Ours is the *privilegium personale* to say the Mass of the Sacred Heart *cum Gloria et Credo*—"adhibita qualibet Missa inter approbatas, vel in posterum approbandas, etiam pro aliquibus locis"—on the first Friday of each month, *exceptis excipiendis*.

Any one desiring admission into the League should apply to the undersigned who is subdirector of the League with power of enrolment for the whole United States. The conditions of admission are these three: (a) to make a confes-

sion, (b) to say one Mass prima intentione for the intentions of the League, (c) to consecrate himself to the Sacred Heart according to the formula of the League. Should the priest later on have the misfortune to fall into mortal sin he is ipso facto barred from the League, but regaining the state of grace his membership is restored to him and he shall give the first or at least the second intention of a Mass to the League and again consecrate himself to the Sacred Heart forever.

Leaflets giving an account of the nature and aim of the League can be had from the subdirector for the asking. There has also been published a pamphlet in French giving a more detailed account.

Application for admission may be made in the following terms:

"I, the undersigned, ask to be received into the League of Priestly Sanctity and promise to fulfil exactly the essential conditions. I shall say the Mass of admission on I request the director to assign me a day for my yearly Mass, or I shall say it on Add complete name and address.

The certificate of membership and formula of consecration will be sent on gratis.

Yours in Corde Jesu,

F. A. Ruppert, S. J.

Gonzaga University, Spokane, Wash.

COLUMBIA. *A New Review*, "*Los Estudios*."—Under this title our Fathers of the Toledo Province have begun, at Medellin, Colombia, the publication of a very interesting literary and scientific review. Its aim is to popularize and spread scientific knowledge and good literature, especially among our colleges. It has five departments, science, literature, agriculture, pedagogy and commerce.

The subjects are developed fully and in a simple and popular style, so as to be within the reach of all. Many illustrations accompany the articles.

CHINA. *The Murder of Father Rich*.—Father M. Kennelly, S. J., writes from Shanghai, February 6, to the *Catholic Times*:—

A letter received by Bishop Paris, S. J., head of the Shanghai Mission, gives particulars of how Father Rich met his tragic death at Lunganchow. On January 18th, four of the missionaries, Fathers Allain, Rich, de la Taille, and Gibert, all members of the Jesuit Order, had assembled in retreat for the China New Year's holidays. Before the end of the old year, when the people were preparing for the usual festivities, rumors became current that robbers were approaching the city of Lunganchow, situated in the Western part of the province of Nganhwei. These brigands had carried on their nefarious trade since upwards of two

months in the neighboring province of Honan. Now, pursued by Government troops, they bethought themselves to escape over the frontier, and enter Nganhwei, where no preparations were made to check their advance. About half-past four o'clock on the morning of Sunday, January 25th, gongs were heard sounding all over the city of Lunganchow, and awakened by the noise, the Fathers saw that part of the place was already in flames. In the circumstances, all the doors of the mission enclosure were closed and barricaded at the interior.

About 9.30 A. M., the church and mission premises were attacked. Three of the brigands had scaled the walls, and began by threatening to shoot the Fathers, demanding at the same time money and arms. After some talk, however, they quieted down and ceased their threats, but in the meantime went through the house, searching for plunder. The garden was now filled with other brigands. All agreed that the priests would have to be taken to their leader, the "White Wolf." Finally it was decided to take three of them, so the brigands chose the younger men, leaving Father Rich, who was older than the others, in the house. Thus Fathers Allain, de la Taille and Gibert were led off to be taken before the "White Wolf."

As they passed through the garden, in which were then about thirty robbers, they were treated very roughly, their beards being pulled several times and other insults heaped upon them. Further on in the streets of the city, which was now burning fiercely in places, they were again insulted by the crowd, and being powerless, could not protect themselves in any wise. They were led out of the town through the south gate.

Naturally, the three priests, though held in captivity, were very anxious for the safety of Father Rich, and remarking that one of the three brigands who was leading them, appeared of a milder disposition than his fellows, they asked him whether one of them might not return to assist the Father and the pupils of the school, for it was almost certain that the mission was on fire. The robbers consented to this demand, and Father Allain, who was the Superior, instructed Father Gibert to return. By this time, it was nearly one o'clock in the afternoon.

Returning to the mission premises, Father Gibert had his worst fears confirmed, and soon learned that Father Rich had been killed. The body of the venerable missionary—he was born on April 2, 1854, and was therefore over sixty years old—lay in the garden, covered with a wet cloth, to protect him from the flames and burning cinders which were now to be seen on all sides.

Brigands surrounded the corpse, and one of them, questioned by Father Gibert, informed him that 20,000 of their

men held the city in their possession. This was highly exaggerated, and meant probably to intimidate the missionary; their numbers were at most five or six thousand, and all were engaged for the nonce in looting and burning.

It was impossible for Father Gibert to remain at the mission and so he had to leave accompanied by a numerous gang of robbers. He was taken to the courtyard of what seemed to be the house of some wealthy person, and after a short delay, a very important looking personage appeared. This, according to information conveyed to the missionary, was "White Wolf" himself.

The robber chief was very polite to the Father, and told him he knew something of the Catholic Church, had no animosity against it, and regretted exceedingly the murder of Father Rich. Further, he promised that as soon as possible Father Gibert would be taken back to the church, "White Wolf" providing him with a suitable guard. On being informed that two other priests were captives in the hands of his men, the brigand leader promised to give orders for their immediate release.

Father Gibert was unable to return to the church immediately, and it was almost dark when he reached it. The church had escaped the flames and was fairly intact, but all the other mission buildings, presbytery, school, etc., had been burnt to the ground.

Upon his return, Father Gibert ascertained the whole story of Father Rich's death. When the three priests had been led away, the Father, apprehending danger, went into the church to pray. After a short visit he left the building with the intention of returning to the house, but seeing two brigands holding the main door, he decided to take a side entrance. On catching sight of him, the two robbers gave chase, and just as he was ascending the steps leading to the door, they fired simultaneously. The missionary fell dead, one bullet having pierced the heart, while the other lodged in the stomach. A Christian servant brought the corpse into the garden, and here it lay until discovered by Father Gibert.

During the whole of the following day, and one or two others, brigands were in and over the mission house, and nothing of value has been left on the premises. It was reported that Government troops were closing round the brigands, and that in an engagement "White Wolf" worsted them and was still able to hold the city and the environs.

When Father Gibert gave many of the particulars above mentioned, he had no news of the safety of Fathers Allain and de la Taille, and the Catholic mission in Shanghai was most anxious about them. On the evening of February 1st, the welcome news at last reached us that they had been released. The telegram states briefly the bald fact and adds

that "White Wolf" gave them a guard to conduct them to a place of safety, whence it is surmised they were able to return to the mission quarters, now burnt down and sadly ruined by these terrible brigands.

The above tragic event is sad for our hearts, but we feel consoled in seeing the immense progress made on all sides and the hopes entertained of a most fruitful harvest in the future.

CUBA. *Commemoration in Havana of the Centenary of the Reestablishment of the Jesuits.*—

Havana, February 12, 1914.

No social happening of recent days has attracted such widespread attention in Cuba as the functions commemorative of the establishment of the Society of Jesus throughout the world one hundred years ago. It may be that some other city of the Western Continent has anticipated Havana in celebrating the centenary of that historic event, but I am quite certain that nowhere can there have been greater solemnity and splendor in the commemoration.

As it happened there was special reason here for our early and fine remembrance of the occasion. This year occurs the sixtieth anniversary of the Jesuit foundation in Havana, the well known Colegio de Belén. The first Jesuits sent after the reestablishment of the Society of Jesus to labor in the educational field of Cuba arrived in our city in 1854; and since that date, one may truthfully affirm, the majority of those who have rendered distinguished services in the Government, in our University and in the professions have received their preliminary training in Belén.

Our "old boys" early made known their wish to use the occasion to express their affectionate loyalty for their Alma Mater, and they carried out their purpose in admirable fashion. The festivities began on February 7th, with a literary academy. The speakers, all old Belén students, were the most distinguished orators in the island. Rarely has Havana witnessed a more brilliant assembly. There were present the President of the Republic, the members of his Cabinet, the President of the Supreme Court, the Rector of the National University, the Diplomatic Corps, the President of the Academy of Sciences, the Mayor of the city, and representatives from the professional and business interests of Havana and other cities of the Island.

I will not attempt to summarize the splendid speeches made that evening—a summary would do little credit to the remarkable erudition and cleverness evinced by these panegyrists of the Society of Jesus, in rehearsing the story of its foundation, its missionary labors, its colleges, its repute for solid learning, its persecutions. All of the speakers had read and studied the true history of the body they were eager to praise. Specially worthy of mention,

perhaps, was the discourse of Dr. Sanchez de Bustamante, Senator of the Republic, legal adviser of the most powerful business corporations in Cuba, professor of International Law and the author of standard works on this subject. Recognized by all among us as a man of vast erudition and of superb eloquence, no one, better than he, might be looked to for a refutation of the calumnies spread broadcast against the Society. "I have read," he said, "many charges levelled at the Society; I have sought widely some justification of them; but I have found none anywhere."

In an editorial review of the great gathering of February 7th, one of the most reputable papers of Havana has this to say: "In our day history is written after serious investigation of genuine sources; mere legends are cast aside, and the accurate truth alone is sought. The cool, sane judgment of historians refuses to permit itself to be led astray by fantastic stories told by fanatics. And these historians of to-day tell us of the splendid fruits the Society of Jesus has garnered in our own America; they sketch in vivid pictures the heroism, the spirit of self-denial, the beautiful Christian charity of her sons; they describe with enthusiastic praise the loving zeal with which her sons have consecrated their lives to the progress and the civilization of the peoples among whom they have established themselves. To-day so profound a scholar as Jules Manciné does not hesitate to condemn, as a wretched mistake in policy, as well as a shameful injustice, the expulsion of the Jesuit priests from the mission fields of America, in which these religious had lavishly poured out their life blood, and employed their splendid abilities and intelligence to promote the well-being of the people. To-day it were a folly to attempt to dim the glory of the sons of Ignatius; we all know them, and our knowledge springs from actual experience of the works they do."

The writer in the *Diario de la Marina*, in whose columns this glowing tribute appeared, the orators who spoke its praises, and the fine representatives of our people who crowded the hall of exercises on February 7th, have surely not learned their history of the Society from the biased accounts published in the "Encyclopædia Britannica," or in such misnamed volumes as McCabe's "Candid History of the Jesuits." In parenthesis, may I say that it is incredible to find men so ignorant of the true story of the Jesuit body as the authors of such works prove themselves to be in our day and time. Have they, one wonders, ever heard of the monumental work of Padre Astrain, published only a few years ago, a work built upon genuine and authentic documents that tell the genuine story of the Society's labors and achievements.

On the morning of February 8th, the religious celebration of the centenary took place; and at midday the alumni

banqueted. Never before has Havana enjoyed such a spectacle. Six hundred of Belén's old boys sat at table in the beautiful courtyard of the college, and with them were the Reverend Father Provincial, who had come all the way from Spain to honor the occasion, and the Rector and Faculty of their beloved school. The wonted after-dinner eloquence was not lacking. In the afternoon the present student body of Belén entertained the visitors with a fine dramatic recital, and the festivities closed with a grand illumination of the college and with display of fireworks. The city authorities were kind enough to put the three best bands of the city at the disposal of the Fathers for the Celebration.

On February 15th, on the country estate of the college, in the suburbs of Havana, a program of athletic exercises had been arranged for. A feature of this program was the prominent share taken in it by old Belén boys now in the military service of the Island.—*S. S. in America, February 28, 1914.*

ENGLAND. *Laymen's Retreats.*—The house of Retreats for men established near Manchester some five years ago has proved a complete success, nearly three thousand men having already made retreats there. In June, 1913, measures were taken to bring the benefits of the Retreats within reach of the great Catholic population further north. A fine house and grounds were rented at Low Fell, Gateshead, and before the end of the following October sixteen retreats had been given to some 240 Catholic men of all classes, working men naturally predominating.

Father A. Goodier and the New Catholic Library.—The Rev. Alban Goodier, s. j., is the editor of a new "Catholic Library" that started in England on January 1, with the appearance of "Letters and Instructions of St. Ignatius Loyola." A fresh volume is to come out every fortnight and "beside original works," says the prospectus, "the series will comprise reprints of scarce and valuable Catholic masterpieces, each edited by an expert," and will embrace works of biography, history, theology, philosophy, asceticism, and literature. That numerous Catholic authors have offered their services promises well for the success of the venture and so does the low price of the volumes; one shilling each. B. Herder is the American agent.

GERMANY. *The Fear of Jesuits.*—The Catholic press of Germany protested recently against the decision of the police authorities of Osnabrück who forbade the celebrated Father P. Chobauez, s. j., one of the orators of the General Catholic Congress of Aix-la-Chapelle, to hold in the room of the Mercantile Association of that city a conference on "Modern Currents." According to the law in Germany it is still prohibited to the Jesuits in Germany, to exercise

their ministry in the schools and the church, but a private society is neither one nor the other.

INDIA. *Bengal Mission. General.* The Rev. Father F. Périer, formerly Procurator of the Mission and Secretary to His Grace, the Archbishop of Calcutta, has been appointed Superior of the Mission.

Rev. Father Waelkens who retires after eleven years of Superiorship has been placed in charge of the Apostolic School, Ranchi.

The most important event of the year in the Mission has been the erection of a diocesan Seminary at Bankuli.

Formerly all our candidates for the priesthood were sent to the Pontifical Seminary at Kandy (Ceylon). Now we have a school of theology and philosophy at Bankuli, twelve miles from Ranchi in Chota-Nagpore. The philosophers number ten this year, the theologians six. They are natives or Eurasians. The greater number are former alumni of our Apostolic School at Ranchi. The 'apostolics' number 16 this year.

St. Mary's, Kurseong.—We have had to deplore the death of our dear Rector, Father Albert Verschraegen. He was taken ill on his way home from Calcutta, where he had attended the consultation of the mission. The day after his return to us he was taken to the Darjeeling Sanitarium, where he died on March 29, 1913, after twenty days of a painful illness, the cause of which the doctors were never able to ascertain.

His extreme kindness and charity had caused Father Verschraegen to be loved as an ideal Rector, whilst his rare gift of exposition, the charms and definitions of his teaching, joined to a wonderful talent for illustration had made him a model professor for young missionaries.

To all this was added a keen sense of humor and a catching cheerfulness which contributed not a little to make the long years of theology in cloudy and rainy hills less unpleasant to young men whose hearts are in the fair plains below, where the sun shines and souls in millions await the good tidings. As the Spiritual Father of the boys in the Christian Brothers' School he was also much appreciated. The day after his death a good brother said to one of Ours: "The loss of St. Mary's is nothing to be compared with ours." And still, God knows how great was our loss!

The boys related how on his last journey from Calcutta, when already in the grip of the deadly disease, he had given up his berth to boys travelling with him and had stretched himself down on the floor of the compartment.

His death was as his life had been, generously and cheerfully accepted, although it cut him off in the prime of his life and work, when he was only just over fifty, and the

“vox populi” pointed him out as the next Superior of the Mission. May his soul rest in peace! His body rests in the peaceful cemetery on the slope of the hill where the college he loved so well, St. Joseph’s Darjeeling, is built. There he awaits, side by side with his brother Edmond, like himself, a priest and a missionary, the coming of the Master he served so loyally.

Theologians’ Indian Academy, 1913.—I. Essays on Various Subjects. January 23. *Mrs. Besant*; Father Hartenstein. January 30. *Indifference according to the Hindu Shastras*; Rev. Father Wallace. February 13. *Paganism vs. Christianity in the Roman Empire and in India*; Father Van Eesbeeck. February 20. *The Three First Dogmas of Islam*; Father McDonough. February 27. *Early Christianity in Ceylon*; Father Philips. March 13. *Father Dahlgren on the Legend of St. Thomas*; Father Soden. April 10. *Buddhism and the Gospels*; Rev. Father Bernard. April 17. *The Unreality of the World according to the Advaita*; Father Dandoy. May 20. *Mirza Zul Qarnin*; Rev. Father Hosten. June 12. *Buddhist Asceticism*; Father L’Hoir.

II. Essays on Anthropology. June 18. *The Methods of Anthropology*; Father Gille. *Religion and Evolution of Magic*; Father Mulkens. July 3. *Taboo and Morality*; Father Foreau. July 10. *Totemism and Exogamy*; Father De Jaegher. July 24. *Mythology and Revelation*; Father Miranda. August 7. *Religion and the Idea of the Divinity in the Rig-Veda*; Father Van Neste.

Officers of the Academy.—President, Father A. Gille; Secretary, Father G. Dandoy; Librarian, Father A. Bonhoure; Counsellor, Father P. Rosario.

Calcutta. A Triple Jubilee.—The Fathers and Brothers of St. Xavier’s College celebrated last October the Golden Jubilee of three veterans of the Bengal Mission, Fathers E. Francotte, A. Van Trooy and A. Neut. It is surely a unique event that three Jesuits should celebrate their jubilee the same year in the same town. The three Fathers together represent 150 years of experience in the Society, and nearly 110 years in the Bengal Mission. Father E. Francotte, the senior of the three jubilarians, has spent no less than 44 years in India, without ever going home; and for 39 years he has worked on the staff of St. Xavier’s College. In his prime his activities were manifold; he taught mathematics and most other branches in the upper classes of the school, he was a successful preacher, a much sought confessor and a public lecturer. Under his direction the sodalities of the Blessed Virgin flourished as they never did before or since; more than 29 years ago he established the St. Xavier’s Literary Society and originated the Brass Band, both of which flourish to this day. It is Father

Francotte, who together with the celebrated Father E. Lafont, laid the foundations of the University Department of St. Xavier's College. Whilst Father Lafont devoted his splendid talent as a popularizer and lecturer, to physical science, Father Francotte had charge of the chemical department. For more than 28 years he taught chemistry. Year after year he had to enlarge his laboratories and his lecture halls, till at the present day St. Xavier's College is one of the foremost scientific institutions of the metropolis. It is only in the beginning of this year that failing health compelled him to resign his chair. During a period of 40 years Father Francotte was connected with the Meteorological Observatory of the college, and at the present moment he is busy collecting and editing the results of observations patiently pursued throughout a lifetime.

The present pupils of the college, the old boys of St. Xavier's, and the numerous friends of the revered jubilarian, vied with one another to honor Father Francotte on the occasion of his golden jubilee.

The golden jubilee of Father Alfred Neut was described in the last number of the LETTERS.

Father A. Van Trooy has spent thirty-four years in India. The best part of his mission life was devoted to the teaching of dogmatic theology at St. Mary's Seminary, Kurseong, where he trained many of those at present at work in the Bengal and Madura missions. By them all he is still remembered as *the* Professor, and his "codices", clear summaries of the best that has been written on each dogmatic subject are still much read by the students and professors of Kurseong. For the last ten years or so the learned professor has been Vicar of the Sacred Heart parish, one of the largest and most fervent parishes of the city. He is also Vicar General of His Grace, the Archbishop.

The parishioners of the Sacred Heart kept up their Vicar's jubilee in grand style. Solemn high mass sung by the jubilarian, general communion, public rejoicings, fireworks, musical entertainments in the convent school, treats to the children of the poor schools, special meetings of the St. Vincent de Paul conferences of which the Father is the general director; these festivities filled a whole week. Though the parish is one of the poorest, about 600 dollars had been gathered to defray the expenses of the jubilee celebrations, and to offer Father Van Trooy a purse for the benefit of his charities.

The celebration at St. Xavier's College was a family feast. Rev. Father Rector had invited the three veterans to receive the congratulations of their brethren in religion. All the Fathers and Brothers, who work in and about Calcutta, were present to the number of about sixty. During the banquet telegrams and congratulatory messages coming from far and near were read, the praises of the jubilarians

were sung in many languages by young and old, and in conclusion His Grace, Dr. Meuleman, S. J., proposed the health of the three Fathers, recalling the many services they had rendered to the mission, and, as supreme pastor of the Archdiocese, thanking them for all they had done for the Church in Bengal.

The Catholic Association of Bengal.—The "Catholic Association of Bengal," which has its headquarters in St. Xavier's College, Calcutta, has recently issued its second annual report, a record of excellent work, unostentatiously but perseveringly done. The membership roll has risen from 2611 to 2762, an increase of 151. This increase is most gratifying, as many feared lest there should be a considerable falling off. The Association had been inaugurated two years ago with great display and with a loud blast of trumpets. Many thought that the enthusiasm, which had for a short while been stirred into flame, would soon cool down again and that the 2,611 members of the first year would immediately be reduced to a mere handful.

During the year under review much pioneer work has been done. The rules and constitutions of the association have been framed and approved, and its aim has been more clearly defined. The Catholic Association of Bengal is to be a united body of Catholics to further Catholic interests in general and to promote the welfare of individual Catholics as much as possible. It is not a political association; for in this country, ruled by an absolute government, a political association would find little scope for its activities; and moreover, Catholics in Bengal belong to such various classes and races that no common political platform could be found, even if this were desirable. Yet the Catholic Association of Bengal is recognised by the government (this official recognition was obtained during the year) as representing the Catholic community of Bengal and voicing the feelings of the whole Catholic body. A practical proof of this recognition was given when the Imperial Services commission and later the Corporation of Calcutta requested the Catholic Association to express their views on points interesting Catholics, with which these two bodies had to deal. The Government of Bengal has also promised to consult the Catholic Association when the report of the Simla conference on the education of Anglo-Indians will come under consideration.

A fair proof that the Catholic Association has not neglected from the outset to defend Catholic interests is its successful endeavor to obtain redress of a grievance against which Catholics had for many years protested in vain. "The District Charitable Association" of Calcutta was a body disposing of funds left at various periods for the relief of the poor and of money subscribed yearly by the general

public for the same purpose. It was supposed to be or at least ought to have been undenominational, but in fact the relief was distributed by the Anglican ministers, in Anglican places of worship, and the city was divided in wards corresponding to the Anglican parishes. Even if the Catholic poor, who, sad to say, form the vast majority of the lower classes, were not penalized for their religion, and even if no questions were asked about the faith of the applicants, there was a serious objection to this system, inasmuch as it seriously diminished the prestige of the Catholic priest in the eyes of his poor flock and unduly enhanced the influence of the parson. The most strenuous efforts of Catholics, lay and clerical, and of some fair-minded non-Catholics, to obtain fair play, had been vain. But during the year 1913 the temperate protest of the Catholic Association of Bengal was heard and the District Charitable Society has been completely reorganized in such a manner that henceforth no denomination will be favored more than another. The relief will no longer be distributed in places of worship, nor necessarily by ministers of religion, and the Vice-President and the Hon. Secretary of the Catholic Association have a seat on the Committee of the District Charitable Society.

The Catholic Association also did good work in connection with the "Belvidere Fête" a grand festival organized in aid of the Calcutta charities in the Belvidere grounds, lately vacated by the Lieutenant Governor of Bengal. At the outset the organizing committee did not include a single Catholic, and on the list of charities that were to benefit from the "Fête," Catholic charities were conspicuous by their absence. The Catholic Association published a strong but temperate remonstrance with the result that its active Hon. Secretary, Father Van der Schueren, S. J., was immediately elected a member of the committee on which he did excellent service. A fair share of the profits was afterwards awarded to the Catholic charities of the town.

Another aim of the Catholic Association of Bengal, is to bring Catholics together, to make them feel that they are members of a great and powerful church, that notwithstanding every distinction of class, race and color, they are members of one great body, and that, though in daily life they may seem surrounded and swamped by non-Christians or Christians of other denominations, they form a large and strong community. Lectures, public meetings, concerts, garden parties, etc., mostly held in the large hall or spacious grounds of St. Xavier's College, are calculated to produce this result. This point was not neglected during the year. A solemn reception was given to His Excellency, the Delegate Apostolic to the Indies, on the occasion of his visit to Calcutta. On several occasions bioscope entertain-

ments attracted large gatherings. The most important event of the year was the visit to Calcutta, as guest of the Catholic Association, of the most Rev. Dr. Kenealy, o. m. c., the recently appointed Archbishop of Simla. Two concerts and a garden party, all very largely attended, were held in honor of His Grace, who twice addressed the members of the association, congratulating them on the splendid work they had done for the Catholic cause, and with true Celtic fervor urging them ever to keep on the alert, ready to defend the interests of the Church.

At present it is the intention of Father Van der Schueren, the indefatigable Secretary, and of his executive committee, to engage in social work, a step much needed in Calcutta, where the poor classes form such a vast percentage of the Catholic community. But the problems that confront the social worker in Calcutta are beset with apparently insurmountable difficulties, and it may require years of patient investigation and no small amount of perseverance and tact, to put some order in the chaos that at present surrounds us. In Calcutta and elsewhere there are thousands of Eurasian Catholics in a state of utter destitution. The strain of European blood, of which they are so proud, obliges them to adopt a more or less European standard of living. Manual work is distasteful to them or they are unfit for it; at any rate they could not compete with the native workman. They seem to be totally devoid of business aptitude and they lack the capital to start a business. So they have to earn their living as clerks, foremen, mechanical engineers, railway employes, etc. It is the policy of the British Government to keep the Eurasian and even the European born in India, out of all Government positions that carry pet salaries, and all the European commercial firms prefer to employ men imported from home. Moreover, the educated Hindu, whose standard of living enables him to be satisfied with a smaller salary, is everywhere ousting the Eurasian. The result of these and other circumstances is that the number of paupers is largely on the increase among the Eurasian community. Time will show whether the efforts of the social reformer will be able to achieve something for the uplifting of these thousands of submerged.

The impulse given two years ago by the Catholic Association of Bengal was felt in other parts of India, and has resulted in the establishment of similar bodies at Lahore, Allahabad, Rangoon, Moulmein and possibly elsewhere. A few Catholic associations, such as the South Indian Catholic Association, existed before. The question of federating all these units was mooted some time back and furiously debated in the Catholic weeklies. "Awake and unite," the war cry uttered some time ago by the valiant editor of the Catholic Herald of India, is the watchword of all those that

wish to be up and doing. The awakening we have happily witnessed in many places and even the uniting of local energies. The question now before the public is whether union on a larger scale is not desirable and feasible. All are pretty well agreed it is eminently desirable; a few are convinced it is feasible, and various plans, some very quixotic, have been proposed. The executive committee of the Catholic Association of Bengal, on the contrary, holds that the time for general federation has not yet arrived. All the local associations are still in their infancy, the interests of the different groups that constitute the Catholic community in India are exceedingly varied; the Indian Empire is such a large community, so many other difficulties stand in the way, so many intricate problems must be studied under every aspect before the important step can be taken, that to the mind of the Catholic Association of Bengal, to undertake federation prematurely would be to court certain failure. The directors are of opinion that at present each association, through its secretary and managing committee, should keep up friendly intercourse with the associations existing in other provinces, that each unit should work at its own consolidation and study the problems that confront it on the spot, and that when each individual body has reached a certain degree of maturity, a federation of all the Catholic forces of India may be attempted with a fair chance of ultimate success. The day may even come when we shall have a Catholic Federation representing the whole of the British Empire or the whole world in which the Indian Catholic Federation will take its proper place. The plan is a great one, and all who have at heart the interests of the Church must wish it every success. Meanwhile it is a matter of congratulation to see the Catholic Association of Bengal under the guidance of its president, the Archbishop, and of its active honorable secretary, Father Van der Schueren, taking firm root and asserting itself as a power in the land. It bids fair to become a strong organization, able and willing to defend triumphantly the interests of the Church in Bengal, and destined to rescue many from temporal and spiritual misery.

St. Xavier's College.—In the beginning of 1913 St. Xavier's College lost its Rector, the Rev. Father E. O'Neill, who during nine years had presided at the helm with so much tact and ability. The sense of personal bereavement, which Father O'Neill's departure caused to the staff and students was enhanced by the thought that his resignation was a grievous loss to the prestige of the College, with the public at large and with the Calcutta University. Father O'Neill indeed was universally esteemed as one of the most prominent educationalists of Calcutta, and his great ability, unflagging courtesy and rare tact had won him the admiration and respect of all the members of the

Senate and the Syndicate of the University as well as of all the officials of the Education Department.

The Rev. Father F. X. Crohan, lately Rector of St. Joseph's College, Darjeeling, took over the government of the institution and under his rule the College has prospered as of old.

Western civilization, among other good or indifferent things, has brought to India a great enthusiasm for sports, football, hockey and cricket; and here, more perhaps than anywhere else, success on the playground is the standard by which the prosperity of a school is gauged. Our boys have distinguished themselves in this line, and besides winning for the seventh time in succession the Presidency Running Shield, have annexed many of the trophies offered for competition between the different schools of Calcutta.

It may perhaps prove interesting to the reader to know something about the class of boys frequenting St. Xavier's College and about the courses taught in the institution. The College comprises two distinct departments; the School Department preparing for the Senior Cambridge local examination, and the University Department affiliated to the Calcutta University (the latter is only an examining body) and teaching up to the International Arts and the B. Sc. (with honors in Chemistry). The school is a European school, destined mainly for Europeans and Eurasians. But we receive also a certain percentage of Indians, belonging generally to the higher classes of Indian society. There are some seventy boarders, forty to fifty of whom are Catholics, the others belonging to various Christian denominations. The day-scholars number from two to three hundred, the minority of whom are Catholics.

The University Department had 527 students on its rolls in 1913, nearly all of whom are Indians, Hindus or Muslims. There are not more than twenty Europeans or Eurasians among them; about half of these are Catholics. It is a matter of common regret that so very few Europeans or Eurasians should go in for higher education. True, some proceed to England after their school course, to receive a university training there. But the overwhelming majority of young lads go to work after receiving a very rudimentary training in some European school out here. They are too poor to go in for further education, or if they are at all in easy circumstances, the prospects held out to youths of European descent, armed with an Indian University degree, are too meagre to warrant further effort.

Our students did fairly well at the last public examinations. Out of the thirteen candidates sent up for the Senior Cambridge examination, twelve passed, two securing honors, and two gaining distinction (in Latin and Mathematics). Five obtained the Senior School Certificate while two were

awarded Senior Scholarships. The seven presented for the Junior examination all passed, two securing honors. These results compare very favorably with those of other schools. Moreover our Jesuit College of Bengal secured results at least as brilliant, and the schools managed by the Irish Christian Brothers distinguished themselves greatly, so that the Catholic schools of Bengal secured the lion's share of the successes at the Cambridge Local Examination.

The results in the University Department were not less gratifying. Thirty-one passed the Intermediate Examination in Arts, six in the 1st, twenty in the 2nd and five in the 3rd division. Of the fifty-three candidates presented for the Intermediate Science examination, forty one passed, with sixteen and twenty-two in the 1st and 2nd division respectively. In the B. Sc. examination twenty-one out of thirty-one took their degree, one securing honors and eight gaining distinctions.

The college has for some years closed its B. A. classes; various reasons led to this step, the chief being that the University authorities required such an increase on the staff as our Superiors did not see their way to grant. At present the University, the students and parents are urgently requesting St. Xavier's to resume the B. A. courses, and it is to be hoped that, as the University seems to have considerably abated its pretensions, the authorities will be able to grant the request. In the event of the B. A. lectures being re-established the number of students on the rolls would increase largely.

St. Joseph's College. North Point, Darjeeling. Silver Jubilee.—St. Joseph's celebrated the silver jubilee of its founding this year, 1913. The College was begun by the veteran missionary and organizer, Father Leo Depelchin, in 1888, and opened in the February of that year with less than fifty boys on the rolls. It was situated at the now transformed site called Sunny Bank. Want of proper accommodation was evident from the outset, and a suitable site for a larger boarding establishment was early looked for. After the usual negotiations the present beautiful grounds of North Point were obtained and the building of the new Institution undertaken and pushed forward under the energetic supervision of Father Depelchin. In 1892 the building was so far completed that it was thought fit to transfer the Sunny Bank School and formally open the new College. The Pioneers of that time tell of how the want of the usual comforts of civilization made itself felt. In the house there were just enough chairs to seat the community, and none to spare! Hence, the Fathers had each to shoulder his own chair and thus proceed to the refectory or wherever the community might assemble.

The school serves the needs of the body of Anglo-Indian parents, to whom the heavy expenses such a course would

entail, preclude the possibility of sending their sons overseas for their whole education. The school course is adapted to meet the requirements of the Cambridge Local Examinations: Preliminary, Junior and Senior; while a special department exists in which students may put in a preliminary course to qualify abroad for Engineering, the Superior Police and the Public Services.

North Point had a happy year in 1913. The school year closed with 205 boys on the rolls, of whom 193 were boarders and 12 day scholars—a very fair number for a Hill School in India. The scholastic school year too, was one on which those concerned might well congratulate themselves. The Senior Test was faced by seventeen candidates, fourteen of whom came through successfully; one of them winning a scholarship awarded by the Government of Bengal on the results of the examination and three obtaining the school certificate. Though not surprising, this result must have been very gratifying to the genial master of the class, who through the long months of drilling and training was as a tower of strength to his boys. The Juniors did no less well. They secured thirteen successes out of nineteen attempts and won two certificates.

Darjeeling has a Society for the Prevention of Cruelty to Animals. This body annually offers a cup as a prize for an essay competition. Out of seven times that the cup has been offered, North Point has won it six times.

The Jubilee festivities took place in October, and were very much appreciated by all who had the good fortune of being present at them. The Silver Jubilee opened with athletic sports. Even the much maligned Darjeeling weather was at its best. H. E., the Governor of Bengal, and Lady Carmichael, with their usual kindness, came early and watched with keen interest the various items of the programme. The Darjeeling public took advantage of the magnificent afternoon and turned out in large numbers and in holiday attire. Next day there was a Solemn High Mass celebrated by three of the Old Boys. A garden party on the same day was very largely attended. The last item of the festivities was a musical and dramatic entertainment.

1,444 boys have since its opening been enrolled on the school register. They are scattered all over the Empire, and proclaim the good work done within the college walls.

Phenomenal Progress of the Jesuit Mission.—It is natural that South India, on account of the early conversions in the days of St. Francis Xavier and Schwarz, should have the largest number of Catholics; but in recent times the Jesuit Mission of the Archdiocese of Calcutta distinctly leads the way. For instance, Catholics have grown by only eight per cent. in Madras, during the past decade, while they have gained sixty-eight per cent. in Bihar and Orissa, chiefly in the Ranchi district of the State of Gang-

pur. The results show the most phenomenal progress, and this will not be wondered at, when we consider the labor, care and sacrifice of our Archbishop, Dr. Meuleman, for the uplift of the aboriginal tribes of Chota Nagpur. The future historian will undoubtedly describe the record of the Jesuit Mission in Chota-Nagpur as one of unparalleled success in modern times. The next largest increases are sixty-two per cent. in Burma, thirty-five per cent. in Bombay and nineteen per cent. in Bengal.

The most remarkable success of Catholic evangelism is reported from the Jashpur State of Central Provinces and Berar where there are now 33,000 converts, chiefly aboriginal Oraons, practically all of whom have been gathered into the fold since 1901. In the latter year the number was only twelve.—*Catholic Herald of India*.

JAPAN. *Tokyo. Letter from Father Hillig, Describing a Japanese Dinner.*—Omitting the elaborate ceremonial preparatory to entering the Japanese dining-room, let me only state that the meal we are going to have presently will be a first-class Japanese dinner, cooked, served and disposed of in accordance with the unalterable canons of eastern kitchen and dining-room etiquette.

The affair took place some time ago in the home and at the invitation of a gentleman of high culture, who is known all over Japan. The dining-room to which I was introduced differed in no particular from the other rooms of the house; there was the matted floor, wooden ceiling, sliding partitions neatly covered with tissue paper, but no chair to sit on, no table to sit at, not one dish to start with, only dimensions to stare at. Then came the first scene of the first act, all got down on the floor, each guest on a place marked by a square cushion which was put down by a servant a moment before. When, after disposing of my lower extremities in a more or less satisfactory manner, I showed some apprehension of losing my balance, I was respectfully propped from behind with a few more additional cushions like a sick man in bed when he is about to take his medicine. Thus firmly planted upon the floor, I awaited further developments upon the gloomy matting between me and the rest of the dining party. There it came, food, plates, table, all in one, carried in by a servant and placed before me. My neighbor got the twin brother of my table, and so on until all the guests were served, when the banquet commenced. Now let us pause for a moment and examine the outfit. My miniature dining-table which I had all to myself—and so had everyone else—may be described as a flat lacquered tray one foot and a half square and standing on four legs, each one foot high. Upon this limited area were crowded over half a dozen little plates, dishes, saucers, cups, each one with something in it.

Seeing that the others began with the soup, I did likewise, this beverage was rather dark for an ordinary soup, resembling black coffee with something whitish floating in it. At first I thought it was a piece of cauliflower, but on closer dental examination decided that it must be of marine extraction, probably the flesh of a sea snail. After finishing the soup you are supposed to cast about immediately for the contents of the rest of the dishes, by taking a bite here and a bite there. So I did too, or tried to, for it is no easy task to pick up even so much as a tooth full of loose rice with those stubborn chopsticks. I cannot make them meet at their ends. They invariably pass each other with quite a little distance between, and it is easy to understand that thus handled they are utterly unfit for conveying soft eatables safely to their destination. However, you ought to see my Japanese friends even the small children, how dexterously they dispose of their divers eatables with these two knitting needles. There is real beauty in it, the whole hand alive and graceful in every movement, the nimble sticks spinning round over the little plates on the little table, dipping in here and there like the slender bill of a heron picking up food and feeding its young. Our way of eating is positively clumsy, a savage can learn to eat as we do in less than an hour, but it takes many a lesson and the skill of an acrobat to be able to eat "à la Japonnaise" without dropping your rice all over, and disgracing your parents, your country, your race, and all those who are responsible for your education. But to return to myself, I felt like all that and more, and if it had not been for the broad-mindedness of my host who forthwith ordered for me a fork and knife, I would have risen from that dinner a hungry man and the laughing-stock of the little children, who were watching my futile attempts with eager attention. Maybe the reader is anxious to be acquainted with the full menu of our table d'hôte. I am afraid I do not know the correct order in which to enumerate the dishes, but the substances were as follows: fish, two kinds, viz, fried eel—the slice being kept from curling up in the frying pan by little bamboo sticks—a delicious dish, fried river fish; egg-foam, hardened in boiling water and served in two distinct colors, and layers, yellow and white, the whole cut so as to form a cube, resembling somewhat a dish of three-colored ice cream. There was rice of course, just rice, no milk, no salt, but white as snow, crisp as cake, yet with all, soft as butter and as much of it as you could wish for. Another dish looked like mashed potatoes, and yet potatoes it was not, but something else. In fact this is one of the little surprises accompanying a Japanese dinner, that you do not always quite know what you are eating; yes it is this and it is something else. Again another dish, or rather a combination of four differ-

ent vegetables, all on the same saucer, three inches in diameter, and separated from each other by quite a margin. They were: A, two slices of green cucumber, each equal to a moderate twenty-five cent piece. B, sliced beans, three slender slices. C, part of a canned walnut. D, a portion of a root of a vegetable not contained in my botany. And there were a few other white and brown substances on a few more brown and white saucers for the identification of which I have to refer the reader to his Japanese dictionary. Not represented were the following items: turkey, cranberry sauce, mince pie, potatoes, bread, butter, salt, pepper, etc. Finally there came warm water in a large cup for the same purposes as in the west. And now, what a relief, I was allowed to get up again. Dinner, pleasure, and strained conditions—all was over now. In conclusion, I wish to state that a Japanese dinner on the whole, is a quite entertaining and palatable affair, even for the gustatory organs of the western half of humanity, and that there was nothing on the table which to me appeared half as repulsive, as are to my Japanese friends, raw oysters, or some odoriferous brands of real ripe cheese.

A Relic of Ours in Japan. An Old Bell.—Not long ago Father James Rockliff received from a Japanese, living in Japan, a picture of a bell. We are sorry we cannot reproduce the picture. We can, however, give the translation of the letter which accompanied the picture, and describing the bell. The height of the bell is 2.03 ft; the caliber 1.45 ft.; the thickness 1.8 ft.; it weighs about 150 pounds. At the apex inside the bell there is a hook attached. On the outside of the bell, besides several other marks there is the date, 1877. This year corresponds to the fifth year of Zensho (T e n s h o) in the reign of the Emperor O g i m a c h i. It is kept in the tower of M y o s h i n - j i, Kyoto, and belongs to S h u n k ō - i n. Its history is unknown. Some thought it was the bell of "M i - ō - K y u" of China. But researches into the treasures of old shrines and temples leave no doubt that the bell belonged to N a n - b a n - j i. N a n - b a n - j i, which means a Southern Barbarian Temple, was dedicated in the first year of S e n k i, (our era, 1590), according to some, or in the fourth year of Z e n s h o (our era 1575), according to others.

There is a bell similar to the one just described in the Imperial Museum in Tokyo, and other precious relics, as rosaries, crucifixes, Agnus Deis, vestments, altar pictures and the like, all no doubt from the "Southern Barbarian Temple."

JAMAICA. *Kingston. Laying of Corner Stone of St. Anne's Church.*—The corner stone of the new St. Anne's Church in upper Oxford Street, took place Sunday, March 1st, in the presence of a large congregation. The ceremony

was performed by His Lordship Bishop Collins and the Fathers of the Mission present were: the Very Rev. Father J. Harpes, Fathers P. F. X. Mulry, James L. Smith, Maurice E. Prendergast, J. F. Leary, M. J. O'Shea, J. V. Kelly, F. X. Delany, Keller and J. A. Pfister.

The members of the boys' choir under the conductorship of Father Pfister took part in the service which was carried out in accordance with the ritual of the Church. The members of the Knights of St. John were also present, and the Alpha Cottage band contributed to the musical portion of the service.

A statement was placed in the stone, as also a copy of the Banner of Mary, a copy of the current issue of "Catholic Opinion," a catalogue of the Fathers of the Mission and five religious medals. The trowel with which His Lordship laid the corner stone was presented by a member of St. Anne's Church, as also the corner stone which bears an inscription in Latin. Translated it runs thus: "This corner stone is of a larger church dedicated to St. Anne, the mother of the Virgin Mother of God; and was laid under favorable circumstances on the 1st day of March, 1914."

JERSEY CITY. *The New Club House.*—The New Home of St. Peter's Club, Jersey City, which Bishop O'Connor dedicated recently in the presence of 7,000 men, is considered the finest club-house in New Jersey. The club was organized by the Holy Name Societies by Father Mulry, S. J., rector for St. Peter's Church and College, and the building of this fine gymnasium and club-house was the result. Fitted with every variety of recreative appliances, mental and physical, it eliminates excuse or necessity for Catholic young men to frequent the Y. M. C. A. or other sectarian institutions.

MADAGASCAR. *The Jesuits in Madagascar.*—The Island of Madagascar is one of the largest French colonies, where the Church is perfectly organized.

The island is divided in three Apostolic Vicariates. Central Madagascar is entrusted to the Jesuits, the southern to the Lazarists and the northern to the Fathers of the Holy Ghost.

These three congregations work with full Christian spirit and abnegation to bring those lands to Christianity and civilization.

On the occasion of the episcopal consecration of Father Giollet, S. J., Missionary Bishop, Cardinal Luçon, Archbishop of Rheims, delivered an address in which he praised the Society of Jesus. General Galliene, Governor of Madagascar, spoke in the same terms of the noble work of the Society of Jesus.

MEXICO. *The Consecration of Mexico to the Sacred Heart.* The simple and ardent faith of the Mexican people has been openly and unmistakably manifested during the troublous times of revolution and civil war that have afflicted their beautiful and hospitable country, and so, while suffering under the scourge of adverse factions, they have not forgotten their God, nay again and again they have turned to Him imploring mercy and peace. But of all the means they have taken to placate the Almighty, doubtless the manifestation of sober patriotism and love of religion that took place on the 11th of January of this year stands foremost. Not for more than half a century had the whole country at large and Mexico City in particular witnessed such an imposing manifestation of faith as the one to which we refer. In a republic where the Liberals have tried to hamper the Catholic religion in all possible ways and to confine it to the narrow limits of the churches, Christ by a public and universal consecration was declared the only King of the Country, to rule over it in justice and peace.

In Mexico city more than in any other place this manifestation took an especial solemnity. At least 25,000 men belonging to all walks of life marched through its streets to the Cathedral, there to consecrate their own country to Jesus Christ; 25,000 men thronged the Cathedral, listening with throbbing hearts to a touching sermon and repeating word for word the Credo in Spanish and with uplifted hands swearing a solemn and sacred oath: ". . . We shall not rest until we see Christ reigning supreme over Mexico." All this looks like a dream, especially to the many who are prejudiced against our unfortunate neighbors, yet it was a reality.

It will interest our readers to know that such a splendid manifestation of faith was brought about by our Fathers of St. Francis Borgia College, in Mexico City. Indeed they were the first to conceive the idea, and on making their plans known they got the unconditional support of the Catholic association called "El Centro." Then the scheme was communicated to the bishops whose enthusiastic answers showed how much pleased they were with it. Popular leaflets were written by two of our Fathers, printed and distributed by thousands in the streets, at the Church doors, at the railroad stations, and in many other places by the students of our College. Meanwhile a lay committee had been formed to take charge of the demonstration in order that our Fathers should not appear too prominently as the originators and leaders. When the people had been informed of what was to be done, members of the club Leo XIII went about the city in search of President Huerta to obtain permission for the parade. Three of them found him just as he was getting into a carriage, and then and

there everything was arranged in spite of the Liberals who had predisposed the Governor of the Federal District against the parade. At once 50,000 extra copies of the Catholic paper "La Nación" containing all the particulars of the parade together with the blessing cabled from Rome by Pope Pius X was printed and circulated, and twenty-four hours later the people were on their way to the Cathedral for this grand manifestation of Catholicity.

This was done in Mexico City and the same was done in other cities of the republic, except in Durango, where the Constitutionals held sway. There one of our Fathers tried to carry out a like demonstration, but the expulsion of Ours from the city was the result of his zeal. Nor was Durango the only place where the Constitutionals showed their antijesuital and anticlerical spirit, in Ciudad Juárez they took our two churches and replaced our Fathers by an apostate priest. These are the first fruits of these ultra-liberal revolutionists. If they are to have sway over the whole country the Church and especially our Society will have to suffer a good deal since they have openly declared that all the Jesuits shall be expelled from Mexico if they triumph.

NEW ORLEANS PROVINCE. *Diamond Jubilee of Father John A. Downey.*—Father John A. Downey, a veteran missionary and teacher, and still an active worker, celebrated the Diamond Jubilee of his religious life, January 30. Born in London of Irish parents in 1834, he came with his family to America in his childhood, and having studied at our college in New Orleans, and later in institutions of the Society in Europe, became a noted professor in his Alma Mater, where he trained, among other distinguished men, the present Chief Justice of the Supreme Court of the United States. He became Superior of several Southern rectories, was President of Springhill College for many years, and founded the institution in New Orleans which has developed into Loyola University. Distinguished as an orator as well as scholar, he conducted missions for a decade through all the Southern States, and his masterly address to the students of Springhill, where the Jubilee was celebrated, shows that in his eightieth year he retains his powers. Among the many congratulatory telegrams received was one from Chief Justice White.

NEW YORK. *America. A New Editor in Chief.*—The Rev. Thomas J. Campbell, S. J., who for the past three years or more has guided the fortunes of *America*, has retired from the editorship of the paper and will now devote himself to historical work. Those who have been associated with Father Campbell in the management of *America* wish to take this opportunity of acknowledging publicly their deep appreciation of the noble service he has rendered

Catholic journalism in general and this review in particular. He came to the editor's desk with more than forty years of a Jesuit's varied experience as educator, religious superior, lecturer, preacher and writer and without reserve devoted his fine abilities to making *America* a representative Catholic review.

A tireless worker, Father Campbell never spared himself any of the literary drudgery, if that is not too harsh an expression, nor avoided any of the tedious duties inseparable from the efficient editorship of a journal like *America*. Whatever influence this paper has exerted during the past four years in moulding, reflecting or conserving Catholic opinion is due to Father Campbell's editorial acumen, and whatever literary excellence *America* has achieved in the character of its articles is likewise due to his exacting taste. The editor-in-chief rarely put his name or initials to the wealth of matter which his ready and versatile pen was constantly producing for nearly every department of the paper, but discerning readers could often recognize Father Campbell's writing by his clear, incisive style.

Though Father Campbell is now retiring from the editorship of this paper, our subscribers will no doubt be gratified to learn that he will not cease to be keenly interested in the success of *America* and has promised to be an occasional contributor to its columns. Until after Easter, however, he will be mainly occupied in completing a fourth volume he has begun about the heroes of the Canadian Mission. The book will be called "Pioneer Laymen" and will contain vivid sketches of the achievements of such intrepid explorers as Champlain, Iberville and La Salle.

Father Campbell's successor as editor-in-chief of *America* is the Rev. Richard H. Tierney, s. j., who has been for the past five years professor of philosophy at Woodstock College, and whose educational and philosophical articles have been appearing from time to time in these pages.—*America*.
March 7.

Laymen's Retreats Movement.—It is almost exactly five years since the first steps were taken to organize the work of "Laymen's Retreats" in America. Early in 1909, at the request of a small band of men, Father Terence J. Shealy, s. j., was put in general charge of the work by his Provincial. The idea then was to find a suitable house near New York City and open it as a House of Retreats exclusively for laymen.

Pending the discovery of a suitable place, "week-end" retreats were given at Fordham University in the summer vacation and at Keyser Island during the fall months of 1909. Ten retreats were given, attended by 179 men, during that year. The same plan was followed in 1910, the number of retreats being nineteen and that of retreatants

300. Early in 1911 the "House of Retreats," now known as Mount Manresa, was founded at Fort Wadsworth, Staten Island. It was purchased, equipped and opened on September 8, 1911, in the presence of 'Father Provincial, with nearly forty retreatants for the first "week-end." The total number of retreats given in 1911 was twenty and the number of retreatants was 430. In 1912 twenty-five retreats were given with 561 retreatants. In 1913 thirty-two retreats were given with no less than 914 retreatants, four of these retreats being given at places other than Mount Manresa for the convenience of the respective bands. To summarize in five years, 106 retreats have been given with 2,414 retreatants—a record that I think will match that of any other "House of Retreats" in its first five years.

Moreover, for the present year no less than twenty-nine retreats are arranged for promoters having already selected their dates. The capacity of Mount Manresa has been materially increased by bringing into use a cottage and bungalow on the grounds, and at least forty men can be comfortably accommodated at one time. The house and grounds have been greatly improved and beautified. The retreatants this year will unquestionably far out-number those of 1913, and yet there is plenty of room for more.

Leaving for a moment the matter of retreats proper, it is necessary to note another very important and valuable work which has been carried on at the same time. At the end of 1910 the "Laymen's League for Retreats and Social Studies" was founded to give permanent form to the organization which up to that time had pushed the retreat work. In October, 1911, the League opened its "School of Social Studies," for the purpose of training a corps of lecturers to combat Socialism. Classes were held twice a week in the rooms of the Fordham Law School, 140 Nassau Street, and a full course of lectures covering the entire subject of Socialism was given by Father Shealy, Professor John A. Ryan, Mr. Stuart P. West and Condé B. Pallen, Ph.D. The classes were well and regularly attended, and as a result of the first year's work (1911-1912), over a hundred public lectures were given in 1912-1913. The second year's work of the School (1912-1813), saw a large increase in the class, and the curriculum was considerably widened. The present year (1913-1914), shows a still further increase in attendance and interest; and the School which now holds its sessions in St. Francis Xavier's College, 30 West 16th Street, has become a permanent and most active centre of Catholic reform, and a splendid recruiting ground for the anti-Socialist campaign. A large library of economic books has been accumulated by the School for the use of its students.

An important offshoot of the Laymen's League for Retreats and Social Studies is the Social Reform League,

founded about two years ago to conduct an aggressive anti-Socialistic weekly newspaper, the *Live Issue*, which has made a definite place for itself and already has a large circulation all over the country. This paper is of its kind unique in the United States and has always enjoyed the compliment of considerable angry attention from "our friends the enemy" by reason of its excellent services to the common cause. The *Live Issue* should be much more largely circulated even than it is, for it is a most useful publication and can be had in quantities at very low rates. Moreover, it is well to look ahead a little to the desirable goal of a daily publication; this should be well within the compass of the *Live Issue* if larger support is forthcoming.

Such are the bald facts concerning the Laymen's Retreats Movement in America, and I venture to think that they contribute a record of achievement of which Catholics may fairly be proud. But, good as it is, it is only a beginning; and important as are the social reform activities of the Laymen's League, it is the retreats that are the heart of the work. The number of retreats should be greatly increased in the near future, despite the difficulties surrounding the work in conditions such as those created by business in a city like New York.

St. Ignatius Church. The Old Rectory.—The little blue frame, two-story house on the east side of Park Avenue, in the middle of the block (987), is the first Rectory of St. Ignatius' Parish, the Rectory of old St. Lawrence's. It was lately torn down with the houses north of it to make way for a new apartment house and will no longer be one of the landmarks of the old parish.

The Xavier Free Publication Society for the Blind, 801 West 181st St., New York, N. Y. Work Accomplished since March 1, 1913.—Since March 1, 1913, besides the publishing of two monthly magazines, the "Catholic Transcript for the Blind" in New York Point, and the "Catholic Review" in American Braille, twenty-two different books, comprising forty-eight volumes, an average of four volumes a month, have been embossed; eleven other works, which will make fifteen volumes, have been electrotyped and prepared for publication.

Circulation of Our Books.—To give the widest possible circulation to our books, we are loaning our publications from our own Circulating Library to any applicant in the United States. For the same reason we have deemed it best to restrict donations of our books to such libraries as will circulate our literature throughout the whole country or at least through the respective States in which they are located.

A Word of Appreciation.—

1. From Librarians.

NEW YORK STATE LIBRARY, LIBRARY FOR THE BLIND.

ALBANY, N. Y., Dec. 22, 1913.

REV. DEAR FATHER:—The publications of the Xavier Free Pub. Soc. are always a great pleasure to our readers and they are often asked for even before you have made your generous gifts to us.

Very truly yours, MARY C. CHAMBERLAIN.

CANADIAN FREE LIBRARY FOR THE BLIND.

TORONTO, Oct. 6, 1913.

REV. DEAR SIR:—It is with much pleasure that I learn the decision of the Xavier Society to place the Canadian Free Library on its list of beneficiaries. Your literature will supply a long-felt want and will bring pleasure and profit to many a Catholic member of our library, who is at present without reading matter so much needed.

Sincerely yours,

S. C. SWIFT, M. A.

On the receipt of our books, the Librarian wrote as follows:

TORONTO, Feb. 4, 1914.

REV. DEAR SIR:—The books received several weeks ago are being placed on our shelves to-day, and I think I can say without hesitation that almost the whole lot will immediately go into, not only Catholic, but general circulation. Allow me to congratulate your Society on the splendid collection of works it has thus far put into the hands of the blind. You may also be interested to know that a number of our Protestant readers have expressed the desire to examine several of your books; and this from a sincere wish to make themselves acquainted with facts and views regarding which they have been hitherto ignorant.

Sincerely yours,

S. C. SWIFT, M. A.

2. From readers of our Catholic literature.

NEWTON HIGHLANDS, MASS., March 27, 1913.

REV. DEAR FATHER:—I am constantly thanking God for the great blessing of Catholic reading matter which has been so wonderfully provided for us these latter years. We blind in this country suffered long and painfully for want of Catholic reading, and I rejoice that Our Lord inspired a Jesuit Father to provide it for us.

Yours very sincerely,

MARY ELIZABETH WATSON.

HOCKMAN, VA.

REV. DEAR SIR:—Though I am not a Catholic, I enjoy reading your books and want all the information I can get on the Catholic Church. I secured the loan of quite a number of your books from the Cincinnati Library.

Yours sincerely,

P. CLARKE.

Officers.—*Honorary President*, His Eminence, John Cardinal Farley, D. D., Archbishop of New York; *Founder and Director*, Joseph M. Stadelman, S. J.; *President*, John H. O'Rourke, S. J.; *Treasurer*, Joseph M. Stadelman, S. J. *Secretary*, Claude Ramaz, S. J.; *Legal Adviser*, Joseph H. Fargis.

Board of Managers.—Anthony J. Maas, S. J., James J. Carlin, S. J., John Corbett, S. J., Joseph F. Hanselman, S. J., John H. O'Rourke, S. J., Daniel J. Quinn, S. J., Terence J. Shealy, S. J., Joseph M. Stadelman, S. J., Claude Ramaz, S. J.

Corporate Title.—"The Xavier Free Publication Society for the Blind of the City of New York." Incorporated March, 1904.

Terms of Bequest.—I give and bequeath unto "The Xavier Free Publication Society for the Blind of the City of New York," the sum of

PHILIPPINE ISLAND. *Manila. The Observatory. Father Algué's Plea for the Appropriation for the Observatory is Successful.*—A brief note from Father Robert Brown, of the English Province, Assistant Director of the observatory, explains fully the interesting clippings that follow. Father Brown writes:

With regard to our affair with the Commission and Assembly everything went well. The Governor-General himself was greatly impressed with Father Algué's arguments and reasonings and in answer to a copy of these same arguments which was sent to him, returned the following letter:

MANILA, Dec. 12, 1913.

DEAR FATHER ALGUÉ:—

It gives me much pleasure to acknowledge receipt of your letter of yesterday concerning the appropriation bill relating to the Weather Bureau. The work of your Bureau is famous throughout all the Far East, and I take the deepest interest in the preservation of the efficiency of the Bureau and the continuation of the good work that you are doing. I shall make every endeavor to see that the condition of the Bureau is preserved on the same high level upon which it has operated in the past.

Yours very sincerely,

FRANCIS BURTON HARRISON,
Governor-General.

And the Governor-General took such interest in the work that the final outcome was an increase of the appropriation over the previous year; thus, appropriation for fiscal year 1913, 191,900 pesos; Proposed by Assembly for

year 1914, 116,413 pesos; Allowed by Commission and Assembly for fiscal year 1914, 195,005 pesos.

Very sincerely in Xto,

ROBERT BROWN, S. J.

In a note sent to us later Father Brown states that the plea of Father Algué was eminently successful, for not only was the action of the Assembly reversed, but the appropriation was even increased.

We subjoin an editorial taken from the *Manila Daily Bulletin*, Dec. 19, 1913. It shows in what high esteem the public holds the work of the observatory.

The Weather Bureau.—If there is one bureau of the Philippine government that has demonstrated its value and efficiency it is the weather bureau. Wherever the science of "weather making" is studied Father Algué and his work are known. It would not be an exaggeration to say that this simple Jesuit priest is the foremost living authority in the world on atmospheric, seismological, and climatic phenomena.

He is the inventor of the baro-cyclonometer, that wonderful instrument that foretells the approach and direction of storms with marvellous accuracy. There really is no use in expatiating on the good repute of the Manila weather bureau or the fame of its chief, for they are undisputed.

As to the general proposition of the desirability of a government department to carry on such work as is being performed under Father Algué, there can also be no question. Particularly in this part of the world where typhoons and earthquakes occur with such frequency and where there is such an intimate relationship between climate and crops, an efficient weather service is invaluable. The science of forecasting weather and other natural phenomena has advanced so appreciably during recent years that it has become an important phase of governmental activity.

The work of the weather bureau annually saves hundreds of lives, and thousands of pesos, directly and indirectly; yet it is one of the least expensive of all the government departments. A man of the attainments and reputation of Father Algué would under ordinary circumstances receive two or three times the salary he is receiving from the Philippine government. The same may be said of his assistants.

These men belong to a religious order the members of which are animated by a lofty self-sacrificing spirit free from worldly motives. They are engaging in the secular work of the weather bureau solely because it is a work they are wrapped up in and because it gives them additional opportunity for further study and investigation. The Philippine government is reaping the benefits of their self-abnegation. Father Algué's salary is 5,000 pesos per annum, a ridiculous pittance for the place. The other sal-

aries in the bureau are in proportion. The average salary of the 90 odd employes is 693 pesos per annum.

Yet the assembly would reduce the wages of some of the lower paid employes of this bureau. To the average man it should appear strange that no attempt is being made to increase the salaries of Father Algué and his entire staff at least 100 per cent. We would express ourselves differently but for fear of unpleasantly affecting the sensibilities of the good priests at the observatory who render such invaluable services to the country.

Vigan. Feb. 21, 1914.

DEAR FATHER EDITOR:—

We have been having a warm time here, literally and metaphorically, during the past month. On January 8 the Christian Mission people, Hanna & Co., had a cine show in their capilla. Five cents was asked from children and they received a gospel; grown people paid ten cents and received two gospels. This seems to have been a scheme of the American Bible Society to sell their Bible, as their sales have not amounted to much. Among those who went to see the cine was a Mr. Reyes, a good Catholic who has a cine of his own. Indignant at the ministers for deceiving the people, of his own accord he announced a cine in his own hall for the following night. No admission fee was charged but children were to give one gospel and grown people two. He told me that he had taken in some 500 Bibles and I suggested burning them. This was done in the presence of 700 children after catechism class in the inner quadrangle of the Cathedral on Sunday, January 11. Our "good friends" were very much aggrieved. Shortly after the convention of the Christian Mission in Manila, the following mendacious account of the burning appeared in the *Renacimiento Filipino*, a radical sheet:

BIBLE BURNING RECALLS INQUISITION

Vigan Friars Publicly Destroy 2500 copies of Holy Scripture

Awe-Struck Spectators on Plaza Witness Anathema of Protestant Literature by Representatives of Catholic Organization. Three World Powers may be Plunged into Serious Church Controversy as Result of Religious Cine Exhibit.

As reported by witnesses of Vigan, the facts are as follows: Some three weeks ago the travelling representatives of the American Bible Association announced a series of cine exhibitions in Vigan, the capital of Ilocos Sur. The Bibles sold were paper bound and printed in the Ilocano language. As an inducement to the purchase of the Bibles, and an added inducement to witness the Scriptural films to be shown by the travelling cine entertainment, two propositions were made to the public of Vigan.

The first was that with every Bible sold, a ticket was to be given gratis to the cine show. The second was that with each ticket to the performance a Bible was to be given. The prices of the Bibles were ten and twenty centavos only. As a result, more than 6,000 Bibles were sold during the three days during which Protestant missionaries exhibited the films.

Two religious organizations, however, are contesting the field in that district, the representatives of one of the Catholic Church organizations contesting the entrance of the Protestant missionaries. In opposition to the Bible distribution scheme of the Protestants, the Catholic authorities evolved an idea which was expected to set at naught the efforts of the American Bible Association.

The day following the last Protestant performance, announcement was made by the representatives of the Catholic Church that they had leased the local cine, owned by Sr. Reyes, and that a cine performance, under the auspices of the Catholic Church, would be given on that evening. Most interesting of all was the announcement that the price for admission would be a Bible.

More than two thousand admission fees to the older church cine performance were paid by means of the unique currency. Little knew the spectators who had paid their admission by means of Bibles as to what was to be the end of their admission fees. The result was shown on the following afternoon, however, when the public of Vigan was invited by the representatives of the Church of Rome to witness a unique spectacle upon the church plaza.

Thousands of Vigan people gathered at the hour named, and were treated to the unprecedented spectacle of two thousand five hundred Christian Bibles being consumed in a fire ignited for their destruction in the center of the plaza. No explanation of the meaning of the act was given by the Catholic authorities, but the understanding was that jealousy of the success of the Protestant missionaries was the primary cause of the action of the Roman church officials.

The "religious cinematograph" had the following numbers: "A Pair of Shoes," "A New Dress," "The Life of Our Lord," "Esther," "The Inquisition." The last number directly intended to excite hatred against the Church, while the Life of our Lord was interwoven with calumnies. The Renacimiento tells the truth when it says that the people gave back the Bibles to see the Catholic cine. There was such a stir caused by the appearance of the article, that in Manila the Director of Education sent a telegram to the Division Superintendent of Schools to ask if the schools had any part in the deed. I imagine that the papers in Manila were given an account of the burning, but none appeared until two weeks after the excitement and then superiors thought it best to take no notice of it.

In the Manila Free Press a characteristic account was published, and in another paper the President of the American Bible Society complained, but the most amusing article came from the pen of an ex-novice, the Baron de Stuart of Frederick novitiate fame. The Baron was ordained in Manila and is now acting parish priest in Bulacan. I quote his letter in brief. It proves that he is "loco," as the expression is here.

"I have the honor of sending you the article published in the Renacimiento Filipino. From it you will learn of the wicked schemes employed by a brainless fanatic and false prophet to ruin the work of the Protestant missions. He is indeed no servant of our Divine Lord. Men like this fanatic and dangerous anticonstitutionalist are the teachers of the Philippine clergy. I hope that this man, the Rev. J. J. Thompkins, s. j., will be put on board the very first steamer, and expelled from the Islands as an undesirable citizen and disturber of the public peace. He might be useful to the inhabitants of New Guinea, the people of the New Hebrides or the natives of the islands of Solomon or Australia.

Dr. Theodore Y. M. Trouetzkoj, Baron de Stuart.
To the Governor-General of the Islands."

In contrast with the noise made by the Protestants over the burning of a few Bibles is the quiet tone of the church authorities anent a series of insults offered to one of the German missionaries in Abra. Some years ago the courts decided that some property in Abra, in the city of Dolores belonged to the Church, and so one of the Fathers made ready to build on the sight. One night all the beams of the prospected church were cut in pieces and rendered useless, but the authorities did nothing. Then the Municipal Board passed an ordinance prohibiting the construction of the church. The priest in question lives at San Juan, a short distance from Dolores. He was arrested and brought to Dolores, and in the public square they wanted to weigh him in an ordinary butcher's scale. He refused to submit to this insult. Imprisonment followed, he was fined 100 pesos and forbidden to go on with the building. He has appealed his case to the Higher Court and reported to the German Consul in Manila. When the Consul takes it up, I think that there will be a new Municipal Board and Judiciary in Dolores.

J. J. Thompkins, s. j.

ROME. *The Restoration of the Society of Jesus.*—On August 7th of the present year, the members of the Society of Jesus throughout the world will celebrate, quietly but with deep feelings of thanksgiving, the centenary of the restoration of their Order by Pius VII. We think our readers will appreciate an account of the act from the pen of one of its principal authors, no other than Cardi-

nal Pacca, the faithful friend and adviser of that saintly and much tried Pontiff. The narration, which is highly interesting from many points of view, is taken from the Cardinal's private record of the events of his second term of office as Secretary of State, during the years 1814 and 1815. The excerpt is to be found in the *Civiltà Cattolica* for February, 1896, the manuscript from which it was taken being at that time still unpublished. We translate without further comment:

“One of the first acts which the Pope wished to perform was that one so glorious for him, the restoration of the Society of Jesus. In the daily conversation which I had had with the Holy Father during our detention at Fontainebleau, we often spoke of the grievous harm occasioned to the Church and to civil society by the suppression of that Order so justly celebrated for its work of education and for its apostolic missions; so that I was able so gather that the Pope would not be a stranger to the thought of one day putting into effect the reestablishment of the Jesuits in Rome, and in all those kingdoms and countries which, following the example of Paul I, Emperor of Russia, and of Ferdinand IV, King of Naples, had requested and desired them for their dominions. Having returned to Rome the 24th of May, of the year 1814, those conversations at once came back to my mind, but, according to the views of human policy, that act might have seemed immature for the time, and in our circumstances perhaps imprudent and hazardous. We had just escaped from a fierce storm raised against us by the philosophic sect, which trembled with rage at the very name of the Jesuits, and it was uncertain what the foreign courts might say upon learning of the restoration of an Order, the total suppression of which, not many years before, had been desired by all the Catholic sovereigns.

“Notwithstanding such considerations, towards the end of June, about a month after our return to Rome, I wished to make a trial of the Pope's mind, and I said to him one day in an audience: ‘Holy Father, it is now time to begin to think once more of the Society of Jesus.’ The Pope, without a word more from me, answered: ‘We can restore the Society of Jesus on the coming feast of St. Ignatius.’ This unexpected and spontaneous proposition of the Pope surprised me, filled me with consolation; but at the same time, it caused me great agitation of mind and, I may say, almost real discouragement. There was question of an affair of the greatest importance, and, to put into effect the Pope's determination, it was necessary to use great caution and to make many dispositions beforehand, and there was only one month of time to arrange and execute all. To take time and to delay was rather dangerous, and especially with a man of a too docile and humble character, as was

Pius VII. Hence, it was necessary to strike the iron while it was hot, as the proverb says, and to give no time for the opposition and the obstacles which might be feared either from some foreign court, or even in Rome itself, where not a few, even among the good, had not as yet recovered from the old prejudices against the Jesuits.

“Therefore I at once spoke to Cardinal Litta for the drawing up of a project of a Bull for the restoration of the Society in the Catholic world, and to Monsignor Ercolani, the Treasurer, about making out the official paper for the restitution of the Church and the professed house of the Gesù and of S. Andrea, where the novitiate was formerly, provided that the Priests of the Mission would be willing to accept in exchange the house and church of S. Silvestro a Monte Cavallo. I then told the Treasurer to find out from the Holy Father what allotment in the sadly depleted state of our treasury could be made for the maintenance of the two houses and churches to be restored to the Jesuits, and to make that an article in the pontifical document.

“The Pope wished the affair to be communicated also to Cardinal di Pietro, who, not satisfied with the project of the Bull already prepared, wished himself to compose or have some one compose another, simpler and better suited to the circumstances and the times. Then there arose some question as to the proper person to be named by the Pope as Superior of the restored Society’s two houses in Rome, until other dispositions should be made by the Father General who resided in Russia, and there was some further difficulty concerning the contents of the Bull. Hence there was held in the presence of the Pope a Congregation composed of the Cardinals Mattei, di Pietro, Litta, Brancadero, Gabrielli and myself as Secretary of State. The Holy Father approved the project of the Bull proposed by Cardinal di Pietro, and named as the new superior, Father Panizoni, an old Jesuit who had been in Russia and was well known to the Father General.

“These consultations made it impossible to hold the solemn reading of the Bull on the feast of St. Ignatius, and it was put off to the 7th of August, the octave of the feast. I cannot deny that I spent those weeks in anxiety, as the rumor of what was to be done began to be spread abroad. But the day so desired by the good finally arrived, and, on the morning of August 7th, the Pope, amid the applause and the acclamations of a great multitude of the people, was carried from the Quirinal to the church of the Gesù, and, after saying Mass at the altar of St. Ignatius, he passed into what was called the chapel of the Sodality of Nobles, where he was awaited by all the Cardinals then present in Rome, one only being absent through illness, and by many prelates and other persons of importance. Surrounding the seats of the Cardinals were some old Fathers, survivors

of the former Society, to whom could really be applied the passage of the Gospel: '*Multitudo languentium, expectantium aquæ motum*' (A multitude of infirm, waiting for the moving of the water). They were for the most part deaf, lame, apoplectic, and could hardly keep themselves on their feet with their canes, even in the presence of the Pope, and they showed in their faces their eager desire for the accomplishment of the great act; a spectacle which, had it not been so tender and touching for the sad memories that it recalled, would perhaps have excited laughter.

"The Pope had the Bull read, restoring the Society in Rome and in those countries where the government had wished and requested it, and he admitted those good old men to the kissing of his foot. There assisted at the function the Princess Maria Louisa of Bourbon, called then Queen of Etruria, with her sons, the grandchildren of those good and religious sovereigns who, deceived by their philosophic ministers, forced from the Holy See the destruction of the Jesuits. It seemed that the pious Princess wished, by her presence at that act, to make public reparation for the grievous wrong done the Society by her grandparents and parents.

"After the Pope and the Cardinals had left, I, as Secretary of State, called Father Panizzoni and gave him the note in which he was named by the Holy Father Superior of the houses in Rome, until a new disposition should be made by the Father General. Immediately after there was read the pontifical document directed to me as Chamberlain of Holy Church, restoring to the Jesuits for the time being the two houses of the Gesù and S. Andrea a Monte Cavallo, and assigning to them two thousand *scudi* annually from the public treasury. This done, I left tranquil and contented, having to count that day as one of the few which, amid the continual bitterness of my sorrowful term of office, gave me some consolation.

"Some days after there came to the Pope a letter from Ferdinand VII, King of Spain, written in Madrid before they had received any knowledge, not only of the publication, but even of the project of restoring the Society of Jesus; and the monarch asked in the letter for the restoration of the Order throughout the Spanish monarchy. Similar letters came in quick succession from the King of Sardinia and the Duke of Modena; and thus all fear was removed that the foreign courts would put a sinister interpretation upon the step taken by the Pope without consulting or at least giving them notice."—*William L. Hornsby, S. J., in America, Jan. 31, 1914.*

SPAIN. *An Important Publication.*—Signor Vignau y Balester, the Superintendent of the National Historical Archives of Madrid, has recently discovered and prepared

for publication an historical document which he found the in department under his care. It consists of the obituaries of 365 members of the Society of Jesus of the old Kingdom of Aragon, addressed by the superior of the various Jesuit houses to the Father Provincial of Aragon and bears date between the years 1701-1766.

It will be remembered that by order of the Spanish king, Charles III, every Jesuit in Spain was arrested without warning on April 3, 1767, and deported to Italy. It is likely therefore, that the letters enclosing these obituary reports were seized on this occasion. They were nowise intended for publication, nor in fact for the perusal of any one except the members of the Society. They were confidential reports and are, therefore, absolutely free from suspicion of serving any purpose except the cause of truth. No documents could give us a more direct and reliable insight into the character and spirit of the Jesuits at the time of the suppression of the Order. Of the 365 Jesuits whose biographies are contained in these documents, 155 were lay brothers, 35 scholastics, 8 novices, 131 professed fathers, 3 superiors of the College of Valencia, 1 General of the Society, 1 priest of the Province of Aragon, aged 83; 1 Provincial of Aragon, and 12 spiritual coadjutors. Every class of Jesuits, high and low, from the simple lay brother to the provincial, is represented.

In the March number of the *Revue Historique*, G. Desdèvises du Dezert gives an analysis of these 365 biographies which, though brief, seems fair and convincing. It shows that in the eighteenth century the Jesuits were men highly influential and greatly respected in the highest circles of Spain up to the very court, that they were looked upon as able educators, excellent instructors, reliable scholars, eloquent preachers and prudent directors of conscience. Withal, the sketch proves them to have been men of simplicity, of self-denial and of spotless lives, zealous priests filled with the spirit of loyalty to their order, to the Church and their country, practising mortifications of all kinds, devoting their lives to good works and fearlessly facing death. This general description, of course, cannot make the same impression as the perusal of the biographies, and we recommend to our readers who are interested in the truth of history to procure and peruse the March copy of the *Revue Historique*.—Charles G. Herberman in the *America*, April 25, 1914.

WASHINGTON. *Georgetown University. Medical and Law School Sodality Reception*.—There was a solemn reception into the Sodality of Medical and Law students, May 3, 1914, in the College Chapel. His Excellency, the Apostolic Delegate, Archbishop Bonzano, presided. He afterwards expressed emphatically his great pleasure at seeing

so many young men from the Medical, Dental and Law schools pledging themselves to be true and loyal children of our Blessed Mother. There were 300 students present at the celebration, a magnificent number, when one remembers that they do not reside at the college but come from every part of Washington.

HOME NEWS.—*The Fall Disputations* were held on November 28 and 29. *De Sacramentis In Genere*, Father Cotter, defender; Father Bell and Father King, objectors. *De Gratia Christi*, Father Benedet, defender; Father Gipprich and Father Kouba, objectors. *Ex Sacra Scriptura, Which were the Churches of Galatia?* Father O'Mailia, essayist. *Ex Jure Canonico, Church Discipline in the Matter of Concordats*, essayist, Mr. Burke. *Ex Historia Ecclesiastica, The Inquisition of the Middle Ages*, essayist, Mr. Simpson. *Ex Ethica*, Mr. Gorayeb, defender; Mr. Abell and Mr. Troncoso, objectors. *Ex Theologia Naturali*, Mr. Strohaver, defender; Mr. Mack and Mr. Hayes, objectors. *Ex Cosmologia*, Mr. Devereux, defender; Mr. Greely and Mr. MacDonald, objectors. *Geology*, Mr. P. F. Parsons, essayist.

The Winter Disputations took place on February 20 and 21. *Ex Tractatu De Gratia*, Mr. Chetwood, defender; Mr. Byrne and Mr. Iorio, objectors. *Ex Tractatu De Ecclesia*, Mr. Maher, defender; Mr. Glover and Mr. Kelly, objectors. *Ex Sacra Scriptura, The Eschatology of St. Paul*, essayist, Mr. P. S. Cronin. *Ex Jure Canonico, The Celibacy of the Clergy*, essayist, Mr. McGovern. *Ex Historia Ecclesiastica, John Hus and the Council of Constance*, essayist, Mr. M. F. Fitzpatrick. *Ex Theologica Naturali*, Mr. P. F. Parsons, defender; Mr. McNally and Mr. Avery, objectors. *Ex Psychologia*, Mr. Goñi, defender, Mr. Masterson and Mr. O'Connell, objectors. *Physics—The Relation of Isobars to the Character of the Weather*, Mr. Schmitt, lecturer. *Chemistry—Chemistry Aided by Physics in Modern Color-Photography*, Mr. Yancey, lecturer.

The Spring Disputations were held on April 24 and 25. *De Sacramento Eucharistiæ*, Mr. Sorrentino, defender; Mr. Lupi and Mr. Keyes, objectors. *Ex Tractatu De Fontibus Christianis*, Mr. Entz, defender; Mr. Siggins and Mr. McCloskey, objectors. *Ex Ethica*, Mr. Keelan, defender; Mr. Driscoll and Mr. Kaspar, objectors. *Ex Psychologia*, Mr. Masterson, defender; Mr. Mulry and Mr. Swift, objectors. *Ex Cosmologia*, Mr. Ruggeri, defender; Mr. Hogan and Mr. EcEntee, objectors. *Ex Ontologia*, Mr. Healy, defender; Mr. McInnis and Mr. Glose, objectors. *History of Philosophy—The Beginnings of Modern Philosophy*, Mr. Creeden, lecturer. *Experimental Psychology—The Human Brain*, Mr. Holland, lecturer.

The Public Disputations.—The following account of the Public Disputation is taken from the *Baltimore Sun* for April 30:

In the presence of Cardinal Gibbons, Woodstock College became yesterday the centre of a learned gathering of professors who had come to witness or to participate in a theological and philosophical disputation unique in character. During the past year the Rev. John M. Fox, s. j., had been preparing for this disputation and was ready to explain and defend fifty theses with regard to the existence and nature of divine grace. Similarly Martin L. Zillig, s. j., had been getting ready to explain and defend fifty theses of Catholic philosophy against all opponents.

To object in theology came the Very Rev. Daniel J. Kennedy, regent of the Dominican House of Studies, College of the Immaculate Conception, Washington, and professor of sacramental theology at the Catholic University; the Rev. Dr. A. L. Levatois, professor in St. Mary's Seminary, Baltimore; the Rev. Bernard J. Otten, professor in the Jesuit House of Studies, St. Louis University, St. Louis, Mo., and the Rev. John M. Salter, rector of the College of the Sacred Heart, Augusta, Ga. Those who came to object in philosophy were the Rev. George M. Sauvage, professor of dogmatic theology in the College of the Holy Cross, Brookland, D. C.; the Rev. Francis P. Siegfried, professor of philosophy in the Seminary of St. Charles Borromeo, at Overbrook, Pa.; the Rev. Emilio Bartolozzi, rector of the Church of the Augustinians, Philadelphia, and the Rev. P. Bournival, professor in the Jesuit House of Studies in Montreal, Can.

Father Fox is a native of Boston, where he attended the Dorchester High School and afterward Boston College. He became a Jesuit and pursued further studies at St. Andrew-on-Hudson and at Woodstock.

Mr. Zillig hails from Buffalo, where he received the degree of bachelor of arts from Canisius College. He also continued his classical and philosophical studies at St. Andrew-on-Hudson and at Woodstock.

The Cardinal inaugurated the day by the celebration of mass in the domestic chapel at Woodstock, assisted by the Rev. John David Wheeler and the Rev. Thomas J. Reilly. At 9 o'clock he led the procession to the large library, where the combat of intellect was begun. Although the whole argument was carried on for four hours in the Latin language exclusively, it was followed with the utmost attention.

Theologians' Academy, 1913-1914.—

Oct. 16. *Newman's Place in Literature.* Mr. Chetwood.

Nov. 6. *Cardinal Bellarmine and the Sixtine Vulgate.*
Father O'Malia.

Nov. 20. *Romans I, 17.* Father Cotter.

Dec. 4. *Bible Manuscripts (Illustrated).* Mr. Le Buffe.

Dec. 16. *The Arch-Priest.* Mr. Treacy.

Jan. 22. *Freemasonry—Its Relation to Church and State.*
Mr. Siggins.

Feb. 5. "*Vinum De Vite.*" Mr. Clarke.

Feb. 19. *Rare Papal Dispensations for Matrimony.*
Father Bolster.

Mar. 5. *Supernatural Revelation and Modern Apologetics.* Mr. Benn.

Apr. 2. *Divinity of Christ—Archaeological Argument (Illustrated).* Mr. Butler.

Philosophers' Academy, 1913-1914.—Oct. 1. *Matter and Form in Biology;* Mr. H. C. Avery. Oct. 15. *Life History of Moths and Butterflies (Illustrated);* Mr. J. A. Frisch. Oct. 29. *Mechanists and Life;* Mr. F. W. O'Hara. Nov. 12. *Mechanical Coney Island (Illustrated);* Mr. C. Boyton. Nov. 26. *How Ideas Originate;* Mr. C. L. Bernhardt. Dec. 10. *Electrostatics:—Phenomena of Discharge (Exper.);* Mr. P. F. Parsons. Jan. 7. *The Materialism of Socialism;* Mr. J. C. O'Connell. Jan. 28. *Hylomorphism vs. Science? (Exper);* Mr. G. F. Strohaber. Feb. 11. *The French Revolution vs. The Church?* Mr. J. A. Risacher. Mar. 4. *The Psychology of the Spiritual Exercises;* Mr. W. H. McClellan. Mar. 18. *Spiritism?* Mr. J. A. Egan. Apr. 1. *Horology:—The Secrets Behind the Dial (Illustrated);* Mr. J. Johnson. Apr. 22. *Happiness and Duty;* Mr. J. H. Murray.