Note.—In 1894, Father Joseph Mary Vélez began the publication of the collection of documents entitled *Monumenta Historica Societatis Jesu*. Before this time, he, with other Fathers, had been engaged in bringing out a collection of the letters of Saint Ignatius, a new edition of the Constitutions, and other works. Naturally enough the thought occurred to them that it would be an excellent thing to print the many other cognate documents, which they had brought together or might be able to secure, and thus not only make the public acquainted with these documents, but assure their safety against loss by accident. This thought Father Vélez determined to realize by the *Monumenta*. In 1913, Father Cecil Gomez Rodeles, then editor-in-chief, published in Spanish a history of the work as a part of the commemoration of the Centenary of the Restored Society. What follows is one chapter of this history, a description of the contents of the *Monumenta*. The translation is due to three of the juniors at St. Andrew-on-Hudson.

Father Vélez acted wisely when he inaugurated his great work by presenting to the public a composition of Father Polanco, entitled the *Chronicon*; which though drawn upon abundantly by Father Nicholas Orlandini in the first part of the *Historia Societatis Jesu*, had remained unpublished until its appearance in the *Monumenta*. This work of Father John Alphonsus Polanco, which is the first, and indeed a very accurate chronicle of the Society, is entitled *Vita Ignatii Loiolæ et rerum Societatis Jesu historia*, auctore Joanne Polanco, ejusdem Societatis sacerdote (1491-1556). It was written near the close of the author's life, and by its completion Father Polanco conferred a signal benefit on the Society and those interested in its history; for in these pages we may find a brief compendium of the life of
St. Ignatius and an account of the chief events of the history of the Society in Europe and the Indies up to the death of its holy Founder in 1556.

The work was composed with the greatest care and with admirable accuracy. Though the author was unable to give it the final touch, his work proves that he possessed in an eminent degree the qualities of a faithful historian, good judgment, the faculty for ascertaining the truth, the power of weighing the importance of events, the skill to set them forth and a singular diligence in collecting, collating and utilizing documents. Father Polanco was well qualified to write such a work, for he was secretary to three Generals, procurator of the Society, and its diligent archivist who kept in an orderly system all those papers which have been providentially preserved to our own day. Through his hands passed all the letters and reports received at the Curia of St. Ignatius, from members of the Society and from others, everything despatched from Rome to other parts of the world, and countless other documents which can throw light upon the life of our holy Founder and the history of the Society during his time.

We have assured the safety of these precious treasures by publishing them in the Monumenta. Comparison with similar documents of a different origin has forced us to admire the wonderful exactness of the faithful secretary and chronicler, the glory of his native city, Burgos. After we had published the Chronicon we found it easier to annotate the other sections of the Monumenta, as it contains them in compendium, with the facts arranged in order and linked together.

Father Vélez, who was forced to inspect manuscript documents that were scattered in many places, became worn out by his labors and was unable to annotate to any extent this treasure of the Monumenta. We must confess that his was a difficult task, and we are grateful for all he did in behalf of this work, at the sacrifice of his strength. Father Vélez left us the first five volumes printed and had commenced the sixth, which is soon to be annotated and printed by Father Augusti.

Even in these days critics disagree about the methods of bringing out texts. While some few respect even the punctuation and the capital and small letters (and of course the spelling), some, on the other hand, and they are not a few, consider themselves authorized to use modern spelling, to punctuate suitably and to em-
ploy capitals according to modern usage. This second method is generally followed in historical texts; for here, it is the matter that is of consequence, and not, except in rare cases, the spelling. The opposite is the rule in language texts, for in them the principal study is the words and the way they are written.

In bringing out the Chronicon Father Vélez followed the second method; the spelling was modernized, and the capitals and punctuation were used as Father Polanco himself would have used them, if he had composed his work in these times. Because he adopted this method we do not think that he can be accused of lessening the essential value of the Chronicon, but on the contrary we think that he should be thanked for correcting faulty spelling and for making the work easier to read.

The editor permitted himself another liberty, which, perhaps, is more likely to be criticised; he corrected material errors of style, or such solecisms as might easily have escaped notice, when corrections were made in a Latin text without final revision. For in the editor's opinion it was fitting that he should offer the text to the public, as Father Polanco would have left it, had he been able to revise it himself. Some, perhaps, will not excuse this liberty, especially as the editor has not advised the public of his changes; but the majority of readers, we think, will pardon the license which he permitted himself, and those who realize that the character of the work is purely historical, will even approve of his action.

Father Vélez did not himself copy the Chronicon, but had this done by two or three clerks. He took care to have the copy compared with the original, but his method allowed some small errors to creep in, because the annotator, whose every moment was occupied, took for granted that the reading was correct, and sometimes failed to note occasional inaccuracies. These, fortunately, as we have experienced, were always of slight importance. The most conspicuous error noticed by us was found on page 54 of volume 1, line 16. Father Polanco dated a manuscript the fifteenth of November, Father Vélez' clerk, when reading the date, copied the eleventh of November; not a very surprising mistake with figures in the handwriting of that age. This incorrect reading, November the nth, the editor published. We have thought it fit to cite this example
from Polanco, for it is a good sample of the errors we have had occasion to correct in different arts of the Monumenta; for example in Lainii Monum. t. I. pag. VIII, annot. I.

During the eight years from 1804-1901, through which the publication of the six volumes of the Chronicon extended, other sections of the Monumenta were being published. The first volume of Sanctus Franciscus Borgia, Quartus Gandiae Dux et Societatis Jesu Prepositus Generalis Tertius was the least successful of these, but it merited, notwithstanding, the praise given it by the Bollandists, who lauded it for collecting a great store of documents, which could not well be neglected by a student of the Borgia family.

The second volume of Sanctus Franciscus Borgia is especially valuable to one who would know the brave and christian gentleman, the statesman according to God's law, Don Francis Borgia, confidant of the Emperor Charles the Fifth, his Viceroy in Catalonia, and Duke of Gandia. This conspicuous figure of our glorious history during the sixteenth century is, in this volume, worthily portrayed as Viceroy, through his correspondence, which has been collected with the greatest care.

In Volumes III, IV and V stands forth fully the eminent son of Saint Ignatius, the fervent and obedient religious commissary Visitor of the provinces of Spain, Portugal and the Indies, and finally the prudent General of the whole Society. And, indeed, Saint Francis Borgia is worthy of serious study. From him all may learn something, governors and governed alike, the highest nobility to which he was allied and every class of society. In this first critical edition of the Saint's correspondence the Spiritual Diary is worthy of close study, for here shine forth the lofty sentiments of his great heart. It cost labor and patience to decipher it and so give the public the first entire and exact edition of this spiritual gem. Still we feel that our labors will be well rewarded if they bring about the study and meditation of the diary of the holy Duke.

Also in the first year of the Monumenta was commenced the publication of the work entitled Litteræ Quadrimestres, ex universis, præter Indiam et Brasiliam, locis, in quibus aliqui Societatis Jesu versabantur, Roman missæ.
Ignatius' great heart was ever anxious to learn how his sons fared throughout the world, to know even the minutest details about them, if indeed the heart of a father can consider small any detail that concerns his sons. He desired to know how many dwelt in a house, the state of each one's health, how superiors and operarii were employed, their failures and successes, the progress of the scholastics in spiritual and intellectual pursuits, the result of the teaching in the colleges, the number of the pupils, and their progress in morals and learning, the incidents of those long journeys on foot and on horse, which many of his sons were compelled to make, on account of their studies or their ministry, and about the relations of ours with externs, especially with ecclesiastical and secular authorities. Indeed the Saint was desirous of knowing as well the condition of every one of his sons as if he were living among them; for with this knowledge he could make the necessary changes in every house, in Italy especially, advancing some to higher studies, transferring the sick and infirm to more comfortable places, and supplying the needs of some colleges from the abundance of others. He not only made evident this desire for information but even ordered that it be sent to Rome periodically.

This remarkable centralization was what gave unity of thought and appearance, one soul and one heart, to the family of the first Jesuits. We have inherited this precious legacy, which renders the sons of the Saint, even though dispersed throughout the world, a compact body, and makes us appear so mysterious to those who judge us only from externals and false reports.

These letters, which mirror forth faithfully the whole life of the Society, were gathered together into one volume by Polanco.

From 1894 to 1897 we published in four volumes this diary, as it may be called, of the great Ignatian family, which Polanco used in the compilation of his Chronicon. The Quadrimestres really lend themselves admirably to the composition of those monographs on particular incidents, which give such interest to students who delight in the inner history of the nations. The Quadrimestres now published for the first time, contain only the letters up to the year of Saint Ignatius' death in 1556. Some of them were written by young men of little experience who knew events from the outside only, and were ignorant of their motive and hidden causes.
Another collection of letters made by the secretary might be called a complement of the Quadrimestres. This is composed of occasional correspondence, called forth by circumstances; some written by Jesuits and some by externs. Most of the letters were addressed to Saint Ignatius. Their subject-matter is as varied as is the importance of their contents.

In the five years from 1898-1902 we published five volumes of these letters under the title *Epistolae Mixtæ, ex variis Europæ locis, ab anno 1537 ad 1556 scriptæ, nunc primum a Patribus Societatis Jesu in lucem editæ.*

In this collection we began to carry out a complete system of addenda, comprising prologues, summaries, abundant notes, descriptions of manuscripts, and copious indexes. The subject of these volumes deserved this consideration for it was on them that Polanco based, in great part, his historical narrative. These letters in the Mixtæ collection explain and complete what is contained in the Quadrimestres collection, and both furnish for the historian a rich fund of information, both interesting and detailed, concerning the social and private life of the people, facts, the value of which for history is put high at the present time.

To cite particular examples and to prove how intimate is the phase of life they reveal; the curious investigator may enter into the family life of our colleges, may examine the relations between subjects and superiors, between masters and pupils, and, in a word, may study at close range the mysterious and dreadful Jesuits, surprising them in the very intimacy of family life.

Little has been known up to the present of a certain Spaniard, despite the fact that his labors were very influential in the establishment and growth of the young Society. This was Father Jerome Nadal, who, with Polanco, was the immediate assistant of Saint Ignatius in planning and consolidating his great undertaking. Polanco aided him at Rome, Nadal's labors extended throughout all Europe, whither he was sent by Saint Ignatius with ample powers to promulgate and explain the Constitutions, and with instructions to settle the practical difficulties that might arise.

Lainez and Borgia, the Generals who succeeded Saint Ignatius, also wisely placed their whole confidence in this active and talented Majorcan. Hence it was that for many years Nadal made extended visits to the colleges in Spain, Portugal, France, Belgium,
Germany and Austria. These journeys bore fruit, for he not only inspired superiors and subjects with the fervor that was his, but also made many regulations about community life, studies, the ministry, and the relations between ours and externs, and arranged the foundation and endowment of a great number of colleges.

While engaged in these important works he wrote frequently and sometimes at great length, both to Rome and to other places. In these letters he mentioned even the smallest details concerning his plans, present and future, and in answer received from the Father General advice upon most varied subjects. It was indeed fortunate that this correspondence, which had never before been published, came into our hands; for in it is contained the early history of the Society in many countries. We have given it to the public because it will be of great service to many, and the desire for it has indeed been urgent. And we have published in connection with it some of the many instructions, relating principally to studies and community life, which were sent to the rectors of the colleges.

From 1898 to 1906, we condensed this accumulation of treasures into four volumes, which have been very well received, especially in Germany. In these volumes one may find important information about the revolt of Germany from the church, its sorry history in the second half of the sixteenth century, and also, in more detail, the counter-reformation, as it is inaptly called. This collection has been studied with much interest by the German reviewers, as it is of the utmost importance for their country's history.

Considering its worth, no one will think it strange that we have given so much labor to the publication of this important collection, gathering and annotating the documents, and offering them to the public in the form most convenient for study. (We have entitled our work Epistolæ P. Hieronymi Nadal, Societatis Jesu, ab anno. 1546 ad 1577, nunc primum editæ et illustrate a Patribus ejusdem Societatis.)

In the middle of the sixteenth century, Saint Francis Xavier, the great Apostle of the Indies, stands out pre-eminent as a very giant of sanctity. His marvellous and glorious conquests for the Gospel astounded Europe. His letters, we may say, ran from hand to hand, enkindling fervor in countless souls, and arousing in many hearts a vocation to the foreign missions. To
satisfy the many who desired to enjoy the rich treasure of his letters, they were translated by rhetoricians into Latin; but the translators in their misdirected zeal sought to give a polish to the epistles and thus disfigured them, and when other translators put these Latin versions into modern languages, the result was that the letters lost all their charm.

It was, therefore, a duty for the Monumenta to publish the first critical edition of these treasures of religious literature, and we have spared no pains to accomplish the task, for we judged that our labors and lengthy researches were well rewarded. Who, indeed, would not be enthusiastic when engaged in matters so sublime?

All the letters written by Xavier, which could be found by us, are gathered in one thick volume, the publication of which was begun in 1899. When it was possible, we inspected the autograph letters, guarded in precious reliquaries, otherwise we consulted the most authentic copies. We have indicated the variant readings, where we happened to find more than one copy. In the beginning of Volume I we have published a very old life of the saint; and after the pages devoted to his letters other writings of the Apostle of the Indies may be found. This first volume was very well received and in short time the edition was exhausted.

Ever desirous to enrich such an important section, we have continued our search for documents that relate to the Saint, and his illustrious family. Now, twelve years after the publication of the first volume, we have commenced the printing of Volume II. This contains, among other precious documents, the processes of canonization held in India, in which the heroic virtues and the many miracles of the Saint, kept out of his letters by his delicate humility, are testified to by many reliable witnesses.

The first volume is entitled Monumenta Xaveriana, ex autographis vel ex antiquioribus exemplis collecta. Tomus Primus, Sancti Francisci Xavcrii epistolas aliaque scripta complectens, quibus præmissa ejus vīta, a P. Alexandro Valignano, S. J., ex India Roman missa. The second volume is entitled Monumenta Xaveriana, ex autographis vel ex antiquioribus exemplis collecta. Tomus Secundus, Scripta varia de sancto Francisco Xaverio.

During the publishing of these volumes we have continued our researches and expect soon to satisfy
our friends who desire to see the completion of this great work, of the first parts of which they have spoken so flatteringly. These labors, and indeed more, are due the conqueror of the East to the Gospel.

The famous plan of Jesuit studies, the Ratio Studiorum, published in 1586, has often been discussed both by members of the Society and others, because it is the first official pedagogical work of the Society. The extraordinary glory won by the Society of Jesus as a teaching body has moved not a few to study and criticize from different standpoints this pedagogical legislation, which embodies our methods of teaching. But before the Ratio Studiorum appeared, the Jesuits throughout half a century had been forming a great number of youths in virtue and learning. During this time they were guided by rules which had been written by fathers greatly experienced in the art of teaching. These rules were circulated among the colleges and were added to, as experience suggested. The Ratio Studiorum was merely the outcome of a study of these fundamental regulations, which was made by the able fathers assembled together by Father Claude Aquaviva.

Although the Ratio Studiorum is more authoritative and cancels all plans of studies of a provincial or private character, still these first regulations are not without value, especially for those whose delight is tracing things to their source, for they contain the pedagogical history of the early days of the Society.

These early methods are also of interest because they prove the surpassing ability of their authors, and show that the valued pedagogical theories and practices, which many claim as modern inventions, were in vogue among the Jesuits, even before the Ratio Studiorum was published. It is clear, too, from these documents, that some were in practice in particular colleges, and, perhaps, were drawn up in them. This is much to the praise of these centres of education. Their pedagogical history may now be written in greater detail, since we know the methods they put in practice and handed down to posterity.

Because of these and other reasons we made room in the Monumenta for these important documents, which formerly had been stored away in archives ever since the publication of the Ratio, as they are the source of our professional history and a corroboration of our official documents. By giving these documents to the public (1901-2) we have won the gratitude of teachers.
The large volume is entitled Monumenta Pedagogica Societatis Jesu, quae primam rationem studiorum, anno 1586 editam, precessere.

During the three following years (1903-4-5) we collected into one volume the correspondence, which until then had been little known and for the most part unpublished, and the other writings of four of the first companions of St. Ignatius, Fathers Paschasius Broet, Claude Le Jay, John Codure and Simon Rodriguez. This volume furnishes precious data which throws more light on the life of our holy Founder and on the history of Italy, France and Portugal in those and later times. The documents contained therein confirm, explain and complete other sections of the publications, and in turn receive added light from them. We have given a special introductory notice to each of the four fathers whose correspondence is published in this volume, and have added at the end a general index of the contents. The volume bears the general title Epistolae PP. Paschasii Broeti, Claudii Jaii, Joannis Codurii et Simonis Rodericii, Societatis Jesu, ex autographis vel originalibus exemplis, potissimum depromptae.

For ten years we had been looking forward to beginning the most important part of our task and the one which concerns us most, the part most intimately connected with Saint Ignatius. In 1903 the longed-for time had come. It was as if we had thus far erected the pedestal of our great monument, and had come to the time when we must place on it the statue of our hero, to stand in all its majesty and grandeur. It is this section of the Monumenta which those interested in our history have most desired, and one for which we ourselves have been preparing during many years with filial care and affection.

We have given the work the general name of Monumenta Ignatiana. The subject is, indeed, a vast one, and as an aid to clearness we have divided it into four series; the first three embrace the writings of our holy Founder; the fourth, all that others have written concerning him.

In the first series, the publication of which commenced in 1903, are contained the letters written by Saint Ignatius himself, or under his order, by his secretary and assistants, both to the whole Society and to many externs of all ranks and conditions of life. It is a historical treasure unequalled in its riches, and throws
a new and vivid light on many vital points in the history of Europe during a period of some sixteen years. Any estimate of the importance of the seven thousand letters contained in this volume of the Saint's correspondence falls far short of the reality. Time does not permit a detailed enumeration of the treasures of every kind which continued investigation will unearth in this inexhaustible mine.

Conjointly with the letters of the Saint, we published the instructions which he gave his sons when sending them to found new colleges, or to execute those delicate missions entrusted to them by the Supreme Pontiff and by persons of importance, ecclesiastical and secular.

It is here and not in novels or plays that Saint Ignatius and his work should be studied; to do otherwise is to blind oneself voluntarily or seek after error and falsehood.

Along with the letters of Saint Ignatius collected by us, which, although they amount to seven thousand, are not complete, there is an enormous number written to the Saint by members of the Society and externs. The two sets of letters complete and illustrate each other, and furnish the richest and most authentic source of information concerning the religious history of Europe during the lifetime of the Saint. Had both collections of letters been published together, their very immensity would overwhelm investigators, so, on consideration, we determined to make a division, and publish them in smaller and more limited sections in order to make the study of these letters easier.

The four volumes of the Quadrimestres and the five volumes of the Epistolae Mixtae form a complement to the letters of Saint Ignatius; in fact, all the sections of the Monumenta do so in part, for all contain letters addressed to him. We have, however, made an exception for some few, which are answers to letters of the Saint, or which evoked replies sent by him; they are not numerous, and we have distinguished them by the same number as those of the Saint, only adding the words, "bis," "ter." This mass of Ignatian documents of the first series together with their various appendices fill twelve volumes. Even if the Monumenta had given the learned public this collection only, its hard-working editors might have been well satisfied.

Contrary to the custom we adopted after 1898, it is only in the first volume that we have inserted a prologue to give a general indication of the whole series.
It would have been better to have added a special introduction to each volume, which, by acquainting the student with the general contents, would have saved him loss of time. This error we are rectifying at the end of the twelfth volume by a general analysis which will aid the student in handling so many volumes, and will give a clearer idea of the contents by dividing them into chapters. A study of the whole would have been practically impossible in the beginning, but now it has been made somewhat easy, as we can give the volume and page, or the number of each document, as seems more suitable.

In this Ignatian collection great possibilities are offered for serious consideration and study of every kind; but above all for the study of the more than human prudence, the loftiness of aim and the nobility of soul of the man, providentially raised up in the sixteenth century for the welfare of the church, both during his lifetime and during the following ages, when his sons would carry on his work.

We have delayed the publication of this volume, that we might finish in detail the study of the whole, and in the hope of finding new treasures to add to the wealth of the first series. The complete title of this series is Monumenta Ignatiana, ex autographis vel ex antiquioribus exemplis collecta. Series prima. Sancti Ignatii de Loyola Societatis Jesu fundatoris, epistolae et instructiones.

In the following year, 1904, we began the fourth series, in order to place in security as soon as possible a very great number of documents of extraordinary worth, an abundant source of information concerning the life of our holy Founder, Saint Ignatius. These contain the testimony of his first companions and of the other fathers who knew him more intimately.

The publication of these rich treasures of history was hailed with delight by all interested in the Society, and soon the edition of this first volume of the fourth series and also of the first volume of the Monumenta Xaveriana was exhausted.

The title is Monumenta Ignatiana, ex autographis vel ex antiquioribus exemplis collecta. Series Quarta, Scripta de Sancto Ignatii de Loyola Societatis Jesu fundatore. Tomus Primus.

We have been studying and have begun the preparation of the documents necessary to complete this fourth series.
These second series will contain the Exercises of Saint Ignatius and documents which pertain to them. It is easy to understand the strong desire shown by many that this series should be brought out as soon as possible, and we ourselves are no less eager to do so, but as yet we have not found time to make immediate preparations for its printing, both because we have been occupied with other sections, and because we still cherish the hope of discovering the autograph of the Saint, which would clear up many things. Let us beg the Lord, to grant, if he sees fit, that we may find this precious treasure.

The third series will contain the Constitutions of the Saint. It, too, is eagerly awaited, especially with the improvements we hope to make in it. But we must still try the patience of our friends, although not purposely, for the unfortunate delay has not arisen from any lack of determination on our part.

While awaiting the wished-for day when we may begin to realize the strong desires of our readers and ourselves, we have used what time was not occupied by the publication of the sections already mentioned, to arrange and make public some other collections of no small value, which are a fitting complement to the other publications.

By publishing in 1906-7-8, two volumes of the letters of the great Master Alphonsus Salmeron, already well known in the literary world for his erudite works, we have presented him in the light of a subject, operarius and superior of no little merit. These letters are a valuable source for Italian history, especially for that of the ancient Kingdom of Naples, and besides are a valuable complement to many of the writings of Father Salmeron on the Council of Trent which are being published in our days. We have entitled the work *Epistolae P. Alphonsi Salmeronis, Societatis Jesu, ex autographis vel originalibus exemplis potissimum depromptae.*

It is with regret that we have been forced to delay so long in offering those interested in history, the correspondence of the saint and scholar, Father Diego Lainez, one of the brightest lights of the Society. The chief cause of our delay was that Father Ignatius Torre had already published many of Lainez’ letters in the *Vida del siervo de Dios P. Diego Lainez,* and we thought it well to search the dusty archives for other documents, until the time should come, as it has, for enriching the *Monumenta* with this valuable collection.
Although Father Torre published the letters without any explanations, his work was of great service to all who have used it.

Father Lainez was warm-hearted and sincere, and has unconsciously left us in his letters a lively portrait of his great soul, both in the letters which he wrote as General, and more especially in those which he wrote as one of his subjects to Saint Ignatius, where he shows himself a model of humility, of respect and obedience, who heeded even the slightest suggestion of his venered father. Lainez was, moreover, an indefatigable worker; he was consulted on many most delicate matters of conscience, often relating to business matters, by rulers and men of affairs, as well as by many fathers of the Society. Much interest is attached to the letters and many other documents which he wrote, when at the Conference of Poissy, and during his attendance at the Council of Trent as Papal Theologian. As the Society increased greatly both in members and colleges during his generalship, his correspondence holds especial importance for the ecclesiastical and educational history of many places.

It is expected that this collection, when its publication is completed, will be found especially useful in history. We have entitled it Lainii Monumenta. Epistolæ et acta Patris Jacobi Lainii, secundi praepositi generalis Societatis Jesu, ex autographis vel originalibus examplis potissimum deprompta, a Patribus ejusdem Societatis edita.

But our attention has not been wholly engrossed by Father Lainez; we have rescued from oblivion another Spanish Jesuit, who, though little known, is worthy of attention. Father Nicholas Alphonsus Bobadilla was a man of original and somewhat eccentric character. In the volume which we have dedicated to him in the Monumenta may be found a true portrait of the father with his great virtues and his not small faults, sketched by himself in his correspondence; and his glorious deeds, which even to-day distinguish him among the companions of Saint Ignatius, are also made public.

In the German Diets and in the Catholic camps, among the rough hills of Valtelina and in Dalmatia, no less than in most of the provinces of Italy, he stands out conspicuous by his fiery activity, because of which he was insistently sought by Popes, Kings, Princes of the Church and State. Cities and dioceses also knew
the value of his untiring zeal and undaunted courage in most difficult matters.

According to our custom we have hidden none of what might seem to have been, and perhaps were, defects and even faults, yet his many other traits will serve to give a just balance, with the result, as the impartial may learn for themselves, of making his history well worthy of study and even of praise. We have entitled the correspondence *Bobadillæ Monumenta. Nicolai Alphonsi Bobadilla, Sacerdotis e Societate Jesu, gesta et scripta ex autographis aut archetypis potissimum deprompta*.

It only remains to add to our gallery of illustrious Jesuits the beloved son of Saint Ignatius, the Blessed Father Peter Faber. We have collected his letters with especial care, conjointly with the *Memorial* in the pages of which he discloses those delicate and exalted aspirations of his inmost soul, which were the fruit of uninterrupted communication with God. Father Velez, by way of prelude to the publication of the *Monumenta*, brought out a collection of the letters of Blessed Peter Faber after the method followed with those of Saint Ignatius. In the last twenty years, however, new documents have come to light concerning Father Faber; with these and with the *Memorial* we hope to satisfy the desires of those who are so anxious for this new publication. So this section will not be neglected in the *Monumenta*. It is not less important for history than for piety.

The labor of searching for the oldest manuscripts of the *Memorial* has been very great, but we have not yet found what we desire, the autograph. We have found copies of the manuscript in six different countries; these we have collected for the purpose of choosing what seems to us the most genuine copy of the document, embodying, as it does, a true reflection of the blessed soul of Father Faber. Although the *Memorial* has been published in Latin, French and Italian, we hope shortly to bring out the first critical edition, which we trust will be nearest to the lost original.
"Growth is the sign of life." Measured by this standard, what has come to be known as "The Catholic University of Japan" must be considered very much alive. A résumé of its growth may be of interest.

His Eminence, Cardinal O'Connell, then Bishop of Portland, Maine, was in November, 1905, dispatched by our late lamented sovereign Pontiff Pius X, as a special delegate to the Court of the Mikado, conveying the Holy Father's thanks to the then reigning Emperor Meiji for that grant of religious liberty which has earned for him the title of "The Japanese Constantine."

The Papal Delegate was received with the honors of an Envoy Extraordinary. Investigation of the field forcibly suggested to the present Cardinal Archbishop of Boston the desirability of an institution of higher learning for Catholics in the Capital of Japan. The scheme, outlined by him to Pope Pius, contemplated ultimately the establishment of a Catholic University of Japan under the management and direction of the fathers of the Society of Jesus, the pioneers of the ancient Church of Japan.

So heartily did the Holy Father approve, that in 1906, when the General Congregation of the order elected the Very Rev. Francis Xavier Wernz, of happy memory, the attention of the assembled fathers was called to the Sovereign Pontiff's desires regarding Japan. This response was embodied in the sixth decree of the twenty-fifth Congregation as follows: The Holy Father has earnestly commended to the Society her ancient Mission of Japan, urging the establishment of an institution of higher learning in that centre of civilization. In view of the special obligation of the Society towards the Holy See in regard to foreign missions, in remembrance, moreover, of St. Francis Xavier and of the many martyrs of the Society who shed their blood in that land for the name of Jesus, the General Congregation declares its readiness for action and hereby authorizes the Father General in the name of the Society to take all needed means for the execution of the work in accordance with the plan outlined by His Holiness."
Pursuant to this decree the Rev. James A. Rockliff, S. J., and the Rev. Joseph Dahlmann, S. J., were, in the summer of 1907, commissioned to found the university. Sailing from Naples on the feast of Blessed Charles Spinola (the first Jesuit martyr) September 10, 1908, they were joined at Shanghai by the Rev. Henry Boucher, S. J., a missionary of long experience in China, and arrived at Yokohama on the feast of St. Luke, October 18, 1908, just as the American and Japanese Navies were celebrating, with thundering salutes, the famous round-the-world voyage of the battleship fleet.

With Father Rockliff as superior, the fathers took up their abode in the Myogodani quarter of Tokyo, the Archbishop of that See, the Most Rev. Pierre Rey, placing at their disposal a group of Japanese dwellings formerly used by university students. Here they devoted themselves to the study of the language and to a thorough examination of the field. Two years were thus occupied. Never was patience better rewarded.

In 1911, the Rev. Hermann Hoffmann, who had succeeded Father Rockliff as superior, secured from the Imperial Government the act of incorporation, without which foreigners cannot hold land in Japan. Possessing this, and empowered by the General of the Society to purchase a suitable site, they undertook, guided by a most special and friendly Providence, the task of securing, in an ancient city as populous as Chicago, ground sufficient for the halls and dormitories of a growing university. This seeming impossibility was accomplished after frequent and trying difficulties, physical, financial and legal. An area of 4500 tsubo, five acres, was secured.

The ground was ideal for the purpose. It is one of the highest points in the city, accessible by rapid transit from six directions, bringing the entire metropolitan district within practical reach for students. The neighborhood is good and the future environment guaranteed by public properties of a lasting character. Most of the structures on the land were Japanese houses of the better class, available immediately as a residence for the fathers and for a few students, though not of course suitable for a permanent and growing establishment.
By early June, 1912, the fathers were settled in their new home, and on the 5th (the feast of St. Boniface), the first mass was offered in the parlor of the Japanese house, standing on the ground of one of the ancient daёмynos.

In Easter week, 1913, the Imperial Government granted permission to begin a school with special recognition as an institution of university rank. Classes were opened three weeks later and twenty students enrolled for the spring term. So satisfactory had they found things that their number was soon doubled, and the first regular scholastic year, 1913-1914, opened in September with forty students.

In the same month, the ground for the recitation hall was cleared and the building begun. A talented young Austrian, Mr. Jan Letzel, was the architect. His work so impressed the local critics that he was later in demand as a consulting architect for the new Central Station, the most ambitious architectural undertaking in Tokyo.

The plan for the college resembles that of Stonyhurst, a central building flanked by two towers and two wings. Besides the central portion, one tower and one wing have been erected. The material is brick, trimmed with white sandstone. The style is severe, almost the sole ornament being the turreted structure of the corners and the battlemented form of the parapet. Six Doric pillars in the entrance-porch introduce a classic motif. The building is three-storied. The central structure includes offices on the ground floor and two large assembly halls in the upper stories. The tower carries the main stair. The wing is occupied by class-rooms, each floor containing a long corridor on the north and several large reception rooms on the south. The windows are of the latest model, insuring the best results in lighting and ventilation. Electricity and steam heat have been installed from the outset. Massive beams, ingeniously interlocked, afford a structure well adapted to meet the minor earthquake shocks of such frequent occurrence in Japan. From the top of the tower a fine outlook over the city can be had, the Austrian Embassy prominent to the south, the old Imperial Palace and the Bay to the east, the Hero Shrine and the Military Academy northward, and to the west, over the Tokugawa embankment, appears the New Palace, the mountains on the horizon and Mt. Fugi crowning all.
The 8th of December, 1913, the feast of the Immaculate Conception, was fittingly marked by the laying of the cornerstone. In this were placed the autographs of those whom the university will ever regard as its founders, the late Sovereign Pontiff Pius X and His Eminence, the Cardinal Archbishop of Boston. The silver medal sent by the Cardinal Secretary of State was also enshrined in the stone which enclosed, moreover, a short narrative of the development of the institution, together with the autographs of the professors and of the first Japanese students.

The Papal autograph was appended to the following letter: "Universitatis Catholicae in urbe Tokyo per RR. PP. Societatis Jesu nuper erectae magnos progressus libenti animo accepimus et vota suscipimus ut providum Institutum ad majorem Altissimi gloriam et ad Japoniae juventutem optime instruendam educandamque, Deo ac Deipara Virgine et Sancto Francisco Xaverio opitulantibus, magis magisque in dies augeatur. Ex eedibus Vaticani, die 12 Octobris, 1913, Pius PP. X."

By August 7, 1914, the new building could be opened for use. This was formally done by the erection of a memorial stone bearing the motto of the Society of Jesus and commemorating its return to work in the field of St. Francis Xavier.

M. McNeal, S. J.

BROTHER BLASIOUS WELCH,
AND HIS CLOCKS.

REV. AND DEAR FATHER,

In reply to your request, I would say that none of those who knew Brother Welch, can give any satisfactory details about his life. Justice on the other hand cannot be done to his work, for only those versed in his art can truly appreciate his productions, though all may admire them. No attempt, therefore, is made in this paper to do justice to this remarkable man. We simply put down a few facts that we may remember one of our greatest men, one whose work still lives on to do us service.

Brother Welch was born on European soil about ninety years ago, and when a young man came to America to enter the Society of Jesus. He passed his noviceship days quietly at the little town of Frederick,
Md. During this time the good brother gave no evidence of his ability in any trade. He contented himself with the daily routine of house and garden work, desiring to please the Master in whatever way superiors prescribed.

Shortly after his two years' probation, superiors asked him if he could do anything, and the brother replied that he could make any device from a horse-shoe to a clock. Never was an answer more true. His master clocks and steam engines bear witness to the truthfulness of his statement.

Brother Welch set to work and erected a little shop on the novitiate grounds at Frederick. His tools were wrought by his own hand and made as he had need for them. Then the great work in horology began.

The great clock that hangs in St. John's tower at Frederick was his first production. The rector of St. Aloysius, Washington, D. C., next engaged his labors. The Gonzaga clock is probably the largest and finest timepiece that has ever graced an American tower. The massive base is surmounted with stately plates interset with beautiful brass pivot boxes. On the base rest the three cable grooved drums with their steel shafts and train drivers. All the train shafts and wheels are fashioned from the finest steel. A remarkable thing to be noted in all the gear wheels he made is the double convex cogs which are considered a new improvement in modern watchmaking. His form of cog greatly facilitates the forward movement of the mechanism when actually in motion. Wedge-shaped cogs offer resistance to the driver during the entire period of impulse, whereas the double convex cog permits the driver to pass in and out on its lateral surface, touching only at one point. The hour-stroke guard-wheel carries seventy-eight ratchet teeth, and eleven openings in the side rim. This wheel operated by a small ratchet wheel of three teeth that makes twenty-six revolutions in turning the guard-wheel once, liberates and receives the levers in their respective places, allowing the proper number of strokes to be made at each hour. There are eighty-six connecting parts in this section of the mechanism that must be mathematically exact for perfect results. Two hundred and sixty-six distinct operations must be performed by this part of the mechanism for the seventy-eight hour-strokes for twelve hours.
AND HIS CLOCKS

The time train of the Gonzaga clock is different from that of any other type of train. It is constructed partly between the two principal plates, and partly between one of these plates and a distinct set of pivot boxes fixed rigidly to the tower wall. This clock, therefore, can be said to carry three distinct time train plates.

The pendulum bob is about 14 feet long and is driven by two massive gravity impulse arms. The escape wheel consists of three legs and as many repelling pins. The mechanical energy of this clock is expended, not in giving a new impulse to the pendulum at each swing as might be expected, but in cutting off and forcing back the gravity driving arms at each stroke.

Large metallic balls on levers attached to cables that reach to the clock levers are operated by the mechanism of the clock to ring the hour and the quarter strokes. In the silent hush of night these bells may be heard many miles away.

After the death of its good old master, the well known Gonzaga clock began to give unsatisfactory results. For many years it was an object of interest to American experts. Unwilling to unfold its secret construction and functions, it has to this day remained a mystery to them. In the year 1906 about six thousand pounds were removed from the weights. The machine itself was readjusted and fitted with a few new parts. From the 23rd of September of that year it gave perfect results until June, 1915, at which time it was badly damaged by a fire in the tower. For three months it remained idle. Thousands inquired of its silence and declared themselves at a loss without it. In the beginning of September of that same year the Rev. President of the College, Father Eugene McDonnell, S. J., urged by that section of the city, set to work and had it repaired. Thorough repairs were impossible at that late date.

Through the endeavors of the same President, in 1914 this clock underwent a complete renovation. For three weeks the labors of five men were exhausted in restoring new life throbs to the time worn machine. Eighteen new parts were made and fitted in the places of the parts that were worn too much to give good results. Once more this master clock performs the work of past days. Once more it proudly nestles in its secret place telling the time for thousands who look to its face for correct time.
For nearly fifty years the Gonzaga clock has stood as a landmark for the greater part of Washington. "The clock is an institution in that section of Washington, and in the old days was even used to time the starting of trains from the Baltimore and Ohio Station. It was also used as a standard to set all clocks in the neighborhood, even those in the Capitol." The thousands that move and pass in the shade of the St. Aloysius' steeple, see the hand moving around the dial and hear the large bells ringing the hours, but they neither see nor hear the huge and complicated machine hidden away in the tower walls, the machine that does the work.

No fac-simile of the Gonzaga clock has ever appeared. "The mechanism of this old timepiece is different from that of any other clock in the world. The works are a very complicated mass of parts, with fifty-four wheels and very heavy shafts, and weighs between six and seven tons. It took the clock-maker, Brother Welch, more than two years to make and assemble the parts."

Other beautifully constructed and serviceable clocks made by Brother Welch are at Woodstock College, Woodstock, Md.; Loyola College, Baltimore, Md.; Fordham University, New York; Boston College, Boston, Mass., and St. Andrew-on-Hudson, New York.

Within the last two years the Woodstock and Fordham clocks have undergone a thorough renovation after forty-seven years' serviceable work.

Time and space will not allow us to go further into the details of Brother Welch's marvellous clocks. A book could be written on each one of them. No two of his productions are the same. They are all constructed on entirely different plans. No factory-built clock in Europe or in America competes with their durable, but graceful and handsome trains, plates and levers, all of which are built in separate style. We end by saying that this remarkable man has not and will probably never have an equal in this country, and that his clocks will long stand as a monument to his genius.

Joseph M. Johnson, S. J.
SOME OLD LETTERS.

SOME LETTERS OF 1824 AND 1828, RELATING TO OUR FIRST PROVINCIAL FATHER WM. MCShERRY.

It is thought that the three following letters will prove interesting; they carry us back eighty years and bring before us men intimately connected with the early history of our province. They have been copied from the archives of the province. The first letter is from Dr. Richard McSherry, of Martinsburg, W. Va., to his brother, Father Wm. McSherry, then a scholastic studying in Rome. The writer was the father of Dr. Richard McSherry, who, thirty or forty years ago, was one of the most prominent physicians in Baltimore, also a professor of medicine and an elegant writer. The youngest in the family, as mentioned in the letter, and namesake of his uncle, was Wm. McSherry, who afterward entered the Society in 1842, and died in October, 1845, after two years of teaching. An old member of the province told me that he was very much like his uncle. We are now (June, 1912) in a presidential campaign, and when we read in the following letter of a similar campaign of eighty-four years ago and its excitement, we are reminded once more "that there is nothing new under the sun."

LETTER I.

Martinsburg, 8 May, 1824.

Dear Brother—

The Revd. Mr. Kohlman visiting Rome. I send you some few details of our neighbourhood. Our dear mother’s health has been very delicate for the last eighteen months—but I hope there is now a change for the better. Your relations have increased very considerably since you left here, I have now three children living and one in Heaven—the youngest is called after you.... The Revd. Mr. Mahony still resides in Mother’s family and gives us mass once a month in our new church, but it is not yet finished. There has been a very severe fever prevailing through all this upper country during the latter part of the summer and the autumn of the last three years; similar to the fever of 1804, between a bilious and intermittent, but more of the former. I have seen it stated that Rome has been afflicted with a similar pestilence for a number of years, and that every year it is becoming more

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fatal, and has occasioned many parts of the city to be abandoned. Is this the fact? A number of our old friends have left us for another world, Mr. George King, of George Town some time ago, Mr. Ignatius O’Ferral, Mr. McGovran, and Mr. Goulding of this place, within the last year—Mr. Dandrige, Dr. Davis of Charlestown, and R. G. Hite, lately clerk of Jefferson county. Our good old friend Dr. Cramer has been appointed clerk in his place, which is worth about three thousand dollars a year.

We have a very valuable and interesting paper published weekly by the Rt. Revd. Dr. England, Bishop of Charleston, the "Catholic Miscellany." Almighty God has been pleased to perform some wonderful cures even among us through the intercession of his faithful servant, Prince Hohenloe, of which no doubt the Revd. gentleman who bears this will give you a full account. Warner Briscoe has lately received his degree of M. D. at the University of Pennsylvania.

The subject that appears to excite the most interest here politically is who shall be our next president? Genl. Jackson, the hero of Orleans, Henry Clay, the distinguished and able Speaker of the House of Representatives, J. Q. Adams, Secr. of State, Wm. H. Crawford, Secr. of Treasury and, J. C. Calhoun, Secr. of War, are the candidates. It is generally supposed the contest will be between the three first—the election is next November.

I hope you keep a faithful journal of everything you see and hear, as we will be very inquisitive when we have the happiness of meeting you again. Your sister presents her love to you, and desires to be remembered in your prayers, which is also the wish of your affectionate brother.

RICHARD McSHERRY.

We hope to have the pleasure of hearing from you before long.

(Direction on outside: Mr. William McSherry, Jesuits’ College, Rome.)

The following letter was written by Father McSherry from the college in Turin, where he was Minister, to Father Fenwick in Reggio di Modena. The writer announces in it that he is soon to return to America, according to orders of Superiors. It is written to Father George Fenwick, brother of Bishop Fenwick and of Father Enoch Fenwick, s. j., who, after his return to the province, was a distinguished prefect of
studies and professor of rhetoric, and was beloved by those who lived with him on account of his amiable character. Mr. Whitfield, mentioned in the letter, was the fourth Archbishop of Baltimore, succeeding Archbishop Marechal. The letter is written familiarly:

LETTER 2.

REVD. FATHER IN Xt.,

P. C.

I have just received your letter of the 2nd of this month, and begin immediately to answer it, but I must make a short preamble. I told you in my last letter that F. Dubuisson, Fr. Young, Fr. Mulledy and your humble servant were destined to return to America this fall; why do you ask me a question when I had already anticipated it; but do all things in your own way, you will always be an original. Now then for all that I know. A few days ago Fr. Grassi received a letter from F. Dubuisson, in which he says that he cannot specify the precise time, but that in all probability we will not set out later than the first of October, that we should prepare what is strictly necessary for clothing. Fr. Mulledy is at Genoa. I informed him of Mr. Dubuisson's letter; he says he does not know what to make of it, for to set sail on the first of October would be tolerable, but if it means that we should prepare to set sail only on the first of October we would arrive in America in the heart of winter and run great risk of shipwreck on the American coast. Take the thing as you will, it will always be bad enough—for my part I had never thought about shipwreck, I have always been thinking of the colds which I will be obliged to suffer, especially when I will be covered with a strict necessity of clothing. Let the things go as they will, if you go, you can carry your letters yourself—if you don't go, send them either here or to Genoa before the 1st of October.

The Rt. Revd. Dr. Conwell, Bishop of Philadelphia, left this city day before yesterday on his way to Rome. He gave me a pamphlet which he printed before his departure, explaining the rights of St. Mary's Church, against the claims of the trustees, who wished to regulate his salary according to their own ideas. His Lordship will pass through Genoa, Lucca, Florence, etc., and leaves your city out of his road.

Fr. Beschter wrote not long since to F. Grassi, but it was only a letter of recommendation. In the end he says that Mr. Whitfield is of the same opinion with his predecessor with regard to the question of the Society;
but as to other things he will go hand in hand with the Jesuits.

I have no other news to tell you. F. Grassi told me a few days ago that he had written to you long since to have him copy some of your music, and that he has never received any answer from you. If you don't wish to have it done tell him so, he will then not be in expectation of nothing. I would beg of you, when you answer my letters, that you would acknowledge the receipt of them.

Remember me in your H. Sacrifices and prayers, and believe me yours most affect. in Xt., College of St. Francis of Paula.

Turin, 8 Sept., 1828.

WM. McSherry, S. J.

I have just received a letter from F. Dubuisson, which informs us that I must set out as soon as possible for Genoa and wait an occasion for departure; we will set sail from Leghorn. If you have any letters to send, send them by the 15th of this month to Genoa. Those who are destined to go are the above mentioned in my letter. If you answer this, send the answer to Genoa to S. Ambrosi. Again I pray you to remember me in your prayers, because now you may suppose I'll have more need of them.

McSherry, S. J.


The following familiar letter was from Father James Ryder, Professor of Theology at Spoleto, to Father McSherry, who was at Leghorn, about to return to America. The prediction of the writer that his friend was to be elevated to positions of authority, was to be verified, as Father McSherry, after his return, was appointed Minister of Georgetown College, Socius to the Visitor, Father Kenny, in 1830, first Provincial of Maryland in 1833—then subsequensly Rector at Georgetown and again Provincial. Father Ryder's wish in the letter, that Father Antony Kohlmann should be sent back to Maryland as Master of Novices, was not to be gratified. Father Kohlmann, after having been many years in the Maryland Mission, and after holding most responsible positions, was called to Rome in 1824, and remained there until his death, twelve years later. The suggestion is made in the letter that Father McSherry cultivate the vine in America. This recalls the fact
that many years ago there was a flourishing vineyard at Georgetown, on the hill side near the Observatory; and the tradition is that the college produced wine of such excellence that it carried off prizes at exhibitions. Father John Grassi, who is mentioned in the following and the preceding letter, had been Superior of the Maryland Mission, the years 1812-17; after his recall to Italy, he was an influential friend at Rome of the Society in the United States. It will not surprise us that Father Ryder assumed to give the future provincial advice so grave, when it is considered that he himself was afterward rector and provincial, and became the silver-tongued pulpit orator whose fame was as wide as the country.

LETTER 3.

My Dear Mac—

I am almost out of patience with you for your past obstinate silence, notwithstanding the frequent requests I made you in my letters to Frs. Grassi & Mulledy to let me hear from you, particularly as I had been the last in doing my duty towards you, by means of Fr. Luigi di Bologna, to whom I gave a letter of introduction to you. I am thankful to you, however, for the interest you exerted in behalf of the said Friar, who was very well pleased with the reception he met with in your college. Trusting that when you reach the land of more hospitality and good feeling than is to be found in some quarters of this old continent, you will be more attentive to the friend you leave behind. I, though with heavy heart, sincerely congratulate you on the lot that has befallen you, and wish you every blessing that I could wish for myself. May the Guardian Angel of America waft you safely to your destiny and so guide your conduct in the land of your future labor, that your Country may have reason to hail you as revered, and the Society to boast of you as a worthy offspring. Believe me, great hopes are entertained by all our friends regarding you and your companions, and I hope in God you will not frustrate them. You know better than I, that the spirit of novelty is odious ever to the most sanctified American, and that far more good is to be done in America by reason and good example, than by authority and force. Accordingly, all the true spirit of the Society you have imbibed in Italy, infuse into Ours, without letting it appear that it is imported from Italy, and be “to their virtues ever kind, and to their faults a little blind.” Do not be anxious
to receive many into the Soc., and much less of those who have either vilely left it or been disgracefully ejected; endeavor to animate the studies of our scholastics by frequent academical exercises, and for God's sake, banish the limping, half formed courses, that here in Italy are so frequent from choice, and perhaps in America may have hitherto arisen from necessity. You would render yourself acceptable and at the same time do your duty, by scouting the unconstitutional distinctions which in our times were seen between the table etc. of the Fathers and of the rest of the community. Endeavour as quickly as possible so to manage the possessions of the Society that they be able to pay every debt that we may still have with Italy, and also afford enough to defray the expenses of some others besides ourselves, that might go to America. For I confidently hope that after the death of the present Genl. I shall be able to obtain for America at least 4 or 5 who are very desirous of going, and would be infinitely useful. Fr. Marchi is one, Mag. Grassi is another, Carminati a third: Lazzerini, whom Young is well acquainted with, would go with me to-morrow were I to set off. But without money, how? You perhaps may smile at my simplicity in supposing you immediately to be made chief of cooks and bottle-washers in America. Perhaps you may soon have to repent that my supposition is too true. Young is already expected Rector, Mulledy . . . &c &c. At least you will all have the influence of counsel. You once promised me you would learn how to cultivate the vine in order to adopt it in America; do so and you will be serviceable to the American funds. You might very easily take with you some choice vines from Italy and transplant them at home. You would gratify me much by writing me a line from Leghorn, informing me of the course of your voyage, of your cargo for George Town College &c. &c. Give me also the home of our consul at Leghorn. I heartily pledge myself to offer every week for two months the H. Sacrifice for your success, and recommend you every day at the altar. Remember me; give my love to all Ours in America as if named, and make my excuse for not writing to more of them than I do, as the notice of your departure was short, and I am not at liberty to avail myself of it as I wished. I'm very glad that Dubuisson does not return with you; and I hope he will not return even with us. I'd rather he was left in Rome as our Procurator; he would thus
be serviceable to America and escape the odium of the Americans. What a pity Fr. Kohlmann does not go with you; when shall we have such a Master of Novices in America? Make it your business when arrived, to induce the Superior to urge with the General the necessity of Father Kohlmann's presence for that post in America. I have no doubt the General will consent; and the Provincial here once told me that the Genl. was inclined to let him return. But time and paper lack me; then take the present as a pledge that my affection follows you across the waters, and believe me, Sincerely yours in Xt,

Jamks Ryder, s. j.

Spoleto, 16 Sept., 1828.

In explanation of these letters, it may be well to recall that Father Peter Kenny, Visitor of the Maryland Mission, sent in 1820 a number of promising scholastics to make their higher studies in Rome. They were Wm. McSherry, James Ryder, Thomas Mulledy, George Fenwick. Aloysius Young, a scholastic of excellent parts, who made his studies in Italy, perhaps went at the same time. They were all kept in Italy for some years after their studies and employed in important duties—probably as an equitable payment of the expense of their studies. Father Ryder was three years Professor of Theology in the Papal College of Spoleto. Father McSherry was two or three years in the College of St. Francis of Paula in Turin, where he was Minister. Father Young was Prefect of Schools and Professor of Theology at Tivoli College. Father Fenwick was teaching at Reggio di Modena, teaching everything, he wrote, from natural theology to grammar. Father Mulledy also was employed in important duties in Italy.

OBEAH AND DUPPYISM IN JAMAICA.

(Continued.)

The Obeah man, it must be very carefully remembered, is not only a priest, but also a doctor; they go hand in hand. The bona fide Obi man must know something about herbs, otherwise his efficiency as an Obi man will be seriously handicapped. This idea of associating the functions of a doctor with those of a priest seems to have been common with aboriginal
races. It was so among our American Indians. The priest was also the doctor or medicine man, as he was called, and medicine and the religious ritual were closely interwoven. It was so among the Babylonian magicians, and so it is with the negroes in the West Indies, The Obi man is also known as the “bush doctor.” He is most skilful in the use of the properties of the Jamaica tropical herbs, more so, I think from my observations, than the average professional doctor. It is common for the “bush doctor” to succeed where the professional doctor has failed. The herb doctor, as he is sometimes called, is obliged to ply his trade in secret. This knowledge of the medicinal properties of herbs, roots, leaves, barks and things generally, even among the common people, is simply extraordinary. I once prepared a boy for death; he had a very violent attack of fits. An old granny called me aside and asked me if she could give him a dose of tea made of horse manure. I, of course, did not know what to say, being ignorant of the medicinal properties of such material. I let her have her own way, and she gave him the tea. I had my horses hitched up at the time and did not expect to return there for a week or two, so I waited for a while to see if I would have to return and bury the boy, as I hardly expected him to live. The boy got better and never, as far as I knew, had another attack of fits. On another occasion I had prepared a man for death. He had a most malignant attack of tropical fever and I hardly expected him to live. I returned about two weeks after having anointed him; what was my surprise to find that he was better and had gone off to another parish, to a place noted as a fever place, to work. I asked his friends what they had done to bring the man back to life. I was told that they gave him tea made of ants’ nests. Ants’ nests are woody excrescences generally found on old stumps or trees. They are full of little cells, in which are ant larvae. The Jamaica people break up these nests and give the larvae to their little chickens as a special delicacy.

Periodically we have epidemics of dysentery in Jamaica. It is a very interesting and instructive sight to see a batch of old grannies battling with death in a dysentery victim. I saw them once bring a young man through in a way that seemed really miraculous. One of these grannies said to me: “Fada, we gib him
rotten banana root, but dat sometime don't cure dysentery; den we try another cure, den another till we gets de right one."

I heard a case of a professional doctor who stood high in his profession, whose son was suffering from dysentery. He did all he could to save him; he called in other doctors for consultation, but to no avail; the boy was growing worse and worse. As a last resource he went to an old granny he had working for him and asked her if she could do any thing for the boy. The old lady went out into the bush, gathered some herbs with which she made a tea and cured the boy. The doctor said to her: "Granny, I will pay you well, I will give you any thing you ask, if you will only tell me the bush from which you made the tea that cured my son." She said, "Docta you medicine fe you, me medicine fe me!"

It is a wise Providence that gives these poor people this medical knowledge. They are so poor and so situated that it is impossible for them to get a doctor.

Not only the old people have this knowledge, but to a great extent it is shared by the young people. I sometimes thought that, like the cow and horse and other animals, they seemed to have an instinct as to what was poisonous and what not. I always travelled with a boy; we were inseparable. A missionary in Jamaica without a pair of horses and a boy is about as useful for missionary work as a man without his two arms. During my stay there I had several boys.

Every one of these boys knew, as a matter of course, how to drench my horse when sick. They made the drench, now one drench, now another, and I never had the slightest anxiety that the boy would not do the best that could be done for the sick animal. I don't think I ever called in a veterinarian.

This association of medical knowledge and the functions of the doctor with those of the priest or any one who presents himself as a minister of God is ingrained in the minds of the people. Had I been a doctor besides being a priest I would have had double the amount of influence over the people, and could have made many more converts than I did, I could have done a good deal more for the poor, and my efficiency as missionary priest would have been immeasurably improved. The Protestants were quick to recognize this fact. Ministers who came to Jamaica soon per-
ceived that it paid well to take up the medical profession in connection with their ministerial work; they could make more converts, get more money from the people, hold them more securely in the fold as doctors than as ministers, and both together was the best policy. Dr. Johnson, who has been one of the most conspicuous figures in Jamaica for a number of years as an author, lecturer, missionary, etc., and is sometimes called "Jamaica Johnson," started his career as an insignificant assistant Baptist curate in the Dry Harbour Mountains, the principal field of my mission work. He is a man of great personal magnetism and ability. The natives fell in love with him, and I was told that they clubbed together and paid for his medical education in Europe in order that he might come back and be their "Docta", as he was their minister. Whether this is true or not, the fact is that he went away and became a doctor, and established an independent branch of Baptists in the Dry Harbour Mountains. He had churches and chapels scattered everywhere, manned by catechists. Some of the chapels he would not visit, I dare say, for three or four years at a time; and yet he was undoubtedly the most influential man in the north and that too among the peasantry; he became wealthy, and I think practically independent. I found his people harder to convert than any others. When I first went there, he, as it were, took me under his wing, and jokingly told me at the time that I could convert anyone I chose, but his wife. As he became engaged in other things than his duties as pastor and doctor, his wife attended to both the souls and bodies of his flock.

The next doctor in prominence in the Dry Harbour Mountains was D. Hargreaves. He began his career also as a minister. I dare say that if statistics were looked up, it would be seen that Protestant Missionary Boards, the world over, emphasize the medical feature of foreign mission work.

Not only among the poor people of Jamaica, but everywhere there is prevalent the impression, if not assumption, that priests have medical knowledge. The Obi man is not only versed in the beneficial properties of the tropical herbs, but is a past-master in the matter of poisons. He is especially knowing in all the vegetable or herb poisons of the island, and has them sometimes planted in his garden. He knows
that vegetable poison is not so easily detected as mineral, and therefore, prefers to do his diabolical work with it. He poisons, they say, by the skin as well as by the mouth. He has been known to make a thin decoction of these poisons and with this soak the victim's undergarments. After they are put on by the unsuspecting owner, the poison is absorbed along with the perspiration and engenders some dreadful disease in the system. Many have suffered in this way and could not account for their maladies.

A notorious Obi man, by the name of Shelly, who was tried in Montego Bay years ago, confessed to having employed this means of injuring people. It was astonishing how many names, the record says, of respectable persons he revealed as having dealt with him in Obeah. He had watches, jewelry and other valuables, which he asserted had been given him for obeahs and poisons. The proceedings of his trial were in the papers at the time. According to all accounts poisoning was very common for years in Jamaica and generally the Obi man figured in it.

A certain Mr. Becford Davis, in his evidence before a Royal Commission appointed to inquire into obeah in Jamaica, defined “Obeah” to be the twofold art of poisoning combined with imposing upon the credulity of ignorant people by a pretence of witchcraft. Volumes might be printed from Jamaica court records of Obi poisoning cases.

An old Irishman, a fixture of Alva Mission, familiarly known as “Jim”, who had spent many years in Jamaica and knew a good deal of the seamy side of that part of the world, told me that it was not uncommon for people in charge of estates to poison the sons and relatives or others sent over from England by the owners of these estates to look after them. When the Obi man is called upon it is either to remove an injury caused by another Obi man, or to injure someone, and as nothing was so effectual as poison, the use of it was frequent. I found a prevalent fear among all classes of people of being poisoned, and I myself for a long time was afraid of being poisoned on account of the bitter hatred against priests and the Catholic Church existing all through the north side of the island.

The Obi man plies his trade either by working obeah directly or by means of obeahs which he makes.
What then is an obeah? It is the equivalent of our idea of a charm or amulet in witchcraft. It is something which is supposed to possess an occult preternatural power for good or evil, or something to which an Obi man has communicated an occult preternatural power either by a direct act of his will or most commonly by some mysterious incantation. The Obi man makes obeahs as a witch is supposed to make charms, or as a physician makes up prescriptions for his patients.

As in making charms in witchcraft, so in making obeahs in obeahism there is the material out of which they are made, and the incantations by which they are made. The material out of which obeahs are made may be anything at hand, but characteristically it is something weird, mysterious and gruesome, and the more gruesome it is the more suitable it is for the diabolical purpose for which it is to be used. But there are some things so commonly and universally used that they may be considered to partake essentially of the obeah rite.

The following are some of the curious articles used in making obeah charms: rusty nails, cat’s teeth, bones, pins, cat’s claws, feathers, dried leaves, egg shells, lizard bones, pieces of cloth, grave dirt, sometimes the kind of graveyard dirt is mentioned, snail shells and other kinds of shells, anything belonging to the person on whom obeah is to be worked, pieces of finger and toe nails, very commonly a mixture of rum and the blood of a chicken or cock,—sometimes a white cock, sometimes a black cock’s blood, is called for,—filthy mixtures of all kinds and poisonous herbs. Powdered glass is sometimes used, likewise poisonous insects, dried and powdered, all kinds of powders, nests of birds and insects and even frankincense.

The Obi man’s incantation is generally the muttering of strange sounds often meaningless, the pronouncing of some word or words over the objects to be “obeahed”, joined with some grotesque actions. It may consist in words or actions alone.

The following lines which I find in my notes on Obeah, by a Jamaica poet, describe an Obi man at work:

[JAMAICA SUPERSTITIONS]
Crouched in a cave I saw thee and thy beard,
White against black, gleamed out; and thy gaunt hand
Mixed lizard skins, rum, parrots' tongues, and sand
Found where the sinking tombstone disappeared.
Sleek galli-wasps looked on thee; grimly peered
Blood-christened John Crows with a hissed demand
Who art thou? then like ghouls to a dim land
Fled for they saw thee working and they feared.

Compare this description of the Obi man making an Obeah or an Obi charm with that given by Shakespeare in Macbeth of the witches making a charm through which they raised spirits and deceivingly foretold to Macbeth his future; and you will find that they have much in common.

APPLICATION OF OBEAH

The Obi man generally gives directions with his obeah, as to how it is to be applied; these directions are often haphazard, generally extremely fanciful. In some particular cases the utmost caution is recommended by the Obi man. The person must not stop on the way, look behind or speak to anyone, nor allow rain to wet him on the way, as this would either tend to destroy the efficacy of the "bush", as it is sometimes called, or might cause it to turn upon the person carrying it, and do him material injury. The story is told of a man falling off his horse at night near a sugar estate in the Parish of Hanover and breaking his neck. The people of the estate heard that obeah was found in his pocket, and that he had got it to kill some one whose situation he wanted, as headman on a neighboring pen. They said that as he returned with his "bush", rain caught him and the obeah turned on him and made him fall off his horse and break his neck. Not the least sympathy was expressed for the poor fellow. The other blacks said: "A good ting, him do too much."

The prevalent idea in the application of obeah is that it must come in some way or other into the environment of the person it is intended to affect. It is very common for the Obi man to direct the applicant to bury the obeah in the yard of the person he wants to injure or whose actions he wants to control.

Sometimes the obeah is a double barreled something. The applicant must bury part of it in his own yard
and part of it in the yard of the one on whom he wishes to work obeah, or bury part in the yard of the one he wants to work obeah on and dispose of the other part in accordance with the nature of the evil with which he wishes to afflict the enemy.

If a gentleman in Jamaica finds a rusty nail or knife hanging over his door he knows that it is an obeah, it has been placed there by one of his servants who has been offended or discharged. The idea of placing it there is that when the master passes under it he will meet with a violent death, or be afflicted with some misery, or that he will be compelled to reemploy the discharged servant. If you should happen to go to Jamaica and find under your pillow at night some grave dirt, or a bit of feather in your soup, or a few lizard bones in your coat pockets, you had better look out, some one is trying to work obeah on you. It is the custom in Jamaica in the colored Protestant churches to expel members who are guilty of certain crimes, or as the Jamaica peasants say, "Cratch der name off de church book." If the minister, after one of these suspensions, finds, when he opens the bible on the pulpit for his text, a quaint collection of cat claws, feathers, dried leaves, egg shells, etc., he is not puzzled as to the meaning of it all. He knows that it expresses "Quashie's" desire to be received back into the membership of the church.

Teachers will sometimes scatter obeahs over the school house floor to compel the government inspector of schools to give their school good marks.

The obeah does not always find its final application in somebody's back yard, or in the environment of the one to be "obeahed"; but directions are given at times that it must be administered internally. This is the case when the obeah takes the form of poison. Years ago, poisoning by obeah "bush" and through the Obi man was very common, but of course for years it has been growing more and more rare; but I do not think it has, by any means, entirely disappeared, and certainly the fear of being poisoned has not. There was, in times past, a saying among the native whites: "To keep a servant who has a grudge against you is to invite poisoning." From this saying you must not conclude that the Obi man was called upon to poison only white people, masters, mistresses and overseers, etc., and not the black men or women; not so. God
alone knows what goes on among the black people through the diabolical practice of obeah. A case of poisoning a black person is less noticed than that of a white person. It was not uncommon to hear mysterious whisperings of obeah in cases of strange deaths and sicknesses which every now and then occur among the black people. I remarked in my last letter that there was among all classes in Jamaica a prevalent fear of being poisoned. Since then it has occurred to me that persons who have been in Jamaica might be tempted to say: “Well I have been in Jamaica and never noticed this fact, if it is a fact;” others may be tempted to think or say that I am “drawing the long bow.” On this account and to illustrate what I have been saying I will give two examples of attempted poisoning from the better class of people and people well-known in Jamaica.

Mr. George McGrath, a Catholic, Custos of the Parish of St. Catherine, is and has been for years one of the most conspicuous men in Jamaica, especially on account of his wealth, being the owner of some of the finest estates in Jamaica. Among these is a most beautiful one, about two miles from Brownstown, called Minard. Mr. McGrath periodically went to Europe for a few months at a time. While away, besides engaging a high salaried governess to teach his children, he always secured a most competent person to supervise his household affairs, his wife being dead, in order that his children might enjoy, as much as possible, family and home environments. For the winter months, one year, his family was stopping at Minard. His niece, Miss Nora Titley, was in charge of the household, and at the same time an English governess, recently imported, taught his children. I sometimes stopped at Minard to say mass for the family and servants and to break my journey. I had a room at my disposal and cordial hospitality as often and as long as I wanted it. Once at the table I heard Miss Titley say that she had on some occasion incurred the displeasure of a servant or some sinister person in her neighborhood and that two or three attempts had been made to poison her. On the last attempt arsenic was placed in a hot muffin. She said it was about time for her to pack her trunk and move to other quarters, which she forthwith did. She was a wide-awake person and must have kept a sharp lookout to discover the poison.
Another example is this. I sometimes visited some Catholics who lived on the White River in the Parish of St. Mary not far from Ocho Rios, and I said mass in the house of a colored man, by the name of Tom Scot. He called himself a Creole, though he was very dark. He married a fair woman, and his children were very white. One of his daughters married a still fairer person than herself, and the almost alabaster white grandchildren climbing over the chair and back of the old man and grandpaing him made an interesting and curious sight. He was an educated man and had been to Europe. He owned an estate on the Caribbean Sea, his daughter and her children were converts to the Catholic faith, while he was then a Protestant. Scot was a petty Magistrate. On one occasion he was trying to impress upon me what a resourceful place Jamaica was.

To illustrate what he was saying he told me that once he had made enemies of some of his neighbors, and afraid of being poisoned by them, he gave orders that nothing should be bought or received by the family or servants from any store or person living in all that neighborhood. He could get from his own estate everything needed for a comfortable living. Finally somehow or other some eggs in which poison had been put found their way into his house but the old man discovered the plot in time.

The internal application of obeah "bush" is not always meant to kill; it may be prepared only to put some "misery," as the Jamaica people say, upon its victim. There is nothing the obi-man will not undertake to do. The innumerable physical and mental evils that poor humanity is subject to, he claims are at his command. The obi-man has a wonderful knowledge of the medicinal and baneful effects of herbs, and you may be sure that the genuine obi-man has a traditional knowledge of the occult powers of herbs and filthy mixtures not generally known.

To illustrate what strange things are sometimes done I will tell you a story that I heard from a black man, who was not a Jamaican. He said that when a boy, he saw a man in the woods hang a snake by the tail from a tree, and jab it with a knife, not to kill it, but to catch the blood of the live snake in alcohol, in order to preserve it in that condition and give it in whiskey or other beverage to some one.
In connection with this I may mention also a story I heard from another black man, not a Jamaican. He gave all the names of the parties concerned in the case. When a boy he went with his mother to visit a man whom a woman had poisoned with something which a man had prepared for her. The effect the poison had upon its victim was to make him feel as if something were creeping in his blood. The poisoned man would grab now his arm, now his leg, and again other parts of his body as one would do who was stung by a wasp, or who felt something creeping under his clothes.

The obeah credulous entertain the greatest dread of anything supposed to be an obeah, an egg seen on the road, or any where, supposed to be placed designedly, would not be touched; they would not walk near it. It would be accounted madness to step over an egg or any parcel wrapped up with a string, found in the yard or on the path. They will not walk near it, but take a circuitous way to avoid it. Even money would not be picked up if there was a suspicion that it had been used by the obi-man in washing some diseased person and cast in the road to transfer the disease to the person picking it up. But of all things an egg is perhaps most dreaded. The story is told of an old woman giving her parting advice to her son going far away from home; "James, my bwoy, you da go wa fra mi, alla warra you da go, no li, no tief, no swa, but if you do even tief, my bwoy, no tief folo egg; because if you do tek people’s folo egg, my bwoy, dem tek narra folo egg go trowa same ina sea, same fassion de sea da rowl as so you belly bottom da rowl". That is: "James my boy, you are going far away from me; but wherever you go, do not lie, do not steal, do not swear, but if you do even so forget yourself as to steal do not steal a fowl egg; because if you do the person from whom you steal the fowl egg will take another fowl’s egg and throw it in the sea, and as the sea waves roll so will the bottom of your belly roll.

Another curious belief is that these obeahs sometimes have the power of transferring themselves into the body of the victim whom the obeah is intended to injure. That is, the obi-man will give to the one seeking an obeah, a parcel made up, say, of bits of glass, grave dirt, etc., telling him that he must bury it in
the yard of his enemy and that if he does so it will go into the body of that person and will give him pain.

So impregnated are these people with the belief in, and fear of obeah that they are inclined to attribute all evils of body and mind to it, and instead of going to the doctor, often they go to the obi-man or to both. Especially are they convinced when sick, that their sickness is the effect of obeah, if someone tells them so. As an illustration of this, I had a case of a Catholic woman dying of consumption. I found it hard to get her into the right dispositions to receive the Viaticum and the sacrament of Extreme Unction, because, being told so by an obi-woman, she thought she had two spirits upon her. She wanted these sacraments to take away the two bad spirits. To such persons who believe in obeah the beautiful sacraments and sacramentals are only so many delicious means of removing the dreadful obeah.

The negroes, like all primitive races, have a curious knack of grafting Christian teaching on their old beliefs. This is certainly true of obeahism and is one of the difficulties that the missionary has to contend with. I was constantly called upon as obi-man. Very often it was amusing and not unfrequently very annoying. They would sometimes try to trick me. They knew that I would go to any trouble to prevent a person from dying without baptism. They would ask me to come and baptize some one whom they thought was suffering from obeah, with the hope that the baptism would remove the obeah. To be sure to get me to come they would say: "Fada, him dying." I would inquire; "Is he a catholic?" "No Fada, him no catholic, him protestant, him no baptized." I remember once on a dreadfully hot day, when I was very busy and had a lot of men working for me, and I did not want at all to leave them or the work, a party came to me and said that I must come and baptize a man who was dying, and was not a catholic. Not to run the risk of having a man die without baptism, I went. I found a jet black man, with a most dreadful fit upon him. He resembled one possessed; he was stiffened out like a bar of steel. One of the women present said; "det pon him." That is, "Death is upon him." She means that death in the shape of a spirit had a grip upon him. One day a Protestant woman and a girl about sixteen years old came to me to have the girl baptized. I suspected some-
thing, and closely questioned them, and they admitted that they wanted the girl baptized, because she had "det on her". The girl said, "Det pon mi slap a Brownston." She had been to the market at Brownstown about twelve miles away, walking both ways. All the way home she saw death, like a little black imp right under her hat rim, and she thought that by baptism she might send that little black imp where he belonged. When children are born with the caul it is commonly believed that they can see spirits. This seeing of spirits makes them very restless and as if afflicted with St. Vitus Dance. It was a common thing for the parents to bring these children to be baptized or blessed, hoping that the blessing would cure them. Very frequently obeah is used to bring about an influence over the mind of another, in order to gain some advantage from or over that person. It is a sort of hypnotism. This they call, "Turn him yeye," that is "Turn his eye," the eye in the phrase meaning his mind or will, or the controlling of his actions. This frequently happens in law-suits. The Obi-man at times is retained as well as the lawyer, and the former is considered as indispensable, if not more so, as the latter. The Obi-man sometimes not only works on the case at home but also goes to the court with his client for the purpose, as they call it, of "Topping de mouts"—stopping the mouths, of the prosecutor and his witnesses and influencing the judge and jury. This is understood to be "turning dem yeves."

There is a "Turn him yeye" obeah, which is the equivalent of the, "Love Potion" in witchcraft: the Jamaicans call it "De tempting powder." Men and women use this "turn him yeye" obeah in fits of jealousy. A Lady Clara de Vere must be very careful about breaking the heart of some country swain. He might get a "tempting powder" from the Obi-man and put it in her tea and then she will fall madly in love with the broken-hearted swain. It is said that the making of this love potion is unspeakably filthy and disgusting.

The supposed powers of the obi-man and obeahs seem to have no limit, for to the obeah people they are like gods to whom nothing is impossible. The superstitious resort to the obi-man on all critical occasions. He is a sort of a big city department store,
where all demands, good, bad and indifferent may be supplied. Pay your money and take your goods.

But obeahism as it exists in Jamaica and the West Indies, is a form of the old-time black and white magic, the black probably predominating, I have never heard the terms black and white Obeah, but yet if by black Obeah is understood putting an evil upon some one, and by white Obeah the removing of said evil, then these terms may correctly be predicated of Jamaican or West Indian Obeahism. The Obi-man puts on and takes off obi; one person goes to an obi-man to put obeah on a person against whom he has a grudge, the person 'obeahed', will go to another obi-man, or perhaps to the same one, to have the obi removed. If an obi-man fails to remove a supposed evil obeah, the person 'obeahed', will not conclude from this failure that the evil is not from obeah, but that the obi-man who undertook to remove the obeah was not as powerful as the man who put it on. Such a person will say of the former: "Him don't wort", that is, he is no good. A more powerful obi-man then will be sought to remove the spell.
NOTES FROM VIGAN.

PHILIPPINE ISLANDS, JANUARY 6, 1915.

DEAR FATHER EDITOR,

P. C.

Just a few random notes of Christmas and the vacations. A short while before Christmas, December 13, accompanied by six seminarians, I went to Narvacan. The Bishop was to follow the next day to give Confirmation. December 13 is, or better, was, the feast day of the town, the feast of St. Lucy. Until within two years ago the patronal feast of each town was its principal feast, surpassing even Christmas in the manner of its celebration. It was also the "State" feast or public feast, courts and schools, post-office, etc., all being closed. About two years ago the legislature gave "municipios" power to change the town's feast day, i. e. to select another day beside the Patronal feast for the State town-feast day. Many, not all, "municipios" have taken advantage of the law, and leaving the religious festival as a church feast, have instituted a public town-feast. Among these was Narvacan. This is a town of over 20,000 people, widely distributed into barrios. The main population, where the church, courthouse, school, etc., are, numbers a few over 2,000. Some of these barrios are about half an hour's carriage ride distant, and thus you will understand why there is not a great attendance at Mass on Sundays. Here in these barrios, where I'm afraid the priest never goes, except when called to administer the last sacraments, the Protestants are especially active, and it is said some barrios are wholly Protestant. The ministers, American or Filipino, go there and preach, and the people gather round to listen, not, as the people in one barrio explained to me, to become Protestants, but "Father we want to hear something of God." Well, Narvacan changed its feast day, and with a vengeance, as I learned last May. As there was something of coldness and indifference in the town, the new pastor, the former having died some months previously, invited the seminarians and some of the others to pass a week there to do a little spiritual work, and to celebrate the
month of May with more solemnity. In passing, I may say, you can learn something of the size of the "conventos" or priests' house here, when I tell you that the convents of Narvacan, one of the ordinary type, easily accommodated its fifty guests.

During the week catechism classes were held daily, and visits were made to some of the barrios. The week closed with first communion and general communion for all the children, of whom some 500 received, and a general communion for the Apostleship and Children of Mary, of whom 700 partook of holy communion. In the evenings an entertainment was given. On the next to the last day of May, 700 children of catechism marched through the town in procession, and on the last day of May some 500 Children of Mary and members of the Apostleship had their procession. Such fervor and zeal manifested by the Narvacanians must have brought a feeling of despair to enemies of our holy religion in Narvacan.

Then it was I learned of the change of the feast day from December 13 to April 30. The day had been already celebrated, but with very little enthusiasm. The animus of the Mayor and Aldermen in decreeing the new feast was shown in the words in which they decreed "to perpetual oblivion the former town feast day, December 13." The Mayor had the impudence to write to the parish priest and ask him to take part with the Protestant minister and the Aglipayan "priest", "since now there was freedom of worship in the Islands," in the public service, or thanksgiving to God. Still more does the sectarian, anti Catholic spirit of the town board show itself in a second law, passed just before Holy Week, declaring that since "there is now a separation of church and state, the law forbidding the use of meat on certain days is hereby abolished." And Narvacan is a Catholic city, in the Catholic Philippine Islands, and has about 100 or 200 Protestants and but few more Aglipayans, out of a population of some 20,000. Yet, in the last election, this Board of Aldermen and Mayor, through quarrels among the Catholics, assumed power. I think there is not a Catholic on the board. But they surely felt at least sad, perhaps wroth, at the May celebration. The bishop, however, was not disposed to let the feast of St. Lucy sink into "perpetual oblivion," and he told the pastor that he would make his episcopal visit coincide with the town feast, and everything was to
be done, to make the feast as solemn as possible. For this reason, accompanied by the six seminarians, Father Benaijes, s. J., and I went there two days before the bishop to hear confessions. We were kept busy. The reception of the bishop was most enthusiastic; the houses were beautifully draped and illuminated, and although the 'presidente' had done all he could to impede the liberty of the priest, and to keep the feast of St. Lucy in the "perpetual oblivion" to which he had doomed it, the whole celebration was most enthusiastic and gave a splendid manifestation of the strong and deep Catholicity rooted in the hearts of the citizens of Narvacan. On this occasion the "presidente" demanded that the parish priest submit to his inspection the parts of the little entertainment prepared for the bishop, but the parish priest refused to comply with the request.

On December 22 I started again a day ahead of the bishop's party to the town of Santa, where too, the bishop made his pastoral visit coincide with the feast day. St. Catherine is the patroness of this town, but since the bishop was holding his synod in November, the feast was postponed. Here the Mayor and Board of Aldermen are just the reverse of the Narvacan "statesman", although the two are adjoining towns. In fact until two years ago Santa could boast that there was not a Protestant or Aglipayan within its confines. But two of its boys studying in Narvacan and living in the house of a Protestant there, contracted the disease and carried it to their town, but have not yet, I believe, contaminated any of their town's people. When the bishop arrived at 5.30 P. M., the Mayor and Board went out to meet him, and the Mayor and Santa's principal men carried the canopy from the road to the church. In the public reception that followed the visit to the church, the Mayor delivered the opening discourse. The following day, on the bishop's departure, he passed for a distance of about 200 yards between files of kneeling faithful, gratefully receiving his episcopal blessing. The "presidente" again assisted in supporting the canopy.

On December 20 I had helped in the celebration of the December festivals in Caoayan. This is one of the most abandoned towns in the province, and I began to visit it about three years ago. The poor priest, still young, is altogether incompetent to do
the work necessary in such a place, and, added to this incompetency, he is as deaf as the proverbial door-post. He himself feels that he has not the respect of his people. He is himself much to blame. The people told me that they were waiting in the church Christmas night for the midnight mass, which the good Father began at two o'clock in the morning. The indifference of the people here is almost appalling; to add to the evil the Protestants had descended on the place, and by means of one or two "deaconses," who had sold the birthright of their Catholicity to Methodism, were in danger of taking away whatever little faith remained to these unfortunate people. Two years ago, two seminarians and two of our boys, began to go there every Sunday for Catechism; and for the present, we seem to be holding the children at least, though we have not made much impression on the apathy of the adults. After the Children of Mary procession we had a little entertainment given by the Children of Catechism. These entertainments, the little church feasts, like first communion, etc., which we have had from time to time, have won us the good will of the grown people, though they still remain indifferent to their pastor, who sometimes is our greatest stumbling block, although he welcomes and invites our assistance.

The bishop renewed his episcopal visitation on Christmas day, beginning with the town of San Esteban. I left Vigan some hours before him, my objective point being rather the large town of Candon, where the Bishop was to go the following day. The spiritual condition of San Esteban would make your heart bleed. Perhaps the smallest town is Ilocos Sur, having only some 3,000 inhabitants. It is according to the testimony of the Father, equally divided between Catholics, Protestants and Aglipayans. I have tried for years to visit the town and do a little work there, but my efforts were fruitless, the Father always remarked that things were going on quite well. The town extends about half a mile in length on either side of the main road, the church being about in the middle. Just opposite the Catholic Church, on the other side of the road stands the Aglipayan Church, a long zinc built shed, while a very little to the north on the same side of the road as the Catholic Church stands the Protestant chapel, of the architectural style of the Aglipayan Church. The three form the vertices of
what may be proved to be an equilateral triangle. It made me very sad on Christmas afternoon to see the crowd of children that trooped out of the Protestant chapel when the auto-truck passed. If the Protestants get the children they will have some hope for the future. As I neared the Catholic Church, I rejoiced to see an immense activity and enthusiasm, but the joy soon changed to sadness when I saw that all the enthusiasm proceeded, not from the church yard, nor the expectation of the people to see their bishop, but from the courtyard of the Presidencia (which adjoins the church yard) where a stage had been erected, and the evening performance was about to begin. I seated myself in the confessional, and heard about three confessions when the bishop and his party arrived and entered the church. A miserable crowd of about fifty, who all remained in the rear of the church, followed him. After the visit we went to the priest’s house where a “reception” should have been held. After waiting over a half an hour, the reception was given, consisting of three addresses, one by a small boy and one by a small girl, and the third by one of the men, all without feeling or enthusiasm. I felt so discouraged I would have taken a truck for Candon if there had been one going, for I saw there would be no more work for me there. The early masses next day were very slimly attended, though at the eight o’clock mass the church was crowded. So, too, was the Aglipayan structure on the other side of the road. At 11 o’clock the truck came along, and I was glad to board it for Candon, the next visiting place of the bishop. San Esteban is, I fear, a type of too many of the towns in the Islands to-day. The priest seems to feel that he has done his duty if he says mass and goes on an occasional sick call. I am afraid that their presence in the confessional is almost unknown. Even if this inactivity were the only evil to remedy there might be some hope, but what can you do when from time to time a boy from a distant town will come to you and bluntly say, “O Father our priest has a wife.”—It is a wonderful miracle of God’s grace that the faith is still so deeply rooted in the hearts of the Filipinos, and that amid all the inactivity of many of the priests, and sometimes, what is worse than inactivity, and the ceaseless activity of the Protestant ministers, it has remained, I might almost say, untaught. But what sacerdotal carelessness and protestant ministerial zeal
have been unable to effect, our public school system is rapidly effecting and a most lamentable indifference, or, what is worse, absolute ignorance of religious doctrine is supplanting the simple faith of the past. To one devoted merely to secular study or secular advancement, it would be a most gratifying sight to see the hundreds of children and youths who each morning come to the public and high schools of Vigan from distant barrios, but for one considering the religious development of the present generation, that consideration would be sorrowing, for on Sundays, you look in vain for the vast majority of these hundreds at mass or catechetical instructions. I have the greatest difficulty to sustain my daily congregations, but although classes close at 4.30 in the schools, the children and students of the high school are obliged to remain yet another hour for athletics. One other danger looms up threateningly on the religious horizon of the future—and that is free masonry. It is a known fact that in all the important positions of the government in Manila, American Masons hold chief posts. But now every effort is being made to induce Filipinos to enter, and the names of prominent Filipino office-holders that appeared in the papers after the Masons' celebration of St. Andrew's day in Manila, show that their efforts are not unsuccessful.

I think we are still at San Esteban, or, at least, just about to leave at 11 o'clock A. M. for Candon. There is a good number of Candon students here in Vigan, and about the middle of December we had a meeting and decided to prepare an entertainment for the bishop's arrival there. But the interprovincial athletic meet occurred here just the week before Christmas, and the boys had not made much preparation.

Candon is one of the largest cities of Ilocos, numbering 22,000 inhabitants. There are some Aglipayans, and the Methodists have been working actively here for years. They claim two or three entire barrios. The present municipal board is not quite so bad as Narvacan's. The Mayor called to pay his respects to the bishop on the latter's second day in Candon. There are two priests here, uncle and nephew. The uncle is too old to do any work, while his nephew, though sufficiently zealous, undoes by imprudence what his zeal attempts. He is at constant war with his Children of
Mary or the Apostleship. He has written me several times, resigning his directorship of the Apostleship on account of these quarrels.

About five years ago, accompanied by a Filipino Father, I went to Candon to organize the Children of Mary. Some fifty young ladies had answered the call of reunion. I spoke to them urging all to become members at once. Meantime, the assistant had asked my companion to say a few words when I finished. You may judge my dismay, when his "words" were a most virulent tirade against dancing. All visions of a splendid society vanished, and as a matter of fact, some four or five handed in their names as members. I said later to my companion, "Why did you give them such a talk as that?" and he answered, "That's the subject the assistant gave me." If a priest can be excessive on the point of dancing, certainly the good assistant of Candon is. The young ladies re-form their society from time to time, but it is nearly always wrecked during the year on the shoals or rocks of dancing. I was surprised in the beginning of this school year to hear the following story from Candon. The assistant priest was giving communion and among the communicants was a young lady. When the priest had taken the sacred host from the ciborum and was about to give it to her, he asked, "did you dance last night?" She answered: "yes", and the Father passed on to the next person without giving her communion. Sometime afterwards I was in Candon and asked him if the story was true. He admitted that it was, but said that he would not have minded her dancing so much if she hadn't gone to his uncle for confession. Though the boys had made little preparation for the bishop, yet they had something of an entertainment or reception prepared. I was speaking to the assistant about it during dinner, and we drew up all final arrangements. I was hearing confessions in the afternoon, and just before the arrival of the bishop, one of the boys passed the confessional, having come from a group of boys and girls in animated conversation with the assistant. I saw something was wrong, and asked him what was the matter. "Father," he said, "Father Fernando has declared all the reception off. He says he knew nothing about it." I went down at once to the group. The assistant refused to permit the reception, until I told
him that the pastor of Vigan had long before written to his uncle. He then answered: "Well, I'll have nothing to do with it." And it was only on my assuming the responsibility, and using all the persuasive abilities I possessed with the young men and ladies who were to speak or sing, that we finally held the reception. The remainder of my stay in Candon passed without incident, but I returned to Vigan before the Bishop left Candon, as I had to celebrate mass in one of the barrios of Vigan.

In about fifteen of these Vigan barrios we have catechism; and at Christmas time we have an entertainment in the evening, and mass and general communion in the morning. It is wonderful to see these poor simple barrio folk preparing the altar for the mass. The best of the barrio is placed at the service of our little Christmas King, and when the best of the barrio is exhausted the good people obtain leave from the pastor to appropriate the best of the cathedral.

One barrio vies with another in the excellence of the morning altar and the evening entertainment. The fatted pig (the pig is the proverbial first-class dish on festival days here) is killed, and the whole day is one of universal joy. In this way is the faith kept alive among these poor people, and it is wonderful to see how, by God's grace, they have resisted the ceaseless attacks of the Protestant ministers and their minions around Vigan. This year during Christmas vacations we had six such celebrations. In Cota, the barrio where I attend catechism on Sunday, we had 150 communions. Among the numbers in the evening's entertainment was "Esther" adapted from the Bible by one of the young lady Filipino teachers. The seminarians who assist in these catechetical centers and do most of the training are themselves receiving an excellent training for the most important work that awaits them as priests, viz. catechism.

On January 10, the bishop resumed his pastoral visitation, going to the cities of Ilocos Sur, north of Vigan. His first visit was in the town of Santo Domingo. This is one of the towns I had been visiting monthly more or less, for the last three or four years. The parish priest was very infirm and could not do much. There are about 10,000 people in the town. The Protestants have worked hard there, but with little success. About six months ago one of our newly ordained priests of last March was sent to assist the
pastor, who was very near death's door. It is wonder-
ful to see the results this young man has accomplished. Whereas before we were satisfied if we had some sixty
or seventy confessions when we went there each month,
now we have 200 on the Wednesday before the First
Friday. As I have work here in Vigan, I cannot go
Thursday; but three or four Fathers go on Wednesday,
while the young priest is himself occupied all Thursday
afternoon. He has reorganized the Apostleship, the
Children of Mary and the Catechism classes, and when
there was a report a short time ago that the bishop was
about to remove him to put him in a more
arduous position, in the Aglipayan stronghold, Batac,
the birthplace of Aglipay—the whole town was "up in
arms." What this young Father has done in Santo
Domingo, a companion, ordained at the same time, has
done in San Fernando, the capital of Union. As I did
not find all the work in Manila I expected last Septem-
ber, I determined to spend my spare time in San Fer-
nando, where I hoped, with my little knowledge of
Ilocano, to do something, while, at the same time,
working among the boys and girls of the high school.
Here the parish priest had done very little for the
Church during fourteen years; he was in poor health.
Father Benaijes, S. J., my companion here in Vigan,
had spent three weeks there last Lent, the pastor being
unable to do any work, and had excited a great re-
ligious revival, but on his return to Vigan things fell
back into the old moribund state. Shortly after Father
Benaijes' return to Vigan the pastor was confined to
his room, and did not leave it again; he died in Au-
gust. Meanwhile one of last year's (June) newly or-
dained, was sent there to take charge. I reached the
town in September, after the young Father had been
there less than two months, and truly there was a re-
ligious revolution. Everyone was loud in praise of
Father José (Brillantes), and all, from the Governor
down, begged me to intercede with the bishop not to
remove Father José, for there was a rumor that a new
pastor was to be appointed. As the arrival of this new
pastor was expected even while I was there, I proposed
to Father José that we prepare a reception. We visited
several of the principal citizens of the town, and
among others, the Governor of the Province, and the
Mayor of San Fernando promised an address. We
went to visit the "presidenta" of the Apostleship, an
old lady, who, Father José was afraid, would be too
timid to give an address. We entered her house and I asked her to speak in the name of the Apostleship—two minutes would be enough—well, then and there, she opened up such hidden strings of native eloquence that I drew a speedy conclusion that I should have to limit her speech to about a half an hour, or she might go on all night. Praise of Father José was her theme—"The first time," she said, "in fourteen years have I heard a sermon." Father José preached every Sunday; his sickly predecessor was never seen in the pulpit. No sermons in fourteen years except for the town feast or some very solemn occasion! You can understand why the faith is dying in some places of the Philippines.

We organized the Knights of the Sacred Heart, and Children of Mary among the high school pupils, and all took an active part in the reception tendered to the new pastor on his arrival shortly after. Father José, however, is still in San Fernando, as assistant and even now the words of praise are for him and not for his older and more experienced companion. If we could only send out a half a dozen young, zealous Fathers like this every year, we would have the greatest assurance for the future.

The bishop was to leave Santo Domingo Monday, at 5 P. M., to go to Magsnijal, some eight kilometres distant. As the Father in that town is very old, I left Vigan a few hours earlier for the same place to help in the reception. Here the whole municipal board received the bishop, the Presidente delivering the first address. We were obliged to have the reception in the sanctuary itself, as the rectory was in a most unsafe condition. A most wholesome fear has entered the hearts of the people hereabout with regard to these conventos, or rectories. Last December, a young man from Santo Domingo, nephew of the old parish priest, was ordained, and was to celebrate his first mass there on the 17th. On the evening of the 16th, the pueblo assembled in the convento to give him a reception. There was a hall capable of holding 300 or 400 people. This was crowded while the speeches were being delivered. Suddenly, toward the end of the reception, the whole floor began to sink; there was a scattering in every direction, but several hundred people went through with the floor to the ground below. Fortunately no one was seriously injured. An amusing part (amusing afterwards) was that the floor began to sink just as Father Paredes, the young man of whom I spoke
above, was saying something about aeroplanes. I have almost an inordinate affection for Magsnijal, as it is the first town where about eight years ago, we established a branch of the Knights of the Sacred Heart among the students. For eight years we have gone there once a month for confessions and always with good results. I can sympathize with the people in their feelings with regard to their parish priest. The present incumbent is seventy-one years old. When about three years ago he entered upon the duties of parish priest, he succeeded a pastor just deceased, who had reached the age of seventy. The people went on a "religious strike" three years ago, and, for several Sundays, very few went to mass. They are more reconciled now, as the reception they tendered the bishop showed. At the end of his speech the Presidente of the town having alluded to the fidelity of the people amid the assaults of Protestantism (and his statements were true, for Protestants had worked hard here, but again with little success) added, "when our parish priest dies we beg you to send us a young man, who can correspond to our desires to advance our holy religion." The good old parish priest was seated by the side of the bishop listening to this eloquent appeal.

I returned at once to Vigan after the reception. From Magsnijal the bishop went the following days to Lapog and Cabugao, where I visit also about once in two months. I did not, however, assist at the bishop's reception. We were preparing in Vigan for St. Paul's Day, January 25, the town feast. The Seminary College was to celebrate it by means of a grand literary and musical entertainment, in which the musical comedy, "Box and Cox," was to have a prominent part; and I had to be as much as possible in the college, as the boys were very backward in the play. However, I could not resist the request of the parish priest of Sinait, the next and most northern town of Ilocos Sur. The bishop was to reach there the evening of January 22, and confirm on the 23rd. The pastor begged me to go up on the 22nd. This city of Sinait is probably the most impregnated with Protestantism in Ilocos Sur. I had been trying for a number of years to visit it, and although I offered myself to the Father, I never got an invitation. I finally succeeded in "getting in" last May, under pretext of establishing the Children of Mary. Three or four of the young ladies of this town had studied in the Vigan high school. I told the pastor that I would bring the
stereopticon with me, and we would have "The Life of Our Lord." When I reached Sinait, last May, I found he had made practically no preparation, and had not even announced the lecture. This town should be one of the most fervent in the Islands. It has a large crucifix behind the altar, reputed to be miraculous. The report has it that perspiration appears on it at times. Even with the carelessness of the Father, the place is an object of devotion, and every Friday is visited by a number of pious pilgrims from other towns. After Christmas, this year, I went again to Sinait and enrolled fifty young ladies in the Sodality. It was then I promised to go on the 22nd, the eve of the bishop's visitation, but so great was the press of the college work that I would have failed to keep my promise had not the Father in Vigan personally begged me to go. I went, almost losing the whole day, for I heard only about twenty-five confessions from 12 M. to 1.30 P. M.

We had our entertainment on the 24th. "Box and Cox" was well received by the people. These "theatricals" are quite a distraction in the monotony of my daily life. The bishop did not assist, though he returned, very tired, on the 23rd, and was to start on another fatiguing visitation in the province of Union on the 26th.

He began his visitation of Union with the town furthest south, i.e. Santo Tomas, and returned north slowly, stopping a day or two days in each town, according to the size or importance of the place.

The following is a list of those confirmed in some of the towns of Union Province on successive days: Santo Tomas, 1,075; Agoo, 1,722; Tubao, 890; Aringay, 1,901; Bauang, 1,960; Naguilian, 2,543; San Juan, 1,635; Bacnotan, 1,993; San Fernando, 3,072; in all nearly 17,000 confirmations in twelve days work!

On February 8, the bishop leaving San Fernando, made a flying automobile trip of 170 kilometres, passing right through the province of Ilocos Sur, to Laoag, capital of Ilocos Norte, where the town feast was to be celebrated on the 10th. He reached Vigan about noon and took dinner, leaving for Laoag at 2.30 P. M. I accompanied him on this trip. He stopped for about an hour in Batac, to examine the ruined church and see what means might be taken to utilize a part of it for a small chapel. The Batac central school is just opposite the church, and while the bishop and his two other companions were making plans inside, I began to sow some "seeds" for future harvests outside. When the children left school (it was almost five o'clock when we reached
Batac) I began the interesting process of distributing little pious pictures and was immediately surrounded by a couple of hundred youngsters, all struggling to get a coveted "estampita". One of the young lady teachers of the intermediate school passed by, and I told her the bishop hoped to build a chapel here, and that then we would establish the Children of Mary and the Knights. I invited her cooperation which she promised. At six o'clock, the bishop left the ruins and we started for Laoag where we arrived at 6.30. A large crowd had gathered in the plaza in front of the church to await the bishop. All entered the church with him, and after the inaugural ceremonies of the visitation, all ascended into the spacious convento to assist at the literary programme given in honor of the bishop. There was a Latin discourse, delivered by one of our last year graduates. At the close of the reception, the bishop said that it was the first Latin speech he had heard in any of the receptions tendered him, and congratulated heartily Laoag and its people. The following morning the bishop celebrated mass at 7 o'clock and only a miserable few attended. Laoag has 40,000 souls and I think there were only a few over 200 present at the mass. Afterwards, the bishop remarked to me that in all his visitation to some fifty-seven towns, he had seen nothing more pitiable. During the morning only 120, or thereabouts, were confirmed; in the afternoon 400 more. The day following was the feast day of the church and town, and, while at the 7 and 8 o'clock masses the church was crowded to overflowing, later in the morning, only another hundred children were confirmed—making a total of about six hundred. There are many causes to which this sad state of affairs may be attributed. For ten years, the Catholic priest, Padre Ver of Laoag, had to all external appearances, been really crazy. When Bishop Hurth was announced as successor to the lamented Bishop Carroll, Father Ver wrote a letter to many priests urging rebellion, declaring that the policy of the Philippines was as Taft declared, "Philippines for the Filipinos." Silenced by the bishop, he opened an independent church in his native town, near Laoag, and as he has somewhat extensive fields, obliged all his servants to attend. An "insurrection" against the Americans was reported in Laoag about a year ago, and there is evidence that Padre Ver was one of the chief instigators. Imagine a priest of this stamp in charge of Laoag for ten years. This conduct alienated many of the people who refused to attend the church. Here is one good
reason for the fewness of confirmations at this episcopal visit. Again, all Ilocos Norte is strongly Aglipayan, the Governor, with headquarters at Laoag, is Aglipayan; the municipal board, with two exceptions, belong to the same sect. I was told that only two of the principal families of Laoag cling to the Catholic doctrine, or, at least, go to the Catholic Church. Aglipayanism in the towns is conducted by “committees” who have great influence and rule, through fear, in all Aglipayan districts. In his confirmations, the bishop imposes a tax of a peseta (twenty cents) on each one confirmed. The priests of Ilocos Norte asked him, in view of the poverty of the people there, to make the tax a half peseta. He granted their petition. When the “committees” heard that the bishop was coming they got in among the people and urged them not to bring their children, as they would have to give two peseta. Whatever the reasons my be, you can judge of the sad state of religion in Laoag, and I am afraid that it is the same throughout Ilocos Norte. At half-past one, February 10, the bishop left Laoag, and made a flying return trip to Union, stopping, however, two days at Tagudin, Mountain Province, where the Belgian Fathers had just erected a Grotto of Lourdes, and the bishop was to bless it on the 11th, the anniversary of the Apparition. Here there were 2,000 communions, the Presidente giving a good example. All the adults, even men, seem to have approached the holy table.

On Saturday, February 13, I took a day’s trip to Bangued, the capital of the Sub Province of Abra. Aglipayanism and Protestantism are as strong here as Catholicism. There has been a high school in Abra for many years. Last year lack of funds made the superintendent of schools cut off the second year, and many boys entered the Vigan High School, some unfortunately going to the Protestant dormitories. I heard lately, that even “first year” would cease to exist at the close of this scholastic year, and as between the “second grade” and the present “first year” there were nearly 200 pupils, many of whom will come to Vigan next year, I determined to go and have a talk with the boys and girls. Saturday night I used the slides Father Finegan kindly left me; giving the pupils and general public a Longfellow night in the courtyard of the school. Sunday and Monday nights I gave a lantern lecture in the courtyard of the church on the “Life and Passion of Our Lord.” Nearly all these slides are an inheritance left me by Father Finegan.
Last year, the young Father Paredes, of whom I spoke above, spent several months after his ordination in Bangued, his native town, and revolutionized things. In a short while he had a catechism class of 700 children. He was succeeded by another young active priest, a class mate, who continued the good work, but had to be sent to a vacant parish in another province. I found the young men especially desirous of forming a congregation, but they said, "we have no leader." I had a meeting of the young men, and another of the young ladies. I spoke strongly against the dormitories of the Protestants. Many of the young ladies went to confession and communion the following morning, while the young men inaugurated the Knights of the Sacred Heart and elected officers. This is the home of our anti-Catholic Governor, for Abra was until last year a Sub Province of Ilocos Sur, and his baneful influence is felt here.

On Sunday afternoon, the Father had a catechism class of 400. The people are good, the faith is still deep in their hearts; Aglipayan treachery, Protestant activity, the blighting indifference of the public schools have not been able to stamp it out, even from the hearts of the little ones, and if we have young active priests trained to cope with the peculiar conditions in the Islands to-day, there will be a splendid revival of the old Faith. All we can do is to wait and pray until our Lord, in His own good time, sends zealous pastors to his neglected sheep.

THE JESUITS AND THE LATE REVOLUTION IN MEXICO.

Legion are the accounts already published regarding the recent trouble in Mexico. Such tales of carnage, brutality and diabolical irreverence towards persons and things consecrated to God have reached our ears as to seem almost beyond comprehension. God has been blasphemed and His representatives, both civil and ecclesiastical, have been subjected to outrages so atrocious and so numerous that the plain statement of them is sufficient to fill us with horror. History repeats itself, and, as usual, the Society has been the first to be made to suffer. An account therefore of the courage and constancy which our Fathers and Brothers of the Mexican Province mani-
fested in the hour of persecution, their heroic resigna-
tion in the face of death and exile, and their great-
heartedness in striving to alleviate the general suffer-
ing caused by the disturbed state of affairs is humbly
submitted to the readers of the "WOODSTOCK LETTERS"
at the earnest request of the Reverend Editor.

Allow me to begin by quoting a letter of Father
Crivelli, written from Pueblo and dated September 6,
1914.

"Omnia hie perperam procedunt. Collegium a
militibus occupatum, quæque inde extrahere non
potiimus, arrepta; omnes nostri dispersi; nonnulli
Habanam versus, alii Cordubæ atque Vera Cruz.
Hic adeo remanéo sperans fore ut Collegium redi-
mere possim. Sacerdotes, præcipue nostros, novi
homines persequuntur, confessionaria publice in at-
riis ecclesiae principalis concremata: gubernium
totum ad solam voluntatem uniuscujusque ducis mili-
taris reductur. Collegia electoria, tribunalia, judi-
ces suppressa: domus particulares occupate, juvenes
nostri, seu alumni, hinc inde dispersi. Prae oculis
habe id quod Romanorum tempore accidit et imagi-
inem habes eorum quæ nunc accidunt. Fere omnes
scholastici, nonnulli post unum aut duos annos mag-
isterii, Theologiaæ vacaturi pergunt."

One of our Mexican scholastics says that all of Ours
left the college of Pueblo on the 20th of August. Dur-
ing the night of the 24th the college was occupied by
the revolutionists. They made themselves quite at
home, entered the fathers' rooms, and showed their
true character by committing unmentionable offenses
in them. Going to the chapel and finding the organ
unlocked, they raised a terrific uproar, shouting wildly
and singing vulgar songs. The students' playground
became the tethering-place for the horses, while the
chapel was converted into a garage for the general's
automobile. On the chapel door a placard was hung
up, which read: "General Quarters of the Second Di-
vision of the East." The line of action which the revo-
lationists adopted in Pueblo was followed in the case of
every college of Ours which fell into their hands.

Father Mendes thus describes the state of affairs when
the revolutionary wave struck Saltillo:

"Since the latter part of March the letters sent from
here to Reverend Father Provincial were not de-
ivered. Father Rector, foreseeing the approaching
storm, determined to close the college and send all the
Spanish fathers to the capital. Then Reverend Father Provincial had a talk with each one of us."

"The Federal soldiers, after vainly striving to defend Monterey, were forced back by the enemy and passed through Saltillo in full retreat. On May 21, the revolutionists entered the town and made the college their barracks. The next day Villa ordered all the clerics to appear before him by three o'clock. We were seventeen priests; of whom seven belonged to the secular clergy, six Mexicans and one Italian; one was a Benedictine, three Eudists, and six Jesuit fathers. When we entered the room we found Villa lying in his shirt-sleeves upon a great red cushion. I was moved to pity at the sight of one so young and yet so perverted. He addressed us in a harsh tone of voice:

'Unfortunately', he began, 'I am a Catholic, for I was born such. I am not, however, a fanatic such as you are. All you do is drink chocolate and enjoy yourselves while your people are in rags. I brought to Mexico two of your calling who told me that the Church has given money to Huerta. Would you like to see the protests against the revolution which I have found in the desks of the priests?'

"We replied firmly in the negative. He then asked if there were any Spaniards present. At this the Spanish Benedictine rose from his seat."

'Are there any other foreigners among you?' he inquired again. All of them stood up. Then Villa went on with his speech. We were a set of cunning, good-for-nothing hypocrites, etc., etc., etc. He ended by demanding from us a fabulous sum of money. Father Kubieza and one of the secular priests were sent out to collect the money. Hierro, one of Villa's officers, accompanied the priests and made sure that Father Kubieza overlooked nothing valuable in our houses. While the two Fathers were about their task of gathering money, we were given to understand that we should remain in the same room in which the interview had taken place. During the night, sofas, chairs and the floor served for our couches. The next day at three o'clock, however, we were committed to prison. During our stay in his quarters, Villa directed vile and abusive language at us. In prison we tried to recall texts from Holy Scripture which would be appropriate in our predicament. 'Per multas tribulationes', and 'Si me persecuti sunt', were among those
which particularly consoled us. Time and again we were threatened with death, for Father Kubieza and his companion had not as yet returned. We told some of our friends who brought us food, to find them and tell them to return as quickly as possible. They did return soon after, having collected a sum amounting to about three thousand dollars which was far short of that demanded by Villa. That evening an officer entered our room and, by way of points for our morning meditation, told us in no gentle terms that if the whole amount was not forthcoming we should all be put to death. What we endured was, I believe, what one might expect to suffer on the threshold of hell. They seemed positively anxious to kill us. I told a secular who offered to write to my mother for me to inform her that I had died happy and contented. Father Ancira, who was extremely ill, received the treatment which was given to the rest of us. Money was what the revolutionists wanted and they wished us to get it for them."

"The following day we were moved. At first we thought exile from the Republic was to be our portion. That would have been pleasant news under the circumstances. But no; our hope of relief from that quarter vanished, when we were led to a prison more foul than the one we had left. The officer in charge asked which one of us wanted to be killed first. Father León gave us absolution. We were ready to die. Then Father Pichardo advanced to the officer, who seized him and brought him to a dark room. Father Kubieza was the next victim. They tied a rope about him and dragged him along the ground. We all made ready for a similar fate, confessed to one another and exchanged words of encouragement. When the soldiers came for me I prayed as one would who was about to leave this life. A rope was fastened around my neck which choked and strangled me. I centered my thoughts on the Judgment which I felt could not be far off."

"But I was not worthy of such a death. I was brought back to the room from which I had been taken, where I found all the others seated. All had been handled roughly but were thankful for their delivery from death. Each of us narrated to the rest what had happened to himself."

"About one o'clock on the 26th of May we were led back to Villa's quarters. That day and the next
passed without any event worthy of note taking place. We learned that we were to be deported to El Paso. Many who were well disposed towards us wished to bid us farewell. We told them that any such demonstration would only incite our captors to further acts of cruelty. Villa and his followers escorted us to the station. Another occasion of suffering was at hand. Contempt and abuse were heaped upon us and we were crowded into a dark coach with the prospect before us of remaining there for three days. The guard who had charge of us threatened us and acted in a friendly manner by turns. Once he discharged his revolver at us. Luckily no one was hit. At Paredon, we went on horse-back to meet Villa's train, on board which we were caged like beasts. Our journey ended, we were taken into custody by D. Louis Benavides, a notorious lieutenant of Villa. On the night of the 31st of May, once more we boarded the train and after a day of comparative peace and quiet arrived at El Paso where our Fathers received us with the greatest charity and kindness."

Another Father of the Mexican Province says:

"We are scattered throughout the whole world. Cuba, Columbia, Spain and the United States have received our Fathers and Brothers, while a few still remain in Mexico with a view to recovering some of our property. Still there is little hope of this under the present regime. Our houses and colleges are regarded as belonging to the government. Our college at Guadalajara has been turned into a state lyceum. In short, the present state of affairs in Mexico bids fair to outrival the condition of Europe at the time of the barbarian invasions. I am here in Pueblo, living in disguise, and watching the way the wind blows."

The Mexican Fathers are extremely grateful for the welcome which has been tendered them by Ours in the United States. Father Tierney cannot receive too great praise from their lips.

Father Carrasco, the artist-priest, a prominent member of the Mexican Province, after being expelled from city after city, was finally offered a professorship of drawing in the Academy of St. Charles. He declined the offer since it was made on condition that he lay aside the habit. He afterwards escaped to New York, where he is now employing his excellent talents for the purpose of relieving the distress of his brethren.
Father De Heredia passed through a series of thrilling adventures and succeeded in reaching New York City alive, though he admitted that they were still looking for his head. The same Father says:

"True, there is need everywhere; but there is also much gratitude for the many favors received in this hospitable land. The Mexican Fathers and Brothers will long remember in their prayers the generous Americans who have helped them in their day of distress."

C. M. Palacio, S. J.

TRAVELLING IN THE TIME OF BLESSED PETER CANISIUS

How our forefathers travelled at a time when, as yet, neither steamship nor railroad had been invented, and carriages were a luxury enjoyed only by the very wealthy,—how they corresponded when a regular postal system, even between adjacent countries, was still in its rude beginning,—are inquiries which cannot but be of interest in an age of trunk-lines, cables and automobiles. These questions Father Braunsberger answers in the interesting work of six volumes, "B. Petri Canisii, S. J., Epistolæ et Acta."

In the first place, the most casual reader of the history of those early days, cannot fail to observe the fact that Ours travelled very extensively. Indeed, the life of the Blessed himself appears to have been one round of journeys. What with a continued flow of petitions from all quarters for his own services and those of his new militia, with the need of personal communication with the various houses and residences, separated as they were, by long distances, he was kept for the most part in the field. Then, too, there were the flourishing colleges and universities, demanding larger and larger personnel, with the consequent changes which were necessary at regular intervals; the novitiates with their strangely international mixture needing personal supervision; the passing and repassing of students to and from Rome, where the scholastics of the Society were in great measure educated. All these circumstances necessitated uninterrupted travel to wherever the German tongue was spoken and across the Alps to Italy.
But if the journeys were frequent and extensive, favorable accommodations, such as we might expect to hear of in the case of men of their position in the world of religion and letters, were very few and surprisingly limited. So limited indeed were they that it would seem as if travelling "per pedes Apostolorum" was considered by those builders of the old faith in Germany a postulate of the apostolic life. We are not surprised, therefore, when we read that the long journey from Rome to Ghent, in the north, or to Vienna, in the east, was made either entirely, or in great part, on foot.

From what has been suggested, however, it is not to be inferred as a certainty that conveyances were eschewed as a matter of principle. Our documents make frequent mention of horses and mules when there is question of greater distances, with this addition, however, that while the horse or mule carried the baggage continuously, it carried the travellers only alternately. In this connection we read that for fifteen persons who set out from Rome for Braunsberg, in 1560, Father Polanco ordered but six horses. Of these, however, owing to need for greater expedition, three were reserved for the exclusive use of Masters Arnold, Robert and Lambert. As the distance increased, naturally the endurance of the animals decreased, thus necessitating the hire or purchase of others. In consequence of the added expense the procurator of the little party was only too glad to welcome kind friends who proffered assistance, either in the way of a gift of other horses, or of fair exchange. In fact we read in the instructions given to the travelling brethren the injunction to sell the horses or mules, as the case might be, at the several stages of the journey, or at its completion, thus to reimburse their depleted exchequer. It may be noted in passing that of the various national breeds of horse-flesh, the Polish seem to have been in highest favor for fitness and endurance. But, while mention of horses is frequently met with, that of carriages occurs but rarely and then only in quite exceptional cases. Thus Blessed Peter, in a letter to Father Madrid, dated August 9, 1561, mentions, as a "singulare beneficium", that the Grand Duke Ferdinand, had kindly put a carriage at his disposal for his journey from Prague to Augsburg. A similar favor with the addition of an extra carriage for his companions, we read, was bestowed by the Prince Elector, Albert V, on Father Schorrich, who by his eminent success in the
pulpits of Munich had won high favor at court. Wherever it was possible river navigation was, of course, resorted to, as in the journeys from Bavaria to Vienna, and from Innsbruck to Passau. This Canisius himself did, as we see from bills still extant in the imperial archives at Innsbruck.

In all this matter of travelling, whether by road or river, superiors were reminded of the provisions of the "Instructio Provincialis." This document, issued before 1566, contains very express directions to the effect that superiors furnish necessary information as to the route and destination, and give instructions looking to the welfare of travellers and the edification of observers. The "Instructio" of Father Nadal may be here cited as a sample of others given by Blessed Peter and Father Polanco in similar circumstances. "As regards outfit," says Father Nadal, "while simplicity and economy are ever to be kept in mind, our travelling brethren are to be supplied with all that is necessary. They should be properly clothed and possess at least such underwear as is suited to the changes and inclemencies of the weather."

"In case, however," continues Father Nadal, "the distance is merely between the colleges of the province, the apparel is to be the same as that which is usually worn at home. Should it happen that clothes are time-worn, better ones are to be supplied. Withal, Ours are to travel as poor men." In another document, provincials are enjoined to see to it that warmer clothing be supplied to those travelling from sunny Italy to Switzerland and Belgium. But in all these instructions, whether of Blessed Canisius, Father Nadal or Father Polanco, differ though they may, the same prudence, the same paternal solicitude, are apparent, in a word the spirit of St. Ignatius breathes in all.

And yet, in spite of all due regard to simplicity and poverty, in spite of the care of superiors, expenses often-times ran very high. In consequence, the question of travelling money is an ever-recurring topic in the correspondence of Canisius with the provincial of Rome and others. To us of a less romantic age it must seem strangely interesting to see men around whose heads gleamed the halo of sanctity engaged in affairs which appear not to be connected with sanctity. But so it was. Indeed, it must have required no little ability in the way of financiering to make ends meet. Canisius especially with the needs of his young province steadily growing and without sufficient sources of income was often hard put to it to find ways and means out of his difficulties.
To cite a few of the many instances of this kind which occur in our documents. In 1564 Canisius sent an urgent request to the General, Father Laynez, for some efficient men (bonos ac firmos) for his college of Dillingen. Those at headquarters replied by informing him that owing to a stringency in the money-market they were forced to make it a rule that the several provinces should defray the expenses of all reenforcements sent to them. Canisius, while admitting the necessities of the case, could only plead his now greater necessity, at the same time guaranteeing to meet his obligations when it should be possible for him to do so. It seems, too, that Canisius was not the only provincial in straits, for we find Father Polanco occasionally sending reminders to others of long-standing obligations of this kind. "In consequence of lack of funds", he says, "I am obliged to delay sending you the supplies you have asked for." As the funds were forthcoming, Canisius hastened to pay his debts either entirely or in part. Thus, in October, 1563, he sent Polanco a check for 100 crowns through the Welser Bank in Rome and another for fifty ducats through the same firm, adding that the surplus, should there be any, might be paid for the copying of documents of use to his province. The scene next shifts to Germany. Father Henry Hoch after laboring in several colleges of upper Germany had, owing to ill health, been sent to the Netherlands. The question of the Hollander's travelling expenses brought on a little quarrel between Canisius and Father Everard Mercurian, then provincial of lower Germany. Father Everard contended that the provincial of upper Germany should defray all the expenses, in that Father Hoch had given his best years to said province and gave little promise of being of service to lower Germany. Canisius claimed with equal insistency that the provincial of lower Germany should stand the costs in that the good father had been an invalid for many years, and hence upper Germany had borne her share of the expense. Both provincials appealed to Rome, whence, as is ever the case, came peace in the way of a compromise. But it remained true that where the snaky S of the dollar is, there trouble is; at least, it was so in this case.

To return to Canisius and his difficulties. In them, and they were many and great, he had frequently to call on his many generous friends for loans. By this means he was able to supply the wherewithal for some brethren starting for the lower Rhine in 1563. It seems that
the good rector of Cologne was so delighted at the kind act that he made good the expenses incurred, at which Canisius was equally delighted. But it was to his great friend, Cardinal Truchsess, that Canisius had most frequent recourse. And when, as it often happened, his generous benefactor was himself in pressing need, and, in consequence, his promised subsidies arrived too late or not at all, Canisius found himself in embarrassing situations. In such circumstances, it is not surprising that while the brethren were to be supplied with all that was necessary, economy was strongly recommended to all. That there was need of insisting on these two points is shown by the following incidents:

In 1560 fifteen young Jesuits left Rome for Augsburg in care of Father John Drysius. They had two horses for the baggage, fifty gold ducats, and a check which was to be cashed either in Bologna or Padua for further use on the journey. In addition, it seems that the party, before leaving Rome, had been supplied with funds sufficient to carry them beyond Padua, at least, so it seemed to Polanco. What was his surprise, when he afterwards learned that the quartermaster of the party had already invested sixty scudi before leaving Padua! Polanco in a letter of October, 1560, informed Canisius of the circumstances, whereat Canisius, while admitting the good faith of Father Drysius, proceeded to inform him in unmistakable terms what he thought of his prudence. That the circumstances were really such as to justify the rebuke, no one who knows the Canisius of "Epistolae et Acta" could entertain the slightest doubt. But if he insisted on a due regard for the spirit of poverty and simplicity, he was no less insistent in urging the claims of generosity and propriety. He would have Ours travel as the poor men they were but not as beggars, and he very severely reprimanded Father Victoria, the economic rector of Vienna, for tolerating abuses in this matter.

Solicitude for those of his own province was the first concern of Canisius; hospitality to visitors was the second. This latter admits us to a further view of the character of Canisius. We see him carrying out in his own practice the principle of charity which he repeatedly declared to be that which was nearest to the heart of St. Ignatius. His tender consideration for strangers, for the suffering and the erring, is everywhere in evidence whether in his own or in the letters of those who had had experience of his charity.
The frequent arrival and support of visitors, especially at the colleges situated on the highroads of travel, presented ever-recurring opportunities for the practice of hospitality. In this way Augsburg, Innsbruck and Ingolstadt came in for a greater share of the burden, and it may be added, for the gratitude of travellers. That Ingolstadt should have found it necessary and at the same time had the generosity to provide an entire floor for the accommodation of guests, shows to what extremes necessity had forced them, and how very far their charity extended. Everyone who visited the various colleges left with expressions of admiration and gratitude on their lips for the provincial of upper Germany. Thus we find two scholastics of a party of five, who had left for the north via Augsburg, writing to Rome about the great charity with which Canisius personally entertained them. Those especially who came to him broken down by sickness or overwork were the cherished objects of his charity. Whether from a desire to make them feel at home in his houses, or from very goodness, he ever refused all compensation for his kind services. Still, it is to be noted that generous hospitality was the general order of the day in the Society. This phase of our Blessed's character is brought out in instances without number recorded in the "Epistolæ et Acta." Innsbruck, as has been remarked, was situated on one of the main roads leading from Italy to Germany, and hence was a general stopping place for travellers to and from these countries. Here again we meet with our good friend, Father John Drysius, though in a different role from that in which we saw him acting as the kind-hearted beadle of a small body. In that capacity he had caused some inconvenience to Father Polanco, and in consequence, had met with a well-deserved rebuke from Canisius for his extravagance. But "one man in his time plays many parts." As rector of Innsbruck it was now his turn to complain to Canisius of Polanco. In a letter of 1563 he protested that the arrival of travellers was proving too great a drain on his hospitality and the resources of his college. Canisius, very loath as he was to change his policy of indiscriminate hospitality, could only be induced to further the complaint of Father Drysius to Rome. In reply, Father Polanco promised that he would do all in his power to obviate the difficulty, but added in the name of the General, Father Laynez, the recommendation that the good father accept with patience a condition of things which was as unavoidable
as it was in accord with the spirit of the Society, a spirit of unity and charity. He also expressed the hope that the day was yet far distant when Ours on their journeys should find the doors of our colleges closed to them, or should have to regret a brief sojourn in the province of upper Germany. In case visitors prove burdensome, either by their extended stay, or undue demands, or give disdification by their conduct, why not inform them candidly of the circumstance, or admonish them with all charity? It is unnecessary, we take it, to remark that these instructions had no meaning in the case of Canisius, nor were meant for him, but for others who had not quite caught his spirit. This idea of economy seemed to have gotten Father Drysius into no end of difficulties during his term of office. Another instance in point was the occasion of a visit to Innsbruck in 1563 of four young gentlemen from England and Scotland. These prospective Jesuits, by name, Robert Abercromby, Jacob Tyric, William Murdock and John Wick, were on their way to the novitiate at Rome and naturally stopped to see Innsbruck en route. Notwithstanding the fact that they bore recommendations from Canisius, Father Drysius did not seem to recognize their importance, and, what was only a little less provoking, forgot to invite them to stay at the college. In a surprisingly short time he was kindly informed of his oversight and severely reprimanded for his want of hospitality by Father Polanco. But the trouble did not end there. It was further insisted on that he justify his action, if possible, to Father General himself. In concluding these episodes it must be remarked that cases of this description were of very exceptional occurrence and in each instance met with a suitable reprimand.

To avoid further inconveniences to the colleges above named, Father Polanco saw to it, when he could, that those leaving Rome should travel in parties, or by different roads. In these bands there were at times some who were sent along merely for the trip, in the hope that their health might be benefited either by exercise or by change of air and phantasm. We also find mention in the records of those early times of begging tours such as are now to most of us, but a cherished memory of happier days. The idea of these tours was for the most part that of an experiment. Still, it was generally arranged that those who showed signs of weakening in the way of the Lord should be accompanied by those who were strong in their vocation and in virtue. But
it happened not unfrequently that these toilsome foot-tours were given as a penance for more serious defects, or as means of taming characters who were overmuch inclined to kick against the goad. At first it may surprise the reader to find that they were often recommended even by the kind-hearted Canisius under this aspect. In all this matter of travelling either on business or in the way of experiment Ours often acted in the capacity of postmen and in this way reduced not a little their otherwise very considerable expenses.

To conclude. These little sketches and episodes have been given in the hope that they might prove of interest in such an advanced age as ours, and might serve to draw attention to the truly great work of Father Braunsberger. They are but faint echoes of a glorious age of the Society, and but broken lights of the character of him who by his influence in the Diets of Germany, by his resistless eloquence in pulpit and university chair, by his many publications in defence of the decrees of the Council of Trent, earned the name of the "Second Apostle of Germany." The "Life and Times of Blessed Peter Canisius" had to be rewritten and we are glad that Father Braunsberger has so ably done betimes what would probably have been ill done by Protestants.

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**A MISSIONARY EXPERIENCE IN THE DIOCESE OF BROOKLYN.**

There is hardly any one of Ours who has spent many years in the regency, without, at some time or other in that period, being sent to "help out" as subdeacon, some poor country pastor, or struggling rector in the city, who for reasons not clearly known, imagines that a young Jesuit scholastic will add grace and dignity to his more solemn services.

Be that as it may, I am going to tell you of an experience that befell me last Easter Sunday in a little village on Long Island, only one hour's ride from New York City.

It was during our vigorous rehearsals of the Tenebrae, one evening in holy week, that a telephone call came from Father R—— at H—— for a priest to hear confessions Easter Saturday and a scholastic to "help out" as subdeacon on Easter Sunday. As I was next on the list I was assigned to the latter, and Father O—— was appointed to the former branch of the ministry.
As you will probably remember, the most violent storm of the whole winter, visited Brooklyn on Easter Saturday, tying up traffic at an early hour in the afternoon. Foreseeing the difficulties of getting a train in the morning, caused me to go with Father O—— in the afternoon so as to be there for the mass the next day. We left the house at 3 P.M. in the midst of a genuine blizzard, and arrived at the Long Island depot about one-half hour later. This walk from our house to the station ordinarily takes only about ten minutes. There we found that our train was fifteen minutes late. This was bad enough, but a strange thing about the Long Island Railroad is this, that no respectable train on its Brooklyn service will condescend to go beyond Jamaica, so when that point was reached we had to wait three-quarters of an hour more, in a biting cold wind for a train from New York. Of course, this was jammed to its utmost capacity, and we had to content ourselves with being pushed backwards and forwards, whenever anyone had to get off at the many small stations with which this railroad abounds.

After what seemed to us, an interminable journey, the guard suddenly bellowed out “H——,” our destination. We got off at what appeared to be the depot, and found that it was almost 7 P.M. All around us were snow drifts, and only the two kerosene lanterns of the depot gave any sign of human life in this vast wilderness of white. Knowing that a trolley car was supposed to meet the trains, Father O—— and myself walked a considerable distance to see if one was in sight. At last someone connected with the depot told us that one was on its way from the town. After twenty minutes it arrived.

Yes, it arrived, but fully thirty-five minutes elapsed, before it began its trip back to the town, and then it acted as a kind of freight and mail train, for every five minutes the motorman would stop to throw off mail sacks, cans of milk, crates of eggs, etc., with which the front platform of the car was filled.

During our long wait we were entertained by the remarks of a precocious youngster of about six years of age, who insisted on pointing his tiny finger at everyone in the car, with the remark “Ads a jackass.” (Recalling the incident later, I am inclined to think the little fellow was right, for no short eared animal would have remained inside a chilly trolley car thirty-five minutes when there was a chance at all of walking.)
The church was almost at the end of the route, and leaving the car, we had to climb a hill. The snow at this time was drifting heavily, and we passed the rectory without noticing it and had to retrace our steps. There we found the good parish priest awaiting us with great anxiety, for he had telephoned to the college and depot two or three times to try and find out where we were.

We had been due at 5:30 P.M. It was now about 8:45 P.M. Father O went over to the church to “help out” with confessions and after reading a local newspaper that was in the house, containing advice for treating spavined cows and how to tell a hen’s age, etc., etc., I made my examen of conscience and retired to my room on the top floor. This room resembled very much my one-time apartment on “Fifth Avenue”, Woodstock, in this that I had to slide into bed sideways so as to avoid knocking a hole in the plaster of the ceiling with my head.

The reverend pastor, in agreement to a preconcerted plan, called me early the following morning and at 6:30 I served Father O’s mass, and had breakfast. This finished, Father O began to arrange for his departure as he had to preach an Easter sermon in an uptown church in New York City.

The snow had continued falling far into the night and there were drifts four and five feet high in many places on the road to the depot. No trolley cars were running. The liveryman in the village could not send a carriage to the rectory, and the only garage owner in the vicinity was also afraid to send an automobile for Father O. A good neighbor solved the difficulty by sending a sleigh to us which had no trouble riding through the drifts and finally landing Father O at the depot, where he waited two hours for his train and eventually had to telephone to the college for another priest to replace him on the New York sermon.

Leaving Father O at the depot in cold and dreary solitude, you will now hear the portion of this story wherein the writer figures as the hero.

There is an adjunct to the parish of H in the shape of a little mission about eight or ten miles distant, situated on a little strip of land running out into Long Island Sound. At this place a glorified barn serves the purpose, sometimes of a chapel, sometimes of an auditorium. Here, every Sunday morning, the good pastor of H makes his weekly trip in one of those much caricatured vehicles—a Ford automobile, to say holy
missionary experience in

mass for the natives living within the radius of the
mission.

Accordingly, on this glorious Easter Day, good Father R——, the pastor, asked me if I would like to go out with him to the mission where he was to say mass at 10 o’clock, and return in time for the solemn high mass in the parish church at 11 o’clock. Of course, I readily accepted the invitation as a God-sent means of breaking the monotony of staying in one room in the rectory for three or four hours.

We left the rectory at 8.30, well wrapped up in furs and taking with us the sacred vessels, etc., in two bags. Our trusty Ford chugged along at a glorious pace, tearing through snow drifts, jumping a fence now and then for sake of variety, until within about three-quarters of a mile from our destination we encountered on the brink of a very steep hill, a snow-drift that might serve as a brick wall as far as we were concerned, for we ran into it with a bump that shook the car to its very insides, and finally in trying to dislodge the machine, we ran into one of those “pesky” ditches one sees so frequently along country roads. Of course, the fact that we had to walk the rest of the way needed no demonstration at all. But oh, what a walk! Imagine walking across fields, through snow three feet deep, with heavy fur coats on and lugging a dress suit case that felt like a brick-maker’s sample bag.

It was after 10 o’clock when we came in sight of the mission, and the people were crowded around outside waiting for us. They had come from long distances for confession before the mass, and were stamping their feet and rubbing their hands with great vigor, and as we began the descent of the hill they appeared to look puzzled at the sight of two portly clergymen, where they had usually seen but one.

We went into the “church” (ordinary word—“barn”) and while the reverend pastor heard confessions on one side of the place, I began to get the vestments ready on the other. With the best possible care I had laid out the beautiful vestments that looked, from their patches, as if they had been a part of an army chaplain’s outfit, during the civil war, and had just arranged the chalice when I discovered the fact that we had forgotten the altar breads. Hurrying across to Father R——, I told him the fact, and for a few minutes he was so stunned that he did not say a word. It was a terrible thing to think of all these people coming from distances varying from five to seven miles to hear mass
LONG ISLAND

and receive their Easter communion, and then to be disappointed, not even being permitted, through our forgetfulness, to assist at the divine sacrifice. To go back to the town—a trip of eight miles on foot—was entirely out of the question. Poor Father R—— was almost in tears, and I confess that I myself had a strange feeling when I looked out on all those people who would have no mass or holy communion on this day of all days, when a Catholic, no matter how lax he has hither-to been in this regard, generally wants to receive his God and make his Easter duty.

But the Holy Ghost was not wanting with an inspiration, and on my communicating it to Father R—— he at once offered to assist me in carrying it out. I was going to make the altar-breads myself. But where, and how? Father R—— solved this difficulty by going to the middle of the church and asking if there was a Catholic family living in the immediate neighborhood. There at once stood up a great, gaunt, raw-boned farmer with the proverbial whiskers as an adornment to his otherwise pointed chin, and in a few mumbled words, let it be known that he lived "a smart distance down by the turn in the road." Father R—— told him to meet me outside of the church for a moment or so.

Having arranged with Father R—— that he should begin the mass, and when he reached the gospel he should preach until I returned, I went outside to meet my friend, the farmer. When I told him I wished to bake altar-breads at his house, his eye lighted up with a merry twinkle, that showed he was highly pleased at the prospect of such a performance as the baking of altar-breads, to take place under his roof, but still he suggested that his "darter" would be better able to find the flour and "such things." At my request, he therefore returned to the chapel to send out his "darter", not, however, before I had asked him for the loan of his razor to cut the breads with, should I succeed in baking them.

When we arrived at the house the young lady placed at my disposal a quart of flour (Pillsbury's Best), a pitcher of spring water, two flat-irons and her father's razor. After much experimenting with the flour and water, I finally succeeded in making a paste of the right consistency for my purpose. In the meantime, Miss "Farmer" had made a wood fire in the stove and heated the flat-irons.

I began the actual baking by putting the paste upon one inverted flat-iron and pressing the other iron upon
this one. I made at least fifteen attempts, using up nearly all the flour at my disposal before I obtained anything like the wafer-like substance we are used to. Even then, almost every attempt to cut it resulted in the whole mass breaking into tiny fragments. The hardest thing of all was to cut the large host for the priest, until finally despairing at getting a circular shape, I contented myself with a large triangular wafer with rounded corners, and as many small ones of any shape that I could make. I did not examine the razor when I had finished.

In the meantime, the little mission of N—— was listening to the grandest (not to say the longest) Easter sermon that had ever been preached in their little "chapel." Father R—— told me afterwards that he excelled himself in making up perorations that day. I carried the results of my labor back to the "chapel" in triumph, in a large plate covered with a saucer. It had taken me three-quarters of an hour to complete the task.

Eleven o'clock was the time announced for the solemn high mass at H——. It was now 10.45, and we were only at the Credo out at the mission. We must get word to H somehow, to hold the people until we got back. Calling my farmer friend out once more into the vestibule of the church, I asked him where I could find the nearest telephone? He told me that there was one located in a tavern "down by the point." "Down by the point," was a good walk of a mile through varying degrees of snow and slush. I walked it, entered the hostelry, and the visit of the excise officers of old could not have produced a more mystified look on the face of "mine host," who, as soon as he heard who I was, gladly allowed me the use of his telephone free of charge, and sent two of his henchmen to shovel our machine out of its snowy grave on the top of the hill. I arrived back at the mission just as Father R—— was locking up the place.

We did not have to walk back up the hill, thanks to the kind assistance of one of the parishioners, who drove us up to the machine in his own carriage. The men from the tavern had worked well and extricated the car from the ditch, and in a short time we were on our way back to H——. We reached the sacristy door at a quarter to twelve and found everything ready for us, the deacon vested and the altar-boys in line. The "Vidi Aquam" had been sung, the sermon preached and the collection taken up. Father R—— and I had worn our cassocks out to the mission, so putting on our vestments, we began the mass and finished it about 1 p. m.
At three o'clock, I said goodbye to Father R——— and reached the railroad depot to find that all the trains were one hour behind the schedule time.

I got back to the college at 7 P. M.—pretty well tired out after my experience.

The strange part of it all is that these events all occurred within forty-five minutes' ride of the city of New York.

A. M. THIBBITTS, S. J.

*NEUE WELT-BOTT, OR
THE NEW WORLD MESSENGER.

INTRODUCTION BY CHARLES G. HERBERMANN, PH. D.

Various instructive and interesting letters, documents and pictures of travel, sent by the missionaries of the Society of Jesus to Europe from the two Indies and other transoceanic countries, from the year 1642 to 1726; collected for the first time from manuscripts and other sources, by Joseph Stocklein S. J.

With imperial authorization and the approbation of the Society of Jesus.

Augsburg and Gratz, 1726-175.

"The work of Dr. Nares has filled us with astonishment similar to that which Captain Lemuel Gulliver felt when he first landed in Brobdingnag and saw corn as high as the oaks in the New Forest, thimbles as large as buckets, and wrens of the bulk of turkeys. The whole book and every component part of it is on a gigantic scale. The title is as long as an ordinary preface; the prefatory matter would furnish out an ordinary book; and the book contains as much reading matter as an ordinary library. We cannot sum up the merits of the stupendous mass of paper which lies before us better than by saying that it consists of about two thousand closely written quarto pages; that it occupies fifteen hundred inches cubic measure, and that it weighs sixty pounds avoirdupois."

Of these lines of Lord Macauley I was greatly reminded on last Christmas day, when Santa Claus surprised me with three ponderous volumes of the Neue Welt Bott. I had hunted for the Neue Welt-Bott for some years. But notwithstanding its bulk, the "New World Messenger" had succeeded in hiding from me. Not even the great Public Library in New York had a
copy. To tell the truth, the three volumes which Father Woods loaned me are only a part of the said Neue Welt-Bott. For Father Huonder, in his *Deutsche Jesuitenmissionäre des 17 und 18 Jahrhunderts*, instead of twenty-four parts cites thirty-six, and he is confirmed by De Backer in his *Bibliothèque des Écrivains de la Compagnie de Jésus*. It is true that each of the three volumes that Santa Claus brought me contains as much reading matter as six volumes of the "Historical Records and Studies." But this ought not to surprise us, for Mr. Reuben Thwaites' edition of the "Jesuit Relations", a work similar to the Neue Welt-Bott, in the edition of Messrs. Burrows of Cleveland, has reached the seventy-second volume. The American work contains more matter than the original "French Relations." But all of its volumes are reports of the Jesuit missions in Canada, just as the Neue Welt-Bott is a collection of letters from the Jesuit missionaries of Asia and America outside of Canada.

The reader will naturally inquire into the nature of these ponderous volumes. We will find that in some respects they resemble a periodical more than a book. The three volumes of our Neue Welt-Bott were published in 1726, 1729, 1732. Each volume consists of eight parts, each part being paged separately. Whether the single parts followed each other regularly does not appear, but is not likely.

What is the nature and object of these publications? Their title, the "New World Messenger", indicates that they belong to periodical literature, and their seemingly irregular appearance classes them with the "Relations", or what the English used to call broad-sides. We should bear in mind, however, that while our modern magazine or review contains mostly articles written by professional writers, the letters which furnish the chief matter of our Welt-Bott were not written for publication. They were intended for some special person, in our case most frequently for the religious superior of the correspondent. We draw the conclusion from this that they cannot have been intended to produce the effects which the modern periodical seems to have mainly in view. It does not seek to influence either the masses or classes, to produce either political or financial results, to impress public opinion or to influence the market. Its truthfulness may, therefore, for the most part be assumed. On the other hand, as the periodical frequently concerned itself with one kind of news only, and was therefore less liable to
criticism, errors when launched would be less likely corrected.

We have thus in the *Neue Welt-Bott* a kind of irregularly published magazine devoted to the publication of news from the missions. The news is told, not by special news gatherers, but by the actors or missionaries themselves. It is less liable to error and more vivid, being the report of eye witnesses. That the *Welt-Bott* and the "Jesuit Relations" could be published for many years with profit, both moral and material, permits us to conclude that they had an interested and sufficient number of readers. Our periodical being dated about 1726, when even the political newspaper was comparatively speaking of recent date, and being addressed to the educated, inasmuch as the unintelligent could not read, argues that a large proportion of more educated Catholics were interested in the news of the missions and consequently in religious news in general. It may be doubted that at the present time proportionally as many Catholics interested in the heathen missions can be found.

As might be expected, the second half of the seventeenth and the beginning of the eighteenth century are an epoch especially favorable to the missions. It is true that the missionary had accompanied the earliest explorations of the great period of geographical discovery. Columbus and Vasco da Gama were accompanied by apostles of the Faith. But as the first explorers reached only the outskirts of the countries they visited, these apostles could not reach the great masses of the newly discovered populations. Missionaries, of course, left their homes to preach the gospel long before Columbus. The Franciscan missionaries that visited the Tartar Khans in the thirteenth and fourteenth centuries were well-known types of the apostolic laborer. But the more modern missionary has his first and model representative in St. Francis Xavier, who went to India in the year 1541 and to Japan in 1549. Both of these countries, however, were thickly populated and offered a favorable field to the missionary. In the American missions, circumstances did not equally favor the early messenger of the gospel. The Indians peopled the new world less densely than the populations of India, China and Japan. Their countries offered less means of progress to the conquerors. In fact, many districts of both Americas were reached by the Europeans only many decades after the *Welt-Bott* was published. The missionaries that tell us their tales in the *Welt-Bott* fre-
quently were the first missionaries to reach the district they attempted to evangelize. Their stories tell us of the conditions of tribes untouched by civilization, or in what used to be called a state of nature.

However, the Welt-Bott deals not only with American but also with Asiatic missions, that is to say, with the missions of India, China and Japan. Their history is no less worthy of attention than the history of the American missions. But as the "Historical Records and Studies" are devoted to American history, we must pass over the Asiatic part of the Welt-Bott’s recital and confine ourselves to the American missions.

We naturally ask what led to the publication of the Welt-Bott. The "Relations" of the French Jesuits began to be published about a century before and ceased to appear some fifty years before our Welt-Bott. But in 1702 a new series of similar letters appeared in France under the title of Lettres Édifiantes, and this publication may be looked upon as to some extent the model of our Welt-Bott. The Lettres Édifiantes are not only often referred to in the Welt-Bott, but are mentioned by name as one of its sources. But Germany and Austria stood in a totally different relation to the missions from France. On the one hand, the German Empire was the principal seat of the reformation started by Luther, and, until the counter-reformation, had not the means to supply missionaries to extra-German countries. On the other hand, Germany had no colonies, and, therefore, was not called upon to supply missionaries for them. Even after the counter-reformation in the middle of the sixteenth century made it possible for Germany to supply apostles for colonies of other nations, the Spanish and Portuguese governments, to whom these colonies chiefly belonged, restricted the missionaries to be employed to their own subjects. Only in 1664 did the Spanish sovereigns remove this restriction, and from that year forward the German Jesuits sent missionaries in ever increasing numbers to preach the gospel to the heathens of the old world and the new. From a national standpoint, therefore, the news from the missions could not have interested the German people much before the eighteenth century.

But the publication of the Neue Welt-Bott was, in fact, largely due to accidental circumstances. Its editor, Father Stöcklein, a Bavarian Jesuit employed in Hungary, at least as a military chaplain, fell ill and retired to the Jesuit college at Gratz, in Styria. His illness left him much leisure time, which led him to conceive
the project of issuing a publication resembling the Lettres Edifiantes. As the Lettres Edifiantes contained letters from French Jesuits, so the Neue Welt-Bott, as Stocklein called his publication, principally contained the letters from German Jesuits in the provinces of upper and lower Germany and Bohemia. The series begins with the year 1642, and the first three volumes, published by Stocklein himself, who died in 1733, extend to a year or two before his death. After his death the periodical was continued by the Jesuits Carl Meyer, Peter Probst and Franz Keller until it reached its thirty-sixth part. The latest letter contained in it is dated 1750.

Father Stocklein, therefore, is the founder and principal editor of this publication, which is frequently quoted by German writers under his name. Probably the greater number of letters are written by priests who worked in China and other parts of Asia. But a large number were written by missionaries preaching the gospel in the new world. Not a few had the southwest of the United States and the adjoining state of Mexico as their missionary field. The reader will now see how the Welt-Bott concerns the American historian. When John Gilmary Shea, in the last century, began to publish the "Relations of the Canadian Jesuits", it excited universal interest, not only among historians, but among all intelligent Americans; not only among the Canadians, but throughout the great American Republic. It is therefore, likely that the American letters found in the Welt-Bott would interest the American reader even more than the Canadian Jesuit Relations. The latter very seldom make an excursion into the present territory of the United States. The missionaries who wrote in the Welt-Bott had the scene of their activity not only in Mexico, but in a large part of our southwestern states.

But what kind of historic information may we expect to find in the Welt-Bott? Of course, its prime object is to make the reader acquainted with the missions themselves, their location, their methods, their successes and their failures. The geography of our missions is not the least interesting feature in the many interesting subjects placed before our eyes. It gives us almost the earliest glimpse of many parts of our country. The Welt Bott, for instance, presents us with the very first map of California, designed by an Austrian Jesuit, a master of his craft, for among the missionaries sent to
bring the gospel to the American Indians were several who, as professors of mathematics and science, had an extended reputation as scientific scholars. Father Kühn, or, as the Spaniards called him, Chino, the maker of the map of California, had been professor of mathematics in the University of Ingolstadt before he came to America. As to the methods of evangelization followed by these men, it is astonishing how modern they appear to us. We are told by the latest claimants of missionary expertness, that the teacher of the gospel among the uncivilized heathens must practically begin by teaching them the art of common life. Well, our missionaries brought to their Indian tribes the principles of farming and the rudiments of building, including carpentry and masonry. They brought them most of the domestic animals of Europe. Many of the Jesuit brothers were able architects, painters and decorators. They knew the rudiments of medicine, and, in fact, were the most reliable apothecaries in Mexico. What may be called the first Mexican pharmacopœia was the work of a German Jesuit brother. They were not only makers of musical instruments, but artists who, for the delight of the Indians and the attractiveness of the divine service, trained their half-barbarous pupils to become much admired musicians. Our letters tell of the disappointments of the apostles. In spite of months of travel by land and sea, and in spite of physical or moral obstacles, the missionaries break out into expressions of satisfaction and pleasure when they bring their often refractory scholars to a sense of their religious and moral duties.

But outside of the immediate objects of these letters, they teach us an endless variety of facts dealing with almost every modern science. My first glance at the Welt-Bott was dictated by philology. On the Christmas day when Santa Claus brought me the Welt-Bott I was reading an article in Professor Kluge's Wortforschung und Wortgeschichte. It was on the German word Heimweh, homesickness. German research traced the creation of this expression, for which formerly "Swiss-sickness" had been used, to the confines of the eighteenth century. The Jesuit Stocklein, it informed me, in the Welt-Bott, was the third writer to make use of this word. It drew my attention to the importance of the Welt-Bott, to the history of the German language. This was accentuated by the remarks of Father Stocklein on the variations which he notices in German dialects, especially as notwithstanding his careful
proof-reading, the type-setters chose to alter his gen-
ders and other forms according to their superior wis-
dom. Father Stöcklein is not the only Jesuit inter-
ested in the history of language. The missionaries
themselves, as occasion calls for it, give us their im-
pressions of the various dialects of the Indian lan-
guages and dialects that they meet with and add
quaint observations, showing their views on the
relations of these languages.

Missionaries have a sharp eye for the peculiarities in
manners, customs, superstitions and beliefs of the
tribes with which their apostolic labors bring them
in contact. Here it seems to me that for the most part
the German Jesuits are more reliable reporters of
anthropological facts than many of the other mis-
ionaries, or for that matter than most subsequent
travellers.

The tendency of the German fathers, as far as super-
stitious beliefs, miracles and other extraordinary facts
are concerned, is well illustrated by the warning that
precedes nearly every issue of the Welt-Bott. That
the spirit of their caution is but the reflex of the spirit
of the Church may be gathered at once from the very
wording of the warning. It appears characteristic
equal to warrant its being transcribed in full.

WARNING OF THE AUTHOR.

"I, the above-mentioned author of this work, here-
by protest that everything contained in the present
book, regarding martyrs, confessors, and other holy
persons, as well as about shrines, miracles, and the
like here mentioned, should be understood according
to the rule laid down by Pope Urban VIII. I do not,
therefore, desire that these statements should be be-
lieved with a faith belonging to the divine revelation,
but that I relate the facts as they have come to my
knowledge."

We cannot but admire the honesty and prudence of
our author and his desire to claim no divine authority
for his statements, and this makes them more valu-
able as historical material.

We have above referred to the ability of the German
Jesuits in the mathematical, astronomical, and, there-
fore, in the geographical sciences. But their contri-
butions in geography go far beyond their mere topopo-
graphical achievements. Their observations in the field of ethnography, botany and zoology testify to their universal scientific interests. Their mission brought them to one of the most interesting parts of the new world, from the ethnographic point of view, for they are in the midst of the districts occupied by the Cliff-Dwellers, or Pueblo Indians, whose peculiar dwelling-places have aroused much curiosity during the past half century. They give us interesting information, not only about the houses, but also about the religious and moral customs of the Indians, their food, drink and garments. Nothing seems to have escaped these attentive observers.

But their attention is not centered upon the Aborigines only. As they are not racially connected with the Conquistadores, they do not hesitate to speak of the faults of the Spaniards to their German superiors. From the nature of the circumstances, this makes their account of the conquest, of cruel or humane treatment of the Indians by their conquerors less an object of suspicion. In truth, the various writers very rarely hesitate to express their true opinions of the Spanish soldiers and officers. They blame the latter for many of the obstacles with which the missionaries have to contend, though they do not accuse them of tempting the Indians with the worst enemy brought into their homes by civilized Europeans—I mean the liquor enemy. We may, therefore, congratulate ourselves in having in them witnesses that are likely to do justice to the native Indians.

But it is not only on the redskins and the new world that these letters throw light. Their interest is not confined to the phenomena of the land. Their eyes are fully open to the peculiarities of the sea and to the experiences which they may gather on the voyage over the great ocean. Many of the missionaries came from districts of Germany remote from the briny sea. But this makes them more curious about the life on the ocean and on the ships. They watch the ocean in fair weather and in foul, and the life on board, whether on week-days or on holidays. To a modern traveller on an Atlantic steamer, what would meet his eyes on a Spanish caraval would be a source of astonishment, and our Jesuit travellers are as shrewd observers as the most curious of modern travellers. They note every naval contrivance, the purpose of every regulation, the use of every sail and every flag, the duties of
the men and the officers, the means of communication between various members of the fleet, the order and the discipline. What would strike the modern traveller above all is the religious spirit which prevades the entire ship crew. They not only scrupulously observe the Sunday, but are zealous in observing the holidays and feasts of the saints, as is shown by the vast number of saints' names given by the sailors to newly discovered places. When occasion offers, the sailors not only of a single vessel, but of a whole fleet take part in a novena given by the missionaries.

A great contrast to these peaceful exercises of piety are the sailors' constant fears of pirates, not only of the Barbary variety, but also of the English buccaneers, who were no less feared than the former and were even more formidable to the Spanish argosies.

It seems surprising that hitherto so little use has been made of our Neue Welt-Bott. The French and Spanish sources of our history have been almost exhausted, while we find few if any traces of the work of the German missionaries except so far as they come to us in a French or Spanish dress. Even so conscientious a collector as Hubert Bancroft, so far as I am aware, does not refer to them.* And yet the northern Mexican states and the southwest of the Union owe much to their German missionaries. Many of these districts were first explored by men like Chino and Gilg, and they seem to have been unusually fitted for the missionary life, as was remarked by their Spanish contemporaries. It seems to us, therefore, that history, American and Catholic, cannot fail to profit by taking cognizance of the Welt-Bott. The reader will find in them the most vivid pictures of aboriginal life, as yet unadulterated by European vices or virtues, recited in language free from any attempt at the romantic. The Welt-Bott will acquaint them with noble self-sacrificing characters, whose simplicity is as admirable as their heroism. Their exploits demand as much courage and as much intelligence as those of the military Conquisadores, but are free from the repulsive features of selfishness, which so frequently mar the otherwise courageous adventures of the Spanish, French, or English soldier, or colonist.

* Even in Germany these letters until recently were but little known. Within the past year, however, Dr. Hantsch, in a contribution to the Ehrengabe, published on occasion of Professor Lamprecht's jubilee as a teacher, has drawn attention to the emphatic merits of the Jesuit missionaries in Mexico and to the historical value of their Letters in the Welt-Bott.
BOOKS OF INTEREST TO OURS.


This is undoubtedly the best prayer book for hearing mass that we have seen. The book is having a very large sale. More than three thousand copies of the first edition of eleven thousand were sold within two weeks after its publication. Here is the explanation of the work:

Prayer books commonly contain the ordinary of the mass, and sometimes the epistle and gospel for each Sunday; but not the introit, collect, gradual, tract, sequence, offertory, secret, special prefaces, communion, postcommunion—the very parts that differ for every Sunday or feast, and give to each mass its distinctive note and charm.

How few even of those who have been assisting at mass for years, know the meaning of these terms.

Some prayer books contain methods of "hearing" mass all good enough in their way, but not at all comparable to the very prayers and ceremonies with which the priest offers the holy sacrifice. It is only by following these prayers and ceremonies with him that one really "assists" at mass, and share most fruitfully in its blessings.

Up to this the millions of Catholics who speak English have had no means of following with the priest at the altar all the prayers and ceremonies of the mass. The English missal, containing the mass for every day in the year is excellent for the comparative few who master its use; but it is too bulky, expensive and complicated for general use.

Occasional attempts have been made during the past fifty years to supply English-speaking Catholics with a book containing the prayers and ceremonies of the mass for Sundays, holy days, and other days of special observance, but with ill success. The selection of masses was not satisfactory; the arrangement and directions, or explanations were not simple enough; the translation of the text was not well done; the paper and printing were poor.

It is all in English. It contains the complete text of the mass for every Sunday and holy day, the chief feasts, and occasions on which large numbers go to mass: for the dedication of a church; for the dead, on the day of decease or burial, the month's mind and anniversary; for the forty hours' adoration; the votive mass for peace; for bride and groom; about 100 different masses, just as the priest reads them at the altar.
BOOKS OF INTEREST TO OURS

It contains also the prayers and services connected with the mass: the asperges, and the vidi aquam; the prayers after the mass; the absolution after mass for the dead; various prayers for the dead; blessing of the candles, ashes and palms; litanies and hymns for processions, on Holy Thursday, Corpus Christi, Palm Sunday, Rogation Days; Benediction of the Blessed Sacrament.

The three masses, which priests have just been permitted to offer on All Souls' Day, as well as the three they offer on Christmas Day, are also among its contents.

The altar is described; the form, meaning and color of the vestments and altar drapery; the significance of certain Sundays and of special feasts; the various parts of the mass, all are explained so briefly as not to delay or distract the attention. The directions for following the mass are clear and simple enough for all to follow.

Every time the reader has to go from one part of the mass to another, the page or place is indicated. The mass for each Sunday or feast begins a new page and has its own running head-lines.

Every prayer is complete. The terminations of the collects, secrets, postcommunions are printed in full; as are also the Introit and the Glory be to the Father.


Priests, parents and teachers, who desire, in conformity with the wishes of the Pope, to spread frequent and daily communion amongst the young committed to their care, will find the paper-covered edition of this little book admirably suited to their purpose.

The True Voice, in a recent issue, after mentioning the large sale of Father Cassilly's previous book, "What Shall I Be?" of which four editions, amounting to 24,000 copies, were called for in eight months, and announcing that the Messrs. R. & T. Washbourne of London had requested the privilege of publishing an European edition, says of the present booklet:

"We predict for this new work an even larger circulation than of the author's previous book. Father Cassilly writes pleasingly and sets forth with great clearness the doctrines of the Church in his writings."


We have already spoken of this little pamphlet in a previous number of the Woodstock Letters. We are happy to add now what America says of it.
"American priests who nobly ambition making themselves polyglot shrivers in order that none of their Pentecostal flocks may die uncomf... the 'Phonetic Method of Hearing Confessions of the Slavic Peoples in Cases of Emergency' a valuable booklet Father F. Bimanski, s. j., has prepared. In the United States there are now reckoned to be 3,000,000 Poles, 800,000 Bohemians, 800,000 Slovacs, 150,000 Slovakians, 500,000 Ruthenians, 500,000 Lithuanians, 9,000 Bulgarians, 1,000,000 Magyars, 90,000 Russians, and thousands and thousands who use the Croatian language. With the help of this little book, the reading of which is facilitated by the marking of accents and the division of syllables, a priest ought to be able, in case of need, to secure from members of the foregoing races, an adequate confession."

Father Bimanski writes us: "I read your notice in the Woodstock Letters. I am sorry to say that I have been obliged to discontinue the publication of the little helps for chaplains for lack of money and of leisure. In my opinion every seminarian should have a copy of the 'Phonetic Method'. As a rule the care of the sick is left to young hands. I am anxious, however, if possible, to get out a second edition of the booklet. Then I could add some eastern languages, v. g. Greek."

This zealous chaplain has found time and means to publish another pamphlet for the use of nurses and physicians, Aid for Nurses and Visiting Physicians. This is on the same plan as the "Phonetic Method for Priests." He tells us how he was enabled to print it: "Some societies became interested and each nationality printed for me a thousand copies, and presented to me the electro-plates. The Polish has gone through a second edition. The Bohemian and Lithuanian are out for use. I myself give lessons to the nurses and doctors. Not long ago I had a class of about sixty post-graduate nurses."

The "Pamphlet" can be obtained of Father Bimanski, s. j., 1076 W. Twelfth street, Chicago.


We are glad to see the translation of Father Maumigny's excellent little work on mental prayer brought to completion by the publication in English of the treatise on extraordinary prayer. A previous treatise had to do with what the author calls ordinary prayer, that is to say, any form of mental prayer, the Ignatian, for instance, which can be taught and which is based on reflection. Extraordinary prayer, which is the subject of the present volume, is a state of soul produced by the direct and entirely spontaneous action of the Holy Spirit. It is, therefore, a form of prayer
which cannot be taught and has no intrinsic dependence on any exercise of the mental faculties. It is a pure gift of God and is the direct effect of an extraordinary grace. In proportion as it ascends from one higher plane to another its tendency is to suspend the ordinary action of the powers of the soul and, by means of a divinely infused gift of intuition, to present to the soul a view of divine perfections immeasurably transcending any conception of them attainable by human reflection. The reader of saints' lives will at once recognize in this brief account of extraordinary prayer a suggestion of certain remarkable phenomena in which those lives abound. They will rightly conclude, moreover, that Father Maumigny's book is not a manual of practice, though the wording of the title might lead the unwary reader to suppose that it is. The book was primarily written for directors of consciences and for students of ascetical theology, and secondarily for those well-balanced minds, and they are numerous enough, which are not subject to illusions in the matter of prayer and which are likely to profit by a description of God's wonderful dealing with chosen souls. Among these classes of persons we hope the work will have the circulation to which its high merits entitle it.—M. P. H. in America.


This is a most interesting and instructive book, and may truly be called a timely publication. This present war, like other great crises in the past, has produced cranks, poets and prophets. Father Thurston has seized the occasion to examine the current prophecies and others recalled to memory by the titanic struggle now going on in Europe. The author has accomplished his task with his usual acumen and accuracy. He states his position and his conclusions in clear-cut fashion in his preface. "Naturally it is not the aim of the following pages to show that credibility is to be denied on principle to every attempt to foretell future events. . . . That there have been, and are, many persons to whom a knowledge of the future is imparted in ways that transcend our comprehension, I fully believe. But that this knowledge ever extends to the foreseeing of political events of general interest is very difficult to establish by evidence. It does not seem to be part of the divine dispensation that assurance regarding the decrees of Providence should be given to any considerable body of mankind. Certainly a careful scrutiny of such pretended oracles as are discussed in the present volume must lead to an attitude of extreme suspicion in regard to all literature of this style. Of the many hundred predictions recorded in the various collections which I have examined, almost all have been long ago refuted by the actual course of events."
The work is a ready reference for the historian as well as for the curious reader. The author has settled for all time the so-called "Prophecy of St. Malachy," except as an interesting legend.


Here is an excellent work, one that has been eagerly longed for. It has filled a long-felt want. Ours who have been giving retreats to teachers and the various religious orders of men and women engaged in teaching have heard again and again the question, "Where can we get a Catholic work on teaching?" The volume of Father Swickerath treated principally of Jesuit education, and so, did not go far enough to satisfy the crying need of our Catholic teachers. Father Tierney's work does answer that need. The first impression of the book appeared in September, 1914. We have the second impression before us now, issued in January of this present year. No better proof than this of the popular need of the book.

The volume does not pretend to be an exhaustive discussion of the great problem of education. It does, however, set forth in a fresh, clear and simple style, the meaning of true education and its aim. It lays stress upon the teacher's sublime vocation, and gives many valuable and practical suggestions how the teachers may best form the pupils into worthy Christian men and women. Each chapter is worthy of special notice. We can only single out a few which we deem most necessary for teachers. Such are chapters I, II, III and VIII.

We cannot commend the book too highly. It should be our teachers' Vade Mecum. It will keep before them the true ideal of their work; it will encourage them when tempted to lag or grow despondent over their labor; it will put new life into the classroom. Nor does it make good reading for the teachers only; the book can be read with much profit by the older pupils. Ours can do great good by recommending this volume in all their retreats and talks to teachers.
OBITUARY

FATHER EDWARD W. RAYMOND.

Father Edward W. Raymond died in St. Vincent's Hospital, New York City, shortly before noon on Wednesday, September 9th, 1914. The funeral obsequies were held at St. Francis Xavier's Church, West Sixteenth street, on Friday morning. The local community and many of his religious brethren, associated with Father Raymond, during his years of training and ministry in the Society, together with several of the secular clergy, who had been his classmates in the early days at the college, assisted and recited the Divine Office.

He was buried among his religious brethren in the community graveyard at the Novitiate of St. Andrew-on-Hudson, Poughkeepsie, N. Y., located almost directly opposite the old Manresa novitiate on the west shore of the Hudson, where, thirty-two years ago, on the 14th of August, 1883, Father Raymond began his training as a novice of the Society. He spent two years there. Shortly after August 15, 1885, the day on which he and his two confrères, still living and present at his funeral, pronounced their vows, the place was abandoned and the Novitiate transferred to Frederick, Md., and later to St. Andrew-on-Hudson.

Father Raymond was born in Jersey City, forty-nine years ago, but when he was quite young the family moved to New York and located in the parish of St. Francis Xavier.

He attended the college, assisted as an altar boy in the church and, possessing a remarkably fine soprano voice, was frequently called upon for college and church functions. When the chancel choir was first started, and indeed for several years after, when it was noted for the excellent rendition of the compositions of the masters in church music, he was the great soloist and was known throughout the city as the wonderful boy soprano. In connection with this fact a touching memory came back vividly on the day of the obsequies to one who at this sad time had good reason for such loving reminiscences.

It was recalled that on the occasion of the opening of the great organ of the new St. Francis Xavier's Church a platform had been erected near the space where the coffin rested, and from here it was that the one, robed in his priestly vestments and still in death, but then a youth of fourteen, sang with a voice that thrilled the vast audience the selection from the Messiah, "I Know that My Redeemer Liveth."
Father Raymond, after two years of Novitiate at Manresa-on-Hudson, spent the next two years reviewing his classical studies at the Juniorate in Frederick, Md. Then followed his course in philosophy for three years at the House of Studies, Woodstock, Md. His time of regency was spent in several colleges of the Society. In 1895 he returned to Woodstock for his theological training, and on the 28th of June, 1898, was ordained priest by His Eminence, James Cardinal Gibbons. The third year of probation was passed at the Jesuit Novitiate, at Florissant, St. Louis, Mo. During the years of his priesthood Father Raymond was engaged in the various duties of college and parochial work. He was stationed at the church of the Gesù from 1907 to 1909, where, as Moderator of the Young Ladies' Sodality and instructor of converts, together with his other parish work, he accomplished great good. He was also visiting chaplain to the Catholic patients at the German Hospital, and it was here that his kindliness of manner in dealing with the sick and his courteous manner to the non-Catholic officials made a very favorable impression.

The last three years of his life were spent as chaplain on Ward's Island, New York, a State institution for the afflicted insane. Some three months before his death, owing to ill health, he was obliged to give up the work and retire to the hospital, where he died.

Of a sweet and amiable disposition, with a refinement of manner and quiet tastes, Father Raymond won the good will and admiration of those with whom he came in contact, but, as he was naturally shy and retiring, his work in the Lord's vineyard was unostentatious. R. I. P.

Father Dowling

Father Dowling, of the pastoral staff of Holy Family Church, at Twelfth and May streets, Chicago, Ill., died in St. Anthony's Hospital at 3.05 o'clock Saturday afternoon, February 6, 1915.

Six weeks before he received word that his brother, Rev. Michael Dowling, S. J., president of Rockhurst College, Kansas City, Mo., was almost at the point of death, and at once left Chicago to be with him in his last moments. He then little dreamed that he would be the first of the two to be summoned into eternity. He was apparently in good health and a well preserved man for his time of life. Father Michael, doomed by the best medical skill to meet his end at no distant day, still lived, and Father James lay dead in the vestments that he wore at the altar with honor for more than thirty-three years of laborious priesthood.
Returning to the city four weeks before his death, he became aware that he was suffering from some insidious malady. After various expedients had been tried for his relief, but without avail, an operation of a serious nature being decided upon, Father Dowling was taken at once to St. Anthony's Hospital. The operation was successful, but the shock was too serious for the patient's low vitality, and he died four hours afterward.

He was fortified for his end by the last sacraments administered to him Friday afternoon by his rector, Father Mathery, S. J., who was with him at his death the following day. The deceased priest bore his sufferings from the beginning with edifying patience and resignation.

Father Dowling was born in Cincinnati in 1849, and with his brother Michael attended St. Xavier College there, until, upon the completion of his studies, he entered the novitiate at Florissant. His brother joined him there three years later. After completing the curriculum of studies and teaching prescribed by his order, he was ordained priest in Woodstock College, Maryland, early in 1880. After his third year of probation in Frederick, Md., Father Dowling entered upon the active career of priestly toil, for which he soon proved himself eminently fitted. As a director of sodalities he was peculiarly qualified. His long experience as such led him at last to write and publish his booklet entitled "Practical Questions on the Sodality," which has received very complimentary notices from the Catholic press and seems destined through a wide circulation to do an amount of good in the field of sodality activity. Father Dowling is still affectionately remembered in Chicago by St. Ignatius' College students whom he taught from 1874 to 1877 and from 1880 to 1882, and by those of his classes in St. Louis University and St. Mary's, Kansas. For years he was a veritable apostle in spreading devotion to St. Ignatius' Holy Water.

Father Dowling will also be remembered by the many priests of the various dioceses and the various communities of nuns to whom he gave retreats. As pastor of St. Aloysius Church, Kansas City, and of the Sacred Heart Church, Chicago, he endeared himself to his people by his untiring labors for their welfare. Gifted with a genial disposition and with what may be called a fun-loving soul, he readily made friends and was soon at home in his allotted field of labor. The deceased priest is survived by two sisters, living respectively in Cincinnati and Kansas City.

While the remains of the departed priest were laid out in state in the pastoral parlors, and later on in the church, former friends and parishioners from all parts of Chicago came to pay their last respects to his remains. Monday evening, February 7, 1915, the "Office of the Dead" was chanted by his brethren in Holy Family Church, in the
presence of a large congregation and his sodality in their regalia. Tuesday morning at 10 o'clock, His Grace, the Most Rev. Archbishop Quigley, offered the divine sacrifice for the departed priest in the presence of a large assemblage of clergy that filled the sanctuary. The remains were interred in the plot of the Jesuits in Calvert Cemetery. R. I. P.

—Holy Family Church Calendar.

FATHER EDWIN D. KELLY.

The Rev. Edwin D. Kelly, S. J., former pastor of the Holy Family Church, died at St. Ignatius College, Chicago, Ill., on Friday night, February 12, at 10 o'clock. Father Kelly was born in Cincinnati, Ohio, in 1846. After his collegiate studies in St. Xavier's College of his native city, he entered the Society at Florissant, Mo., in 1868. He took courses in the natural sciences and philosophy and theology at Woodstock, Md., and was ordained in Cincinnati in 1880. Subsequently he was a member of the teaching staff of Detroit College, Detroit; Creighton University in Omaha, and St. Ignatius College of this city.

In 1887 Father Kelly was made pastor of the Holy Family Church. This position, which he held until 1894, put him in charge of the largest parish in the city at the time. For a quarter of a century he ministered to the spiritual wants of the people of the old Jesuit church and saw the wonderful change that gradually took place as the immigrants from Poland and Russia established the Ghetto district of the West Side.

As pastor of Holy Family Church from 1887 to 1894, Father Kelly was director of the Married Men's Sodality. On his return from Milwaukee to Chicago in 1904 he became director of the Young Men's Sodality. A good ball player in his youth, he loved the national game and delighted in seeing his sodality team putting up good plays on the diamond.

Blessed with a buoyant spirit while his health and strength held out, he was a favorite with the young and entered with zest into the sports of his sodality boys. Stricken at last with the malady that finally took him off, he realized that if a term in purgatory awaited him it seemed destined to be shortened by the cross he was called to carry in the closing two years of his life, and which he patiently bore to the end. It chastened him for the eternity into which he was finally to enter.

Sunday evening at 8 o'clock the "Office of the Dead" was solemnly chanted by his brethren, and Monday morning at 10 o'clock the last obsequies took place in the lower church, Rev. Father Mathery, S. J., rector of Loyola Uni-
versity, being celebrant of the Mass. A large concourse of clergy was in the sanctuary. The last benediction was given by the Rt. Rev. Edmund Dunne, D. D., Bishop of Peoria, who was present in the sanctuary.

The students of St. Ignatius College, classes representing Holy Family and St. Joseph schools, and a large congregation of parishioners and friends filled the spacious lower church.

On account of the Forty Hours devotion and exposition of the Blessed Sacrament being held in the upper church, the services had to take place in the lower church.

Until within the last three years Father Kelly had charge of the Confraternity of the Immaculate Heart of Mary. R. I. P.—Church Bulletin.

FATHER JOSEPH M. MARRA.

In the death of Father Marra the Society of Jesus lost one of its most distinguished members. An Italian by birth, he became a naturalized citizen of this country and so caught the spirit of the land that his manners and sympathies were thoroughly American. The impression which the news of his death made upon those among whom he spent his best years will serve to express more clearly than mere words how highly the good Father was esteemed and revered. A cablegram from Naples was received on Tuesday, March 30th, announcing the news of his death. When it was made known to the people assembled in our church at Las Vegas, men and women alike were moved to tears. His high-mindedness, his nobility of character, and, most of all, his blameless life and fatherly kindness, had won the hearts of all.

Father Marra was the son of devout Catholic parents and was born in the Province of Catanzaro, Italy, on the 21st of January, 1844. His father was a Magistrate, and he, together with his pious wife, sowed in the soul of young Marra those principles of truth and justice which blossomed forth in after life into flowers of solid virtue. Joseph first came under the influence of the Jesuits at their college in Catanzaro, and when later on his parents removed to Naples, he attended the College of St. Sebastian. Here thousands of the youth of Naples received a religious and literary education. While a student at both these colleges, the boy gained an enviable reputation for piety and study. At St. Sebastian’s he heard the divine call to the priesthood and sought admission into the Society. His request was granted, and on September 26th, 1859, he was received as a novice by the Provincial, Reverend Father Joseph Spedalieri.
Brother Marra made rapid progress in virtue under the direction of Father Prospero Paradisi, the Master of Novices, and was considered by all as eminently suited to the life of the Society. Before his first year of probation had passed, however, a political event transpired, the effects of which were felt even in the quiet of the cloister. On June 28th, 1860, the anti-Bourbon revolution broke out and the Jesuits were compelled to disperse. Among the number of those who sought refuge in their homes was the young novice, Marra. But when he understood that he might remain a Jesuit at the price of enduring exile from his native land, he at once determined to make the sacrifice. His Superiors, accordingly, sent him to Ireland, where he completed his noviceship with Fathers Rossi and Pennella.

After pronouncing his vows, Brother Marra passed over to Aix de Provence in France to begin his Juniorate. He made his first year of philosophy in Laval and completed the two remaining years of his course at Tortosa. His philosophical studies over, he was sent to the College of St. Ignatius, Manresa, where he was Prefect and teacher of English and French. In September, 1863, a revolution broke out and the Society was expelled from Spain. The young religious was becoming accustomed to being tossed about and, quite undisturbed, he proceeded to Toulouse at the orders of Superiors, where he continued teaching. When he had finished his second year at Toulouse, a new field of labor opened up to the Fathers of the Neapolitan Province. During his visitation to the city of the Popes, Monsignor J. B. Lamy, Archbishop of Santa Fé, earnestly petitioned the General, V. R. Father Beckx, to send some of the fathers of the Society to his diocese for the purpose of founding a Mission. His request was gladly granted, and in 1857 the first missionaries arrived in New Mexico. Brother Marra was destined for the New Mexico-Colorado Mission. He left France for the United States in 1870 and began his course of theology at Woodstock. After two years he was forced to interrupt his studies and the following year saw him at Holy Cross College, Worcester, where he was engaged in the duties of prefecting. The next year he returned to his books at Woodstock, and having completed his course, was ordained priest in 1874. He made his Tertianship at Frederick under the direction of Father Colle de Vita, and on February 2nd 1877 was professed of the four vows at Las Vegas.

In the year 1877 a college was founded at Las Vegas, and during the space of ten years Father Marra filled the position of Prefect of Studies. Versed in the literature of France, England, Italy and Spain, skilled in the sciences, and well grounded in philosophy and theology, he was most competent for the task assigned him. From the 1st of January, 1887, till October 21st, 1896, Father Marra occupied the
post of Superior of the Mission, while at various time within this period, he was Superior at Las Vegas (1887-1889), in charge of the Parish Church at Pueblo, Colorado (1888-1890 and 1892), and Rector of the College of the Sacred Heart at Denver. He stepped from the Superiorship of the Mission to the highest office in the Province of Naples, and when his duties in that responsible capacity ended (August 28, 1903), he returned to his beloved Mission as local Superior in Las Vegas. On August 31st, 1907, Father Marra once more returned to Naples where he was appointed Rector of the Convitto Pontano-Conocchia. In 1909 Las Vegas once more claimed him as local Superior of the Mission, and soon after he entered again upon the duties of Superior of the Mission. Relieved of this position finally, he devoted himself with unfailing energy to editing the "Revista Catolica," and when he was called to Rome as elector of the Province of Naples in the recent Congregation, he left that periodical in a flourishing condition.

Though Father Marra was the soul of kindness, he allowed no false charity to influence him when dealing with the enemies of the Holy Church. More than once his facile pen was employed in combating error and falsehood. Not unfrequently articles of a polemical character composed by him appeared in the "Revista Catolica;" the Menace, among other publications, receiving its full share of his bold denunciations. At one time a Presbyterian Minister began to publish what he called the "Revista Evangelica," in which he made it a point to attack Catholic dogma. Father Marra's prompt and vigorous defense of the articles of faith attacked had a decidedly quieting effect upon the clergyman. A series of papers entitled "Dialogos y Cartas del Padre Centellas," in which the celibacy of the Catholic Clergy, images and invocation of the Saints, auricular confession, and other points of doctrine were treated, contained so telling a fusillade of arguments that the "Revista Evangelica" died in its infancy. The last article from the tireless pen of the priest appeared in the "Revista Catolica" under the title "El Problema escolastico de Nuevo Mexico." It dealt with a question, frequently agitated, as to whether or not the Spanish language should be taught in the public schools of New Mexico. Father Marra was of opinion that the question demanded an answer in the affirmative.

The last days of Father Marra are best described in a letter written by Very Rev. Father Antonio de Francesco, Provincial of the Province of Naples, on March 30, 1915:

"We rejoiced to see once more in our midst the beloved Father Marra who had returned from Rome where he had represented our Province in the General Congregation. He had attracted the admiration of all the Fathers assembled. Anxious to enjoy the benefit of his prudent counsel and learning, we corresponded with the Superior of the Mission
with a view to keeping him in this Province. Our Lord, however, called His faithful servant to Himself yesterday afternoon at half past three o'clock in the Convitto Pontano. He died in the same room in which he began his Noviceship, and which he called the threshold of Heaven. All were deeply affected by his death.

Father Marra dined with the Community and after dinner, feeling somewhat indisposed, retired to his room. Presently he called out for assistance and told Father Rector and Father Minister, who came to him, that he experienced acute pains around the heart. A physician was summoned, but remedies proved unavailing, and it was clear to all that the good father was suffering his last agony. He received absolution and Extreme Unction while yet in possession of his senses, and in less than hour, breathed his last. When I reached the Conocchia Father Marra was no more. In his last moments he regretted the fact that he had been unable to make the usual after-dinner-visit to the Blessed Sacrament.

The death of Father Marra is a great loss to us. His rich talents, remarkable prudence and genuine piety, his fatherly tenderness, hidden beneath a seemingly austere exterior, all combined to make him a wonderfully efficient instrument in the hands of the Almighty. Before me are five letters from Fathers on the Mission in which they beg of me not to deprive them of so useful a worker. . . .

Father Marra was seventy-two years of age when he died, having spent fifty-six years of his life in the Society. He leaves a record of most admirable virtues. Promptly obedient always, he left off his occupation as director of the "Revista Catolica" upon receipt of my telegram and started at once on a journey of twenty days. He united an unpretentious humility with extraordinary detachment from worldly things. In his many changes from place to place a modest suit-case sufficed for all his belongings. Father Marra was a man of work, with a great love for his vocation which he manifested not so much in words as in deeds.

We have lost him from among us, but we hope that in Heaven he will obtain for us that burning love of the Society, and that spirit of sacrifice and zeal which distinguished him as a true Jesuit. His memory will be ever sacred among us. . . ."

R.I.P.
Father John E. Copus.

Father Copus died June 12, at 5 o'clock, at Trinity hospital, Milwaukee, where he had been slowly sinking since his return from Baltimore. There, without success, he had undergone radium treatment for cancer. His brother, Capt. H. W. Copus of Stratford, Ontario, Rev. Father Kircher, s. j., and several Trinity nurses were in the room when he passed away.

The funeral service was chanted by the fathers of Marquette University, Monday morning at 8.30 o'clock, and a low mass was offered by Father Grimmelsman, the Rector. The interment was in Calvary cemetery.

Father Copus was born at Guildford, in the county of Surrey, England, January 24, 1854. His immediate family were Episcopalians, and it was in the Established Church of England that he was baptized.

The subject of the present sketch was educated at Archbishop Abbott's School and the Royal Grammar School, old and famous institutions of his native place. His first occupation was teaching, in which capacity he was engaged for some years at Gadshill, near Rochester in Kent. Later he held the post of mathematical master in a college at Clifton. It was while in this position that, after much consideration, he became a member of the Catholic church, into which he was received June 5th, 1876.

After a season of travel in England, he returned to his native town. He and his brother having come into a considerable legacy, the two decided to emigrate to Canada, which they did, purchasing a farm near Alvinston, in the county of Lambton. Here they labored three years, making extensive clearings and other improvements, but became financially embarrassed through the dishonesty of contractors to whom they sold their timber. Giving up their farm, the brothers separated, John E. going to Ellice township, Perth county, Ontario, where he obtained employment as a farm hand. While thus engaged he served as an intelligent and willing aid to the parish priest, the late Father O'Neil, his pleasant manners and extensive reading making him influential for good in the social life of the community and especially among the younger people.

Father Copus' next place of residence was Stratford, Ontario, where he was a faithful member of St. Joseph's Church, under the late Dr. Kilroy. Thence he went to Kingsville, beginning his connection with journalism as assistant editor of the Reporter, a paper owned by his brother. In addition to working for the Reporter, he was an auxiliary to the staff of the Essex Center Free Press, and also found time to write many articles, over the signature of "Cuthbert," for the
London (Ont.) Catholic Register. His contributions to the Register continued for many years and were enjoyed by a wide circle of readers. There was no Catholic church in Kingsville, and in order to attend the service which he loved it was his practice on Sundays and special days to walk to Maidstone Cross and back, in all a distance of twenty-four miles.

Leaving Kingsville, Father Copus went first to Windsor, where he served on the staff of the Review, and then to Detroit, beginning a connection with the Evening News of that city, which formed the concluding chapter of his training in secular journalism. As board of trade editor of the News he gained acquaintance with a branch of newspaper work new to his experience, and added to the qualifications which enabled him later in life to initiate and conduct successfully the School of Journalism at Marquette University.

It was while in Detroit that he heard the call to consecrate his life to the church. He was received into Society of Jesus in 1887, and passed his novitiate at Florissant, Mo. He studied philosophy and the sciences at St. Louis University. While convalescing from illness he was sent to the Osage Mission in Southern Kansas to recuperate, and in the following year was prefect at St. Mary's College, where he gathered much material afterward utilized in his stories. He studied theology at Woodstock, Md.

Immediately after his ordination by Cardinal Gibbons at Woodstock he went to Stratford, Ontario, the home of his brother, and celebrated his first mass in St. Joseph's Church of which he had been formerly a member.

Father Copus was thrice stationed in Milwaukee, teaching in Marquette College in 1895, returning for a time in 1899, and finally in 1907. He was dean of the School of Journalism in Marquette University from the time of its foundation till his death.

His literary activity was great, finding expression during his religious life in many volumes of semi-historical fiction and stories for the young, which entertained and instructed a wide circle of readers. His latest book was "Andros of Ephesus." Other works from his pen were "The Son of Siro," the plays of "The Chancellor" and "Malagrida," a dramatization of Longfellow's "Robert of Sicily;" "Lydgate's Call," a sociological novel; "Sana Teipsum," a medical novel; "The Month of Nisan," besides numerous juveniles.

The duties of dean of the School of Journalism brought Father Copus into close and pleasant relations with the newspaper fraternity of Milwaukee. In June, 1914, he was a delegate from the Milwaukee Advertisers' Club to the convention of the American Advertising Association at Toronto, being the only priest at that important gathering.
In his religious life, Father Copus commended himself to all for his admirable kindliness of soul. He was charity personified toward any whose illness or affliction came to his notice. Generous and cordial, he was ever ready to help, and prompt to encourage all efforts for good. He believed in scattering the flowers of kindliness and appreciation in the byways of life rather than on the graves of the dead. In the classroom, and in the offices of old Marquette men, he will be long remembered as the apostle of cheerful service. His influence told most effectually for the welfare of the University he loved and served so long and so well. R. I. P.
VARIA

WAR NOTES ABOUT OURS.

ENGLAND. Father Fitzmaurice writes, April 21, in "Letters and Notices," July, 1915.—Early in the morning we had made a small local attack on the enemy's trenches, which was preceded by our shelling some of their billets visible from here. Their answer was to open fire on this block of billets of ours an hour or two after breakfast. I happened to be down there, at the time the shelling began. The shells at first fell a hundred yards behind the houses, then began to come nearer, then to come right over into the fields on the opposite side of the road and at either end of the block. Meanwhile, all the occupants, women and children, were got out and stood in the lee of the block, and some we got down into the cellar of the other end house, which is an Estaminet. Suddenly one shell got the block plump in the middle, and crashed right through it and wrecked both back and front rooms. A minute later another took the corner bedroom off the Estaminet and flooded the road and us with bricks and debris. A third entered the bedroom of another house. There was panic of course among women and children, who were crying and shivering with fright. A large native dog tried to reassure everybody by racing up and down the block, barking encouragement, while another little pet dog got in a corner by its mistress and shivered like any child. Not one of the crowd was hurt or touched at all, except by bits of mud and dirt, although at every hit there were showers of bricks and bits of shell and broken glass falling all about us. After hitting us three times the Germans stopped firing, and except for the rubbish and poor battered houses, the children were playing about ten minutes later as if nothing had happened. Everybody very quickly recovers from the fright, and work and play go on normally again. It is wonderful this. Only the poor woman whose house was wrecked did not recover her spirits. I saw her afterwards trying to pick out bits of things from the wreckage—a bit of knitting she had been doing for her husband at the front. That was quite pathetic. . .

The most unnerving experience, however, that I had since the war began—perhaps the worst I have ever had—was having to attend a man sentenced to be shot, and having to be present when the sentence was carried out. It was my first case of the kind, and, please God, may it be my last. I had the redeeming consolation of knowing that the poor boy died a magnificent death. I went to see him the day
before, heard his confession, and talked to him a little, arranged a little time-table for him of reading and praying, plotting to get his mind easy so that he might sleep. I don't know what I said to him quite, but I do know that the Comforter of the Afflicted helped me, for he was almost happy when I left with the promise of holy communion before his great sacrifice on the morrow. Next morning I had to be up before daybreak—he was to be shot at dawn—for I had a three mile ride. I called at a convent chapel for the Blessed Sacrament at half-past four, and I was in the boy's cell as the church clock outside struck five. I found he had had a fairly good night, getting to sleep early according to my stratagem, and not waking till 2.30. After that, the corporal of the guard told me, he had spent all the time with his prayer book and beads. He was obviously glad to see me for what I had brought. When we were alone, I placed our Lord on the straw—there was nowhere else to put Him, and after all, it wasn't the first time He had been laid on the straw, was it? The next, and last half-hour was spent as the last half-hour should be spent. We made our thanksgiving together, and all the while, though I was fully intent upon what we were doing, I was painfully conscious of every detail of the moving picture that was being played outside. Again the clock chimed out, a quarter past. A knock at the door and the corporal entered with a glass of hot coffee and rum for the prisoner. I took it and closed the door again, made him drink it slowly while we talked about the men outside, the corporal who was kind and a Roman Catholic, and some of the guard who were sympathetic too, and silent, of one who was from his own town in Lancashire, and who was his pal, and so the hot drink was finished. Then we said the sorrowful mysteries which I had timed to take us just to the end. During the "Crucifixion" my heart began to race as I heard the firing party some distance away formed up and marched off to the place to await our arrival. As we said the "Hail Holy Queen," there was some stir outside, and I was aware, though they made no noise, that the corporal and his guard were standing ready for us, hand upon the key. Then we said the Angelus, and as I said the Fidelium Animæ, the half-hour struck, the key was turned, and the door opened on the fixed bayonets of the escort. My boy stood to attention with a spring: I fixed his cap on, and he marched out of his cell like a soldier. Then in the passage queer things happened,—the corporal and the escort all shook the poor lad by the hand and said goodbye. I did the same and blessed him, and them. One said to me: "He's a good boy, Father." "He's the bravest boy here." And we marched off. In two minutes we were there—a garden. It was now full day-light, a lovely spring day beginning, but what strange flowers in this garden: the firing party drawn up, a second party in case of accidents, the
Provost Marshal and staff officers, the doctor, the stake near the wall—and the grave already dug. Straight up to the stake he walked, was blindfolded and fastened to it. I whispered a last word in his ear, and then with a smile, seen by all, and in a voice as steady as a rock, and for all to hear, he said: “Alright, Father, I’m ready.” The rest is silence. We buried him there, and the very staff officers, who had been his unwilling executioners, were there bare-headed as chief mourners. Two of them were Catholics too. Thus the boy (he was nineteen) really died in the end for his country after all—for an example and a sacrifice, that’s how I put it to him, and so he offered himself up for us. His death was necessary, though he had committed no fearful moral crime, and he died a hero in God’s eyes—and in ours too.

Father J. Woodlock writes, May 2. —I am getting Brother Griffin to print me a postcard with some bits of practical advice on it, and I am going to send it to each of my 1,300 Catholics (no postage to pay!): so that all whom I have failed to find may know how to make use of the churches where they happen to be. I am telling them to ask for “M’siew le Cooray” at any and every hour, to strike their breast and say, “Absolution and Communion,” and to find out the hour of mass for themselves if they are not sent to mass where I happen to be saying it. Odd men in batteries or army service corps are terribly hard to find and it may be months before they come across me, but I hope that my postcard may show them how to look after themselves.

The Church of England chaplains seem to dislike the bedside work, but they flourish at a funeral. Of the crowds of wounded thro’ my hospitals the great majority of patients are Church of England men—but I never saw the chaplain in the place except when I went to fetch him to perform a funeral—and then he simply beamed and fussed and thoroughly enjoyed himself for a while.

Father J. Strickland writes, May 2. Belgium.—This morning, being Sunday, I said mass very early, in the open. About thirty Catholic Tommies out of the trenches, a few Belgian gendarmes, two French soldiers, who happened to be near, and the Belgians from the farm heard mass. What with the wind and a slight shower at the end I never said mass under greater difficulties. I kept the Host under the paten and a prayer book over the chalice. Just as I was saying the Hail Marys a slight shower came. Beyond a few drops on the vestments I think no harm was done; above all, no shells troubled us.

May 11. —I found out a priest who is a private in a Breton regiment, and asked his advice about the best way of getting at the French soldiers. Following his suggestion I interviewed the French Colonel, an excellent Breton Catholic, cousin of the Father Rector of our house in Jersey. The
colonel most willingly gave leave to his soldier-priest to say mass if I brought all that was necessary the next day at nine o'clock. When I rode on Sunday to the French regiment, the saddle bag I bought just before leaving proved most useful. It was just large enough to carry the chasuble, chalice, etc. The Breton soldiers had arranged a nice "rustic" altar with boughs of trees, shrubs and flowers on the top of a dug-out in the trench, so that the whole regiment could easily see the priest whilst he said mass.

Father Michael King writes, Rouen, May 16.—My Catholic chaps are splendid, especially the Royal Irish; but all are good, even isolated Catholics in non-Catholic regiments. They are not ashamed to kneel anywhere for absolution or the blessing of a priest. One young English lad, about nineteen, came up to me in the station just before the train started, saluted with great smartness, and said, "Not baptized, sir." I did the needful in time, using a comrade's water-bottle, all the soldiers round about were most anxious to help, and all most respectful. Non-Catholics all want medals, blessing, etc.

Father B. Vaughan in a biplane.—Father Bernard Vaughan, after his biplane flight last week, told a press representative that he believed he was the first priest who had ever sailed through the air, and he was proud of the fact.

"Not bad for a man of my age," he said, "to risk a journey to the clouds! It was my first flight towards Heaven, but (with a twinkle in the eye) I am hoping it won't be the last."

Father Vaughan said some of his friends were rather doubtful as to the wisdom of his making the experiment, "but what is good enough for our gallant airmen is good enough for me, or any other man," he said. "I wanted to know something of what our fliers experience, and as the machines are made now there is not much danger. If you went through the aircraft factory and saw the scrupulously careful manner in which every little bit of the machine is made and fitted together, and how thoroughly all the parts are tested, you would not be afraid to make a voyage in any of the military aeroplanes.—If you were on the lookout for risks you would find, if you could see the complex machinery of the human body, that there was even a danger in living." He said a pilot from the aircraft factory took him aloft, and they had a cross-country flight of forty miles, ascending to a height of about 4,000 feet. "Except in the first few minutes of the ascent, when all my attention was devoted to holding on like grim death, I was very comfortable," said Father Vaughan. "It was a biplane that carried us, and I sat in front of the pilot, well protected from the cold—and it was cold—by a leather jacket. We went along smoothly, except for an occasional 'bump' when a gust of wind buffeted us, and I could hardly tell that we
were moving. The only evidence was the gradually moving panorama of the country underneath. It was so clear that every object on the earth could be distinctly made out, and I felt that I could drop a bomb on any spot below to an inch. As we travelled sometimes at the rate of seventy-five miles an hour, that might have been, perhaps, rather difficult. The planing down was a most enjoyable sensation, and it is marvellous that the airmen can shut off their engines and bring their machines down so safely and with such precision. No! we didn’t loop the loop. I did not feel that looping the loop came within the scope of my mission, although I have seen it done, and it looks safe enough. There is, I found, a curious fascination about flying—a feeling of freedom and exhilaration—and when I reached the ground I wanted to go up again at once. It is a great thing to get right on top of all the worries, anxieties and troubles of earth, if only for a few minutes.” — *The Universe, May* 19.

**April 12.**—Report that Manresa and Stamford Hill may possibly be wanted by the War Office for wounded soldiers.

**July 2.**—The Junior Scholastic Charles Timmermann had to leave Manresa to join the Belgian Army, also eight Belgian novices from Romiley were called to the colors.—*Letters and Notices.*

**Troop Chaplains of the English Province.**—(1) Naval, Father Dinley (Chatham), Father Heathcote (Cromarty). (2) Military, in France or Belgium, Fathers Fitzmaurice, King, Woodlock, Wolferstan, Molloy, Evans. (Father Strickland of the Roman Province). Fathers I. Walker, J. Brown. (3) In the Dardanelles or Mediterranean, Fathers Devas, Day, Legros. (4) In England, Fathers Doyle (Roehampton), Raymond-Barker (Tidworth), Wolfe (Bury St. Edmunds).—*Letters and Notices.*

**Old Pupils of Our Colleges Serving in the War.**—Stonyhurst has 435 alumni actively engaged in the war and many are waiting for commissions. Beaumont College has nearly 300 ex-students serving in the army or navy. St. Francis Xavier, Liverpool, is represented by 106 in the army. Mt. St. Mary’s has 160 with the colors. Wimbledon, 252; Stamford Hill, 82; Glasgow, 100; Preston, 68; Leeds, 62, and the Jesuit College of Riverview, Australia, has sent 100 former students to the front.

**Catholic Chaplains at the Front. Wesleyan Minister’s tribute.**—Addressing a large meeting of the Methodists of Derry on Monday night, April 12, Rev. Richard Hall, Chatham, Wesleyan Chaplain to the Expeditionary Forces, who has just returned to the British Isles after having been at the front since the commencement of the war, said he had met a great number of Irishmen in the fighting line. He had
seen the qualities of the Irish soldier; he had seen him in battles, he had seen him wounded, and a finer, better man one never met (applause). And although it might surprise an audience of the character he was addressing, he could not help mentioning the names of two men, Chaplains of the Roman Catholic Church, whom he numbered among his best friends (hear, hear). The first ten weeks of the war he was associated with Father Bradley, of the Society of Jesus. A finer, better Christian young man he never met. They slept together on the battlefield: they slept together in the same bed when they could get a bed in a cottage or a hospital. "I never met a more unselfish man than Father Bradley." Rev. Mr. Hall continued—"I remember one night we were sleeping by the side of a river, and I thought I felt a cold coming upon me. Father Bradley wanted me to take his blankets. Of course I would not consent to that, but when I wakened up the next morning I found Father Bradley had taken his own blankets and placed them on me (applause). Another name I would like to mention is that of Father Strickland, who is also a member of the Society of Jesus. Freeman's Journal, April 14.

France. Ours in the French Army up to August, 1915. —According to the Petit Messager du Coeur de Marie for October, the whole number is 515, of these 189 have been disabled, 47 are dead, 19 are prisoners, 7 are missing, 37 are on the sick list or being treated for wounds. 281 are at the front, of these 57 are chaplains, 20 chaplains for the sick, 78 nurses, 126 are on the firing line and in the service of the commissariat. 203 are in the rear, of these 102 are in the hospitals, 101 in the service of the rear or the depots (several at Tien-Tsin and Tananarive).—Letters and Notices.

22 have been discharged, several for serious wounds. 61 have received distinctions, 10 Chevaliers of the Legion of Honor, 5 the Military Medal, 1 the Cross of St. George (Russian), 1 the medal for devotion during epidemics, 48 have been named in the orders of the day for their noble attitude under fire.

Manresa and the Zeppelin Danger.— As a large military encampment in Richmond Park, close to Manresa, may possibly (it is thought) attract the Zeppelin raiders, special prayers are offered up for the protection of the house and community.

French Prisoners in Germany.—The following note is written by a Jesuit, Father Remcau, who being chaplain to a Field Ambulance, was made a prisoner; later he was offered his freedom when a certain number of chaplains and doctors were exchanged, but he preferred to remain with the French prisoners: "The camp where we are confined," he writes, "forms a square of 800 metres, ... there are nearly 20,060 prisoners: Belgians, French, English, Arabs, Ne-
groes, and 3,000 Russians just arrived. We manage to find subjects of amusements . . . the French temperament reveals itself everywhere . . . The German officers marvel at our men’s cleverness; they have made a violin and a violin-cello with some wooden planks and a bugle with boxes of sardines. . . . We have an intense spiritual life. There are Masses from 4.30 to 8 every morning, and about 400 Communions daily. At 7.30 there is Mass with singing. The chapel is full; it holds about 4,000 people. At 2 the Rosary is recited and at 8.30 night prayers are said, the chapel being full on each occasion. Devotion to Our Lady is general, our dear prisoners pray to her all day. Grace falls in abundance on ground that is marvellously productive, and amazing results for the good of souls are apparent.”—Letters and Notices.

GERMANY. Deportation of German Jesuits from Bombay. An Editorial in the London Tablet, September 11.—One cannot help feeling sympathy with some of those in our midst whose legal definition is that of “alien enemies.” It is true that many Germans have by their action abused the hospitality which has been accorded to them in various parts of the Empire, but there are certainly many who have, throughout these trying times, either abstained from hostile acts or shown themselves actively loyal to the flag under which they have found shelter. Amongst these would certainly seem to come the German Jesuit Fathers in Bombay, who are now included in a general order for the deportation of German missionaries, Protestant as well as Catholic, to take effect on November 4, though their schools are to be allowed to be remain open till the end of the term, October 10. It is not now for us to question the reasons which have led the Government to take this action. But the case of these Fathers is a hard one, and not without interest. They have been at work in Bombay since the early fifties of last century. They were called in to cope with a state of affairs which was admittedly deplorable and almost helpless, and they have equally admittedly done a work which has earned the praise of the Indian Government and of the people of the Presidency. Not only have they done excellent missionary work, but they have also founded and carried on a number of colleges and schools which have raised and maintained the standard of education in the district. These schools include the great College of St. Francis Xavier and two high schools in Bombay, St. Vincent’s, Poona and St. Patrick’s Karachi, and St. Stanislaus’ Middle School at Banda. Their attendance at the present moment numbers 3,654 pupils, and their success is attested by the fact that they have, since their establishment, passed no fewer than 1,955 candidates for the Matriculation Examination, 887 in Intermediate Arts, 19 in Intermediate Science, and 11 in the M.A. Examination. Reviewing their work,
Father Hull, S. J., who has lived with the German Fathers for twelve years, and has made a full study of the history of Catholicism in Bombay, writes: "I may say without hesitation that the advent of the Jesuits in 1854-58 was nothing short of an epoch-making event which changed the face of its history altogether. Down to the year 1858 the records reek with the most painful sensationalism; they present one ever-accentuating scene of turbulence and disorder—immensely interesting, but at the same time deeply pathetic. From the year 1858 everything is changed. A tranquillity striking in its suddenness spreads itself over the stormy waters. No more turbulence, no more revolt, no more contentions and strife are heard of. The history becomes one calm, smooth, almost dull record of quiet, solid progress, one series of expanding works and enterprises."

The secret of their success seems to be due to the fact that the German Fathers entered upon their labors silently and unobtrusively, and set themselves to work, and kept to it, without meddling in affairs which did not concern them. In this way they won the confidence of the people and of official circles, and have risen to posts of responsibility and importance under Government. With the outbreak of war all these flourishing works and the position gained were threatened with suspension or extinction. The situation was still further aggravated by the misdeeds of their belligerent fellow-countrymen in the field, and by the hostile acts of others who had enjoyed British hospitality in various parts of the Empire. Father Goodier, S. J., was sent out from Manresa last autumn to assist the Fathers. A cry went forth from India, as in England, for the internment of alien enemies, a cry partly justified by such acts as those above mentioned, but for which the German Fathers in Bombay seem to have given no cause. Upon this point Father Hull, in his articles in the Bombay Examiner, at the end of July and the beginning of August, writes with the most confident assurance. He thoroughly believes in the justice of England's cause in the war, and in the exercise of close vigilance over German residents in the Empire, whether missionaries or not. But of these German Fathers in Bombay he declares: "I can certainly say that, as far as my experience goes, both before and during the war, the Fathers of the Bombay Mission are about as innocent of 'Prussian self-assertion, militarism and Kultur' as they are innocent, say, of the Monroe Doctrine of the United States. . . . It can, I hold, be established beyond question that the Jesuit Fathers stand above all suspicion in the eyes of those who know them, and by the proxy of reliable witnesses this superiority to all suspicion can be established even in the eyes of those who do not know them." These are strong words, and they are made all the stronger by the fact that
Father Hull declares that it is the duty of the Government “not only to see that the Empire is safe, but also to make the public feel assured that it is safe.” If a general internment of alien enemies were carried out, he might have regrets, but he would not be the one to oppose such a measure, though he thought that under such circumstances it would only be in accordance with the honorable traditions of English fairness to explain that the German Fathers were merely included in a general order of deportation and not on account of any personal betrayal of their trust or abuse of their position.

There was perhaps the more reason for this plea if the character of the agitation raised against the Fathers be considered. The total Jesuit staff of the Bombay Mission consists of 124, of whom 95 are German subjects. Of these 44 had already been interned at the beginning of August and 51 remained at work. Yet the Fathers do not seem to have complained, but to have placed themselves wholly in the hands of the Government. They could, quite apart from any motives of prudence, do this the more easily and whole-heartedly from the fact that as Jesuits they are outlaws from their own country, to which they can return only as private citizens—a fact which should do much to differentiate them from other German alien enemies in the British Empire. Whilst the general agitation against Germans rests upon notorious acts of overt disloyalty and justifiable suspicion, that against these German Fathers in Bombay seems to have been not altogether free from sectarian jealousy and anti-Catholic bigotry. An English missionary, for example, has written to the Madras Mail advocating the wholesale internment and subsequent expulsion of all German missionaries in India, a suggestion which would at least have the advantage of ridding him, so far as the German Fathers are concerned, of men who are, perhaps, his most important and successful rivals. Then, again, many of the insinuations made against the Fathers have been so manifestly absurd as to be self-refuting.

Other charges have been sent in writing to the police. The Superior begged the Government to put their finger on a single charge against the fidelity of his Fathers which had been investigated and found substantiated. “Yet never,” declared Father Hull, “during the whole negotiations has the Government advanced any such charge, or professed to base its internment policy on any fault which the German Fathers had committed.” Had any such charge been proved, their schools would have been closed down at once instead of being left open. Meanwhile the Fathers themselves have refrained from coming forward in public self-defence, and have discouraged their Catholic people from taking up the cudgels in their behalf. At the
same time, either through their Superior or individually, as occasion required, they have made their declaration of loyalty, and repeated their undertaking "not to say or do anything advantageous to Germany or detrimental to British interests during the war." And the Indian Government has responded by painstaking deliberation, courtesy and consideration where the Fathers are concerned. Hence it would seem clear that as the Fathers are now included in a general scheme of internment, it has been for reasons of policy and not for any fault of their own.

*Father Hull on Our Brethren in Bombay.*—In a recent number of the *Bombay Examiner* Father Hull tells some amusing anecdotes that indicate how the public opinion was formed which finally forced the Government to intern the German Jesuits who were exclusively occupied in working for souls on the mission. He writes:

The Fathers of St. Xavier's High School were seen signalling to the Emden from the top of the tower, at a time when the Emden was three thousand miles away in the Bay of Bengal. When in consequence the rector locked up the tower and refused to allow some students to go up for a view, the story went round that the tower had been locked by the police to put a stop to these treacheries, and sealed with the Government seal. . . . Some time in August or September a Professor of English at St. Xavier's College was lecturing on Carlyle. He was explaining the Christian or theistic view and the atheistic view of life, and spoke more or less as follows: "These two views of life have always been struggling with each other, and they are struggling even now. *But we are sure that we shall win in the end!* Some student, who had probably been asleep or distracted during this utterance, suddenly came to himself in time to hear the last sentence. So he went out of the class room and spread abroad the story that the Father had said: "We [Germans] are sure to win in the end.'" That story, almost a year old, is in circulation yet. It has already reached Karachi, and will probably be going round Simla before long!

*A Superior writes.*—Christmas greeting to Our Brethren in the Army. Nineteen-fourteen finds us celebrating a Christmas day, full of care and anxiety. Many of you are scattered far and wide; some are in need, others in constant danger. And yet it is the Christmas greeting going from heart to heart, that is the sweet and mighty bond which keeps us together, in this year of 1914. Christmas thought and feeling is the only thing that all Christian Europe still shares, friend and foe alike.

*New Year's letter of Rev. F. Provincial.*—To all at the front, in the hospitals, garrisons and line, I send my heartfelt good wishes for the New Year, 1915. You who are among the soldiers or at the beds of the dying, have a
clearer insight into the depths of human frailty and helplessness than we who are at home.

When they return from the Forests. A Father writes: January 4, 1915.—Thanks be to God, I have fine work here, and I hope it will be productive of much spiritual good. I receive the battalions as they return from the trenches for a rest in the different villages, and say Mass for them. This happens about five or six times a week. Besides Mass, there is a short sermon to be given and confessions to be heard. But the soldiers behave so well under fire, that very many communicate on their return without having to confess. They took up the idea of the solemn day of expiation January 10th with great enthusiasm, even asking for a short evening service every day of the novena, a request that I was but too glad to grant. I had worked long and hard to prepare for Christmas, and, thank God, the celebration was really grand. We had midnight Mass in the courtyard of a castle. A government building inspector, serving as a reserve officer, had constructed a really artistic altar and flanked it with two cannons and two decorated Christmas trees. A captain, the leader of the last antarctic expedition, arranged a searchlight to bring out the priest and the altar in strong contrast with the surrounding darkness. The regiment band and a four-voice choir rendered the finest Christmas melodies. Several hundred men approached the holy table. In the morning I took my portable altar and rode into the forest. There I said mass for two regiments. We were well within the enemy's range. Santa Claus brought me the iron cross.

February 1, 1915.—I am now explaining all the mysteries of the rosary to the soldiers, especially those thoughts which will be most helpful in camp as well as in the trenches. For the rosary is the soldiers' breviary day and night. In the evening you can hear the response "Holy Mary, Mother of God, pray for us sinners, etc." sounding forth from the cellars and lofts in the villages, and rising from the shelters through the bullet-torn trees of the forest. My next subject will be the way of the cross. I want to show them how to make the stations on their beads.

Another Father writes, January 6, 1915.—I looked forward eagerly to to-day's service. My hopes for its success were in the loving providence of our eucharistic Lord, Who was travelling with me in the carriage. And He did help. I had to say mass in two villages near the front. I entered the little church at ten o'clock. It was filled to capacity. While I vested at the altar the regiment band played an air from "Lohengrin." As mass began the congregation sang "Silent Night." It was to be that sacrifice of expiation which the bishops in their pastoral letter had asked all to offer. After the sermon the 270 soldiers present knelt with me, and together we made solemn reparation to the Sacred Heart of Jesus. Then I prepared them for holy communion.
and gave them absolution. Two captains approached the holy table with the men. After this service I had to hasten to the next village. Here again about 250 soldiers had gathered in the church. Hardly had I begun when a heavy cannonading set in, that shook the walls and rattled the windows, nor did it cease during mass. About thirty shots were fired from 21 centimetre mortars; luckily they were ours. On returning to the altar after the services, I found the wind blowing through the window on the left. The concussion had broken the glass. Just then there was a mighty crash, and then another, and a third, and all the while the soldiers sang their favorite "Holy God." I cut my devotions short and went down to give these brave fellows holy communion. When the last one had approached, all the soldiers in my charge had received their Christmas communion, making 4,760 holy communions since December 25.

February 17, 1915.—We are having hard times here. Yesterday we had 700 wounded, German and French, at the main field hospital. The carnival days of 1915 will live in my memory. And to-day, Ash-Wednesday, another furious battle rages around our exposed position, That means hundreds of wounded again to-night. Thanks be to God, our soldiers need not fight everywhere as they must here. "I have been through the campaign from the first day," said one man to me, "but I never saw anything like this." For weeks now, the big guns are booming continuously day and night, nor is the end of it in sight.

Switzerland. The Curia. Extract from a Letter.—"Very Rev. Father General is now at Zizers, Switzerland; with him are the Assistants of all the Assistancies. Zizers is a village of about four hundred souls, and is situated in the midst of high mountains. The valley is 1,854 feet above sea level. The railroad runs through the valley about one quarter of a mile in front of our house, and on the other side of the railroad is the upper Rhine river, not a very large stream at this point. We are now all together in perfect peace in a neutral country, where business can be expedited to all parts with great ease and security. For our mail goes into Germany and Austria regularly, so too, for other nations. Our house language remains Italian, because we are in exile here only for a time and are praying hard for peace, that we may get back to Rome, our real home."

Alaska. Notes About the Mission.—The Northern Alaska Mission has lost three fathers this summer: Father Bernard, who has gone to the war in France; Father Desjardins, who has returned to Canada, and Father Treca, whose health made necessary a change to the States. They have been
partly replaced by Father Perron, ex-Alaskan, who came back to be located in Nome, and Father Delon, who is now at the Akularak mission. The work is extending gradually. Father William J. Deeney had come from Los Angeles, where he was rector, to reinforce the team at Cardona, Valdez, Seward and Anchorage. The stampede created this year to the government railroad terminal (Cook's Inlet, southwest Alaska), has made necessary a third priest in that section. Father Deeney's health broke down at Los Angeles, and he is going to try the Alaskan cure.

AUSTRALIA. Sydney. North Sydney Parish.—On Thursday, April 8, a most enthusiastic public welcome was tendered to Monsignor Cerretti, Apostolic Delegate, in the North Sydney Coliseum. Long before the appointed time the coliseum was crowded to its utmost capacity; several hundreds had to be turned away for want of space. "Such a storm of cheering," says the Catholic Press, "as greeted His Excellency has never before made the walls of the coliseum re-echo." The gathering was most representative—all professions, all trades, all business interests, and all religions were represented. The building was tastefully decorated, and ferns and flowers were in profusion about the stage. On the platform were Father E. Corish, s. j., chairman, Rev. Dr. Haldeway and Rev. Percival Sharp, representing the Church of England, Rev. Fathers Brennan, s. j., Pigot, s. j., Mr. Cocks, m. l. a., Inspector Barry (Police), P. M. Taylor, Public Service Commissioner, and several others. His Excellency arrived at 8.30 P. M., accompanied by Rev. D. Ormond, d. d., and received a splendid ovation.

Father Corish, s. j. congratulated His Excellency on taking up his residence in North Sydney. They had gathered there to receive His Excellency that night, the representatives of all the professional, business and commercial interests, the social life and religious denominations. It was gratifying to note that so many thousands had gathered that night to welcome His Excellency, not only on behalf of St. Mary's parish (s. j.), but for all North Sydney. His Excellency had shown in every way his desire to make himself at home with the people among whom he had come to live. Mr. Cocks, member of North Sydney, had eagerly desired to take part in the welcome, and I now ask him as a leader of public life to voice the welcome offered to your Excellency to North Sydney."

Mr. Cocks, m. l. a., referred to His Excellency in very eulogistic terms, and said that as he was the head representative in Australia of the biggest church in the world, and as he came among them with a great reputation and high qualifications, he would be a great asset to the community and the country by the influence he would exercise in their future development.
Mr. Brian Hughes, an old boy of Riverview, also spoke in welcome and said his hope was that His Excellency would be as happy at Rockleigh Grange as the Hughes’ family had been.

Mr. G. E. Bryant then presented His Excellency with a splendidly illuminated address, after the reading of which His Excellency rose, and, in a happy speech, spoke his heartfelt thanks to all for the royal reception they had given him. “I will do all in my power”, he said, “to advance the feelings of good-will among all classes of the community.”

On Ascension Thursday His Excellency, accompanied by Dr. Ormond (Private Secretary), paid a visit to Riverview, and after solemn benediction in the Dalton Memorial Chapel dined with the community. He visited the boys while they were dining and in response to vociferous cheering wished them among other things “bon appetit,” granting them an extra “Home Sunday” in honor of his visit.

On May 25, the state premier, Mr. Holman, accompanied by the ministers for education, railways and agriculture were the guests of the rector at dinner. Owing to a prolonged cabinet meeting earlier in the afternoon their visit was a brief one.

On Sunday June 12, the Central Railway station presented an animated appearance just prior to the departure of the Melbourne Mail. The occasion was the departure of Captain, the Rev. P. Tighe, s. J., for the front as military chaplain to the Australian forces. Father Tighe had won the hearts of many thousands of Sydney Catholics during his comparatively short stay in their midst. His send-off was most enthusiastically attended by representatives from all parts of North Sydney, but especially, of course, from the Jesuit parish where he has done such brilliant work.

On Monday, July 12, Riverview had the consolation of welcoming back within her walls the remains of her saintly founder and first rector, Father Joseph Dalton, s. J. There had long been question of re-interring him in the college chapel erected in his memory, and at length after the necessary formalities had been seen to, he was laid to rest in the sanctuary at the foot of the Sacred Heart statue and not far from the altar of his patron, Saint Joseph. The prayers at the Gore Hill Cemetery were recited by Rev. Father Corish, s. J., Superior of St. Mary’s, Ridge street, and at the college by the Rector, Rev. Father Gartlan, s. J., and community.

The number of Riverview “Old Boys” now at the front or in active preparation for it in camp, is, according to the latest, yet still incomplete, lists, about 120.

Austria. Feldkirch. Visit of Very Rev. Father General to the College.—The departure of Very Rev. Father General from Rome to reside in Switzerland awakened in many the hope that His Paternity would favor us with a visit. On
June 8, Father Assistant of Germany answered the urgent invitation of Rev. Father Rector as follows: "In reply to your urgent and repeated question about our coming to Feldkirch I will answer your reverence as exactly as though you had asked me when death comes. First, we will surely come; second, we will surely come soon; third, maybe very soon; fourth, how soon, who knows? To which beautiful consideration I may add a fifth point, which I trust, has no meaning either for your death or for my own, probably next week. I am indeed very glad to be able to visit your college for the first time."

The reception and stay of Father General had in these troubled times to be necessarily free of all exterior manifestations of joy. In consequence it possessed a character of greater intimacy which made its effects more heartfelt. The arrival was announced for the fifteenth, but our father came only two days later at 4.30 in the afternoon, having been heralded the previous day by the coming of our new Provincial, Rev. Father Kösters. On Father General's arrival, Rev. Father Provincial, in the presence of the whole community, bade a solemn welcome to the distinguished guest and his suite, and after a short account of the actual situation of the college and of the whole province, expressed the hope that the near future would prove to be a time of many blessings and much prosperity.

In reply His Paternity pointed out that the present was not the first visit he had made to Feldkirch. The college, he went on to say, as well as the province, had on many occasions during the terrible war now raging felt God's special protection. He illustrated this by a comparison with the effect of the war on other European provinces of the Society, particularly those of France. In conclusion he invited all who wanted to speak to him to come to his room with the greatest liberty and confidence.

In this, his first appearance, he won all hearts. The same evening at 6.30 the reception of the boys took place in the exhibition hall. His Paternity emphasized to them the great importance of forming a strong religious and moral character, for which especially they had been sent to college, and he pointed out to them the many and illustrious examples given to the world by the alumni of Feldkirch and of other colleges of the Society. He mentioned to them the wonderful fact that all the great Generals of the French Army who were able to fulfil their important duties in the present war had all, with one exception, been pupils of the Jesuits.

While with us, His Paternity was, from 10.30 A. M. to 4.30 P. M., at the disposition of any one who wanted to see him, and all who went came back edified by his great simplicity and consoled by his paternal kindness. This same simplicity and frankness were the main features of the recreation.
On June 20th, at 5.30 p.m., a musical entertainment was given in Father General's honor by the student-body. The next day, the feast of St. Aloysius, His Paternity said the college mass (a low one) and gave communion to the boys. Father Assistant sang the high mass and Father Provincial gave the solemn benediction. On the day after, a visit was made to the house of retreats.

The memorable visit came to an end all too soon on the 23rd. At 10 A.m. the community assembled to bid His Paternity farewell. Father Rector, in the name of all, gave expression to the warmest thanks and the filial joy of the whole community. These days he said would never be forgotten, and had knit the hearts of all more closely than ever to the Society and to its head. His Paternity in turn declared himself greatly satisfied with the spirit, life and work of the college, and then took the occasion offered him to insist somewhat on the importance of this field of action in the Society.

"I am truly glad," said he, "and Father Assistant shares this feeling, to have come here and to have been given a chance to know this college and its inmates more thoroughly. During these days I have seen that you fulfil your appointed task with great zeal and endeavor and according to the spirit of St. Ignatius. To the expression of my thanks and joy, let me add a few words in order to encourage you to go on untiringly in your work. The training and education of youth is an enterprise entirely in keeping with the spirit of our Institute. You know, Rev. Fathers and dear Brothers, that at first St. Ignatius had fixed his eyes on the Orient and the Indies in hopes of working with his companions for the conversion of the heathens. But when he realized that God had not destined that field for him, he went to Rome with the intention of placing the whole Society at the disposal of the Holy Father, that it might be sent to any part of the globe it might please his Holiness to send its members. But soon the saint's great talent for organization made him realize that to execute this project, it was an imperative necessity to found institutions of learning as centres for missions, whose natural and most secure foundations would be in the education of youth. By comparing the first outline of the fourth part of the Constitutions with the final text, you will see how true is this assertion. Thus came into existence the first college of the Society during its founder's lifetime. The history of our Society shows with the greatest clearness how far-reaching was the work of education and what happy results were achieved thereby. The Society has always striven to maintain its colleges on a level of the highest pedagogical efficiency. The empress Catherine of Russia was well convinced of this when she wrote in her sarcastic way about our Polish fathers: 'My Jesuits are the best pedagogues in the world, and soon people
will be coming from every part to ask me as a favor for some of these wonderful teachers.’ And in fact, the great factor in bringing about the restoration of the Society was the desire for colleges of the Society.”

‘Today this desire is the same. Not long ago I received a long memorandum from the Ambassador of Colombia with a list of schools offered to the Society, and about ten days ago, through the Secretary of the Pope, a demand for new colleges in Brazil.’

‘You may rest assured, Rev. Fathers and dear Brothers, of your General’s interest and protection in your college work. The prosperity of the colleges is the ardent wish of my heart. The Institute recommends superiors in the choice of activities—when God’s glory is the same—to prefer those which are less conspicuous, more lasting and of wider and more comprehensive efficiency in order thus to imitate more closely our Crucified Lord. The hidden work of the teacher or prefect in a college is not at all conspicuous; the world knows next to nothing of the faithful labor of this or that particular master. But how lasting is the work. In Belgium, for example, two-thirds of the deputies are Jesuit Alumni; in North America how numerous are the Jesuit Alumni who wield the greatest influence.’

‘I may tell you with pleasure how I was moved when, after my election I called on the Cardinals and other high dignitaries in Rome to recommend the Society to them, I found so many of them happy to acknowledge themselves alumni of our fathers. Among others the Benedictine Cardinal Serogni, who, as you know, in the last Conclave polled the greatest number of votes after Benedict XV, said to me: ‘There is no need to recommend your order to me, father, because whatever I am and have, I owe it to your Society.’”

“You know better than I do how near the cross of Our Lord is the work of the colleges. I do not think that the death of martyrdom which St. Cassian received from his boys threatens you. But an unbloody martyrdom is surely the lot of those who for many years devote themselves to the education of youth. This was always so, but it is particularly the case nowadays. If we consider the children entrusted to us for education, the requirements and demands by which the State regulates the activities of our colleges, we will see that matters have come to such a pass as to make our vocation as teachers, both in the preparation required and in actual fulfilment, a life which may be truly called for those who take it seriously, a cross.’

“May all, therefore, Rev. Fathers and dear Brothers, be firmly convinced that if your students, as the Constitutions declare, get from their college life, along with letters, a character worthy of true Christians, your toil and that of those who help you in your sublime task will, if undertaken in the right spirit, always merit God’s choicest blessings.’”
That same forenoon His Paternity and Father Assistant left for Brigue.

**California Province.** *San Francisco. The Jesuits as Seismologists.*—“Shall we urge the further establishment of seismological observatories in our country?” was a question proposed by Alexander McAdie, president of the Seismological Society of America, in his review of earthquake study read at the recent meeting in Stanford University of the American Association for the Advancement of Science.

In stating his reply, the author among other things said: “Others may hold a different opinion, but it would seem that we already have a sufficient number. The response to the appeal made by the society nine years ago has been both prompt and widespread. And in this connection we must pay a tribute to the Jesuit colleges of our country for the readiness with which they established and maintained a chain of stations of high order. It would be hard to select one where many deserve praise, but the society would not be willing to have the effective work of Father Odenbach passed over without notice.” Such public recognition bearing the guarantee of the distinguished director of the Blue Hill Observatory is very gratifying.

Prof. McAdie is well known in this city having been the district forecaster, in the meteorological service, stationed here. His splendid scientific attainments and genial character won for him legions of friends who admire his talents and remember his kindness.

**New Rector of St. Ignatius' University.**—Rev. Patrick J. Foote became President of St. Ignatius' University on August 15, 1915. A native of New York city, but reared in San Francisco from infancy, Father Foote has been connected with the institution which he now directs since the days of the old college on Jessie street. Except the years spent as vice-president at Santa Clara he passed his life in the classroom teaching mathematics or lecturing on philosophy.

**Greenwood, South Dakota. Tablet in Honor of Father De Smet.**—During the month of August a great Catholic Congress of Indians was held at Greenwood, S. D., near the Yankton Indian Agency. Over 3,000 Indians were camped about the little church on August 15, when the building was dedicated and a tablet unveiled in honor of the seventy-fifth anniversary of the coming of Father De Smet among the Indians. The chapel was donated in honor of Father De Smet by Mr. Henry Heide of New York.

**Canada. Our Colleges.**—In spite of the financial crisis, which is especially severe in the west, our colleges have pretty near the same number of pupils as last year. The college at Sudbury has even an increase. This is due to the activity of Father Rector who canvassed the principal parishes of the diocese of Sault-Ste-Marie for scholars.
New Rectors and Superiors.—In the course of the year there have been some changes of rectors and superiors. Father Louis Arcand has been appointed Rector of St. Mary's College, Montreal; Father Samuel Bellavance, of the scholasticate; Father Gregory Féré, of St. Boniface; Father N. Paré, vice-rector of Sudbury; Father F. Descauteaux is superior of the residence, Sudbury, and Father J. Paquin of that of Quebec.

Alberta. Edmonton Jesuit College.—This college was incorporated by vote of the Alberta legislature as Edmonton Jesuit College. The Catholic laity recommended the incorporation of the word Jesuit, because another simultaneous act of the legislature incorporated the Society in this province, and because the insertion of our usual designation would let all Catholics know that this college is conducted by the Society of Jesus. It is true that the religious patron of this college is St. Francis Xavier and that he was a Jesuit; but any other group of clergy or laity might use his name, and so people would not be sure that it was a Jesuit college.

This is our third year. The fact that we have not only held our own, but actually had a slight increase is hopeful in this period of financial stringency which has hit Edmonton particularly hard. This city, according to the annual civic census published June 12, 1915, has lost more than 13,000 citizens in one year: June, 1914, 72,516; June, 1915, 59,339. This decrease is mainly due to the 8,000 recruits who have gone to the war.

Being a collegium inchoatum, beginning with Latin Rudiments, we are still in the high school course. Three-quarters of the pupils use French as their mother tongue; one-quarter, English; but all speak the English of athletic sports. The classics are taught in both languages.

Sudbury, Ontario. Sacred Heart College.—This new college first opened its doors to the youthful public in September, 1913. The staff was then composed of three fathers, two scholastics and four lay teachers. The pupils were divided into four classes: First year high and three preparatory classes. Since then one class has been added each year, so that at present, besides the original preparatory classes, the high school classes number three. Two of ours joined those already present at the beginning of the second school year, and the present year has opened with a staff consisting of four fathers, five scholastics and five lay teachers.

The increase in numbers for the present year has been surprisingly large when one considers the general financial depression occasioned by the present war.

The work accomplished has been encouraging indeed, from the point of view of both piety and study. A marked interest in their work and an earnestness in study beyond the ordinary have characterized the Sacred Heart boys from the beginning, and solid piety followed by practical results
in their everyday life has been a source of consolation to those of ours engaged in cultivating this part of Our Lord’s vineyard.

The following statistics may prove interesting:

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<tr>
<th>Year</th>
<th>Number of pupils enrolled, opening</th>
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<tr>
<td>1913</td>
<td>72</td>
</tr>
<tr>
<td>1914</td>
<td>57</td>
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<tr>
<td>1915</td>
<td>112</td>
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Total number enrolled for the first year, 94
Total number enrolled for the second year, 79
Total number enrolled the first month of 1915, 125.

DENVER. Sacerdotal Golden Jubilee of Father Pantanella. This happy occasion was celebrated in the Sacred Heart College, Denver, June 10, 1915.

There was little exterior pomp, but a whole lot of interior devotion. The venerable jubilarian said mass in the domestic chapel, few knowing that it was his jubilee mass. He had brought to the altar during the mass some four hundred badges of the Sacred heart. Those badges represented so many loving and devout hearts in the service of the Master. The jubilarian offered these in union with his own to his dear Lord on the altar to make up for what was lacking in his. He was happy in his celebration because in this way he could pay a part of his debt of gratitude to God.

As soon as the great occasion became known the community and the boys of the college did their best to let the jubilarian realize how deeply they appreciated his many years of services among them. And at Woodstock also many hearts joined them, because Father Pantanella for years was the guardian angel of the grounds. No one, more than he, not even excepting Father Sabetti, of tender memory, did more for them and the pleasure and health of the scholastics in beautifying the surroundings there.

ENGLAND. Scottish Retreat House Opened.—Rochsoles, the charming residence of the Gerard family, in the neighborhood of Airdrie, which has been secured by our Glasgow fathers for a retreat house, presented an animated spectacle on Saturday, June 5th, when it was formally opened and dedicated to its new purpose. His Grace Archbishop Mackintosh presided at the opening ceremony, and the company present included a number of priests and a large assemblage of laity from Glasgow and the surrounding towns. His Grace the Archbishop, in the course of a brief address, expressed his cordial appreciation of the new venture, and wished it every success. It was, he said, a red-letter day for the archdiocese. The retreat house would for ever remain associated with the name of Father Middleton, to whose zeal, energy and perseverance it was due that it had been brought into existence. Father Middleton thanked His Grace. Benediction of the Blessed Sacrament was afterwards given. In the evening sports were held on the grounds, the
competitors being representative of the Boys' Guilds of the archdiocese. There was a very large gathering of spectators, whose appreciation of the program was considerably enhanced by the beauty of the surroundings.

Georgetown University. Commencement week.—The one hundred and sixteenth commencement exercises on the conclusion of the one hundred and twenty-sixth year of the college, this year, began at Georgetown on Sunday morning, June 13. At half-past ten o'clock the regents, faculties and graduating classes formed in procession, and shortly before eleven o'clock, marched to Holy Trinity Church where solemn mass was chanted, with the Most Reverend Papal Delegate, Archbishop John Bonzano, presiding at the throne.

Reception to alumni. In the Hirst Library, on Sunday evening, a reception by the President, Rev. A. J. Donlon and the deans of the various departments was tendered to the alumni, the members of the senior class and their friends.

The joyousness of the occasion was enhanced by the meeting here of many old friends who, during the busy year, had scant opportunity to continue friendships made dear during old college days.

Old quad songs. After a pleasant half hour of conversation in the library, all retired to the quadrangle, where the evening was spent in singing old college songs and listening to a delightful musical program prepared for the occasion.

Class day exercises. At 4 P.M. on Monday, the seniors held their class day exercises in Ryan Gymnasium. At the close of these exercises the seniors of all the departments and alumni gathered on the front campus preparatory to forming the parade which has now come to be a fixture in the commencement week program.

Alumni meeting and smoker. At 7.30 in the evening the annual meeting and smoker was held in the quadrangle. About three hundred alumni sat at the tables which were arranged upon the lawns. Electric light overhead cast a brilliant illumination upon the old quad, bringing into relief the old North Tower, the spires of the Healy and the quaint little Chapel.

Resolutions on the death of Rev. Jerome Daugherty, S. J., ex-President of the University, were read and adopted by a solemn, rising vote. Rev. Father Donlon, S. J., President of the University, spoke, reviewing the work of the past year, recounting the purchase of a site for the new preparatory school, an enterprise which has been his keenest desire to see accomplished since his entrance into office, and closing with a stirring appeal to the alumni to do all in their power to further and encourage the great work which the Board of Regents are doing for Georgetown.

Conferring of degrees. The success of last year's commencement was so pronounced that it was decided to run the exercises of this year along the same lines. The com-
mencement was once more to take place on the lawn in front of the Healy building, and was to be a joint commencement for all the schools of the University. The latter of these two features was quite easy to secure, since it did not depend on the favor of the elements. The stately old Healy clock pointed to three in the afternoon and gave warning. The black clouds came and broke and conquered. Then the dismayed troops of spectators had to be marshalled into Gaston Hall. This was done with but little delay, and at half-past four the exercises began. The first speaker was the Rev. President Alphonsus J. Donlon, S. J., who spoke very forcibly to the graduates on the need of firmness in holding on to the principles of right living. The address to the graduates was given by the Hon. Henry S. Boutell, former minister to Switzerland. Then followed the conferring of degrees. The degrees from all the schools of the University numbered 416. The law department was largest in number of degrees, with its 42 masters of laws and 232 bachelors of laws.

Golden Jubilee. On Wednesday, September 1, 1915, Georgetown witnessed a very joyous and exceptionally rare celebration, the golden jubilee of the religious life of two of its community, the Reverend Henry J. Shandelle and the Reverend James B. Becker. Father Shandelle entered the novitiate at Frederick, Md., on August 14, 1865, just one week before Father Becker, who arrived there on August 21. The reverend jubilarians not only spent their novitiate days together, but have since passed nearly half of their long years of labor as members of the Society at Georgetown. Right was it, therefore, that Georgetown should do signal honor to these reverend jubilarians who have so long been associated with its history, and whose best efforts have long been consecrated to the great work for God and souls which is being carried on at this venerable institution, the mother of the Catholic colleges of the United States. Many of ours gathered at Georgetown on the jubilee day to honor the jubilarians. A unique feature of the occasion was the fact that, including the two fathers whose jubilee was being celebrated, there were five of ours present who have reached the honored goal of fifty years or more of devoted service in the Society, and four of these are members of Georgetown’s community. Many letters and telegrams of heartiest congratulations from various parts of the province, and even beyond the province, the most notable of these latter being from Very Reverend Father General and from Father Thomas Gannon, Assistant for America, attested the esteem in which the two jubilarians are held, while the most cherished and memorable greeting they received was a special blessing from our Holy Father Pope Benedict XV, in which the two jubilarians were mentioned by name. Our beloved Papal Delegate, Most Reverend Archbishop Bonzano,
honored the occasion by his gracious presence. Ad multos annos et felicissimos.

New site for preparatory school. In his address of greetings at the commencement exercises last June, Rev. Father Rector, Father Donlon, announced that the long cherished project of removing the preparatory or high school department from the college was at length about to be realized since a site for the new preparatory school had just been purchased. The site is a beautiful one near Rockville, Md., about nine miles from the college, and consists of some ninety acres, fronting on the splendid Rockville Pike Road. This land is most beautifully situated in delightful county surroundings, the privacy and exclusiveness of which are secured by the fact that the surrounding estates are occupied by prominent Washingtonians as their suburban villas. Though thus situated in the country, although but a few miles from the city of Washington, the estate is very easy of access by reason of the fact that it faces on the fine Rockville Pike, while the trolley line from Wisconsin Avenue, Georgetown, passes directly in the rear, and the Metropolitan branch of the Baltimore and Ohio Railroad has a station at Garrett Park, just three quarters of a mile away, the station being reached by a good macadamized road from the Rockville Pike. The site, so eminently suited to the needs of a high grade country boarding school, was chosen only after the most careful survey of the many possible locations in these parts, and the choice has been warmly praised by all who are interested in the welfare of the school. The extent of the property allows ample opportunity for the boys’ outdoor sports in baseball and football fields, tennis courts, etc., while a stream in the rear towards one end of the property can be very easily dammed so as to be of service in a swimming pool for the students. Building operations, it is expected, will soon be commenced. The general plan calls for buildings in the beautiful and commodious Georgian style. The first building is expected to be about three hundred feet in length, with accommodations for faculty and one hundred students. When needs demand it a second and third building will be erected about sixty feet in the rear of the main building and running parallel to it, but extending about one hundred and fifty feet beyond it on either side. Curved colonnades will connect these wings with the main building. The chapel, a separate structure, will be erected in the rear of the school building with an ample quadrangle between them.

Improvements at College property. During the past summer several splendid improvements were begun. The biological laboratory, a separate structure to the south of the infirmary building has been doubled in size to allow room for the increasing number of students taking the biological course. The exterior of the thus extended structure has
been covered with pebble dash. Another improvement hailed with delight by all the boys is the splendid swimming pool which has been constructed in the valley in the rear of the terraced land back of the Dahlgren Chapel. The pool, the walls and base of which are made of concrete, measures one hundred feet in length and thirty feet in width, and has a maximum depth of over six feet. The water for the pool is supplied by some springs in the valley behind the college buildings.

*Summer Retreat for Laymen.* A retreat for laymen was given at the college on August 20 to 23, 1915. The director of the retreat was Reverend John C. Geale, s. J., of Loyola College. Thirty-nine men, recruited from Washington and Baltimore, assembled for the retreat, and their attention and devotion in following the exercises of the retreat manifested their appreciation of the wonderful spiritual advantages of these days of meditation and prayer, and augured well for the rich fruits of grace which without doubt will be produced in their souls as a result.

*Order of exercises.* 6.30, rise; 7.00, meditation in chapel; 7.30, mass; 8.00, breakfast; 9.30, instruction; 11.30, conference; 12.30, dinner; 3.30, instruction; 5.00, rosary and stations; 6.00, supper; 8.00, benediction and instruction.

The account of the origin of this laymen’s retreat movement which brought about this retreat is as edifying as it is interesting and instructive. Mr. J. Boiseau Wiesel, an alumnus of Loyola College, Baltimore, having experienced the benefits of some private retreats he made at our novitiate of St. Andrew-on-Hudson, desired that these blessings be brought to other men, and, therefore, in union with some other gentlemen, he sought in 1914 to have retreats for laymen in the vicinity of Baltimore. Rev. Father Ennis, Rector of Loyola College, Baltimore, warmly encouraged this holy design, becoming spiritual director of the movement. Cards announcing the retreat were sent to all the local pastors for announcement in the churches. Very few men, however, were thus secured, and so the work of recruiting became a matter of personal solicitation on the part of the leaders of the movement. The retreat held in Georgetown College in August, 1914, was attended by eighteen men, recruited from about four hundred men whose names were obtained from the rolls of various Catholic organizations.

During this retreat these men formed “The Laymen’s League for Retreats of Baltimore and Washington.” It was determined that all should contribute one dollar a year as dues to defray costs of organization and advertising. Membership in the league is not a necessary qualification for attending the retreat. The league is merely the organization backing the retreat movement. This point was particularly emphasized, and it was made clear that the retreat was open to all without any obligation of joining the league. About two-thirds of the retreatants joined the league.
This year, after the date of the retreat had been settled, circulars announcing the retreat were sent to all the retreatants of 1914 with the request that each man bring one or more of his friends. Announcement of the retreat was sent to all the pastors in Washington and Baltimore, and much publicity was secured in the local daily and diocesan papers. Experience has shown the directors that the best effects were secured by leaving the recruiting in the hands of several energetic and zealous laymen who by personal solicitation will gather in their friends.

As regards the financial expenses the circular announced as follows: "It is customary to make an offering for board, room and other expenses. No one, however, will be excluded because of inability to make an offering. Those who cannot afford it can privately arrange with the director and will be most welcome at the retreat."

At a meeting during the retreat these offerings to defray necessary expenses of boarding, etc., were taken up in unsigned sealed envelopes so that each man could make his own private donation, if he could afford to do so, without any feelings of embarrassment which a public collection might occasion. The thirty-nine men who made the retreat this year gave a sum of two hundred and six dollars. Thus the average offering of each man would be only a little over five dollars, a sum within the means of even laboring men.

The circular announcing the retreat, besides giving the names and addresses of the officers of the league, the date and place of the retreat, contained short pithy paragraphs entitled: What is a retreat? Who can make a retreat? Who should make a retreat? What results from a retreat? What are the expenses?

Too much praise cannot be given these zealous laymen of Baltimore for their great devotion and self-sacrifice in instituting and perfecting this league.

India. Kurseong. St. Mary's College. Obituary.—We have had to deplore the death of four of our brethren, all but one veterans, so that their going to their reward did not diminish very considerably the working strength of the mission.

Father Lawrence Ruhlman, one of our oldest priests, died at the Medical College Hospital, on April 25, 1914, aged 74. He had spent forty-five years in the Society and thirty-three in the mission. The last ten years of his life were devoted to the lonely and barren mission of Balasore in the Urya country. The father was famous throughout the mission for his extreme austerity and the poverty of his life. It is said that he managed to live on eight rupees a month (about $2.70). His spirit of faith was wonderful and at times pushed very far.

Father Ruhlman had celebrated the golden jubilee of his priesthood about four months before his death.
Father Adam Meurice died at Ranchi on November 27, 1914, aged 77 years, of which he had spent fifty-two in the Society and twenty-four in the mission. The father was over fifty-two when he came to Bengal, and so experienced much trouble in learning English and the native languages. Notwithstanding this drawback Father Meurice rendered good service, both in St. Xavier's College and in the Calcutta parishes, and later on as military chaplain of Dum-Dum. The last months of his life were spent in comparative rest at Ranchi, where he had charge of the tiny community of Eurasian and European Catholics.

Father Frederic Gregory, aged 60, died in the small mission station of Raghabpur on March 3, 1915. Father Gregory, born in this country, was educated in St. Xavier's College and entered the Society out here, 42 years ago. For many years he had been a hopeless invalid, ever on the brink of the grave, but however much he might have suffered, he found ways to go about directing his little school of Bengalee boys and assisting his aged companion, Father Deprins, in hearing confessions. His last thought and care was for his school, and how to tide over the pecuniary difficulties, with which, owing to the war, we are faced at present.

Father Paul Hanssens is the last on our death roll. He died at the Papal Seminary of Kandy, Ceylon, on January 10, 1915, at the age of thirty. His stay in the mission was a very brief one. Brought to the last extremity by consumption, he was, a couple of years ago, sent to Ceylon in the hope that the mild climate of the sunny isle might restore his shattered health.

To be complete I should also mention Father John Schaefer, who died at Brussels on March 27, 1914, at the age of sixty-five. He had spent thirteen years in the Bengal mission, from 1882 to 1895, when failing health compelled him to go home. At a later period he worked for a few years with brilliant success in our Galle mission (Ceylon), but had again to leave that field of labor. Here in Bengal he was one of our most distinguished preachers and perhaps the most popular military chaplain we ever had. A man of fine physique and aristocratic manners, a splendid horseman, a powerful orator, a distinguished oriental scholar and a charming conversationalist, he was born to make an impression wherever he went. The soldiers would have it that their "Padre" was a member of the German imperial family. For a short while he was Rector of St. Joseph's College, Darjeeling—a true rector magnificus, it was said. The boys were madly proud of their rector, and though they stood in the greatest awe of him, they idolized him. Father Schaefer was very clever with the pen and his contributions to the "Missions Belges", if not always scrupulously accurate, were greedily read and never failed to bring grist to the mill.
After paying tribute to the dead we may praise the living. On September 24, 1914, we should have celebrated the jubilee of Father L. Grosjean, who entered the Society on September 24, 1864, and came to India sixteen years later; he has thus had a missionary career of thirty-four years, and a splendid career it has been. If anyone ever deserved to have a grand jubilee celebration it is Father Grosjean. His Grace, the Archbishop, had decided to commemorate the occasion by solemn festivities at Ranchi, in the very heart of our native mission, so that our poor aboriginal converts might gather in their thousands to honor him who, in the hands of Providence, was one of the chief instruments for bringing them into the fold of Christ. But the war came and the consequent straitened state of our finances, and so, at the earnest request of the jubilarian, His Grace agreed to drop the Ranchi celebration. The only commemoration was a modest family feast, kept by Father Grosjean and a few of his companions in Rengarh, not far from the Kesramal jungles, where the aged missionary attends at present to the spiritual welfare of more than 18,000 christians. A very brief sketch of Father Grosjean's long career in the mission may be of interest:

As stated above, he came to Bengal after his ordination in 1880. Whilst learning the languages and making himself familiar with the customs of the country, he fulfilled for two years the duties of secretary to His Grace, Dr. Goethals, S. J., then he was nominated superior regular of the mission and he held this office for nearly ten years. These were the heroic days of the Bengal mission. For some twenty years previously the Belgian Jesuits had labored here with zeal and success, no doubt, yet the number of their converts did not go much above five or six thousand. Father Grosjean was alive to the need of starting on new lines, and Providence had sent him a man after his own heart in the person of Father C. Lievens. About 1885 this wonderful missionary was sent by the new superior to the Aborigines of Chota Nagpore. The German-Lutherans and the Anglicans had preceded us there by many years and gloried in thousands of converts. We had begun a few years ago on a small scale and with very scanty success. But from 1885 till 1892, when Father Grosjean resigned his office of superior, a marvellous transformation took place. Each year the number of conversions had to be reckoned by thousands; in six or seven years the pusillus grex of 1885 was transformed into a vast Catholic community of from fifty to sixty thousand souls.

Meanwhile the superior had established Manresa House, Ranchi, as a residence, novitiate and third probation. It was to be the central station of the district, whence the missionaries could obtain their supplies and where they could retire for rest and recollection, or when stricken down by the fevers
of the jungles. Manresa House has developed into a mighty establishment whence flows the life of the whole Chota Nagpore mission.

Another great work was the foundation in 1889 of St. Joseph's College, Darjeeling. Up to that time our European and Eurasian Catholics had no hill school where they could have their children educated in a healthy climate. The Capuchins had indeed a little school in Darjeeling, but it cut a very poor figure by the side of the Anglican St. Paul's School. The Jesuits alone seemed able to run such an establishment with any hope of success. Propaganda decreed that the Capuchins should cede the hill districts of Darjeeling and Kurseong to the Calcutta archdiocese. As soon as this was effected, St. Joseph's College, Darjeeling, was started in a humble way at first, but since it has grown to be the very best hill school in India.

The best of Father Grosjean's great undertakings during his term of office was the transfer of the scholasticate from Asansol to Kurseong. Asansol was one of the hottest places in Bengal, and experience had amply proved that with a temperature of above 100° in the shade, without fans or any of the comforts of large cities, the poor theologians and philosophers could not be expected to feel much inclination for hard study. Father Grosjean secured a large tract of land and built a spacious house at Kurseong, 6,000 feet above the sea level and in sight of the highest peaks of the Himalayas. Here, notwithstanding mist and rain, the future laborers in the Bengal and Madura missions have studied for twenty five years, and if the climate is not the very best one might dream of, at least, it is the healthiest India can give.

In 1892 Father Grosjean resigned the reins of office, and well might he be proud of what he had achieved: a new theological seminary, a new college on the hills, Manresa House of Ranchi, and above all, the marvellous expansion of the native mission. For a very brief period he became rector of St. Xavier's College, Calcutta, and then was appointed to go and start the Papal Seminary of Kandy, which had just been assigned to the Belgian Jesuits. From 1893 to 1899 he guided the infant institution, erected for it a monumental building and brought it to its present state of efficiency. This task accomplished, he was nominated professor of moral theology, and then rector of St. Mary's Seminary, Kurseong. Meanwhile Manresa House, Ranchi, had gone on growing apace with the Chota Nagpore mission. By the end of 1902 Father Grosjean was appointed its rector and instructor of the tertians, with authority over the whole district. Ranchi, being the centre of the vast aborigenes' mission, needed a large and beautiful church. The Lutherans kept saying: "You Romans are nothing but a gang of poor beggars, you have not even a decent church." The new rector set to work and erected the splendid church of
the Immaculate Conception, one of the largest and finest churches in India. By order of Very Rev. Father Martin he also founded the Ranchi Apostolic School, where aborigenes are trained for the priesthood. Meanwhile he raised the Ranchi St. John’s School from an upper school, first to a Middle English School, and next to a high school, and he had it affiliated to the Calcutta University. This put us on a par in point of education with the Lutherans and the Anglicans, who up to then had it all their own way.

Whilst Father Grosjean had charge of the Ranchi district, occurred the wonderful movement of conversions in the neighboring feudatory state of Jashpur. This, notwithstanding trials and persecutions, has brought about 30,000 aborigenes into the fold of the Church.

And now, after holding the helm so long and with such conspicuous success, Father Grosjean was desirous of returning to the ranks and laboring as a simple missionary in some jungly district. In 1909 he was sent to the recently founded station of Kesramal in the Gangpur native state; there again he had to turn builder, for, when he arrived, church, schools, convent and presbytery had to be erected.

The high esteem in which Father Grosjean is held was well expressed by His Excellency, the Apostolic Delegate. The latter, after recounting the wonderful success of our great Father Lievens, wrote thus: “I pray to God that every Indian mission may always have a missionary like Father Grosjean, and once in fifty years one like Father Lievens.”

Before these lines are in print we shall, please God, be celebrating another jubilee, and one of an unique character. Before this year comes to an end Brother A. Krynen will have accomplished his fiftieth year of missionary life. Some years ago he kept his diamond jubilee of religious life. During all this long period the good brother never left Calcutta, and in some capacity or other he was always attached to St. Xavier’s College. Besides teaching for many years an elementary class, he was wont to prepare the little boys for their first communion. Of late years it usually happened that among the little fellows there were some whose fathers had been led to the communion rails by the good brother. Up to the present Brother Krynen, though suffering from many and severe infirmities, still trots about with the briskness of a youth, and though nearly an octogenarian, he can be seen on the eve of festivals, ascending ladders, carrying banners, vases and flowers.

Whilst busy adorning the chapel of which he has had charge for a lifetime, the time he does not spend in dusting and adorning his chapel, is occupied in praying before the tabernacle. For the last fifteen years the good brother has been bidding farewell to his friends and saying he would soon be in heaven or rather in purgatory. We all believe he will never die but is destined to bury us all.
Father H. Hosten's learned contributions to the history of the early Catholic missions in India have ere this attracted the attention of the public in and out of India. Few missionaries out here find time for historical investigation and for writing. Father H. Hosten is an honorable exception to this rule. For several years he has been a prominent member of the Asiatic Society of Bengal, and hardly a single one of the monthly meetings passes by without Father Hosten having some new discovery to communicate.* Of late he seems to have specialized in cemeteries and tombstones, and it is wonderful what an amount of precious information concerning the past lies buried with the dead. His most important work was the publication of a valuable old manuscript work, discovered lately in Calcutta, and entitled "Mongolicae Legationis Commentarius or the First Jesuit Mission to Akbar, by Father Monserrate, s. j." So far we have only the Latin text with a learned introduction and minute critical notes; the translation will follow in due time. The book is a most interesting one and is sure to contribute much to a better understanding of the history of the greatest Mogul Emperor.

Father T. Van der Schueren, who was the life and soul of the Catholic Association of Bengal, was in the early months of 1914 compelled to go home in order to recoup his failing health. He was a man of such gigantic proportions that no one would have dreamt disease could ever strike down such a colossus. His departure was a heavy blow to the Catholic Association. At present Father Van der Schueren is in England, regaining his lost strength, making himself familiar with various social works he intends setting on foot here in connection with the Catholic Association, and assisting Belgian refugees.

In the beginning of September, 1914, Father F. Peal, military chaplain of Darjeeling, started from Bombay with the Connaught Rangers for service at the front. From the moment of his departure his ministry was most fruitful. In the Mediterranean he gave single-handed a mission to a thousand Catholic soldiers, and on that occasion he brought many a straying sheep back to the fold. The chaplain is very proud of the bravery and piety of his gallant Irishmen. He finds that if the task of a military chaplain is not a sinecure, it is the most consoling ministry a Jesuit can be privileged to exercise.

The Colleges. During the period under review both our colleges, St. Xavier's, Calcutta, and St. Joseph's, Darjeeling, went on flourishing and expanding. The examination results, of both the school and the university departments, for

* Last year his services to the cause of learning were further recognized by his being elected an honorary member of the Calcutta Historical Society.
the scholastic year of 1913 were extremely gratifying, while those of 1914 were still more brilliant. The specially gratifying feature of the 1914 Cambridge locals results was the overwhelming superiority of the Catholic schools of Bengal over the non-Catholic institutions. In the senior, junior and preliminary examinations the Catholic schools secured 42 honors and 117 passes, as against 5 honors and 50 passes won by the other schools. These are the results for the boys' schools. For the girls' schools the balance is also in favor of the Catholics.

St. Xavier's has had a large increase in its numbers, the previous year we registered 906 pupils, in 1914 there were 1010 on the rolls. Though this is a record, we confidently expect a further increase during the current year.

St. Joseph's College, Darjeeling, being a hill-school and receiving only boarders, cannot boast of such large numbers. In 1914 the schools were attended by 226 boys, a fair increase on the previous year. A government grant of several thousand rupees has enabled the authorities to erect spacious and handsome physical and chemical laboratories.

It is gratifying to record that more than thirty old boys of St. Joseph's and a smaller number of old Xaverians, most of whom were prosecuting their studies in England have responded to their country's call and donned the King's uniform. Some have already fallen on the field of honor.

The St. Xavier's boys, on the occasion of the Rector's day, desirous of expressing their sympathy with their Belgian Masters, raised amongst themselves a subscription for the Belgian Relief Fund. It amounted to close upon 800 rupees, a large sum for school boys. The hindoo students of the college organized a musical and dramatic entertainment also for the benefit of the Belgian Relief Fund. The smaller christian boys got up an entertainment of their own in the college hall and thus realized a small sum which they gave to the Mission Fund.

The Scholasticate. From St. Mary's, Kurseong, there is not much to report, except a change of name. We used to be St. Mary's Seminary, now we are St. Mary's College. When the house was founded twenty-five years ago, it was meant to be a training centre both for the Indian Jesuit Missions and for the secular clergy of the Calcutta archdiocese; hence the denomination of seminary. There came only one secular seminarist, and he soon joined the Society. When His Grace, last year, founded the Bankoli diocesan seminary for secular priests, St. Mary's Seminary was shorn of its old title and changed to the rank of a simple college.

In August last year we celebrated the silver jubilee of the scholasticate. Owing to the war, there was no "tamasha" as we say in India. It is hard to make merry when your brothers and families suffer, and when, besides, the procurator's purse is nearly empty.
Our Indian Academy has done good work as usual.

Like all other missionaries and our tried Belgian brethren, we too have felt the effects of the war. We have had to become a little more sparing in our mode of living; but such sacrifices are willingly made and no one dreams of grumbling. Notwithstanding the economy thus practised, the procurator is at a loss as to how to make both ends meet. When the house was founded it was agreed that the Superior should pay a small pension for each scholastic, as it was hoped that those recently come from Belgium would receive alms for the support of the house. This system worked fairly well up to the outbreak of the war, but since then not a penny has been received. Kurseong is but a small hill station, yet the residents, mostly Protestants, guessing our distress, did their best to come to our assistance. They got up an entertainment in the club for our benefit. The girls of the government school, also mostly Protestants, deprived themselves of their Christmas hamper and gave a performance for the Belgians of St. Mary's. The Catholic teachers of the government boys's school subscribed about 100 rupees amongst themselves. All this, together with other contributions, has enabled the Rector to keep the ship afloat. How long it will last is another question. Yet so far we have kept body and soul together, nor will Providence forsake us.

The Mission. Owing to the war no new recruits have come from Belgium, though two were on the point of sailing when hostilities began. Yet during the past year we received four novices here. These are at present in the noviciate of Thembaganur in the Madura Mission.

The movement of conversions has not slackened, the total number of Catholics a year ago was about 195,000, at present we have exceeded 200,000, some 64,000 of these are catechumens.

Up to date we have been unable to secure building sites in the native State of Jashpur, where we entered some ten years ago, and have about 30,000 christians. For some years the Raja and tamindars (land owners) have been persecuting our neophytes severely, and as the State is semi-independent it is not easy to obtain redress. At present, owing to the energetic intervention of His Grace, the Archbishop, with the government, things appear to be mending. Meanwhile, until such time as the obdurate Raja will sell us ground to erect a house, church and school, Fathers Van den Driessche and Opdebeeck have established themselves in a tent in the southern district of the State. In this manner they are able to reside among their Christians, and to see to it that they remain firm, also to protect them against the extortions and vexations of the Raja and his agents. For these petty tyrants dare not indulge their bent when there is a European "Sahib" on the spot, who would at once bring the matter to the notice of the British Government. Life
under a tent is hard, very hard at times, specially during the rainy season. A cyclone or squall may come and upset your canvas house at any hour of the day or night. When this happens, as it does, then the Father has no choice but to take refuge under a large tree, trusting that the lightning won't choose that particular tree to fall upon. The storm blown over, the tent is soon mounted again, only the worst of it is that a thorough drenching may bring on a sharp attack of fever. Yet Father Van den Driessche, after two years of this camping out, told us that he fancied himself the happiest man in creation. Conversions are plentiful and he is never idle; this is the ideal of missionary life. Last December Father A. Bossaers, fresh from the third probation, established himself in the northern district of Jashpur, also under a tent. He likes his nomadic life and has plenty to do, baptizing, instructing, encouraging the waverers and gaining new recruits.

In the other stations the flourishing Chota Nagpore Mission work was proceeding normally up to the outbreak of the war. His Grace, the Archbishop, and the Superior of the Ranchi district had in recent years insisted strongly on the development of our primary schools.* During the year many new schools had been established and the existing ones had been rendered more efficient, when the stopping of resources consequent on the war threatened for a moment to ruin the whole work. Government, anxious that the mission schools, which in these regions are the only ones, should not perish, agreed to afford us some pecuniary help. There is thus no fear of an immediate and complete collapse. The same help was granted to the schools directed in the Ranchi district by the Anglicans and the German Lutherans.

At Ranchi itself the greatest event of the year was the ordination to the priesthood of Father Rakra. He is the first native to be made a priest. If we remembered that thirty years ago there was not a single Catholic in Chota Nagpore we can realize what this event means. Thousands of Ouraons and Mundas proud that at last one of their own race was to be raised to the dignity of “Padre Sahib” flocked to Ranchi to see the ordination service and assist at the first mass. After the first mass, the reception of the delegates took place. One by one the representatives of the various districts passed before the new priest, and after addressing to him a few words of congratulation, presented him with a purse. It was not a heavy one, but one must bear in mind that our aboriginal Catholics are the poorest of the poor, the daily wages of a laborer are from 4½ to 8½ cents, so that even a very little sum is for these people a small fortune and the offering of it represents a large sacrifice. Prominent among the speakers was Paulus Xalcho, the preacher

* Owing to the exertions of Rev. Father Van Hoeck.
(catechist) of Mandar, a born orator and leader, the first herald of the Catholic faith in Chota Nagpore. The old patriarch’s voice rang once more with the enthusiasm of younger days, as he thanked God for having blessed his race by choosing at last this priest from its ranks. It was his “Nunc dimittis,” the reward of more than thirty years’ ceaseless toil. Father Lakra has already started work in the Dighia district and promises to become a most successful laborer in the Lord’s vineyard.

Meantime the Bankoli Seminary and the Apostolic School, whence in course of time other native priests will be sent forth, are progressing steadily. The seminary has at present a staff of four fathers.

A very useful work started recently at Ranchi is the “Guru School” or training school for primary teachers. It has a father at the head, but is wholly in the hands of the government. The mission agrees to furnish a good staff, salaried by government; one-half of the pupils will be chosen by the mission, the other half by government, which also pays the expenses of all the pupils.

St. John's High School has also made marked progress during the year. Sometime back it was housed in a new building, erected partly with government money, and lately the staff has been considerably strengthened by amalgamation with the staff of the Apostolic School. Henceforth the “Apostolics” will no longer have their own classes, but will follow those of St. John’s and take the Calcutta matriculation as their final school examination. This timely measure has enabled Father Superior to increase considerably the teaching strength of St. John's without drawing on the resources of the mission. Over and above this, a large government grant, has enabled us to undertake the erection of a vast hostel for our Catholic boarders.

And now I must say a word about the effects of the war on the financing of the mission. Of course, since last August not a cent could come from our poor tried Belgium. Rev. Father Superior went home in the beginning of December and hopes were entertained that he might be able to make some more or less satisfactory arrangements concerning money matters. But evidently our poor country cannot help us; she herself, once so generous, has to appeal to the charity of others.

In these circumstances Rev. Father Superior has addressed an appeal to our ever generous American fathers. Kindly remembering that in the first half of the nineteenth century, in the days of Father De Smedt, Belgium supported with men and money the then infant church of America, most of them have promised to assist us as far as circumstances would permit.

At present we are also making an effort to raise subscriptions here in India. But our Catholics, though generous according to their means, are far from wealthy, and from
Protestants and hindoos we can expect but scanty support. Of course, the name of "Belgian Mission" is at present a title of honor out here, and all that is Belgian receives sympathy, but not always pecuniary support. Let me show you how high feeling for the Belgians ran in Calcutta in the early days of the war: one day Father Rector of St. Xavier's College was called to the parlor by an unknown gentleman. On the Rector's inquiring what he could do for him, the stranger nearly embraced him, "I want to have the honor of shaking hands with a Belgian," he exclaimed. Father Rector happens to be Irish, but thinking like Mr. Redmond that there is more than one link of kinship between heroic Ireland and gallant Belgium, he thought that he might as well pose as a Belgian.

The Calcutta public have not been satisfied with sterile sympathy for the Belgians, but have generously subscribed to the Belgian Relief Fund. This fund (exclusive, I believe, of similar undertakings in other parts of India), amounts at present to more than 100,000 dollars. But this money comes mostly from non-Catholics, and, of course, is destined for the starving people in Belgium. Our weekly paper, the "Catholic Herald," has opened a subscription list for the Belgian missions of India. As we can appeal only to a very limited and not wealthy public, the response has not been very encouraging. Yet the need is very pressing and becomes more so every day. His Grace, the Archbishop, has made the following statement concerning the annual cost of running the mission. For some years, the expenditure has been well above three lakhs of rupees (102,000 dollars) per annum. Part of this sum came from Belgium, viz. 180,000 rupees, (61,200 dollars), another part from funds invested elsewhere, a third part from the Propagation of the Faith and the Holy Childhood. The first source of revenue is completely dried up and the two others must necessarily flow less freely than before. His Grace goes on to calculate how much income we may still expect from the two latter sources, how far we can curtail the ordinary expenses by stopping all further developments and retrenching all expenses that are not absolutely necessary. He comes to the conclusion that taking into account outside help, which, he hopes, may be forthcoming, we may be able to tide over the difficulty, if, as long as the effects of the war last, we can raise here annually 42,000 rupees (14,280 dollars).

I do not believe we shall manage to raise such a large sum, and even if we could, the situation would remain most precarious. The authorities of the Papal Seminary, Kandy, are also in great straits; they have decided to ordain their aspirants to the priesthood before the appointed time and to send them to their respective dioceses some months earlier than usual. In Chota Nagpore, where so much is to be developed we are perforce at a standstill, and this gives the Anglicans and Lutherans their chance.
Of starting new schools, however crying the need be, there can be no question; catechumenates are to be cancelled, catechists dismissed and various similar methods must be resorted to in order to reduce expenses. Needless to say, all these measures greatly hamper the work of the mission. All realize that we are faced with hard times; as far as we are personally concerned nobody cares, but it is hard to see the mission which during the last thirty years had progressed with leaps and bounds, threatened with a period, if not of decay, at least of miserable stagnation.

We are doing God's work. May he promptly come to our assistance, else we perish.

*Jubilee Year of the Catholic Herald of India.* We take the following notes from the Jubilee number of *Catholic Herald*, July 1: It was on 12th of February, 1865, Dr. A. Van Heule, s. j., Archbishop of Amida, arrived in Calcutta to take the direction of the Vicariate Apostolic of Western Bengal, but recently confided to the care of the Belgian Jesuits. While yet in Europe, this prelate had thought of having a Catholic paper which might worthily represent the Catholic community in their metropolis in India, and had arranged to obtain a regular set of correspondents from the leading capitals of Europe. Coming to Calcutta, Dr. Van Heule had secured contributors and correspondents in India, and settled all details of the proposed paper, for which he selected the title "Indo-European Correspondence" as best embodying what the new paper was intended to be. But the untimely death of the prelate within four months of his arrival, on June 9th, 1865, was a sad blow to his yet unborn journalistic offspring.

Father Ignatius Carbonnelle, s. j., carried out the wish of the Archbishop, and the first number of the "Indo-European Correspondence" came out under his editorship on July 1, 1865. The chief features were correspondence from England, Ireland, Italy, France, Belgium, Russia, Germany and the United States, as well as from India. Father Carbonnelle filled the editorial chair for a year and a half. Compelled by ill health to leave India, he made over the paper to Father H. Everard on January 1, 1867. From its beginning the *Indo* was a weekly paper, published on Saturday.

As newspapers from all parts of the world had greatly increased and as it was found difficult to secure a number of able correspondents, the regular correspondence of the *Indo* came to be confined to correspondence from Rome, Paris and Ireland. It was thus felt that the paper had ceased to be an *Indo-European Correspondence*, and at the suggestion of many it was felt necessary to change its title. *The Catholic Herald of India* was chosen for the new title of the paper as being suitable and appropriate for a distinctly Catholic paper. It came out under the new title with effect from the first num-


THE LATE FATHER BILLARD WAS BORN IN SAVOY, FRANCE, IN 1860, AND AFTER COMPLETING HIS SECONDARY EDUCATION AT AVIGNON AND DOLE, ENTERED THE SOCIETY OF JESUS AT PAU IN THE YEAR 1878 WHEN BARELY 18 YEARS OLD. THE NEXT YEAR HE CAME TO INDIA AND LANDED AT NAGAPATAM ON NOVEMBER 6, 1879. FROM THAT DATE UP TO HIS DEATH, HE NEVER PAID A SINGLE VISIT TO HIS MOTHER COUNTRY AND GAVE HIMSELF UP ENTIRELY TO HIS ADOPTED COUNTRY, INDIA.


IRELAND. THE WAR.—OUR CHAPLAINS AT THE FRONT HAVE NOT BEEN SPARING OF THEMSELVES IN THEIR EFFORTS TO PROVIDE FOR THE SPIRITUAL WELL-BEING OF THE TROOPS, AND ALL HAVE HAD NARROW ESCAPES FROM DEATH. FATHER GWYNN WAS SLIGHTLY WOUNDED IN TWO PLACES; A BULLET STRUCK FATHER PAGE IN THE HEEL OF HIS BOOT, KNOCKING HIM DOWN, BUT FORTUNATELY WITHOUT DOING FURTHER DAMAGE, WHILE FATHER H. GILL WAS GRAZED BY A SHELL WHICH BURIED ITSELF IN THE SOFT MUD WITHOUT EXPLODING.
These three have since been joined by Fathers Hearne, Tighe and Henry Potter.

Milltown Park. Week-End Retreats.—The Irish Messenger has the following interesting account of the week-end retreats for young professional men, university students, &c., which have been doing immense good. "Within the last few years opportunities have been provided at the House of Retreats, Milltown Park, Milltown, Dublin, for short retreats for men in the world. Since this good work was started, just five years ago, it is gratifying to find that every year brings a large increase in the numbers attending. We give the figures: 1909-10, 138; 1910-11, 148; 1911-12, 162; 1912-13, 273; 1913-14, 403. It is also gratifying that all parts of Ireland, not merely Dublin and its vicinity, have sent representatives."

Museums in Education.—The visit of Father Henry Browne of the Irish Province to America (postponed from last year), to report on the utilization of public museums in American literary education is arranged for next April. He will represent the British Association for the Advancement of Science, (Section L. Education), which, after attention had been called to the subject in Parliament and experiments made in American methods by the authorities of the British Museum, in 1913 appointed a committee (mainly consisting of scientific men) to enquire into the value of museum co-operation in education.

Father Browne, who has for many years urged the need of reform in classical teaching, has organized a practising museum for students of Greek and Latin in University College, Dublin, and also circulating exhibits for schools in connection with the Irish Classical Association of which he has held the Presidency. He was invited to join the British Association Committee, and to report upon existing improved methods of literary education. He hopes, during a tour which will be necessarily brief, to confer with American curators and educationists of the Atlantic States and the Middle West.

ITALY. Naples. Death of Father Brandi.—In the death of the Reverend Salvatore Brandi, of the Society of Jesus, for many years editor-in-chief of the Civiltà Cattolica, Americans, ecclesiastical and lay, have lost a friend in Rome. His death occurred at the Villa Melecrinis, Naples, on September 5, and although not unexpected, will be learned with regret by many in the United States who have been his beneficiaries both here and in the Eternal City. Although born in sunny Italy he was an American citizen, haven taken out his papers during the long period of years, sixteen in all, that he spent in this country, as student and professor of theology at Woodstock College, Md. He entered the Society of Jesus at the age of seventeen, and spent two years at Naples, where he passed his noviceship. His
philosophical course was made at Monaco and at Louvain. After its completion he taught physics for a year at Naples, and then came to the United States. A chair of dogmatic theology at Woodstock gave him an opportunity to show the clear, logical, well-balanced and metaphysical mind, which his course under Cardinal Mazzella had developed. Side by side with this he possessed a power for organization and a sympathy with the needs of the people which made Cardinal Gibbons put his qualifications for the office of a parish priest above all his gifts. There are churches still standing in Howard county, Md., which are monuments to his zeal. His talents, however, were destined to be exercised in a wider sphere, for in 1892 he was called to Rome and made a member of the staff of the *Civilta Cattolica*, a semi-monthly magazine, founded by Pope Pius IX, while at Gaeta in 1850, and placed under the care of the Jesuits, with the purpose of expounding the character of Catholic civilization and defending and explaining the acts and teaching of the Pope.

Soon after his arrival at Rome, although as yet only an associate editor, he was appointed by Pope Leo XIII to act as *advocatus* for the then Cardinal Sarto, whose *exequatur* as Patriarch of Venice, the Italian Government had refused to grant. It was partly due to his pleading that the patriarch entered Venice. From that day dated a close friendship between Father Brandi and the future Pope, which grew in intimacy owing to the fact that every second Monday, Father Brandi, after he had assumed the direction of the magazine in 1905, had to take to the Holy Father the advance sheets of the coming number. When a strong movement was started in the Italian Chambers to claim the Vatican for the Italian Government, Father Brandi combated the movement with all his power, and to his writings on the extra-territoriality of the Vatican in large measure may be attributed its defeat. On the subject of Anglican Orders he wrote three classics: "Anglican Ordinations," "The Last Word on Anglican Ordinations," and "Rome and Canterbury." Another work of considerable value is his "La Politique de Léon XIII." Perhaps, however, the greatest service of his pen was the series of essays he published in the *Civilta*, long before Modernism was condemned, in which he exposed the heretical tendencies of men like Loisy, Fogazzarro, Murri and Buonaccorsi, together with Sabatier's naturalism as manifested in his writings about St. Francis of Assisi, and in general the insidious movement both within and without the church which aimed at conciliating religion with modern science by adopting practically, at least, liberal non-dogmatic Protestantism. That he was thus in advance of his times was due to the possession of a gift, which is sometimes noticed also in fervent but ignorant Catholics, the gift of instinctively sensing danger to the faith, even before he could assign a philosophical or
theological basis for his opinion. This faculty together with his profound learning and his unswerving loyalty to tradition and authority, for in his makeup there was absolutely nothing of the skeptic or iconoclast, made him a veritable watch-dog over the integrity and purity of the faith. A stroke of paralysis in 1914 put an end to all these labors, although it did not change his kindly, genial, intensely human though deeply spiritual nature. His death is a loss not only to the Society of Jesus, but also to the Church.—America, October 2.

Jamaica. New Superior for the Mission.—On Tuesday, August 17, Rev. Father O’Hare was proclaimed the newly appointed Superior of the Jesuit Fathers and Brothers of the Jamaica Mission, and we take advantage of this, our first issue since, to extend to him on the part of our readers and ourselves the most fervent wishes for God’s blessings on his term of government. Happily there is no need of introducing him to our Jamaica people. His labors at St. Anne’s Church and St. George’s College constitute the best recommendation to them and the prospects of our Island Catholicism lose nothing in brightness when viewed in the light of the splendid co-operation and stimulus which are sure to be his. To Father Harpes, who has just ended eight full years as our loved Superior of the Mission we must express how thankful we feel to a favoring Providence that he is still to remain with us. Were he not so extremely modest and retiring in disposition, we would attempt just a glimpse at what his zeal had fathered during the years of a much lengthened term of office. As it is we must perforce leave him to the only reward he seems to care for, the appreciation of that Heart of Love which has been the inspiration of his days. May that Heart continue to bless him, continue also to bless us through him.—Catholic Opinion.

Japan. Tokyo. Extracts of a Letter of Father McNeal, Dec. 29, 1914.—My journey to Japan, far from being a hardship, was a fine recreation, both the land and sea parts of it, and after a little rest on my arrival I felt quite fresh enough to take up the study of Japanese with great zest. My success so far has not been brilliant but it has been quite satisfactory and far better than I expected. The difficulties are mostly on the surface and any well-trained linguist can learn enough here in a year to make himself quite useful. Like any other ancient language it offers an unlimited field for recondite study, but with this I am not concerned.

The climate has proved somewhat trying though not severe. The great range of temperature between day and night is something to which all foreigners must get accustomed. The winter temperatures here in Tokyo rarely go below the freezing point, so that even the castle moats are never frozen over. The food is, if anything, healthier than
in America, being somewhat lighter and in about the same variety.

Our house, like all in Japan, is built rather for summer than winter and we depend for heat on little gas-heaters in our rooms. The chill caused by the evening dampness in the cooler seasons is quite penetrating, but if the day is clear, the heat of the sun makes the whole place quite cozy between 11 A.M. and 4 P.M. We use rather warm clothing. I have my habit padded with cotton batting, as the Japanese and the Chinese do with their clothing, and find this more comfortable and secure than wool. It is light and keeps out the dampness better.

The Marist Brothers at Yokohoma gave me a warm welcome and took me to Tokyo where I was received by Father Hoffmann and the others just after supper. Father Gettelman soon made me acquainted with the labyrinthine streets of Tokyo, and Father Hillig (whose recent article in the "Stimmen" you have probably seen) recommended me some very good books on Japan. I was gratified to find that, thanks to Prairie du Chien and the Herder Company, we have a fairly good library for a young place, and our librarian, Father Keel, is very zealous and helpful. Father Boucher, our Minister, who has had long experience as a Chinese missionary, takes good care of our health. He gave me a fine room with two windows looking southward over our beautiful Japanese garden. My next door neighbor, Father Tduchihaski gives me valuable aid now and then in the intricacies of his charming language. Father Dahlman's pamphlet on "The Religions of Japan" shows him amply qualified to guide me in my reading about that elusive topic.

Various as are our nationalities, German, Swiss, French, Alsatian, Japanese and American, the octette has proved most harmonious during these stormy days and Wilsonian neutrality has never been violated. Besides, the Japanese government has continued its encouraging policy and even opened up to us new opportunities in the German department of the Imperial University. If I had a Doctorate of Letters from some American university similar openings could be found for me in the English department and thus a considerable advantage gained for our school. The university catalogue mentions the colleges of its foreign professors and it would look well to see one of our own mentioned along with Hopkins, Yale, Tufts, etc. But most of all, the prestige and revenue of our school here would be greatly enhanced thereby.

Our school building is the best in Japan, in point of light, heat, ventilation, solidity and equipment. Even the buildings of the Imperial University do not surpass its architectural correctness, and its situation and environment are the best in the city; high ground, many lines of rapid transit,
quiet neighborhood, good neighbors, splendid view of the entire city from our tower; northward the Temple of the Heroes, eastward the palaces of the Emperor and the Princes, southward the Austrian Embassy, westward the Tokuguwa bulwark, new palace and Mt. Fuji. The rank of our school measured by American standards is about that of college freshman, or the last years of high school. We expect to open a regular university freshman class next year. The languages taught are Japanese and Chinese (in place of the western classics), German and English (language and literature) and our usual course in mathematics, physics and chemistry. The whole is crowned with a course in ethics.

There are about sixty students now and the school is very popular among the young men qualified to enter it. A finer class of young fellows it would be hard to find. The Christians are most devout and edifying. The others are mostly Buddhists of good family and exemplary character. Father Tduchihaski gave the Catholics a retreat just before Christmas and the earnest devotion they showed was a lesson to us.

You will see from all the above that the work on this mission is of a kind for which our ordinary college life in America is a good preparation and that if anyone feels like preparing himself for it he will not need to sleep on the roof or confine himself to a diet of tacks.

Missouri Province. New Rectors.—Father Grimmelman has been appointed Tertian Master. Father Herbert Noonan takes his place as Rector of Marquette University.

Father John B. Furay was made president of Loyola University on August 26. Father John L. Mathery who has been president of Loyola for three years, and whose place Father Furay took, has been made Rector and Master of Novices at Florissant. Father Doran is the new Rector of Detroit University.

Kansas. St. Mary's College. Retreats for Laymen.—The following retreats were given during the vacations at the college: June 27 to 29, conducted by Rev. Adolph J. Kuhlman, (for Knights of Columbus in Kansas); July 20 to 22, conducted by Rev. Francis J. O'Boyle; August 7 to 9, conducted by Rev. Michael J. O'Connor; August 21 to 23, conducted by Rev. Adolph J. Kuhlman.

Chicago. Loyola University.—Few priests are privileged to celebrate their golden jubilee in the sacerdotal office, and among Jesuit priests the privilege is almost unique. When Father Charles Coppens celebrated the golden jubilee of his ordination to the priesthood on September 29 of the present year, faculty and students united with Father Coppens' numerous friends throughout the country to do him honor. Father Coppens was ordained priest July 26, 1865, in the chapel of Fordham College by Bishop, afterwards Cardinal,
McCloskey of New York. The celebration of the jubilee was transferred to September, so that community and students might be assembled for the occasion.

Father Coppens has a remarkable record as an educator. Even with fifty years of his priesthood behind him, Father Coppens is still devoting a portion of his time to college work. The number of students that have passed under his direction since first as a scholastic he entered the class room are legion; and the number of those who have used his text books in English, philosophy, religion and kindred subjects are still more numerous. Certainly there is not a student of Father Coppens who does not feel a sincere gratitude and devotion to the professor who was so clearly interested in his welfare.

Meeting of the Prefects of Studies.—For the first time in the history of the Missouri Province, all the prefects of Studies were gathered in one convention to discuss educational methods. The meeting was held on July 6, 7, 8 and 9, at Campion College, Prairie du Chien, Wis.

The object of the meeting was to standardize the colleges of the Missouri Province. For the past three years, a specially appointed committee on studies has been engaged in remodelling the curriculum, so as to make it conform both with the principles of the Ratio and the accepted principles of the most efficient modern pedagogy. The general report of this committee was read and discussed by the Prefects of Studies.

In addition to the primary purpose of the meeting which was to help toward uniformity of the curriculum and method and especially of tests throughout the province, the prefects were given a splendid opportunity of exchanging views, of comparing the needs and aims of their colleges with the aims and needs of colleges in other cities. Their united suggestions could thus be presented to the committee on Studies, which in turn could make any necessary revisions in their plans to meet peculiar needs.

Creighton University. New Gymnasium.—One of the finest gymnasiums in the west, and indeed, in the whole country is to be opened to the students of Creighton University in the immediate future. The building which is to cost about $125,000 will be modern in every detail of structure and equipment. Plans for the new building were made only after careful study of the best existing gymnasiums in the universities of the west. It is believed that the new gymnasium will embrace the good points of all.

Detroit University. New Building for the Department of Engineering.—The department of engineering will enter its new building about the first of the year. There is little doubt that the comparatively young engineering school which has been remarkably successful will take rank with
the foremost when it has been located in its new home. The building itself will be thoroughly equipped, and has been constructed throughout on the plan of the most satisfactory buildings of the type. A gift of $65,000 made by the Messrs. Dinand of Detroit has made possible a plant that will meet every need of an engineering department. Rev. William Dooley during his rectorship laid the foundations of the new building and gave a lasting impetus to the work. His death, however, prevented him from seeing the new building reach anything approaching completeness.

First Missionary Convention of the Missouri Province.—The first missionary convention of the Missouri Province was held on Beulah Island, the summer home of the scholastics, from August 20 to 22 inclusively. The meeting was called and presided over by Rev. Father Provincial.

At present there are twelve priests actively engaged in giving missions throughout the Missouri Province, and because they are living in different houses, there has been some difficulty in their coming into contact with one another. Consequently, it had been their desire to meet and discuss in the light of varied experience a common method of procedure.

Such a program was thoroughly arranged during the days of the meeting. A uniform announcement leaflet was decided upon and a uniform program was arranged for the week’s exercises. A great variety of questions were decided upon to general satisfaction, from questions of rubrics to means of promoting the characteristic devotions of the Society; from points touching the etiquette to be shown toward bishops to the rights and duties of the superior of the missions.

One of the features of the meeting was the recommendation voiced by the convention that in the future there should, where possible, be an interchange of missionaries between the various provinces whenever missions are to be given in parishes conducted by Ours.

Campion College, Prairie du Chien. Père Marquette Hall.—Students of the higher classes have taken possession of the new Père Marquette Hall, with the opening of the school year. The new building which will supply the boys of the college classes with private rooms, is in every way an ideal dormitory. The rooms are airy and light, with enough room for comfort and not enough for company. About one hundred boys will be accommodated in the new building, thus relieving the rather overcrowded condition due to the large and ever increasing attendance.

New Orleans Province. Grand Coteau, Mexican Exiles.—June 25, there arrived at Grand Coteau two fathers and sixteen juniors of the Mexican Province. Seven novices passed through New Orleans on their way to Spain. Both
juniors and novices write that they will never forget the great charity of the whole community, and especially the paternal kindness of Rev. Father Moynihan, the Provincial, and Father John Foulkes, the Rector of the college in New Orleans.

Loyola University.—The Post Graduate Medical School of New Orleans was affiliated to Loyola University on September 11, 1915. The law school and dental clinic, which last year were located down-town, are now comfortably domiciled in Marquette Hall. Prospects for the coming year are bright in all departments of the university.

Comparatively slight loss resulted from the hurricane which swept over our buildings on September 29. The up-rooting of some trees on our grounds, the breaking of some windows and window panes in the house and college, the loss of a stained-glass window in the church and some eighty or more slates from the church roof is about the sum total. For over a week we were deprived of electric light: the loss chiefly affected the law school which holds its classes at night.

Preparations are going forward for the erection of our new church. Most of the materials are already assembled on the grounds, and the builders are now only awaiting the arrival of the stone trimmings which have been contracted for in Indiana and are due to be here in October.

New York. America.—The fifth annual convention of the Catholic Press Association of America was held at Toledo, August 20-21. Father R. Tierney, editor of America, read a paper on "The Educational Influence of the Catholic Press." Father E. F. Garesché, editor of the Queen's Work, read a paper on "Sodalities."

The Xavier High School.—At the end of last June a letter was sent to the various Parochial schools announcing that there would be a competition for six scholarships held at the Xavier High School. As a result two hundred and five boys took the examinations. The proficiency of the boys was so pleasing that those who were not successful were traced up and many of them began their course with us at the opening of schools.

It will be noticed that we have in actual attendance 360 in the High School and 80 in the Xavier Grammar (or preparatory) school, which you will understand is a select school for the grammar grade. These numbers surpass those of last year. Watching the growth of other schools, one may be surprised that the augment is not greater. It must be remembered, however, that we are surrounded by educational institutions such as: The Washington Irving High School, probably the largest of its kind in the United States; the Cathedral College; three high schools conducted by the Brothers, and the free high school, St. Regis. The
question has been asked, "is the Xavier High School attended by boys who live on Manhattan Island, or by those from the surrounding districts?" By actual count, the body of students in the past year was by far from New York proper; within a radius of five miles there were 217 boys. From other parts of the Island about 100 other boys were in attendance. The fact that we are now surrounded by business buildings is rather in our favor, because the facilities for transportation have kept pace with the commercial progress.

We are adjacent to the Fifth Avenue Bus, the surface cars of the Fourteenth Street Crosstown and the Sixth Avenue lines, the Fourteenth Street Station of the Elevated, Subways and the Hudson River Tubes. The Grand Central Depot is a distance of only ten minutes by Subway and the Pennsylvania Depot, ten minutes from our school.

Those most interested in the Xavier High School might ask, to what extent are boys admitted who are unable to pay? There are not more than fifteen who, at the present time, pay no tuition. In the enrolling of the first 95 this year the receipts amounted to almost double the fees of last year. The literary tastes of the students may be easily estimated from the following: the library is greatly patronized; the debating society registered every member of the two higher classes, though it was entirely optional and an entrance fee was exacted; the dramatic association grows rapidly.

The inspection of our battalion by S. J. Bayard Schindel, Captain on the General Staff of Inspectors, brought back from Washington a very satisfactory report.

On Monday, October 18, a Pontifical Military Mass was sung by the Right Rev. P. J. Hayes, Auxiliary Bishop of New York, and the students gave him a reception in the College Theatre. The cadets were lined up in front of the college as the vehicle containing the Bishop arrived. They escorted him to the church, which was crowded by friends of the boys.

On Wednesday, October 20, His Eminence Cardinal Far- ley was in attendance at the dramatization of Canon Sheehan’s story, “My New Curate.” Beside this distinguished guest, many of the Monsignors and priests of the city were present. A complimentary matinee performance was given to the Brothers and Sisters who teach in the parochial schools, on Saturday, October 16.

The school of social studies began class October 11 with a large number present.

_Fordham University. Field Mass of Knights of Columbus._

—On Pentecost Sunday, May 23, the New York Council of the Knights of Columbus, celebrated its twentieth anniversary with a mass on the Fordham campus. An altar was
erected in front of the Hughes statue, and banked with palms and flowers, while American, Papal and Knights of Columbus banners, closed in the space around the outdoor sanctuary. The celebrant of the solemn high mass was the Rev. John D. Roach, pastor of the Church of the Holy Spirit, Bronx, and chaplain of the New York Council. The preacher was the Rev. Joseph A. Mulry, s. j., Rector of Fordham University. The Catholic Oratorio Society of New York sang the mass. About 3,000 worshippers were grouped in front of the altar, making a sight not soon to be forgotten.

Commencement Week. Baccalaureate Sermon. —The exercises of the Seventieth Annual Commencement of Fordham University, began on Sunday, June 6, with the Baccalaureate sermon, preached in the University chapel by the Rev. Richard B. Cushion, '88, rector of the Immaculate Conception Church, Tuckahoe, N. Y. The graduating class, in cap and gown, marched in procession from the Administration Building to the chapel, which was filled with their relatives and friends. After the sermon, Solemn Benediction of the Blessed Sacrament was given by Rev. Joseph A. Mulry, Rector of the University, assisted by the Rev. Robert H Johnson and Rev. Owen A. Hill.

Commencements of Law, Medical and Preparatory Schools. —During the week of June 7 were held the commencements of the graduate schools and the high school. All were held in the University Auditorium, which had been decorated for the occasion with American, Papal and Fordham colors. On Tuesday evening, June 8, ninety-two graduates received the decree of Bachelor of Laws. The address to the graduates was by Hon. Thomas Carmody, LL. D., former Attorney-General of the State of New York. On Thursday, June 10, the medical school graduated thirty-six doctors and seventeen pharmacists. This was the first class of the school of pharmacy, opened two years ago. Dr. Ernest La Place, M. D., LL. D., of the University of Pennsylvania, was the principal speaker of the evening.

Alumni Reunion. Alumni Rooms. —What will make the Commencement of 1915 especially memorable was the alumni reunion held on Sunday, June 13, and commencement day, June 14. Rev. Father Rector had sent out personal invitations to each alumnus asking him to be present at the alumni banquet, to remain over night at the University and to take part in the exercises of commencement day. In preparation for their reception, the second floor of the north wing of the Administration Building had been fitted up into alumni rooms. What had recently been the medical school offices, was made into three rooms, neatly decorated, furnished and lighted, and the walls hung with pictures of classes and athletic teams of former days. The large room in the front of the building became an assembly hall,
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decorated in the same tasteful way, the pennants of the different Jesuit and other colleges forming an attractive part of the decoration. The small room adjoining was made into an office for the executive members of the alumni. These rooms, formally opened on Decoration Day, are for the special use of the alumni, where they can always be at home when they come to Fordham.

They began to come on Sunday afternoon, June 13, visited their rooms, met old friends, scrutinized old, familiar pictures, and talked over the memories which the different pictures brought so vividly to their minds. Each one as he came was registered and received a tag with his name and the year of his graduation. About 7:30 P. M. the procession to the banquet hall was formed. Red lights made bright the way to the first division "gym," transformed by palms, festoons of gold and white, and an array of Fordham banners into a dining hall of great beauty. When the three hundred guests reached the hall, Rev. Father Mulry, received them with a brief speech of welcome, and His Lordship, Bishop John J. Collins, of Jamaica, said grace. At the principal table were three former rectors of Fordham, Bishop Collins, just mentioned, Father John Scully and Father Daniel J. Quinn, Right Rev. Monsignor Mooney and many of the older alumni. Speeches were made by Bishop Collins, Monsignor Mooney, Dr. James J. Walsh, representatives of the twenty-five year, ten year, five year and graduating classes, while the inimitable Tom Daly amused all by his Irish and Italian recitations. The closing speech was made by Father Mulry, Rector of the University. It is but scant praise to say that never was a pleasanter evening spent within Fordham walls.

Commencement Day.—Over a hundred remained all night at the University, and were present the next morning in the University chapel, when Right Rev. Monsignor Mooney, class of '67, said mass for the deceased members of the alumni. Bishop Collins, Rev. Father Rector and members of the faculty were present in the sanctuary. During the mass the members of the alumni sang some of the hymns so familiar to all the boarding students of Fordham, ending with the Magnificat. The day was spent by the younger members in playing tennis and baseball, while the older ones walked and talked of their school days.

The day was brought to a close with the commencement exercises of St. John's College. Forty-eight graduates received their degrees in course, while the honorary degree of Doctor of Laws was conferred on the Rev. William H. Ketcham, Director of the Bureau of Catholic Indian Missions at Washington, D. C., and the honorary degree of Doctor of Letters on the Rev. John J. Burke, C. S. P., editor of the Catholic World. The address to the graduates was delivered by the Hon. Victor J. Dowling, L. L. D.
PHILIPPINE ISLANDS. Manila. The Name of the College Changed.—The college, known up to the present time as the College of St. Francis Xavier, will in the future be called the College of St. Joseph. The reason of this change of name is, that the time having come in which the orders of Our Holy Father the Pope, Pius X, of happy memory, with regard to the property of the College of Saint Joseph,* can be carried into effect, it has been thought conducive to the execution of these orders, to establish an Apostolic School, and at the same it has appeared proper that both the college and the school should bear the name of "The College of Saint Joseph."

This department which up to the present time has been called the College of Saint Francis Xavier, will continue to prepare those students at present enrolled, whether boarders, half-boarders or day scholars, for the bachelor's degree. This degree will, however, be afterwards conferred in the Ateneo de Manila.

The object of the Apostolic School is none other than to form apostles for the glory of God, who, in the course of time, are to become priests, either diocesan or regular, consecrated to the salvation of souls.

Most Rev. Archbishop's Commendation.—I commend the Apostolic School, the College of St. Joseph, to the clergy and laity of the archdiocese, Jeremiah Harty, Archbishop.

SPAIN. The Ebro Observatory.—The New York Evening Post for June 5, contains an exceedingly interesting account of the famous Ebro Observatory at Tortosa in Spain. The astronomical observations at Tortosa are confined to the sun, photographs of which are taken on every available day. Three other departments, each in charge of a specialist, are devoted to the study of atmospheric electricity, meteorology and terrestrial magnetism. At the request of the Government, this last-named department is engaged in the work of plotting a magnetic chart of all Spain. "Since 1910," reports the Post, "the observatory has issued a regular monthly Bulletin, printed in two languages, Spanish and French, giving the numerical data of observations in heliophysics; meteorology and geophysics. The observatory also publishes Iberica. What the Scientific American is for America, Cosmos for the French, and Nature for the English, Iberica is for the Spaniard. The necessity of a weekly scientific magazine, well illustrated and with up-to-date...

* The Supreme Pontiff, Pius X, in his brief to the Apostolic Delegate of the Philippine Islands, Most Reverend Ambrose A. Agius, D. D., March 3. 1910, by virtue of which he restores to the Society of Jesus the College of Saint Joseph, of Manila, decides and ordains that the fathers of the Society of Jesus "should employ the revenues of the college in the support and in the careful education of specially selected youths of the Islands, in whom the necessary qualifications for the priesthood are discerned." Acta Sanctæ Sedis, An. II, vol. 11, page 327, Rome 1910.
articles, was long ago felt by Spanish-speaking people, and the new periodical amply supplies this need. For the benefit of those benighted individuals who still quote White's "Warfare of Science with Theology," and who believe that the Catholic Church is irreconcilably set against the progress of all scientific knowledge, it may be remarked that this famous observatory was founded, and is conducted, by members of that body which above all others is most hostile to enlightenment, the Society of Jesus! It will probably remain in their keeping until a revolution comes along to supply the American press with new copy, as did the Portuguese revolution, couched in the high-sounding phrases, on the intellectual enslavement of the Spanish people under the domination of the Jesuits. Then after the new apostles of liberty have blown up the delicate instruments with dynamite, the ruins of the observatory will remain, as an example in point, of the ultimate failure of all Jesuit enterprises. Thus is history made, at least in America.

Scholasticates. On October 1, 1915, the number of theologians and philosophers in the scholasticates of the U. S. and Canada was as follows:

<table>
<thead>
<tr>
<th>THEOLOGIANS</th>
<th>PHILOSOPHERS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Course Long</td>
<td>Course Short</td>
</tr>
<tr>
<td>Woodstock 68</td>
<td>34</td>
</tr>
<tr>
<td>St. Louis 66</td>
<td>23</td>
</tr>
<tr>
<td>Spokane 5(1)</td>
<td>7(1)</td>
</tr>
<tr>
<td>Montreal 26</td>
<td>10</td>
</tr>
<tr>
<td>Total 165</td>
<td>74</td>
</tr>
</tbody>
</table>

(1) Externs, members of the Congregation of the Blessed Sacrament.

Novitiates—On October 1, 1915, the number of novices, juniors, and tertians in the novitiates of the U. S. and Canada was as follows:

<table>
<thead>
<tr>
<th>NOVICES</th>
<th>JUNIORS</th>
<th>TER-Grand</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scholastics</td>
<td>Brothers</td>
<td>Total</td>
</tr>
<tr>
<td>1st yr</td>
<td>2d yr</td>
<td>Tot.</td>
</tr>
<tr>
<td>Md.-N. Y 53</td>
<td>56</td>
<td>109</td>
</tr>
<tr>
<td>Missouri 37</td>
<td>27</td>
<td>64</td>
</tr>
<tr>
<td>California 20</td>
<td>22</td>
<td>42</td>
</tr>
<tr>
<td>New Orl. 7</td>
<td>14</td>
<td>2</td>
</tr>
<tr>
<td>Bklyn, O.</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>Can. S.Jo. 15</td>
<td>27</td>
<td>4</td>
</tr>
<tr>
<td>&quot; S.Stan. 6</td>
<td>4</td>
<td>10</td>
</tr>
<tr>
<td>Total 138</td>
<td>128</td>
<td>266</td>
</tr>
</tbody>
</table>

(1) By Provinces: Md.-N. Y., 16; California, 5; Naples, 5; New Orleans, 2; Canada, 2.
(2) Four of these are second-year novices.
(3) Twelve belonging to other Provinces.
(4) By Provinces: Mo., 13; New Orleans, 1; Calif., 1; Mexico, 2.
(5) Three from Mexican Province, one from Neapolitan.
### SUMMER RETREATS

**Given by the Fathers of the Maryland-New York Province**

**From June 1, to Sept. 30, 1915.**

**TO SECULAR CLERGY**

<table>
<thead>
<tr>
<th>Location</th>
<th>Charity of Our Lady of Mercy</th>
<th>Charity of Our Lady of Mercy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Albany, N. Y.</td>
<td>Baltic, Conn.</td>
<td>1.... 75</td>
</tr>
<tr>
<td>Altoona, Pa.</td>
<td>Christian Charity.</td>
<td>1.... 107</td>
</tr>
<tr>
<td>Antigonish, N. S.</td>
<td>Institute of Our Lady of Christ.</td>
<td>1.... 14</td>
</tr>
<tr>
<td>Buffalo, N. Y.</td>
<td>Institute of Our Lady of Christ.</td>
<td>1.... 50</td>
</tr>
<tr>
<td>Burlington, Vt.</td>
<td>Daughters of the Heart of Mary.</td>
<td>1.... 35</td>
</tr>
<tr>
<td>Charlottetown, P. E. I.</td>
<td>Buffalo, N. Y.</td>
<td>1.... 21</td>
</tr>
<tr>
<td>Chicago, Ill.</td>
<td>New York, N. Y.</td>
<td>1.... 46</td>
</tr>
<tr>
<td>Fall River, Mass.</td>
<td>New York, N. Y.</td>
<td>1.... 80</td>
</tr>
<tr>
<td>Halifax, N. S.</td>
<td>Faithful Companions of Jesus.</td>
<td>1.... 59</td>
</tr>
<tr>
<td>Hamilton, Ont.</td>
<td>Franciscans.</td>
<td>1.... 76</td>
</tr>
<tr>
<td>Hartford, Conn.</td>
<td>Glen Riddle, Pa.</td>
<td>1.... 257</td>
</tr>
<tr>
<td>Kingston, Ont.</td>
<td>Millvale, Pa.</td>
<td>1.... 123</td>
</tr>
<tr>
<td>New York, N. Y.</td>
<td>Peekskill, N. Y.</td>
<td>1.... 313</td>
</tr>
<tr>
<td>Philadelphia, Pa.</td>
<td>Good Shepherd.</td>
<td>1.... 28</td>
</tr>
<tr>
<td>Portland, Ore.</td>
<td>Boston, Mass.</td>
<td>1.... 25</td>
</tr>
<tr>
<td>Providence, R. I.</td>
<td>Buffalo, N. Y.</td>
<td>1.... 40</td>
</tr>
<tr>
<td>Richmond, Va.</td>
<td>Georgetown, D. C.</td>
<td>1.... 19</td>
</tr>
<tr>
<td>Rochester, N. Y.</td>
<td>New York City.</td>
<td>1.... 50</td>
</tr>
<tr>
<td>St. John, N. B.</td>
<td>Providence, R. I.</td>
<td>1.... 13</td>
</tr>
<tr>
<td>Springfield, Mass.</td>
<td>Helpers of the Holy Souls.</td>
<td>1.... 16</td>
</tr>
<tr>
<td>Syracuse, N. Y.</td>
<td>Holy Child.</td>
<td>1.... 10</td>
</tr>
<tr>
<td>Wilmington, Del.</td>
<td>Holy Names.</td>
<td>1.... 22</td>
</tr>
<tr>
<td>St. Andrew's, N. Y.</td>
<td>Holy Cross.</td>
<td>1.... 27</td>
</tr>
<tr>
<td>Danvers, Mass.</td>
<td>Baltimore, Md.</td>
<td>1.... 38</td>
</tr>
<tr>
<td>Laymen</td>
<td>New York City.</td>
<td>1.... 9</td>
</tr>
<tr>
<td>Mt. Mansfield, S. I.</td>
<td>Washington, D. C.</td>
<td>1.... 67</td>
</tr>
<tr>
<td>Rochester, N. Y.</td>
<td>Holy Ghost.</td>
<td>1.... 90</td>
</tr>
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<td>Holy Cross College, Worcester</td>
<td>Harford, Conn.</td>
<td>1.... 50</td>
</tr>
<tr>
<td>St. Andrew's, N. Y.</td>
<td>Holy Union of the Sacred Hearts.</td>
<td>1.... 50</td>
</tr>
<tr>
<td>Georgetown, D. C.</td>
<td>Baltimore, Md.</td>
<td>1.... 16</td>
</tr>
<tr>
<td>Religious Men</td>
<td>Holy Names.</td>
<td>1.... 50</td>
</tr>
<tr>
<td>Christian Brothers, N. Y.</td>
<td>Albany, N. Y.</td>
<td>1.... 50</td>
</tr>
<tr>
<td>Marist Brothers</td>
<td>Holy Names.</td>
<td>1.... 50</td>
</tr>
<tr>
<td>Pongkheepse, N. Y.</td>
<td>Holy Names.</td>
<td>1.... 50</td>
</tr>
<tr>
<td>Brothers of Sacred Heart Metuchen, N. J.</td>
<td>Holy Names.</td>
<td>1.... 50</td>
</tr>
<tr>
<td>Xaverian Brothers Dana, Mass.</td>
<td>Holy Names.</td>
<td>1.... 50</td>
</tr>
<tr>
<td>Danvers, Mass.</td>
<td>Holy Names.</td>
<td>1.... 50</td>
</tr>
<tr>
<td>Religious Women</td>
<td>Holy Names.</td>
<td>1.... 50</td>
</tr>
<tr>
<td>Baptistine Srs. of Nazareth.</td>
<td>Holy Names.</td>
<td>1.... 50</td>
</tr>
<tr>
<td>Newark, N. J.</td>
<td>Holy Names.</td>
<td>1.... 50</td>
</tr>
<tr>
<td>Cornwells, Pa.</td>
<td>Holy Names.</td>
<td>1.... 50</td>
</tr>
<tr>
<td>Carmelites.</td>
<td>Holy Names.</td>
<td>1.... 50</td>
</tr>
<tr>
<td>Baltimore, Md.</td>
<td>Holy Names.</td>
<td>1.... 50</td>
</tr>
<tr>
<td>Cenacle.</td>
<td>Holy Names.</td>
<td>1.... 50</td>
</tr>
<tr>
<td>Brighton, Mass.</td>
<td>Holy Names.</td>
<td>1.... 50</td>
</tr>
<tr>
<td>Charity.</td>
<td>Holy Names.</td>
<td>1.... 50</td>
</tr>
<tr>
<td>Convent Station, N. J.</td>
<td>Holy Names.</td>
<td>1.... 50</td>
</tr>
<tr>
<td>Greensburg, Pa.</td>
<td>Holy Names.</td>
<td>1.... 50</td>
</tr>
<tr>
<td>Halifax, N. S.</td>
<td>Holy Names.</td>
<td>1.... 50</td>
</tr>
<tr>
<td>Mt. St. Vincent, N. Y.</td>
<td>Holy Names.</td>
<td>1.... 50</td>
</tr>
<tr>
<td>St. John, N. B.</td>
<td>Holy Names.</td>
<td>1.... 50</td>
</tr>
<tr>
<td>Hyde Park, Mass.</td>
<td>Holy Names.</td>
<td>1.... 50</td>
</tr>
<tr>
<td>Leonardtown, Md.</td>
<td>Holy Names.</td>
<td>1.... 50</td>
</tr>
<tr>
<td>Newburyport, Mass.</td>
<td>Holy Names.</td>
<td>1.... 50</td>
</tr>
</tbody>
</table>
### Mercy—(Continued.)

<table>
<thead>
<tr>
<th>Location</th>
<th>Alumnae</th>
<th>Wkg. Girls</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mamaroneck, N. Y.</td>
<td>40</td>
<td></td>
</tr>
<tr>
<td>Merion, Pa.</td>
<td>55</td>
<td></td>
</tr>
<tr>
<td>Mt. Washington, Md.</td>
<td>155</td>
<td></td>
</tr>
<tr>
<td>New York City</td>
<td>48</td>
<td></td>
</tr>
<tr>
<td>Plainfield, N. J.</td>
<td>210</td>
<td></td>
</tr>
<tr>
<td>Portland, Me.</td>
<td>252</td>
<td></td>
</tr>
<tr>
<td>Providence, R. I.</td>
<td>250</td>
<td></td>
</tr>
<tr>
<td>Rensselaer, N. Y.</td>
<td>91</td>
<td></td>
</tr>
<tr>
<td>Rochester, N. Y.</td>
<td>48</td>
<td></td>
</tr>
<tr>
<td>Tarrytown, N. Y.</td>
<td>31</td>
<td></td>
</tr>
<tr>
<td>Wilkes-Barre, Pa.</td>
<td>164</td>
<td></td>
</tr>
</tbody>
</table>

### Sacred Heart—(Continued.)

<table>
<thead>
<tr>
<th>Location</th>
<th>Alumnae</th>
<th>Wkg. Girls</th>
</tr>
</thead>
<tbody>
<tr>
<td>New York City</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Manhattanville)</td>
<td>110</td>
<td></td>
</tr>
<tr>
<td>Providence, R. I.</td>
<td>60</td>
<td></td>
</tr>
<tr>
<td>Rochester, N. Y.</td>
<td>39</td>
<td></td>
</tr>
<tr>
<td>Torresdale, Pa.</td>
<td>90</td>
<td></td>
</tr>
<tr>
<td>Sacred Heart of Mary</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ronkonkoma, L. I.</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>Sag Harbor, L. I.</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>Tarrytown, N. Y.</td>
<td>50</td>
<td></td>
</tr>
</tbody>
</table>

### Mission Helpers.

<table>
<thead>
<tr>
<th>Location</th>
<th>Alumnae</th>
<th>Wkg. Girls</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baltimore, Md.</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>Missionary Srs. of Sacred Heart</td>
<td>70</td>
<td></td>
</tr>
<tr>
<td>Notre Dame</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Boston, Mass</td>
<td>75</td>
<td></td>
</tr>
<tr>
<td>Cambridge, Mass</td>
<td>33</td>
<td></td>
</tr>
<tr>
<td>Lawrence, Mass</td>
<td>36</td>
<td></td>
</tr>
<tr>
<td>Lowell, Mass</td>
<td>94</td>
<td></td>
</tr>
<tr>
<td>Newark, N. J.</td>
<td>95</td>
<td></td>
</tr>
<tr>
<td>Philadelphia, Pa.</td>
<td>55</td>
<td></td>
</tr>
<tr>
<td>St. Agatha, Ont.</td>
<td>44</td>
<td></td>
</tr>
<tr>
<td>Waltham, Mass</td>
<td>91</td>
<td></td>
</tr>
<tr>
<td>Washington, D. C.</td>
<td>90</td>
<td></td>
</tr>
<tr>
<td>Worcester, Mass</td>
<td>269</td>
<td></td>
</tr>
</tbody>
</table>

### Oblate Sisters of Providence.

<table>
<thead>
<tr>
<th>Location</th>
<th>Alumnae</th>
<th>Wkg. Girls</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baltimore, Md.</td>
<td>77</td>
<td></td>
</tr>
<tr>
<td>Perpetual Adoration</td>
<td></td>
<td></td>
</tr>
<tr>
<td>West Falls Church, Va.</td>
<td>13</td>
<td></td>
</tr>
<tr>
<td>Presentation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Beacon, N. Y.</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>Green Ridge, N. Y.</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>Providence</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Holyoke, Mass</td>
<td>271</td>
<td></td>
</tr>
<tr>
<td>Pittsburg, Pa.</td>
<td>243</td>
<td></td>
</tr>
<tr>
<td>Sacred Heart</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Albany, N. Y.</td>
<td>104</td>
<td></td>
</tr>
<tr>
<td>Halifax, N. S.</td>
<td>55</td>
<td></td>
</tr>
<tr>
<td>New York City</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>(University Ave.)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Ursulines.

<table>
<thead>
<tr>
<th>Location</th>
<th>Alumnae</th>
<th>Wkg. Girls</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fishkill, N. Y.</td>
<td>31</td>
<td></td>
</tr>
<tr>
<td>Frostburg, Md.</td>
<td>19</td>
<td></td>
</tr>
<tr>
<td>New Rochelle, N. Y.</td>
<td>40</td>
<td></td>
</tr>
<tr>
<td>Pittsburg, Pa.</td>
<td>26</td>
<td></td>
</tr>
<tr>
<td>Wilmington, Del.</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>Venerini Sisters</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lawrence, Mass</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Visitiation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Catonsville, Md.</td>
<td>45</td>
<td></td>
</tr>
<tr>
<td>Frederick, Md.</td>
<td>35</td>
<td></td>
</tr>
<tr>
<td>Georgetown, D. C.</td>
<td>80</td>
<td></td>
</tr>
<tr>
<td>Parkersburg, W. Va.</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>Washington, D. C.</td>
<td>24</td>
<td></td>
</tr>
<tr>
<td>Wheeling, W. Va.</td>
<td>63</td>
<td></td>
</tr>
</tbody>
</table>

### SECULAR LADIES AND PUPILS.

<table>
<thead>
<tr>
<th>Location</th>
<th>Alumnae</th>
<th>Wkg. Girls</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cenacle, Brighton, Mass.</td>
<td>110</td>
<td></td>
</tr>
<tr>
<td>&quot; Newport, R. I.</td>
<td>104</td>
<td></td>
</tr>
<tr>
<td>&quot; New York, N. Y.</td>
<td>367</td>
<td></td>
</tr>
<tr>
<td>Charity, Convent Station, N. J., School Teachers.</td>
<td>85</td>
<td></td>
</tr>
<tr>
<td>&quot; Wellesley Hills, Mass.</td>
<td>186</td>
<td></td>
</tr>
<tr>
<td>&quot; Nanuet, N. Y., Children</td>
<td>380</td>
<td></td>
</tr>
<tr>
<td>&quot; Washington, D. C.</td>
<td>80</td>
<td></td>
</tr>
<tr>
<td>Franciscans, Peekskill, N. Y.—Boys and Girls</td>
<td>700</td>
<td></td>
</tr>
<tr>
<td>Good Shepherd, Georgetown, D. C.—Girls.</td>
<td>67</td>
<td></td>
</tr>
<tr>
<td>&quot; Harford, Conn., Penitents</td>
<td>168</td>
<td></td>
</tr>
<tr>
<td>&quot; Reading, Pa., Magdalen.</td>
<td>48</td>
<td></td>
</tr>
<tr>
<td>Marie Reparatrice, N. Y. City—Business Women</td>
<td>70</td>
<td></td>
</tr>
<tr>
<td>Mercy, Hartford Conn. Ladies</td>
<td>80</td>
<td></td>
</tr>
<tr>
<td>Sacramentines, Yonkers, N. Y., Ladies</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>Sacred Heart, New York City, (University Ave.), Mothers &amp; Wkg. Girls.</td>
<td>155</td>
<td></td>
</tr>
<tr>
<td>(Manhattanville), Mothers &amp; Teachers.</td>
<td>303</td>
<td></td>
</tr>
<tr>
<td>&quot; Rochester, N. Y.—Alumnae</td>
<td>110</td>
<td></td>
</tr>
<tr>
<td>&quot; Torresdale, Pa.—Alumnae &amp; Wkg. girls.</td>
<td>525</td>
<td></td>
</tr>
<tr>
<td>St. Joseph, Chestnut Hill, Pa.—Alumnae</td>
<td>145</td>
<td></td>
</tr>
<tr>
<td>Hospital Srs. St. Joseph, Wingoiski, Lt., Nurses.</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>Chicopee, Mass., Ladies.</td>
<td>60</td>
<td></td>
</tr>
</tbody>
</table>
## Summer Retreats

**Given by the Fathers of the Missouri Province**

*From June 1 to October 1, 1915.*

### To Diocesan Clergy.
- Columbus 2
- Denver 2
- La Crosse 2
- Kansas City 1
- Grand Rapids 1
- San Francisco 1
- Los Angeles 1

### To Religious Men.
- Christian Brothers, St. Paul, Minn.
- Premonstratensians, De Pere, Wis.

### To Religious Women.
- Sisters of St. Augustine.
- Benedictine Sisters.
- Nanvoo, Ill.
- Sturgis, S. D.
- Nebraska City, Neb.
- Srs. Charity of Nazareth.
- St. Vincent, Ky.
- Sisters of Charity, B. V. M.
- Sisters of Christian Charity.
- Chicago, Ill.
- Council Bluffs, Ia.
- Davenport, Ia.
- Dubuque, Ia.
- Des Moines, Ia.
- Kansas City, Mo.
- Lyons, Ia.
- Milwaukee, Wis.
- Muscatine, Ia.
- Wichita, Kans.
- Sisters of Charity of Providence.
- Srs. Charity of Cleveland.
- Srs. Charity of Cincinnati.
- Srs. Charity of Kentucky.
- Srs. Charity of Nebraska.
- O'Neill, Neb.
- Stevens Point, Wis.
- Lodi, N. Y.
- Buffalo, N. Y.
- Chicago, Ill.
- Chicopee, Mass.
- Detroit, Mich.
- La Crosse, Wis.
- Menominee, Mich.
- Milwaukee, Wis.
- Portsmouth, Va.
- Omaha, Neb.
- Peoria, Ill.
- Sioux City, Ia.
- St. Louis, Mo.
- Sisters of the Holy Child Jesus.
- Canton, O.
- Ottumwa, Ia.
- Villa Maria, Pa.

---

### To Priests
- 42

### To Seminarians
- 2

### To Religious Men
- 6

### To Laymen
- 53

### To Religious Women
- 164

### Total Retreats
- 301

### Total Retreatants
- 2,2952
VARIA 449

Sisters of Loreto.
Florissant, Mo. 2
Kansas City, Mo. 1
Springfield, Mo. 1
Loretto Motherhouse, Ky. 1
Ladies of Loreto.
Joliet, Ill. 1

Sisters of Mercy.
Ann Arbor, Mich. 1
Big Rapids, Mich. 1
Cedar Rapids, IA. 2
Chicago, Ill. 3
Cincinnati, O. 1
Clinton, IA. 1
Council Bluffs, IA. 1
Dubuque, IA. 1
Fort Dodge, IA. 1
Grand Rapids, Mich. 1
Milwaukee, Wis. 1
New York, L. Y. 1
Omaha, Neb. 2
Ottawa, Ill. 1
Sioux, City, IA. 1
St. Louis, Mo. 2
Springfield, Mo. 1
West Dubuque, IA. 1

Srs. of Notre Dame of Namur.
Cincinnati, O. 2
Columbus, O. 1
Dayton, O. 1
Reading, O. 1

Sisters of Notre Dame.
Cleveland, O. 1
Covington, Ky. 1
Toledo, O. 1

School Srs. of Notre Dame.
Mankato, Minn. 2
Prairie du Chien, Wis. 2
St. Paul, Minn. 1

Sisters of Resurrection.
Yonkers, N. Y. 1
Sisters of Providence—(Indiana.)
St. Mary’s-of-the-Woods, Ind. 4
Milwaukee, Wis. 1

Missionary Srs. of the Sacred Heart of Jesus.
Chicago, Ill. 2

Servants of Mary.
Cherokee, IA. 1

 Helpers of the Holy Souls.
St. Louis, Mo. 1

Poor Handmaidens of Jesus Christ.
Germantown, Ill. 1

Sisters of St. Joseph.
Cincinnati, O. 1
Concordia, Kans. 1
Escanaba, Mich. 1
Green Bay, Wis. 1
Kansas City, Kan. 1
Port Arthur, Ont. 1
Peoria, Ill. 1
St. Louis, Mo. 1
Superior, Wis. 1
West Park, O. 1

Srs. of Holy Family of Nazareth.
Utica, N. Y. 1

Poor Clares.
Evansville, Ind. 1
Omaha, Neb. 1

Sisters of the Precious Blood.
Crete, Neb. 1
Maria Stein, O. 1
O’Fallon, Mo. 1

Ladies of the Sacred Heart.
Chicago, Ill. 1
Cincinnati, O. 1
Grosse Pointe, Mich. 1
Lake Forest, Ill. 1
Menlo Park, Cal. 1
Omaha, Neb. 1
St. Charles, Mo. 1
St. Joseph, Mo. 1
St. Louis, Mo. 2

Ursuline Sisters.
Cleveland, O. 1
Frontenac, Minn. 1
Kenmare, N. D. 1
New York, N. Y. 1
Nottingham, O. 1
Springfield, Ill. 1
St. Anthony, N. D. 1
St. Joseph, Ky. 1
Toledo, O. 1
York, Neb. 1
Youngstown, O. 1
Strasburg, N. D. 1
St. Ignace, Mich. 1

Visitation Nuns.
Rock Island, Ill. 1
Springfield, Mo. 1
St. Louis, Mo. 1
Baltimore, Md. 1

To Lay Persons.
Laymen—Brooklyn, O.; Mankato, Minn.; De Pere, Wis.;
Prairie du Chien, Wis.; St. Mary’s, Kan.;
St. Louis, Mo.

Laywomen—Cincinnati, O.; Grosse Point, Mich.;
Kansas City, Mo.; Springfield, Mo.;
Lake Forest, Ill.; Mankato, Minn.;
Ottumwa, IA.; Omaha, Neb.;
Prairie du Chien, Wis.; Sioux City, IA.;
St. Louis, Mo.

Laymen. 16
Laywomen. 15

Inmates of Good Shepherd Convents. 9

“Homes of the Aged.” 2
Summary of Retreats.
To Diocesan Clergy........................................... 10
" Religious Communities........................................ 188
" Lay Persons..................................................... 42

Total, 240

[Note.] Father Garraghau, the Socius of the Province of Missouri, writes concerning the list of Summer Retreats: "As a matter of fact, it does include all retreats given by the Missouri Fathers during the past summer. Many retreats are given without being reported to headquarters, and the records of the Socius cover only such assignments as are made by him."

SUMMER RETREATS
GIVEN BY THE FATHERS OF THE PROVINCE OF CANADA
DURING THE SUMMER OF 1915
To the Clergy, secular and regular................................. 14
To Religious Communities........................................ 85
To Lay Persons.................................................. 30

Total retreats 129

[Note:] The work of "closed" retreats is making great progress in Canada. This year they were inaugurated in two more dioceses, Rimouski and Mont Laurier. Some figures may bring out the great advances made. In 1910 the retreatants numbered 164; in 1911, 258; in 1912, 280; in 1913, 363. The Villa St. Martin, the house of retreats, has been open only two years, yet in that short time no less than 900 retreatants have been received.

SUMMER RETREATS
GIVEN BY THE FATHERS OF THE NEW MEXICO-COLORADO MISSION
DURING THE SUMMER OF 1915
Religious Communities........................................... 27
Women."Tridua—To School Children.............. 5
" Hospital Nurses.............. 4

Total retreats 28 Total Triduums 9

SUMMER RETREATS
GIVEN BY THE FATHERS OF THE NEW ORLEANS PROVINCE
FROM JUNE 1 TO OCTOBER 1, 1915.
To Diocesan Clergy.
Alexander, La................................................... 1
Mobile Ala...................................................... 1
Oklahoma, Okla.................................................. 1
San Antonio, Tex................................................ 1
Savannah, Ga.................................................... 1
St. Augustine, Fla............................................. 1

To Religious Men.
Christian Brothers, Memphis, Tenn................. 1
Brothers of Mary, San Antonio, Tex................. 1
Brothers of the Sacred Heart, Bay St. Louis, Miss... 2

To Religious Women.
Sisters of Blessed Sacrament.
Atlanta, Ga..................................................... 1
Nashville, Tenn................................................ 1

Sisters of Charity of Nazareth.
Yazoo City, Miss............................................... 1

Daughters of the Cross.
Shreveport, La.................................................. 1
Dominican Sisters.
Galveston, Tex.................................................. 1
Nashville, Tenn................................................ 1
New Orleans, La............................................... 1

Sisters of St. Francis.
Augusta, Ga..................................................... 1
Monroe, La...................................................... 1
Purcell, Okla.................................................... 2
Savannah, Ga.................................................... 1

Sisters of Incarnate Word.
Beaumont, Tex.................................................. 1
Port Worth, Tex................................................. 1
Galveston, Tex.................................................. 1
Hallettsville, Tex.............................................. 1
Houston, Tex..................................................... 2
Lake Charles, La................................................ 1
San Antonio, Tex............................................... 2
Shreveport, La.................................................. 1
Temple, Tex...................................................... 1

Srs. of St. Mary of Good Counsel.
Fort Worth, Tex................................................. 1

Srs. of the Immaculate Conception.
Labadieville, La................................................. 1
### Sisters of Mercy

- Atlanta, Ga. 1
- Augusta, Ga. 2
- Charleston, S. C. 1
- Fort Smith, Ark. 1
- Hot Springs, Ark. 1
- Jackson, Miss. 1
- Little Rock, Ark. 1
- Mobile, Ala. 1
- Nashville, Tenn. 1
- New Orleans, La. 1
- Oklahoma City, Okla. 1
- Savannah, Ga. 1
- Sumter, S. C. 1
- Vicksburg, Miss. 1
- Washington, Ga. 1

### Sisters of the Holy Names

- Key West, Fla. 1
- Tampa, Fla. 1

### Sisters of Mt. Carmel

- New Orleans, La. 1

### Sisters of Loretto

- Montgomery, Ala. 1

### Sisters of St. Joseph

- Augusta, Ga. 1
- New Orleans, La. 1
- St. Augustine, Fla. 1

### Missionary Srs. of S. Heart

- New Orleans, La. 1

### Sisters of the Holy Family

- New Orleans, La. 1

### Sisters of the Holy Cross

- New Orleans, La. 2

### Sisters of Perpetual Adoration

- New Orleans, La. 1

### Little Sisters of the Poor

- Mobile, Ala. 1
- Nashville, Tenn. 1
- New Orleans, La. 2
- Savannah, Ga. 1

### Magdalens

- New Orleans, La. 1

### Ladies of the Sacred Heart

- Grand Coteau, La. 1
- New Orleans, La. 1
- St. Michael's, La. 1

### Sisters of the Good Shepherd

- Memphis, Tenn. 1
- Nashville, Tenn. 1
- New Orleans, La. 1

### Ursulines

- Columbia, S. C. 1
- Dallas, Tex. 1
- Galveston, Tex. 1
- New Orleans, La. 1
- San Antonio, Tex. 1
- Tontitown, Ark. 1

### Visitation

- Mobile, Ala. 1

### Laymen

- Battle's Wharf, Ala. 1
- Grand Coteau, La. 1
- Long Beach, Miss. 4
- Spring Hill, Ala. 1

### Secular Ladies, Etc.

- Grand Coteau, La. 2
- New Orleans, La. 2
- St. Michael's, La. 1
- Penitents, Memphis, Tenn. 1
- Nashville, Tenn. 1
- New Orleans, La. 1
- Little Sisters of Poor, Old People, Nashville, Tenn. 1
- Nashville, Tenn. 1
- New Orleans, La. 2

### SUMMARY OF RETREATS

- To Diocesan Clergy: 6
- Religious Men: 4
- Laymen: 7
- Religious Women: 72
- Secular Ladies, etc.: 11
- Total Retreats: 100

WASHINGTON. **Sisters of Notre Dame take the place of the Sisters of Mercy.** A tribute to the Sisters of Mercy. At all the masses in St. Aloysius Church on Sunday, August 1, the following notice and tribute was read: "During the month a matter of importance has occurred concerning which I deem it necessary to make a statement to the people of the parish."
For several years past the Sisters of Mercy have asked for a convent in our parish, and after school closed this summer the Rev. Mother Provincial of the Sisters of Mercy informed me that her subjects could not return to Gonzaga School next September, unless the convent was provided, and as I found it impossible to provide the convent I was obliged to secure the services of other sisters. I hereby inform the parish that the Sisters of Notre Dame will take charge of the Boys' Parochial School next September.

I cannot allow this occasion to pass, however, without acknowledging, here publicly, the great debt of gratitude that the Society of Jesus and this parish owe to the Sisters of Mercy. It was the Sisters of Mercy who organized our Boys' New Parochial School some twelve years ago, and during all these years they have labored untiringly to perfect the work of the school. With what success we all know, for it is an acknowledged fact that Gonzaga School is one of the finest, if not the finest, school for boys in the diocese.

It is with sincere regret that I find it impossible to accede to the very reasonable demands of the Sisters of Mercy. In leaving us they take with them our best wishes, and our prayers that their labors may be as fruitful in other fields as they have been here, in this parish of St. Aloysius."

E. DEL. MCDONNELL, S. J. (Rector).

Home News.—Woodstock Faculty for 1915.—Father J. F. Hanselman, Rector; Father J. A. McEneany, Minister; Father T. Barrett, Spiritual Father; Father H. M. Brock, Physics, Astronomy, Geology, Higher Mathematics; Father W. Brosnan, Special Metaphysics in third year; Father J. A. Brosnan, Chemistry, Biology, Experimental Psychology, Mathematics; Father J. A. Cahill, Special Metaphysics in second year, Pedagogy, Assistant Editor of Teachers' Review; Father D. J. Callahan, Logic and General Metaphysics; Father H. T. Casten, Dogma (evening); Father H. A. Coffey, Classics, Sacred Oratory, Hebrew; Father W. Drum, Sacred Scripture, Syriac Academy; Father W. Duane, Dogma (morning), Prefect of Studies; Father C. J. Hennessy, Procurator, Parish Priest; Father C. J. Lamb, Ethics; Father J. T. Langan, Fundamental Theology (evening); Father J. J. Lunny, Moral; Father P. Lutz, Fundamental Theology (morning), History of Dogma; Father H. Papi, Canon Law, Rites; Father E. C. Phillips, Short Course; Father R. Walsh, Special Metaphysics in second year, History of Philosophy; Father J. M. Woods, Church History, Editor of Woodstock Letters and The Teachers' Review.

Ordinations.—On June 26, 27 and 28 the Ordinations took place. The first Masses were said on June 29. The Holy Priesthood was conferred on the following:

Francis A. Breen, Joseph A. Canning, Charles F. Connor, David I. Cronin, Hugh A. Dalton, William L. Desnoes,

His Eminence James Cardinal Gibbons, Archbishop of Baltimore, was the prelate who conferred the Holy Orders.

The Community.—The community this year numbers 251. Of this number 208 belong to our own Province, 2 to the Province of Aragon, 15 to the Province of California, 1 to the Province of Canada, 2 to the Province of Castile, 6 to the New Mexico-Colorado Mission, 14 to the New Orleans Province, 2 to the Mexican Province.

Syriac Academy.—An academy for the study of Syriac has been started for those of the theologians who desire to take up the study of this language. Father Walter Drum, Professor of Sacred Scripture, will direct the academy.

Golden Jubilee of Brother Bernard Gaffney.—On Sunday, September 12, we celebrated the fiftieth anniversary of Brother Gaffney’s entrance into the Society. The correct date was August 31, but that all might share in doing honor to our venerable brother the celebration was deferred until September 12. Rev. Father Rector said the jubilee mass, which was also the community mass. The jubilarian had the place of honor in the chapel and was the first to receive holy communion. In the refectory at dinner there were selections by the orchestra, glee and hymns and several exquisite tributes in prose and verse. Brother Gaffney’s radiant eyes and glad heart showed how thoroughly he appreciated it all. For nearly fifty years, in all kinds of weather he gave his untiring skill and labor to our farms and truck gardens at Holy Cross, White Marsh, Georgetown, and especially Woodstock. For the last few years, because of failing strength the venerable brother has been unable to handle the spade; but the beads of Our Blessed Mother’s Rosary turn almost unceasingly through those gnarled fingers. We subjoin here the beautiful inscription on the programme:

For
The * Olden * Reaper * of * Christ
Grown * White * in * Constant * Harvesting
These * Fifty * Years * Slow * Turn
His * Thrice * Sworn * Fellow-Servitors
Breathe * Ample * Prayers
This * Day
Of * Holiest * Festival
## List of Our Dead in North America

**From October 1, 1914, to October 1, 1915.**

<table>
<thead>
<tr>
<th>Age</th>
<th>Soc.</th>
<th>Time</th>
<th>Place</th>
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<tr>
<td>57</td>
<td>Fr. Albert Dierckes</td>
<td>Oct. 8, 1914</td>
<td>Superior, Wis.</td>
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<td>57</td>
<td>Fr. Martin Port</td>
<td>Oct. 9, 1914</td>
<td>Florissant, Mo.</td>
</tr>
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<td>57</td>
<td>Eemile Cote, Novice</td>
<td>Nov. 6, 1914</td>
<td>St. Clara, Cal.</td>
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<td>46</td>
<td>Br. John Burke</td>
<td>Nov. 12, 1914</td>
<td>Montreal, Can.</td>
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<tr>
<td>44</td>
<td>Fr. John Baptist Nolin</td>
<td>Nov. 16, 1914</td>
<td>Midland, Can.</td>
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<tr>
<td>18</td>
<td>Fr. Francis X. Foss</td>
<td>Nov. 19, 1914</td>
<td>Toledo, O.</td>
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<tr>
<td>69</td>
<td>Br. Gallus Patik</td>
<td>Nov. 30, 1914</td>
<td>Florissant, Mo.</td>
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<td>68</td>
<td>Br. Charles Gras</td>
<td>Dec. 6, 1914</td>
<td>Pine Ridge, S. D.</td>
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<tr>
<td>60</td>
<td>Fr. George Baumgartner</td>
<td>Jan. 5, 1915</td>
<td>Cincinnati, O.</td>
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<td>57</td>
<td>Fr. Aloysius Romano</td>
<td>Jan. 19, 1915</td>
<td>Baltimore, Md.</td>
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<td>51</td>
<td>Br. Nicholas Paradise</td>
<td>Feb. 5, 1915</td>
<td>Fordham, N. Y.</td>
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<tr>
<td>49</td>
<td>Fr. James Dowling</td>
<td>Feb. 6, 1915</td>
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<tr>
<td>48</td>
<td>Fr. Edwin Kelly</td>
<td>Feb. 12, 1915</td>
<td>&quot;</td>
</tr>
<tr>
<td>46</td>
<td>Fr. Michael Dowling</td>
<td>Feb. 13, 1915</td>
<td>Kansas City, Mo.</td>
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<td>Fr. Michael Martin</td>
<td>Feb. 23, 1915</td>
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<td>Fr. Joseph Marra</td>
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<td>Fr. James L. Smith</td>
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<td>43</td>
<td>Fr. Timothy Brosnahan</td>
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<td>Georgetown, D. C.</td>
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<td>43</td>
<td>Fr. Bernard Devlin</td>
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<td>Fr. John Copus</td>
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<td>24</td>
<td>Fr. William Dooley</td>
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<td>36</td>
<td>Fr. Martin Fox</td>
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<td>St. Boniface, Manitoba</td>
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<td>30</td>
<td>Br. Lawrence Ritter</td>
<td>Aug. 3, 1915</td>
<td>Baltimore, Md.</td>
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Sac. 26 Schol. 1 Coad. 12 Univer. 39

Requiescent in pace.
Students in our Colleges in the United States and Canada, Oct. 1, 1915.

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<thead>
<tr>
<th>State</th>
<th>University</th>
<th>Total in Colleges</th>
<th>University Total</th>
<th>Grand Total</th>
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<td>Boston</td>
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<td>1805</td>
<td>511</td>
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<td>Brooklyn</td>
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<td>408</td>
<td>79</td>
<td>316</td>
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<tr>
<td>Buffalo</td>
<td>472</td>
<td>472</td>
<td>94</td>
<td>346</td>
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<tr>
<td>Jamaica</td>
<td>110</td>
<td>110</td>
<td>84</td>
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<td>Jersey City</td>
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<td>84</td>
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<td>N. Y.-Fordham G.</td>
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<td>303</td>
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<td>Total in Colleges</td>
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(2) 882 55 116
(3) 104 292 61 38 217
(4) 409 193 177
(5) 71 158 212 66 48 52 91
(6) 436 121 71
(7) 178 128 417 63 1138
(8) 213 193 247
(9) 42
(10) 70 35 60
(11) 131
(12) 46 10 37
(13) 39

Total in Colleges: 15873

University Total: 5793

Grand Total: 21666

Total in Colleges, 1914: 14336

University Total, 1914: 5451

Grand Total, 1914: 19817

* University students not included. b One preparatory class has been dropped. c This free High School was opened last year for first year students only; this year, second year class has been added. d Manresa Hall. e A. M. in course. f 34 in science; 4 A. M. in course. g Evening High School, 36. h 7 in science.
### Table: Domicilia

<table>
<thead>
<tr>
<th>College</th>
<th>Number</th>
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<td><strong>Holy Trinity</strong></td>
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**Summa** 7156 1665 192131 348567 1190 342 9770 10882 6256 5182 1423 6064 45 217 119 125 173 101 129 15773 1659 39450 165 25942 66828 6415 7852 11186

*Laymen.*