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**THE AMERICAN MISSIONARY BAND
IN INDIA**

After a journey of two months and 17,000 miles, through many seas, lands and races; through many a spot sacred, curious and historical, we reached the southern appendage of India, the island of Ceylon, on February 24, and passed the day in Colombo, a very large city and very hot. It was intensely hot—I might underline the word *intensely*. As we rickshawed through the flat, fiery streets, with the kindly, hospitable native Christian Brother, who had come to the ship to meet us, I got a fever headache; and at the novitiate, on a beautiful rising ground over the water, I took a cool bath as a half-effective remedy. Abstracting from the heat, Colombo was extremely interesting. There was a great variety of costume in the crowded streets near the harbor—men with long hair and a garment wrapped around them like a shirt; graceful and handsome children, brown of feature, some of whom begged laughingly; women gracefully draped in their long veils; turbaned heads everywhere. Small, light-footed oxen were drawing carts, and making their way as best they could, between automobiles, rickshaws, and the electric street-cars. The Christian Brothers have here also a numerous college, formerly a Benedictine monastery, quaint and old, and far too small for their thousand boys. On the other side of the Cathedral square, the nuns of the Good Shepherd have just finished their imposing new school for probably as many girls. Colombo, as the rest of Ceylon, has a large Catholic population, counting many poor, especially fishermen, much praised by their pastors.

In the harbor was an Australian transport with many young soldiers, some of whom were Catholics. On the

following day, the 25th, and the feast of St. Matthias, we saw the mountains of southern India, rising dimly behind Cape Comorin. On the 27th, Sexagesima Sunday, my Goan congregation of stewards called me at half-past four to say mass for them. They had their altar ready in the dining room at half-past five. One served mass, and the others—not one, I think, of the party was missing—knelt and prayed with great devotion throughout. One young Australian soldier went to holy communion. All day long we skirted the coast, and passed Goa, that is, new Goa, clearly visible on the shore. St. Francis Xavier lies at old Goa, five miles farther in. There was a stiff head-wind, delightfully cool.

Early on February 28, we were drawing near Bombay. The long, beautiful harbor, with islands succeeding one another on the right, and the great level city on our left, did not give at all the impression of surpassing beauty and majesty of which even encyclopedias speak. The Ghats, particularly, were utterly disappointing, or rather almost entirely imperceptible.

Father Hull had made arrangements for our landing and transfer to St. Xavier's High School. The curious crowd at the pier, near the old fort, was regarded with much interest—Parsees, turbaned Mahometans, English, &c.

In the stately and artistic St. Xavier's we found a community of five Fathers and a Brother, all from neutral or allied countries, with one or two of the "interned", most anxious for news of the world war. We found Father Gyr, who is Swiss and actual superior of the mission, living with the Archbishop. They were both greatly pleased at our coming, and begged for more. In a day or so after, Father Barrett was appointed to the high school in Poona, in the diocese of the same name; Father Farrell was sent to St. Anne's Church in Bombay; and Father Parker to the high school in Bandra, about ten miles out. I was detailed for service 500 miles north of Bombay, at Karachi, in Sind, on the border of Beluchistan, and about 400 miles from Persia and its gulf.

Bandra is the site of the University of St. Anne, of the old Society, around which the whole district became Catholic. We wandered over it. It is separated from Bombay island by a creek, and has an air and character of its own. The population is still largely Catholic, and in great part Goanese. These are the backbone of Catholicity in the west and north of India. Their ex-

traordinary fidelity, fervor, knowledge of holy things and reverence for them, I attribute to St. Francis Xavier. They are a most attractive people, and give many vocations to the Church.

We visited Father Hull's large printing press and his beautiful Lombard Romanesque Church of St. Ignatius, of which he himself was the architect and decorator. The interior is so full of instructive symbolism, that I endeavored to persuade him to have it reproduced in miniature in a guide book, with explanations. It would be a valuable and interesting little volume. I had the great pleasure and profit of a trip with him to the templed isle of Elephanta, in Bombay harbor.

I was attracted to an evening of academical exercises in the college (also St. Xavier's) soon after our arrival. The Archbishop was there, the Governor and his lady, and a large number of distinguished guests, who were to remain for an open air banquet in the grounds. What impressed me most was the appearance and behavior of the audience, in large part our students. The features were clean-cut, and usually handsome; the manners, almost French. I was particularly charmed with the courtesy of the "boys". Father Goodier is very popular amongst them and everybody else.

On Quinquagesima Sunday, March 5, at noon, I took leave, not without regret, of our community of the High School, Father Minister accompanying me to the pier. When I got out to the *Lhasa*, a trim, fast little sailer, the arrival of the English mail necessitated a waiting of seven hours for censorship. As I knew not a soul on board, I passed the time watching the snowy sea-gulls in multitudes around the ship, and the almost equally graceful flight of the white-sailed native boats on holiday trips over the bay. The lights of the city were already gleaming when the dark lascars, singing in wild harmony, threw the mail bags on board. Then the little *Lhasa* quickly turned round and went out to sea. The lighthouse at the land's end beckoned, and we were lost in the night. My Goan steward, in charge of the cabin, suspected at first from my short coat that I was a Protestant missionary; but when he found I intended to say mass he showed me the figure of a crucifix beautifully tatoed on his arm, and came at half-past five to hear mass, with several of his fellow-Catholics.

After a cool trip we reached the harbor and pier of Karachi at half-past three on the morning of the feast of St. Thomas of Aquin, March 7, amidst a vociferous

crowd of turbaned Sindars. At six came a carriage for me; and when I asked the short, stout man his name, he laughed, and told me; but it left no impression on my understanding or memory. I set out for the city, five miles off. On the way we met several camels, a sign of a new and different part of India. The names, too, over the stores—Ibrahim, Ismail, Muhammed—told of a probably considerable Moslem element in the population. In due time I reached the stately church of St. Patrick, thus named because of Irish soldiers who helped to build it and worshipped in it. There was a fine statue of St. Patrick on a high, ornamental pedestal in front of the church; and shamrocks in metal decorated the gates. After mass I found Father Boswin, a German American, the superior and principal of St. Patrick's High School. With him are two native priests; and the four of us constitute a happy community.

I write this on Palm Sunday. A few days ago some sixty-three German Fathers were deported to their native land. Some forty scholastics and brothers are not simply "interned", but imprisoned until the end of the war. So much the better, we trust, for no doubt when peace comes, they can begin their work here again.

D. LYNCH, S. J.

CHRISTIANITY ON THE EASTERN SPURS OF THE HIMALAYAS

Before entering on this subject it may be of interest to say something on the character of the Paharias—the anglicized generic term for the hillmen of northern Hindustan. The new comer to Darjeeling is at once struck by the contrast these hillmen present in cheerfulness and vivacity of manner as compared with the oppressed sullen expression of countenance so commonly observed among the natives of the plains. Perhaps these denizens of the cloudy summits have been more liberally endowed by nature in this respect as a counterpart to the dreariness of their surroundings, or perhaps their prospects in the plane of future transmigrations sit more lightly on their consciences than is generally the case with their more religious brethren in other parts of India. At all events this happy, contented view of life appears to be their unalterable possession.

It speaks well for the character of this race that missionaries always experience a certain satisfactory result of their efforts for the religious betterment of Christians in these parts. They are found to exhibit greater energy and vigor, to be more ready to submit to punishment and amend, to be more steadfast to the Catholic faith than is usually experienced with natives elsewhere. Hence, the careful and discriminate tact perpetually demanded of missionaries in the plains is not called for in the same degree on the hills, at least in religious matters. In temporal concerns, however, they display a certain upright independence which plainly indicates that they regard them as outside the sphere of any interference on the part of the missionary. On the whole, this Indian race seems to be endowed with a greater share of reasonableness than their confrères residing in humbler altitudes.

Slow to admit the teachings of Christianity, they are rarely found to repudiate its doctrines when once accepted. This may be traceable to their having a higher sense of truthfulness and sincerity than is commonly met with in other parts of India. Notwithstanding this tenacity they show towards the religious creed of Catholics, some slackness is occasionally observed in their attitude towards its code of morals. The evil habits to which new converts have been previously subject as pagans, are not simultaneously rejected with the heathen tenets, nor can even those who have long since embraced Catholicism be expected to prove immune from the dissolute influence of their environments. Often they are compared to the Irish "Tommy" who awaits a call to active service before settling his accounts with God. They indeed, not infrequently, await the final call before the need of a clean conscience seriously affects them. To some extent the same slovenliness appears in their internal spiritual life, as is observed in their external appearance, for though nature cannot be accused of parsimony in its water supply on the Himalayas, yet, the ablution purposes of the kindly element seem to be altogether unknown in these parts.

Now, the various missionary centres on the eastern spurs of the Himalayas may be said to radiate from Darjeeling. The mission of Darjeeling owes its inception to the Capuchins a few years before the transfer to the Jesuits. The Capuchins retained a small mission about ten miles further south, in a district called Sonáda. About the same distance further south we meet Kurseong, with the seminary of St. Mary's, whence are ad-

ministered the spiritual needs of the native Christians in the immediate vicinity of the seminary, as well as of those Christians scattered through the tea plantations of the Terai—where the Himalayas slope off to the level surface of the plains. To the northeast of Darjeeling, at a distance of about forty miles, there is the most extensive mission station on the Himalayas conducted by the Fathers of the “missions étrangères.” Its headquarters are in a small village called Pedong, situated near the Tibetan frontier.

We shall begin then with this outpost station of Pedong and give a brief outline of each of the missions we meet as we proceed southwards. It is interesting to note the object for which this peculiar position of evangelization on the Himalayas was selected. For many years the Fathers of the “missions étrangères” had been attempting to gain entrance to Tibet on the Chinese side and, not succeeding, they made an effort on the Indian side. Recently, however, they have achieved some satisfactory progress across the Chinese-Tibetan frontier in an ill-defined territory which they consider as equivalent to Tibet. Two petty chiefs, together with two thousand catechumens, are the first fruits of their efforts in this nominally Tibetan territory. In consequence of this success, they are beginning to lose interest in the Pedong mission which is so difficult of access and so remote from the chief centres of their missions. Since the outbreak of the war they have experienced great difficulty in sparing men for this distant mission, many of them having been called up for service in the French army from different parts of India and China.

Two Fathers generally administer to the needs of seven hundred Christians scattered over the hills near Pedong. As long distances separate many of the Christian villages from Pedong, only one of the missionaries resides there permanently, the other being about a day's journey distant. Distances in these parts are most conveniently reckoned by the part of a day, or the number of days taken to cover them on horse-back. Father Douennel, the actual parish priest of Pedong, enjoys great influence among the native population in his neighborhood. His peculiar skill in their language and his ready sympathy towards all have won for him their universal esteem. Occasional European visitors to his parish often relate with astonishment his wonderful memory for names, for almost everyone he meets he accosts by name, and inquires for the individuals of his family, thus winning their hearts by his personal inter-

est. For sometime he has been making strenuous efforts with the Government to secure an extension of his school which appears to be progressing favorably with an attendance of about eighty children. He has even found it necessary to introduce, as an obligatory course, the study of English. Greater eagerness for the knowledge of the Saxon tongue is evinced by the natives in these parts than is generally observed elsewhere in India, and judging from partial results falling under notice here and there, it would appear that they have no less facility than eagerness in acquiring a tolerable command of the language.

There is a Protestant school about half-a-day's journey from Pedong, situated in a place called Kalimpong, and this is a source of some opposition to the Catholic mission. Poor Eurasians picked up about the hills and in different parts of India are here educated at Government expense. A practical course of training in farming and agriculture is one of the chief aims of the institute, and as soon as the pupils reach manhood they are sent out to Canada, where they obtain appointments on farms. As may be expected, this school is flourishing, being well subsidized by the Government, and having extensive buildings and a more efficient staff than a Catholic school could afford in so remote a region. At times Eurasian Catholic parents yield to the bait offered by this institute and it is not without some anxiety that Catholic missionaries regard its proselytizing tendency.

This brief sketch of the Pedong mission would certainly be incomplete without adding some few words on the difficulties of travel in that region, which often demands nerve to cope with. Steep, rugged paths cut across the edges of ravines, deep mountain torrents whose dangers fluctuate with every shower of rain, dense forests infested with wild bear present some of the common risks to which the missionary has to expose himself. Father Douennel generally takes the precaution of arming himself with a rifle on his mountain tours, and even in spite of this, not long ago a bear, having taken him quite unawares, got to close quarters with him. Luckily in the encounter, the beast slipped on its hind legs and thus gave him a chance of extricating himself and turning his gun upon it. A severe wound on his arm from a bite was the only trouble he experienced from the contest. On another occasion he was riding along a narrow path on the edge of a sheer mountain gorge when his horse slipped and went over the preci-

pice leaving its reverend rider safe on the ledge behind, with no other injury than a slight bruise from the fall.

The next centre we meet of native Catholics is Darjeeling. The college of North Point is situated about two miles outside the town. Two distinct parishes are formed, both in the town and in the vicinity of the college. About a hundred native Christians belong to this latter parish. They are provided with a small church and a school. The town parish numbers permanently about 150, but this number increases during the summer months, or the part of the year called the "Season", when Europeans abandon the sultry plains for the more invigorating climate of the hills. This inrush of Europeans necessarily entails additional native servants to be brought up from the plains. Among these are generally found a fair number of Catholics and the increase is a cause of more activity in the spiritual life of this parish during that period. Convenient services are sometimes arranged for them at extraordinary hours; benediction on a First Friday or Sunday will often take place as late as 10 P. M. More convenient hours for spiritual duties are not always at the free disposal of an Indian servant. The Darjeeling missionary can accommodate himself to these unusual hours of church service much more easily than he can control his indignation when he speaks of the detrimental effects on the lives of his native Christians arising from the presence of Mahometans in the town. Their mode of life is little consonant with Christian teaching and their intercourse with Catholics often leads to sad issues in the moral life of the latter.

This native mission in the Darjeeling district received its first vigorous impulse about twenty years ago through the zealous efforts of Father Ford. He was then a scholastic teaching at the college of North Point, and during his leisure time his knowledge of Hindustani gave him ample scope for exercising his zeal among the natives in that district. His holidays at the close of the year always meant more activity for him in this line. Before leaving North Point for his theological studies, he had a small church built for the natives close to the college, thus rendering them independent of the college church. In India this separation is necessary, as natives have an idea quite their own with regard to a reverential attitude in church—benches being a luxury they have not felt the need of. During the months of January and February, after an absence of thirteen years in the mission of Chota Nagpur, Father Ford was sent up to the

hills to recruit his health. Thus, he had again an opportunity of seeing many of his old Christians, among whom, even after the lapse of so many years, a very grateful remembrance of him is still cherished. No missionary has ever secured their hearts as Father Ford. And indeed, he was not altogether inactive in his former field of labor during his stay on the hills this year. He preached two retreats, each of three days' duration—one for the native Christians of Darjeeling and the other for those of Kurseong.

As we proceed southwards from Darjeeling, after traversing about ten miles along the mountain railway, the next mission station we meet is in the district of Sonáda. The Capuchin fathers who, up to the time of the war, conducted the mission, have their headquarters in a small village called Hopetown. Owing to the internment and repatriation of aliens who belong to their order, the Capuchin fathers gave over charge of this mission to our fathers of Kurseong. Hopetown and the few Catholic villages scattered around it, numbering in all about fifty souls, is now administered by Father Levain, the professor of moral theology in St. Mary's. He pays occasional visits to this mission and has opened two schools recently in two distant villages, for which, together with a small school in Hopetown, he has secured a small recurring grant from the Government. Until these schools are established, there is no permanent security for a mission centre. The natives are most eager to have them, and if the Catholic missionary fails to meet the exigency, the Protestants are ever on the alert to step in and reap the harvest. This is often inevitable, as Catholic teachers for native schools are not easy to be found, nor is the wherewithal to pay them, especially at the present juncture. Obviously, they must be recruited from among the older converts on the hills, as the natives of the plains will not easily settle down to live among a race of people that have little respect for caste regulations and whose character and temperament present so many points of contrast with people of the plains.

The next Catholic centre of importance is in the immediate vicinity of St. Mary's, about eight miles south of Sonáda along the railway line. This mission, now numbering about three hundred, is steadily developing under the guidance of Father Levain. During the past few years a small native school near the seminary has been making wonderful progress. Last year the attend-

ance rose to about seventy and it has been found necessary to increase the accommodations. Accordingly, Mr. Hornell, the inspector of schools in Bengal, was approached with a view of obtaining a grant for an extension, and after a personal inspection he at once acceded to the demand by a liberal donation of Rs. 5,000. The new building, begun in January, is already nearing completion, and it is hoped that an increase in the permanent yearly grant will be realized as soon as the Government inspectors see it in full working order. The equipment of this new extension of the school is admirably controlled by one of the theologians, Father Sevrin, who has been engaged as a scholastic for several years in Chota Nagpur and has there acquired a practical knowledge and skill in the management of native schools. The religious education of the children too, receives ample attention, the close proximity of the school to the seminary allowing some theologians—still novices in Hindustani—to devote two or three hours a week to catechetical instruction.

From what has been said about these missions the question might arise: why are they not more developed? Difficulties present themselves, and not the least, is the bilingual system that prevails in the work of evangelization in these parts. The language proper to the hill tribes is Paharia, which has but sparse affinities with Hindustani. The latter being the more universal language of the Bengal mission, and few fathers having time to acquire a practical knowledge of Paharia, it is found that the natives generally have a better knowledge of Hindustani than the missionary has of Paharia, and thus the former language becomes the medium of imparting religion. Yet, it cannot be said to be the language that favors the development of these missions. Another more serious difficulty to be encountered is that men cannot be spared from the more fruitful fields of labor in Chota Nagpur, to be set apart exclusively for this work. Only those are appointed for ministry on the hills who are not directly needed for the European Catholics and schools. The places where progress is more rapid and more centralized have to receive first attention. Nevertheless, brighter prospects are opening up for christianity on the hills, in that some of the hill converts are being trained for the priesthood at the seminary for native priests in Chota Nagpur. At present, however, the need of Catholic teachers is as urgent as that of priests. The management of many native

schools has recently been offered to Father Levain and owing to the lack of teachers he has had to forego the offer. In such cases Protestants at once step in; and their more liberal supplies of money as well as the support they receive from the many Protestant European residents on the hills form no small asset in the resources of their activities. At all events, their progress is not very considerable, remembering that with a yearly outlay of Rs. 10,000, and their work having gone on since 1850, in a recent census they could not claim more than two thousand adherents. And again, this number must be whittled down somewhat if we keep in mind that the requirements for a native convert to Protestantism are often little more than the possession of a bible for which he acquires the nominal appellation. Often too, his acceptance of Protestantism arises from motives of mere temporal utility, for thus his children are freely educated.

The missions hitherto dealt with properly concern the hill tribes. The Terai however, is another extensive missionary centre administered by Father Levain. The Christians of this mission consist of Oráon Catholics, working as coolies in the tea plantations. The cultivation of tea extending from around Darjeeling and Kurseong to the plains is especially flourishing in the Terai. Thither the planters gather coolies from all parts of northern India, but their best and easiest recruiting ground is among the aboriginal tribes in Chota Nagpur. As these Oráons shall be treated of in another article it would be anticipating to refer here to their peculiar habits and customs.

The floating, unstable condition of this Christian population is the cause of great difficulty in evangelizing the Terai. Within comparatively short intervals, coolies change masters and are thus frequently lost sight of. Anyhow, the average number stands about three hundred, but, Father Levain asserts that there are as many more baptized whose whereabouts he finds it impossible to ascertain in the course of his brief and rare excursions. His visits to these parts demand each time an absence of four or five days, and together with his other occupations he can only spare time for four such missionary tours in the year. On those occasions he has to accept hospitality from one or other of the planters for his meals and accommodation at night. The prestige he enjoys with the European planters secures him no small facilities in the pursuit of his ministry. Not

only do they show themselves favored by his accepting their hospitality, but they even place at his disposal their servants and ponies and endeavor obligingly to anticipate his needs. Such harmony between the missionary and men of influential position is a necessary adjunct of successful missionary enterprise in India. Even in the letters of St. Francis Xavier to the missionaries of his day, we see a similar injunction frequently recurring in reference to influential Portuguese; though we know how bitter were his complaints of some of them in his letters to King John of Portugal.

A more detailed account of the method of apostolic ministry followed in the Terai will contribute an additional feature of interest. One of the largest centres visited by Father Levain contains about one hundred and twenty-five Catholics. Here a shed is erected, serving the purposes of a church, four times in the year. The structure can claim no more costly mode of architecture than what is achieved by means of bamboos and straw matting. Though, in the same style as the huts throughout that region, it cannot be said to present too disreputable an appearance. Within, the arrangements are as neat as could reasonably be expected and, indeed, might vie with some such structures met with in correspondingly remote quarters in other parts of our mission. The dilapidated condition of the church is often the first topic on which the missionary has gently to harangue his Christians in his visits to distant villages. During his absence his flock do not generally consider it a mark of loyalty to their religion to look after their church, and in consequence it is at times exposed to the winds of heaven, while crows and kites select cosy nooks within its precincts to shelter their offspring. At any rate it does not appear that Father Levain has ever to hold forth on this topic. In other places, the planters allow him to use a large apartment in their factories which is carefully cleaned and decorated in some degree befitting its use. Here the Christians are gathered for the reception of the sacraments and mass is celebrated to the noise and clang of machinery in the adjoining parts of the building. Occasionally, where there are but few families, the veranda of the planter's bungalow is put at his disposal to serve as a temporary chapel.

As yet, Father Levain has not been able to see a means of starting schools—supervision, which is one of the chief elements of success in every enterprise whose direct execution is in the hands of Indians, being utterly impossible among these illiterate people. A close and

judicious investigation is frequently necessary to see whether the schoolmaster, during the absence of the missionary, has not been regaling himself in drowsy slumbers, or perhaps applying himself to extra lucrative employments, during the hours which he should devote to developing the minds of his charges. Another difficulty too, is encountered with children living on tea plantations, in that they are employed on them during the day for lighter labor: thus, in some places where there are schools they are only conducted for a couple of hours at night. Moreover, the prevalence of malarial fever, owing to the stagnant, swampy character of the country, will deter many teachers from relinquishing possibilities of employment in other parts of India.

In other parts of the Terai, not within the limits of the Bengal diocese, there are extensive missions organized for these Oráon coolies. And even in these places where the Christian population at times runs into thousands, missionaries complain of the number that have dropped their religion or ceased to practise it. It was to provide against this detrimental issue, arising from such large migrations of Catholic coolies from Chota Nagpur, that Father Hoffmann exerted himself so strenuously to establish the cooperative societies in Chota Nagpur. Living from hand to month, with no thought of a future day of indigence, these people remained attached to their homes while the seasons brought their usual rain and sunshine, but when either of the two visited them in excess and famine was foreseen, they were only too eager to avail themselves of an opportunity of eking out a securer livelihood in other parts of India.

J. COMERFORD, S. J.

CHOTA NAGPUR MISSION

GENERAL

When drawing a brief sketch of the mission work in Chota Nagpur during the last two years, one would gladly turn away from the sickening but ever recurring topic of the day, and dwell on the consoling features of the spiritual work accomplished; but the shadows of the great cloud of war have cast a gloom over the jungles of this little corner of India.

We Belgians, would gladly put up with some inconveniences resulting from the universal conflagration;

may, it would even be a consolation to be able to share, ever so little, the sufferings of our compatriots. But alas! the work itself of the mission has had to suffer.

In practically each of the nineteen stations of the mission field there used to be annually one or several "Catechumenates". Some 200 aborigines, young and old, gathered from the most distant villages, came for instruction to the residence of the missionary. For three or four weeks they were taught prayers and the fundamental truths of religion, and prepared for the sacraments. This afforded them ample occasions of familiarizing themselves with the ceremonies of the Church, whilst the missionary found opportunities of becoming more intimate with those backward people and thus of winning their confidence; the first and necessary step of any lasting work. But as those gatherings of catechumens entailed very heavy expenses, they have had to be suppressed in many cases.

This is not all. Other enterprises have been kept in abeyance; many schools already planned could not be erected; new residences to be established in distant parts of various districts to enable the missionaries to minister to the more backward Christians and to acquire more influence on the pagan population, had to yield to more pressing needs. It is hard to witness the spiritual loss of the flock confided to one's care, yet, as it was chiefly Catholic Belgium that supplied the requisite funds for these very necessary enterprises, the inevitable had to be endured.

Further still, as a sequence of the war, the extensive mission of Assam has been added to our own mission field. Some able missionaries have thus been withdrawn from Chota Nagpur. Counting all the losses in men, due to the war, twelve Fathers or Brothers have either been repatriated or are employed outside our diocese.

As regards money, there was no hope of raising any in the mission field itself. The solitary European community of Ranchi is very small and our native Christians are too poor to afford us any substantial help. In Calcutta, however, strenuous efforts have been made to secure some financial assistance. A subscription was started in the *Catholic Herald of India*, in response to the appeal made by His Grace the Archbishop of Calcutta, in favor of the Jesuit mission of Bengal. This subscription has been fairly successful. We must further be thankful to Father Van der Schueren for his exertions towards helping the mission at large. In 1915, he was in England for his health. His powerful eloquence

aroused the generosity of the people at home. When back in Calcutta, he organized bazaars and Cinema shows, which met with complete success

To be correct, we must add that in Chota Nagpur itself some help was, at times, offered us, even from unexpected quarters. Even Protestants of Ranchi and other parts of Behar, when they came to know of our needs, immediately took up the cause of the Belgian Catholic mission. Though not everywhere successful, in Ranchi, at least, they left nothing undone to help us as far as their means permitted. A bazaar was organized by the community (mostly Protestant), in favor of the Catholic mission and all gave it their hearty support. Though the European community is very small, the bazaar, opened by Lady Gait, the wife of the actual Lieutenant-Governor of Behar and Orissa, was a complete success and secured for us the handsome profit of 5,400 rupees.

But let us leave the war and its consequences and take a brief survey of the mission work. In such a short paper, the survey will necessarily be incomplete, but it will suffice, we hope, to show that the mission has not been stationary, in spite of the difficulties of the time.

HIGH SCHOOL OF RANCHI

One of the striking features of the missionary work is the extraordinary development of the schools. To speak first of our English High School at Ranchi: though still in its infancy as a high school, it is actually attended by 500 students, 300 of whom are Catholics. In the matriculation examinations of 1915, fourteen were successful out of eighteen who presented themselves.

Exactly three months after the outbreak of the war, a spacious and magnificent new building was completed. It was blessed by His Grace, the Archbishop of Calcutta, on October 26, 1914, and on the same day solemnly opened by His Honor, Sir Charles Bayley, the then Lieutenant-Governor of Behar and Orissa. The most distinguished members of the European community, as well as the Maharajahs of Chota Nagpur and other prominent natives were present. In answer to the rector's report, the Lieutenant-Governor expressed his gratification at being invited to open St. John's School, thus completing the work once inaugurated by His Honor's uncle, Sir Stewart Bayley. As the Governor entered the hall, the boys gave him an ovation such as Oráon and Munda boys alone know how to give. The whole performance

proved to be a revelation to many. The little altos interpreted to perfection a series of the graceful songs of Botrel, Brittany's national composer, and many wondered how the secrets of crescendos and rallentandos could have been imparted to these children of the jungle. A pleasing note of martial loyalty was added by the choice of national war songs and anthems, such as the "Lion of Flanders", the "Brabrançonne", played by the band, and chiefly, the Belgian military hymn, "Vers l'Avenir", which was carried off by a choir of 150 lusty throats pouring into it volumes of sound and hearty loyalty.

A few months' later, were laid the foundations of a new hostel, from funds gathered before the outbreak of the war. It was blessed and opened in the same solemn manner as the new school, on March 10, 1916. Prominent among the visitors of the Indian nobility were the Maharajahs of Darbhanga and Chota Nagpur, as well as the Rajkumar of Palaman. As the rector remarked in his speech on the occasion, more and more suitable accommodation had become an absolute necessity owing to the rapid development of the school; and let it be known that, in years past, the same room served respectively as study-room, class-room, refectory and dormitory. Moreover, a school does not fulfil its obligations if it neglects the physical development of the boys entrusted to it; hence, the need of plenty of air, plenty of light and plenty of space to move in. These considerations gradually matured into plans for new constructions. These plans were prepared in March, 1913, and, therefore, long before the present gigantic struggle was even dreamt of, and at a time when the Provincial Government had at its disposal large sums for educational grants. The new dormitory is two stories, measures 165 by 55 feet, and satisfies the Government regulations with regard to the accommodation of 300 boys for the night. This number of boys may appear large, but let it be borne in mind that it represents only a meagre three per cent of the boys reading in the Catholic primary schools of Chota Nagpur.

In answer to the rector's report, His Honor the Lieut.-Governor closed his remarks with these words: "I should like to express our admiration for the way in which the Belgian Fathers and nuns have continued to devote themselves to the cause of education in Chota Nagpur, in spite of the terrible catastrophe which has befallen their native land; in spite of the mental distress and anguish they have suffered, owing to the wrongs inflicted

on those near and dear to them by a relentless foe, and in spite of grave financial embarrassment resulting from the ruin of most of those who formerly contributed to the up-keep of the mission."

VILLAGE SCHOOLS

The standard of the eighteen central schools in the district has been raised during the last two years, and there has been a wonderful development of village schools. The extension of such schools had become an urgent necessity. The constitution of "Behar and Orissa" as a separate province, the administrative changes that have taken place of late years in the district itself; the opening up of the country by new roads and railways; the influx of civilization which, in some degree at least, has penetrated even into the remotest jungles of the district, as well as the rival development of the Lutheran and Anglican schools: such are the reasons that make it incumbent on missionaries to extend and improve this vital organism of Christian growth. The village schools, indeed, constitute one of the best instruments available for the teaching of religion and for the moral as well as the social betterment of our illiterate Christians.

No small difficulties, however, obstructed the enterprise, when still in an incipient stage, a few years ago. Not to speak of the apathy of the aborigines themselves and their complete disregard of intellectual progress, the financial difficulty loomed large on the horizon, and the want of properly trained teachers seemed bound to paralyze our efforts. Still, the work was begun in right earnest, and, even during the war, thanks to timely aid from the Government, the schools have increased on a large scale and have become much more efficient. Statistics will support these statements. The year 1909-10 saw but a few catechetical schools in the villages. At the end of 1911, ninety village schools working for six months in the year were reported. They were attended by 1,015 pupils. The returns of 1912 show that there were 127 village schools working for ten months and attended by 2,449 pupils. In 1913, great progress was achieved, 5,355 pupils being inscribed on the rolls of the 251 village schools. In 1914, the report mentioned 376 village schools and a roll of 6,897 pupils. In 1915, there were 7,470 pupils attending the 387 Catholic village schools of Chota Nagpur. Among these pupils some 1,200 were non-Christians.

Actually, there are more than 400 village schools scattered in different parts of the mission field. It is clear that, for such an extensive organization, the help afforded by the Government is far from being adequate. Yet, the missionaries prefer to put up with inconveniences in other quarters rather than give up a work so eminently Christian and one which has already produced so much good fruit. It has been said that the village schools are the active representatives of the Catholic Church in remote and uncivilized parts of the country, which the missionary in charge of a district as extensive as a diocese in Europe can only visit three or four times a year. The active influence of these schools appears in their gradually uplifting the social condition of the Christian population, which in turn influences the pagan portion of the inhabitants.

The management of these schools varies with the condition and customs of the people. In many parts of the district, advantage is taken of an old custom of the aborigines. Their own petty courts, by which formerly they were exclusively governed, have been revived. School boards have been established in each village. The members of such committees afford the local supervision which is so necessary for the proper working of a school, and, as the minutest details of the school-year have been discussed and settled beforehand by the villagers themselves, under the guidance of the missionary, the school assumes, in the eyes of the people, the character of a sacred institution.

Qualified teachers are required for these schools and the Mission Training School of Ranchi turns out annually a small contingent of such teachers to meet the exigency. This year, twenty-six candidates were successful out of thirty-two.

SOCIAL WORK

Another enterprise of very great importance for securing the stability of the mission, is the Cooperative Society. Its aim is to save the wretched aborigines from the clutches of money-lenders and other races more crafty than themselves, and little by little to secure for them a decent livelihood in their own country.

At the annual meeting of the Bank and Cooperative Society of 1915, at Ranchi, 700 members were present. It was a record for such a young institution; but this record has been recently outstripped, at the annual meeting held on March 10, 1916, when 1,200 members,

representing every part of the district, were gathered in Ranchi. This is an evident proof that these poor people begin to understand the value and benefits of social works. For them to gather at Ranchi is no easy task, many having to traverse a distance of more than 100 miles, all the way on foot, and others having to purchase a railway ticket which always means a great sacrifice for these poor aboriginal races.

Reckless attacks on charitable undertakings in aid of the poor, have often the good result of bringing out, in clearer light, their true character and of making them better known. Such was the good fortune of the Co-operative Society of our mission. In answer to a virulent attack on our bank, by a certain Reverend Forrester, implying a charge of "souperism and of base proselytism," the director of the social works communicated the letter of the reverend gentleman to the registrar of the Co-operative Societies in Behar and Orissa. The registrar immediately took up the cause of our society and his public testimony is of the greatest value, as it not only fully acquits our missionaries of such malign insinuations, but also speaks highly of the work accomplished. His letter, which was published in the newspapers, is addressed to the director, and a few extracts will show how admirably we were vindicated. "According to the rule of the society", writes the registrar, "every member has to pay an entrance fee of eight annas and to subscribe to at least one share of three rupees. The former has to be paid at once, but the latter is often contributed by instalments. On March 31, 1913, there were 10,000 members, but only Rs. 108 were overdue as entrance fees. Out of a total working capital of about Rs. 80,000, Rs. 17,906 represented share capital actually paid up by the members of the Society; Rs. 16,263, deposits made by members, and Rs. 1,644, the reserve fund constituted out of profits of the working of the Society. So, over Rs. 35,000, or nearly half the working capital belongs to the members themselves, and I have recently held up your Society to other Societies of the Province as being a model in this respect. . . . The accounts, recently audited by my auditors, show that out of a total of Rs. 33,000 loans, only Rs. 5,332, or less than one-sixth is overdue. This compares favorably with the average figure of the Province. . . . It is thus clear that Mr. Forrester's statements about the Jesuits providing funds and not demanding repayment are the basest of calumnies. As he appears to found on it his

contention that the Society is 'the greatest of proselytising agencies', this falls to the ground also. It is true that membership in the Society is confined to members of your church—quite rightly in my opinion—and it cannot be denied, and I believe you yourself will admit that the advantages of your Society might influence an aboriginal in joining your Church. But I can see no harm in this. You yourself have assured me that new proselytes are not allowed loans for a year, and I am ready to believe you. I, myself, have served several years in the Ranchi district and camped freely in it, and I have never yet heard any complaints against the society on this score. The point of importance, however, is that if persons are influenced to join your Church, by the fact that you are running a well-managed Co-operative Society, which must prove of incalculable benefit to the economic development of the races of Chota Nagpur, so much the greater credit to your mission. It is certainly not for a member of a mission which is responsible, through mismanagement and misdirected enthusiasm, for the only serious failure in co-operation which has as yet occurred in India, to throw stones at your Society. You may make what use you like of this letter. Perhaps, I should add, too, that neither I nor my predecessors belong to your Church.

Yours sincerely,

B. A. COLLINS, Registrar."

This letter requires no further comment. Let it only be added that the Co-operative Society is developing rapidly and improving a great deal. On March 31, 1915, there were 10,535 members.

THE JASHPUR QUESTION

As the readers may remember, the difficulties in the native state of Jashpur, have long held missionaries in suspense. It is a consoling fact, however, to state that the long looked-for erection of a new residence in that state has been realized. There are actually more than 30,000 Catholic Oráons in Jashpur. Hitherto, the rajah of that state had always been averse to Christian influence in his domain. Many attempts had been made to secure a plot of ground in the most populated part of the country: all had failed. Never could the rajah be induced to allow the missionaries to build a residence or church. To be able to minister to the faithful, the Fathers were obliged to live in a tent, and when on tour, they used to carry another tent from village to village,

for they could not claim even the most rudimentary hut or shed to perform the divine sacrifice in, or to serve as a school. Without church, school or proper residence, the missionaries in charge of that difficult part of the mission had to endure and cheerfully did endure untold hardships. In the scorching heat of summer, as well as in the torrential showers of the rainy season, they remained among their flock. Their tent, alas! could not stand as much as they. It had been treated so roughly by the storms that it no longer deserved the name. After service, during the rain of 1914, it was nothing but a mere patchwork of shreds. It could no longer protect the missionaries from the burning sun, nor shelter them from the heavy showers, no more than it could prevent buffaloes and snakes from occasionally sharing a part of it.

Though the change of the political agent was welcome to the missionaries, there was very little hope of obtaining a plot of ground on which they might build a residence. At any rate, they made the attempt, and when in May, 1915, two Fathers obtained an audience with the rajah, their request for at least one bungalow in the state was met by a volley of insults. Their request, however, was very moderate, as three or even four residences would be still inadequate to enable the missionaries in charge of the Christian community of the state to minister to their flock.

The two Fathers were, however, given an appointment for the next day, and, singularly enough, this time, the rajah's attitude towards them was altogether the reverse. Courteous in the extreme, nay, obsequious to their behests, he not only allowed them to build a bungalow, but promised that he would have it constructed himself, according to a plan drawn up by the Fathers. A small garden hard by the residence, and leave to fish in a river flowing through the state, were comprised in the concessions. And as a further mark of his benevolence, he expressed a wish that they should accept the use of his gun for big game abounding in the country. No one could understand whence sprung this sudden generosity, if it were not the work of St. Joseph, to whose intercession the severely tried missionaries attributed this unexpected good result. On May 18, 1915, a mud house was begun by order of the rajah. It was not a building of very artistic design, as it was erected in haste and completed before the rains.

Four mud walls with openings that can be shut with bamboo mattings, and a floor besmeared with cow-dung,

must serve as a residence for two Fathers, and as there is no church, the adjoining room, a little more decently accommodated, is the abode of Him, Whom those poor aborigines are taught to know, love and follow as their guide on the way of salvation.

In January, 1916, His Grace, the Archbishop of Calcutta, went for the first time to visit the new residence. On the day of confirmation, there were more than 2,000 people present at the mass celebrated in the open air. The sacrament of confirmation was administered to 340 persons, and 720 communions were distributed.

His Grace could also admire what we call a "marriage catechumenate". Young men and girls had been gathered to receive the necessary instruction preparatory to marriage. Their abodes were two big sheds made of branches. The result of this first catechumenate was very consoling as the missionaries could register 142 baptisms of adults, 221 first communions and 159 marriages.

On the occasion of the visit of His Grace, an interview with the rajah in his own capital had been arranged. It was a thorough success. The rajah himself came out to meet His Grace in the rest-house where he had just arrived, and showed the Archbishop every sign of courtesy and respect. Let us hope that these good dispositions will by and by prompt the rajah to allow our missionaries to erect more residences in that fruitful field of evangelization.

NEW SEMINARY

Another feature of progress in Chota Nagpur is the erection of a new seminary at Ranchi. This seminary, as well as the apostolic school, already existing at Ranchi for many years, is intended to supply Indian clergy for the ever increasing needs of the diocese of Calcutta. The inmates of both institutions are either Eurasians or aborigines. In the apostolic school there are some thirty students, and the seminary counts seventeen philosophers and theologians. The seminary was founded three years ago, but before 1916 the seminarians were housed in a planter's bungalow. This building, besides being old and too small, was situated fifteen miles from Ranchi, right in the middle of the jungle, and was never meant as a permanent seminary. In 1915, a more convenient building was erected in Ranchi, near the stately parish church, and already in the beginning of this year, the seminarists with their staff took possession of their new and pretty abode.

The mission of Chota Nagpur can claim at the present time four secular priests. These are the first fruits of the papal seminary of Kandy, as far as our mission is concerned. One of them was ordained at Ranchi, on October 25, 1914, and the ceremony was described in the October issue of this review in 1915. The three other secular priests were ordained in Kandy, in December, 1914. Two are now teaching in the English High School at Ranchi and the third in the seminary.

ORÁON NEW SECT

It is not without some apprehension for the mission work that we have remarked the rise and rapid development of a new sect among the animistic portion of the Oráon population. The adherents of that new sect call themselves "Bhagats", "Devotees". Where did it spring up? When did it take shape? Under whose influence did it develop so rapidly? No answer to these questions has been so far forthcoming. Anyhow, the followers of the new tenets have well chosen their name. They are "devotees", but devotees of a weird type. They have given up dancing, drumming and drinking intoxicating liquors, which items of enjoyment, for animist Oráons have hitherto appeared as constituting an essential element of happiness in this world. They have a special aversion for whatever is red, only plain white clothes can be worn, without the usual red border. Red vegetables as tomatoes, red chilly, etc., are strictly forbidden; reddish paddy may not be sown or made use of. They further give up eating meat or fish and in some parts are not even allowed to keep pigs or fowl. All the pots and pans made use of before their joining the sect have to be given up and they may not carry water nor cook their food except in spotless new earthen pots. Near each pagan village there may be seen a regular mound of old pots and ladles heroically discarded. Thursday is held sacred and no work is allowed on that day.

All these self-denying hardships are compensated for by a gruesome form of amusement indulged in at night, either at a heap of stones marking the boundaries of three villages, or in the village itself. There they sing or rather yell in the most hideous fashion for hours at a stretch. In many villages they thus yell themselves hoarse to day-break. This is repeated night after night for months and months. The result, of course, is that they are no longer able to work properly, and in the day they look haggard, wild and partially idiotic. But they have been told over and over again by their teachers

that with five grains of rice they would be able to feed their whole family.

Thanks to these devotees, there has been an intense traffic in slates. Each of them has had to buy a slate and take it with him to the nightly meetings to write the inspirations of the Supreme Being copied from a huge slate which was supposed to appear in the sky. Though most of them are illiterate, they scribble away on their slates and when asked to read what they have written they answer that they are not allowed to read it unless "Bhagwan" or the Supreme Being gives them leave to do so.

The drift of their nocturnal singing is to drive away the evil spirits from everything and everyone. Buffaloes, cows, horses, goats and sheep, as well as men, women, boys and girls and even missionaries are included, with their catechists and servants, all of whose names are proclaimed. The incantation or yell immediately following each name is supposed to drive away the evil spirit from the particular animal or person.

The mention of this most savage and wild religion, if we may so call it, would not have its place in these pages, if, on account of its novelty, we had not to deplore some apostasies in villages where the Catholic population was restricted to one or two families. This religious movement has not affected the progress of the mission in any serious way; on the contrary, there has been a remarkable increase in the Catholic community, and the returns of the whole mission show a total of 209,846 Catholics, baptized or catechumens.

THE WOODSTOCK SNAKE-COLLECTION

Perhaps the greatest pleasure of life at Woodstock is the charm of its situation. Any one familiar with the surrounding country can in half an hour's walk, leave behind him every trace of human habitation, and roam for hours together where only the wood-cutter and the fisherman ever come. Here he is both at rest and at work in nature's own great museum, where every exhibit in her scattered profusion, from sprouting seed to rotting log, has its fixed place in a living and perpetual order established and preserved by the hand of no human curator. Should the rambler's course of studies include some scientific subject, here is abundant material for the

observation of its principles in action. The scholastic, however, is perhaps more inclined to devote his holidays in the country to some branch of science not marred by the pressure of schedule and the fearsome spectre of examinations. As a matter of fact, more than one living member of our province has employed such leisure hours in acquiring something more than a tyro's acquaintance with mineralogy, botany, ornithology, or various branches of entomology. And doubtless more than one such friend of nature's lore can remember the very first occasion when some more or less familiar object, lying perhaps just outside the walls of the old scholasticate, and unnoticed by other eyes, first arrested attention, then aroused curiosity, and ended by leading the inquiring mind into a whole world of ordered and fascinating fact heretofore unknown.

Such a chance discovery it was which first led to the interest afterwards taken by many of the Woodstock scholastics in the much misunderstood and more despised mysteries of reptile-lore. One sunny September day, a newly-arrived first-year philosopher approached a group of his fellows on the northern side of the mile path, and found them innocently playing with a newly-born copperhead. The snake's identity once disclosed, its career was brief; but the incident lingered in the discoverer's memory, and by the following spring it had matured into a definite idea that something profitable might be learned from better acquaintance with a generation whose first ancestor known to history is said to have been "more subtle than all the beasts of the field."

And indeed, there is evidence at hand that the said philosopher was not the first dweller at Woodstock to whom such an idea had occurred. In the third corridor, on the top-most shelves of a well-nigh forgotten specimen-case, stand a number of jars, mostly unlabelled, containing thirty or forty snakes in excellent preservation. Some of these are South American snakes, to whose specific identity we have no key accessible; but the greater number of the specimens are of our own familiar kinds. The jars are said to have been in the house for at least twenty-five years; and, if most of the specimens were taken in our vicinity, an interesting confirmation of their age may be found in the presence of several large specimens of a snake once plentiful, but now apparently extinct in our neighborhood,—the black hog-nose. All honor and gratitude, then, to the now unknown collector who was really the father of herpetology in our home.

Nevertheless, it must be confessed that the pursuit of the subject to a further stage would seem to be desirable in these days of ours. The secrets of the snake's habits in life are of far more importance to us than the anatomy of its corpse, especially since the popular mind, which it may be ours to guide in any department of knowledge, is so astoundingly ignorant of the simplest facts about it. Even a city-bred man, on having a great horned owl pointed out to him, would scarcely take to flight in order to save his eyes from a thrust of the bird's ear feathers; and yet the realization of such a fear would be a fairly probable phenomenon compared with the use of the soft, flexible tongue of the snake in the capacity of a "sting." That this, however, is its proper function, is the firm conviction of ninety-nine persons in every hundred. Truly, the possessor of the organ in question, could it but speak for itself, would insist upon its right to be known as it is in fact, and not as fancy paints it.

But here the student meets with an obstacle. Birds, insects and botanical specimens are so plentiful that many examples may be observed in a brief space of time. But even where snakes are comparatively plentiful, they are still so scarce and so secretive that the student is fortunate if he sees two or three specimens in a month; and even then, the snake's precipitate flight on one hand, or stolid immobility on the other, furnishes the observer with but a scant return for the expenditure of his time. So there is but one alternative: he must have living snakes in captivity, where he can observe and experiment at pleasure.

Naturally the settlement of this question marked the real beginning of the Woodstock collection. The first specimen, it is true, was caught on May 2, 1912, and confined in a packing box; but it could hardly be expected to behave normally in such surroundings. The establishment of a properly equipped and permanent outdoor cage *cum permissu Superiorum*, which was due to the kindly interest of a member of the faculty, did not take place until the day before the villa of that summer. That afternoon, in a driving rain, five drenched and bedraggled philosophers sank the heavy timbers in their earthen bed, transferred the nucleus of the new collection to its enclosure, and trailed wearily in for the last remnants of second table. They could now depart in peace for St. Inigo's, realizing that the collection had really been founded, and that its first six members were snugly established in a substantial and permanent home.

Since that day of small beginnings more than four years have passed, and every summer has added its quota of interesting facts, of greater or less importance, gleaned from the observation and care of from twenty to one hundred snakes per season. Fresh problems have presented themselves for solution from time to time, and fresh lines of study and inquiry developed, imparting a relish ever new and fresh to holiday tramps and recreation hours. Many have been the helping hands extended in the work of collection, and many the sudden and complete transformations undergone by long-standing antipathy. The first curator of the collection still recalls his own surprise on seeing a black pilot more than six feet long borne triumphantly to his prison by the hands of two philosophers, both of whose names began with an O and an apostrophe. The diary of the collection also records with gratitude more than one instance of interesting contributions by members of the faculty itself. Not only this, but friends far away from Woodstock have also been busy in our behalf. New Orleans gave of her abundance in the form of a fine specimen of Say's king snake, and two splendid examples of the venomous water moccasin, one of which had a maximum circumference of nearly seven inches. On one occasion an innocent looking express box, which was opened in the curator's room, disclosed three healthy specimens of the timber rattlesnake, the gift of an unknown friend in northern Pennsylvania. It is scarcely necessary to add that the box was promptly closed before its inmates could gain a more extensive acquaintance with the corridor.

Has all this activity contributed to nothing more than an interesting mode of recreation, or has the collection at Woodstock something in the form of practical results to show for its four years of existence? The question is just, and deserves a serious answer. The material at hand for such an answer only suffers from an abundance which must exclude the greater part of it from this writing. To begin with, the college now possesses an alcoholic collection of the local species which is practically complete; and the placing of the specimens at full length in sealed glass tubes is a decided improvement upon the preserving-jar method of sepulture. Of the fifteen or more species inhabiting the Patapsco Valley, about a dozen have been thus preserved. In the case of some species, specimens of different ages are exhibited, displaying interesting color variations at dif-

ferent periods of life. Snakes sent from other regions have also been preserved at the end of each season; and even among those captured at home there appears one snake which is rarely found north of the Potomac,—the gray coluber, a member of the rat-snake family possessing marked specific peculiarities. This specimen, a fine one, was taken on the college grounds by a theologian shortly after the foundation of the collection.

By far the greatest fund of information, however, has been obtained from living specimens. Snakes as a class, in fact, have been brought out of the region of mythology into something like the familiarity which we enjoy with other of our common wild animals. It is quite true that no fact new to science has been brought to light. But it is also true that many important facts hitherto known to scientific authorities only, have come into commoner possession so far as our own family is concerned. To mention only the simplest of such matters, ample opportunity has been afforded for learning to distinguish venomous from harmless snakes, and valuable from useless ones. The only deadly snake of the Atlantic States whose identity is open to any mistake is the copperhead, which happens to be uncommonly abundant about Woodstock. A glance at the diary of the collection shows that in four years, more than twenty copperheads have been captured alive. Eight of these, of which two were large adults and six were young, have been found on the grounds quite near the house, usually on or near the northwestern portion of the mile path. Thus the section of the cage reserved for copperheads has been rarely without its contingent; and familiarity with the appearance of the commonest viper of the Eastern States is surely knowledge of some practical value.

Few persons, perhaps, have ever seen a snake in its wild state in the act of taking food; yet the remarkable process by which this strange creature swallows whole an object more than twice as large as its own head, has been one of the commonest sights afforded by the Woodstock collection. More interesting still, is the constrictor's method of enfolding and killing its prey before swallowing. Very abundant hereabouts is a genuine constrictor, the black pilot, the largest North American member of the rat-snake family. To a small specimen of this kind an observer once threw a live mouse, expecting to see the snake's coils enfold its prey in a somewhat slow and awkward manner. Instead of this, there was a sudden dart of the snake's head with

the body extended at full length; then, for a fraction of a second, an indescribable whirl, immediately followed by the strange sight of the reptile's whole body standing upright and motionless as a coiled cable, entirely concealing both the mouse and the snake's own head. The final tableau had followed the spring so rapidly that the intervening process could not be distinguished, nor was its method understood until after several more experiments. But the observer in question entertains no more ideas about the leisurely process of a constrictor's embrace.

During the first winter of the collection's existence an interesting experiment in hibernation was conducted with some success. In three sections of the cage, pits were dug in the earth to a depth of about two feet, and at the bottom of each a shallow chamber was formed by filling most of the space above with short logs covered with packed earth. A single narrow tunnel was then pierced from surface-level to the chamber below each pit, and ten snakes were distributed among the three sections one autumn afternoon. The matter-of-fact procession underground which immediately ensued was a rather amusing sight, and it was evident that the animals were not much dissatisfied with their first winter home of human construction. Dry leaves to the depth of a foot or more were then spread over the surface, and upon them several of the snakes continued to sun themselves on mild afternoons until well on in December. After that they did not reappear until the following April, when seven of the ten awoke from their long sleep to furnish a nucleus for the new season's operations. The remaining three had perished during the winter from various causes.

With regard to their breeding habits, our snakes have furnished us with a great deal of interesting data. Females of various species have given us in all nearly a hundred and fifty eggs, some of whose contents have been examined and preserved in various stages of development. All efforts, however, to hatch eggs have thus far failed, so that no confirmation has yet been obtained of the alleged method by which the young snake forces its way through the leathery shell of its prison. This problem our collectors still hope to solve successfully. The embryology also, of species which do not lay eggs, but bear living young, has been a subject of observation. One of our first copperheads yielded three embryos in widely different periods of development, be-

sides two perfect living young. One of these last was taken from the mother on the second day, and successfully tamed after a few weeks of indoor life. Of the common garter snake the exact period of gestation was recorded in the case of one individual, whose family, by the way, numbered forty-five, while another of the same species has borne forty-eight. A female of one of the small burrowing species, the (*Virginia valeriæ*) produced a family of six, whose members hold the prize in the Tom Thumb class of our reptile babies, being of the thickness of an ordinary parlor match and about an inch longer.

The invaluable assistance which several of our common snakes render to the farmer by preying upon destructive rodents within their very burrows, has not only been studied in feeding-experiments but also put to practical test. On one occasion, after some forcing-frames in our garden had long been devastated by moles and meadow-mice, and cats and traps alike had failed to rid us of the pests, two black pilots did the work thoroughly in a couple of weeks. The snakes, of course, once free in the burrows, never returned to us, but their freedom was well earned. Those of us who hope for practical results from the Woodstock collection are most of all disposed to look for them in this direction. As opportunity may offer, the effort is being made to extend the knowledge of this important fact, so as to save from extermination those of our harmless snakes which are rendering to man a service that is simply beyond the power of any other animal. If anything, however little, shall be accomplished in this direction, the collection will have borne good and useful fruit.

WILLIAM H. MCCLELLAN, S. J.

JAMAICA DUPPIES

In Jamaica folk-lore, Duppy stories rival Anancy stories, and of the two, the former seems to be the more common. The two combined may be said to constitute for the peasantry a unique substitute for the fairy-lore of other countries. The word duppy is not to be found in any dictionary, encyclopedia or book of reference in our library. This, of course, is not saying much, for needless to say we have not a Woodstock library here, nor

any access to a large city library. The Rev. T. Banburn, in his little brochure on "Jamaica Superstitions", says of this word: "The word 'duppy' appears to be a corruption of doorpeep (peering through the key-hole)." Duppies, as we have seen in our previous letters play a prominent part in the practice of Obeah. The Obeah man claims to have the power of putting on and taking off duppies from persons and places, and these duppies or spirits, as far as I have noticed, are never referred to as ghosts or souls of particular dead persons, they are spoken of in an undefined way. Though never spoken of as devils, yet, if we judge the tree from the fruit, the nature of the duppies from their works, they are rather devils than the souls of the departed. The duppies that make their appearance in Mialism seem to be of different kinds, the undefined spirit of Obeah and the ghosts of the departed.

But the usual meaning of the word, when not taken in connection with other superstitions, is the same as that of our word ghost. The Jamaica duppies, like our ghosts, retain an interest in the persons and the world they left behind, and seek intercommunication with them. But their interest is seldom, if ever, otherwise than selfish, or malicious, or vindictive.

To be able to see and converse with duppies you must be a "Fo-yeyed," that is, a Four-eyed, gifted with a second sight, by which you can see what is going on in the spirit world. Among the "Fo-yeyed" are Mial people and persons born with a caul. The Jamaica people are not alone in looking upon being born with the caul as an ominous sign. It is a superstition that has been common in England and other places. Being born with the caul was supposed to predict prosperity, to be a preservative against drowning and convey the gift of eloquence.

For the "Fo-yeyed" to see duppies it is not necessary for them, like the mediums in our modern spiritualism, to shut themselves up in a spirit cabinet or pass into a hypnotic sleep of any kind; they simply cannot help seeing the spirits when they are around. Like our ghosts, duppies amuse themselves by haunting houses, frightening people by slamming doors, upsetting chairs, drawing bed curtains, etc. They have a special attraction for untenanted houses and lonesome places. Haunted houses are common in the country and to be found even in the city.

In this letter of some of my experiences with Jamaica duppies, I shall follow Father Rodriguez's method of confirming the previous doctrine or assertion by an example. One of the city duppy houses was a large two-story house on the northwest corner of North and Duke streets, Kingston. For some time previous to the American Jesuits' taking over the Jamaica mission, what remained of the college was conducted in this building. This college for years did splendid work and would have been a credit to the Society in any part of the world, having turned out a large number of the best and most successful educated men, Jew and Gentile, Catholic and Protestant, in Jamaica. For reasons not necessary to mention here, it was just then very far from being what it had been, and one could have said of it, that it had seen better days. When I was sent to Jamaica in 1895, to help Rev. Patrick Kelly, he was in the throes of resurrecting this school in this same building. Father Kelly and myself lived in this building, sleeping there during the night. This building was said to be haunted by the soul of a wealthy leper who died in it. Whether it was due to the dead leper or some other kind of a duppy, we had some curious duppy experiences. One night we were both disturbed by someone apparently coming to our door. About an hour or so after I had grabbed quickly the knob of my door to keep out the mysterious intruder, I heard Father Kelly calling out lustily from beyond a vacant room between us, asking me if I had come to his door.

A house notorious for being haunted was the large Great House of the Swansic Sugar and Rum Estate, about a mile from Clark Town and five miles from All Saints Mission. For a while Mr. C. Morhman was the overseer of this estate and he and his family for a short while lived in the Great House. They were devout Catholics, refined and educated. As an evidence of the class of people they were, I once found the overseer on the veranda reading, apparently with ease and pleasure, Cicero's works in the original Latin. Though not in the least superstitious and apparently not afraid of haunted houses, they complained of duppy appearances and annoyances and asked me for some holy water to try on the duppies. They had implicit confidence in its efficacy. From after accounts, the duppies, among them a lady duppy, apparently shared their belief in its efficacy and drew the line at its presence.

Strange to say the old mission house at All Saints, with a history and location as weird as that of the "House of the Seven Gables", was said to be haunted. A strange coincidence in connection with its being haunted happened to one of our Fathers, and as it does not reflect any discredit upon the Father in question I will tell it. The Father, who had come to the country for a change, was to stop in this house on Saturday night and say mass at All Saints on Sunday, while I went to Falmouth about eight miles away to say mass there. Before going I said to the Father, "As you are not accustomed to sleep alone in a house you had better have a little boy remain in the house with you." "Do you think I am afraid," he asked, "to sleep alone in the house?" "No," I said, "but I think it more prudent that you have the boy in the house in case anything should happen."

The next day the Father seriously asked me why I warned him against sleeping alone in the house. He said that during the night the young boy who was sleeping in the hall called him and said that a lady and gentleman were there and wanted to see him. The Father, having dressed hurriedly and come out of his room into the hall, asked the boy where were the lady and gentleman. The boy pointed to the corner where he said he saw them; but when the lady and gentleman were not there, the boy was so frightened that he could not be persuaded to remain alone in the hall. The Father had to take him into his own room and let him sleep at the foot of his bed.

But the Jamaica duppies do not limit their operations to haunting houses, but, like the fairies, they like to wander about. On this account, according to duppy belief, you must not speak to unknown persons you meet in the road at night. You might make a mistake and address a duppy and be knocked by it. On Friday night before market day and on Saturday nights after market, the roads are lined with people, usually in their bare feet, going and coming from market. They usually file along the road with muffled tread, in perfect silence, like so many ghosts. This silence at night, especially with the women, is quite a contrast to their noisy chatter during the day, when they move along like a flock of paroquets.

One of the favorite pastimes of the duppies is stone-throwing. Reports of persons and places being stoned by duppies are very common. My first experience of

stone-throwing duppies was rather startling and trying. It happened soon after my undertaking the mountain missions on the north side of the island, and before I was acquainted with the habits of the people and knew anything about their superstitious and occult practices. One evening after dark, I was on my way to Alva mission, situated at a lonesome spot on a hill in the Dry Harbor Mountains. I was met by a crowd about a mile away from the mission. They got around me and warned me in an excited way against going up to the mission. They said that duppies were up there at night throwing stones; that the duppies had stoned the teacher away from the Alva school. It seems that the stone-throwing had been going on for a week or more before my arrival. For several nights crowds went up to the old Alva school, not far from the church on a mountain spur partly surrounded by a deep declivity covered with thick bush. The teacher of the school, a certain Mr. Daly, lived in two rooms that overlooked the declivity. Every night the crowd was there, stones were thrown from various directions, but most of them seemed to come from the bush-covered declivity. What mystified the people most and made them believe and say, as did the teacher and the most intelligent store-keeper in the district, that the stones were thrown, not by human hands, but by spirits, was that those who were hit by the stones were not injured, and that some of the stones which came from the bushy declivity, after smashing through the window turned at a right angle and broke the teacher's clock, glasses, etc., on a sideboard. In spite of the dreadful stone-throwing duppies, I went up to the hill followed by a crowd. I found the school building littered with stones, broken windows and a generally smashed-up, sure-enough ghost-haunted place. The story of the stone-throwing, which I afterwards put together, amounted to this. On a Saturday night Mr. Daly and a hired girl noticed a suspicious person lurking around the premises, they became frightened, left the place, and returned later with a man by the name of Henry Hahn, who brought a gun with him. They were not long in the school building before stones began to fall here and there in different rooms, at first one by one but gradually very plentifully. They ran away in fright with the stones pelting after them as they ran. Henry Hahn turned around once and fired towards the place from which he thought a stone came that hit him. As he did so a stone hit him in the back of the neck. The

stone-throwing followed them into the house to which they fled for refuge about a quarter of a mile away. They, with the family living in the house, made a gathering of six or seven or more. Stones were fired into this house and broke a number of things on a sideboard, but no one could tell from where the stones were coming, some of them seemed to come in the open door, turn around and fall at the teacher's feet. One of the persons present marked a stone and threw it out saying: "If him be a true duppy, him will throw this stone back." As far as I remember, this marked stone was said to have been thrown back, proving that the stone-thrower was a true duppy. A while after they went to bed the stone-throwing ceased.

I could never get at the bottom of this case of stone-throwing as I never got the full particulars of it. It was a plot of some kind gotten up, I think, partly through hatred of the church and partly on account of ill-will against the teacher. One of the reasons given by the people for stone-throwing was, that the duppies were stoning the hired girl of the teacher, because she had stolen money placed by her father on the grave of a man whose duppy was persecuting him on account of an unpaid debt. They had driven her away from the neighborhood before my arrival. They said that she had brought the stone-throwing duppies to Alva and for this reason they drove her away from the place. For awhile after the occurrence, when alone at night, I was afraid that I might be attacked, not by the duppies, but by some of those who hated the Catholic Church. There were some Protestants in the place who were bitter against the Catholic Church. They hated to hear the Angelus ringing and, when it rang, they used to wrangle about it, reminding one of dogs barking at the ringing of a bell. They said that it would ring up the duppies at Alva. So I did not know at what time of the night a stone might come hurtling through my window.

In connection with the dislike these people had for the ringing of the Angelus, let me say here that when I first went to Jamaica I noticed a prevailing dislike for the Blessed Virgin. I never heard her so irreverently spoken of as in Jamaica, I think the people got their cue from the Protestant ministers. The Catholic church was spoken of as the church of the Virgin Mary, in contradistinction to the Protestant, the church of God. It was a common saying of contempt, that the Catholics, "worshipped up the Virgin Mary." The poor people were

led to believe that Catholics did not worship God but instead of God, the Virgin Mary. The devil first and after him some of the Protestant ministers were responsible for this blasphemy against the Mother of our Savior. It was on this account that I dedicated a little chapel to her as: "Mary, Mother of God," at a place in the Dry Harbor Mountains, called Murray Mountain. There is a marble slab over the door of this little chapel, bearing the inscription, "Mary, the Mother of God." I considered that that was the title belonging to Our Blessed Mother that the devil hated most. This slab was carried four miles and put in its place by a man belonging to a family who bitterly resented the ringing of the Angelus when we first started ringing it. The same family for years was notorious for its hatred of the Catholic church and the Blessed Virgin. One of them used to take delight in reading and quoting the passages in Pilgrim's Progress, that were offensive to Catholics.

Duppies are believed to be able to come back to even up matters with those who, during life, injured them. This they do by knocking them; hence, death is often spoken of as attacking persons by knocking them. Persons taken suddenly with convulsions or fits are thought to be knocked by a duppy, as in the case of the black man mentioned in a previous letter. These knocking duppies have a special attraction for children born with the caul. Persons showing an unusual dread of duppies are asked, "Were you born with the caul?" This belief of duppies attacking helpless children may have been the origin of the Jamaica proverb, "Duppies know who dem friten." One of the meanings of this proverb is, that there are persons who injure only those whom they know can not retaliate. You must beware of a person who dies with his eyes open, he has got his eye on you and his duppy will come back after you. To prevent his duppy from harming you, put a piece of cut lime on his eyes, or plant red peas, or a banana sucker, at his grave. To prevent children born with the caul from seeing duppies and being knocked by them, a bit of dried caul pulverized is given to the child with its pap. Another preventive is to sew a bit of the caul in a piece of black ribbon with camphor asafetida and other strong smelling drugs to be worn around the child's neck. Parents, both Catholics and Protestants, sometimes brought to me nervously afflicted children, who were born with the caul, or were thought to be suffering from the sight of or knocking by the duppies, to be bap-

tized or blessed, with the hope that the blessing or baptism would cure them.

These duppy knockers not only knock people but they have a peculiar way of knocking in and about houses and making it very uncomfortable for those living in them. There was scarcely a district where these knocking duppies were not busy bothering some house. People begged me to come and bless their houses, or give them holy water to drive away the duppies. Protestants as well as Catholics sought the assistance of the priest and holy water to be relieved from these knocking duppies. In their vacational visits to your house, these duppies would sometimes spend a night with you, again they would take it into their heads to remain for years, having brought with them their trunks, or as the Jamaica people say, "demi tings."

One day a Protestant living about a mile away from Alva Mission, came to me and said that he was in trouble and asked me to help him out of it. He said that the spirits had been troubling him and his family for a long time, and that it had become unbearable. "The duppies", he said, "come every night and knock from sunset to sunrise, frightening the life out of my wife and children. I tried to shoot one the other night but I could not. I put a cap on the pivot ammunition in my gun and fired at the place from which the knocking came, but the gun would not go off. I went into the house, opened the pivot with a pin and tried to fire at the ghost again, but no go. I felt something shaking in my hat rim, which turned out to be the cap I had put on the pivot of my gun. I tried the gun again, firing in another direction, and it went off. I was speaking with Mr. Whorms, a Catholic, and he told me to come up and see you, because you could help me." I told him that I would go to his house and bless it, provided he would promise me that if the troublesome knockings ceased, he would study the Catholic faith, as this would be a proof that the Catholic Church had the right prayers and blessings against evil spirits. I showed him that if he did not believe in the Catholic but in the Protestant faith, he should not come to me but go to his minister to have him come and pray over his house and drive away the evil spirits from it. He prayed me to pity him and come down to his house and help him. I told Mr. Augustus Whorms, a friend of mine, to meet me at a certain time that night and I would go down and bless the man's house.

At the appointed time I went down to the house. The people had got wind of my coming, and I found a crowd there waiting for me. They were all anxious to see, "Fada, pull duppy." Before going down I had made a careful and minute inquiry into the circumstances of the knocking and I could not see how it was possible to be done by trickery. There was a peculiarity about this duppy. He seemed to limit his knocking to one corner, and only when the people were in the house. Different persons tried to catch him, but it was of no avail. They stood with their hand on the door knob, and as he knocked they opened the door instantaneously, but the duppy was as quick as they were, and stopped the instant the door was opened. I wanted to hear the duppy myself, and as I saw I could do nothing with a big curious crowd around, I told Mr. Whorms to go into the house while I led the crowd away under the pretence of going home. I told the man to call me when the knocking began, as I would wait up in the bush for him. It was not long before the man came for me and said, "Fada, duppy come." The crowd had gone out to the road and I went back to the house. After closing the door I heard the knocking and all in the room heard it. It was a slow, dull knock. The man went out and knocked at the place from which the sound seemed to come, but it was not the same sound at all. I listened to the knocking for awhile but could come to no conclusion as to the source of the sound. I was not in the least afraid or nervous but rather indifferent, having become habituated to sleeping alone in lonesome, outlandish places and hearing at night all sorts of creepy sounds, rappings, knockings, clankings, crawlings, etc., so that this knocking made very little impression upon me. I thought to myself, I will bless the house and by so doing I will not commit myself to passing any judgment as to the source of the knocking. When I pulled out my ritual to read the blessing of the house, I was, as far as I remember, trying in my mind to account for the knocking by some kind of insect concealed somewhere in the house. While reading the prayer I suddenly became excited and with great difficulty finished it. I felt as if I had been put under some kind of an exhaust pump that drained me of all my supernatural energy. I felt as if I were injuring someone and tears, or a feeling of tears, came to my eyes. I tried to conceal what happened to me by saying in a joking way, "Now duppy him gone." My embarrassment left me. I sprinkled holy water in the

house and out in the yard and especially on the place from which the sound seemed to come. When I returned into the house, I raised my hand to give the common blessing, "Benedictio Domini Nostri Jesu Christi descendat super hanc domum et maneat semper." I found the same excitement come over me and the same difficulty in finishing the blessing, but it was not so strong as at the first time. I never thought much about the incident from that time to this, and at the time did not attach any importance to it, nor do I now, but as it is one of my stock of duppy stories, I tell it for those who may be interested in Jamaica duppies. I was told that after I left, the duppy gave two hard bangs and then stopped knocking. Sometime afterwards I heard the people speaking of its return, this time it was outside of the house, and that crowds went out to see it and some claimed that they saw it. It left shortly after not to return. I learned later that the wife of the man whose house was troubled by the duppy was a revivalist, one of a religion which is nothing but a form of Mialism. If they are not possessed by the devil at times, it is not lacking in appearance of being possessed. When they because they are carry on their infernal worship it is difficult to understand how the devil is not in the midst of them, and it would not be surprising if he returned home with them and made their home his home.

It sometimes happens that the duppy's attacks upon human beings resemble possession by the devil. One day I was asked to come and see some sick children living near Holy Angels' Mission. I did not consider the case urgent and waited a day or two before going to see them. When I arrived, I found two young girls under a peculiar spell, which came about, I was told, as far as I remember, in the following way: Mrs. Daniel Derdrick said she was sitting in a room with a young girl by the name of Jennie, when three slow raps came upon the jalouses, then came three more slow raps, followed by three more slow raps; then a warm wave passed through the room. At the same time Jennie leaped into the air, crying out, "Old man come," and from that time up to the time of my arrival had been acting queerly. When I arrived, about three days after this incident, she was much better, I was told, than she was at first. While under this strange influence she said, "Old man catch Miriam". The Miriam in question was Miriam Marks who had been to mass and communion the same day. Miriam was a quiet, shy, modest

brown girl whose father was a Portuguese and whose mother a slightly brown woman. She was about 17 years old. When she came home she started laughing and kept it up for two or three days. When I came she was hoarse from laughing. The people of the house told me that a peculiar mutual sympathetic influence controlled both Jennie and Miriam, if one laughed the other laughed, if one had a headache the other had a headache, and so on. I was told that similar occurrences had been going on in this family for years, and that it was attributed to the malicious black-art working of a family enemy.

Some of the effects of this possession, if I may use the word, was that those affected spoke an unknown tongue. I read Latin to them; the unknown language they thought sounded like the Latin. Another strange effect of this possession was the impulse to run wild in the woods, climb trees, etc. I was told that in past years those attacked had to be constantly watched, and that at times it was difficult to hold them down, and that they would even work themselves loose from ropes with which they were tied.

I asked Jennie what had happened to her. Speaking with difficulty and with a guttural sound she said, "A dooorrrg queezed me" that is, a dog squeezed me, or a dog jumped up against me. I did not think it a case of diabolical possession, nor, of course, attempt to exorcise the children, but I read some of the prayers taken from the exorcism, said the Litany of the Saints and blessed the two girls, the house and yard. I remained around the place for sometime, and on my way home, I met the girls with pails of water on their heads, laughing and chatting as happy as larks, apparently well. I never heard of them being again troubled by duppies. I afterwards married Miriam to a good Catholic lad by the name of Richard Shelly, and afterwards baptized her healthy little babies.

It has been suggested that these letters on Jamaica superstitions might be prejudicial to the interests of Jamaica and dampen the zeal of prospective Jamaica missionaries. To be afraid to go to Jamaica on account of the superstitious practices one might meet with there, would be as silly as it is in a child to be afraid to go into a dark room after hearing a ghost story, or as it would be for one to be afraid to come to St. Mary's County, because if he tried hard and long enough he might see a copperhead.

Far be it from me to prejudice anyone against Jamaica the beautiful, to me one of the most charming spots on God's beautiful earth, a veritable vestibule of heaven and a field for soul-saving, worthy of the best zeal of a Xavier.

A. J. EMERICK, S. J.

FORDHAM UNIVERSITY

Fordham is situated at the northern extremity of Greater New York, on the line of the Harlem and New Haven Railroads, about nine miles from the Grand Central Station. Beyond it, a series of splendid municipal parks stretches for miles, and in close proximity to the college are the sections devoted to the great Botanical and Zoological Gardens. The first official recognition of Fordham as a locality appears in letters patent issued by Governor Lovelace in 1673, granting the Manor of Fordham to John Archer, whose real name was Jan Arcer. He was not English but Dutch. Jan's new possessions are described in the deed as "situate upon the main continent lying to the eastward of the Harlem River, near unto ye passage commonly called Spiting Devil, upon which ye new Dorp or village is erected, known by the name of Fordham."

According to Scharf in his "History of Westchester County," this concession "included what is now known as Kings Bridge, Fordham, High Bridge, Belmont and Williams Bridge." Evidently the enterprising Jan did not stint himself in this instance, nor did he fail to employ every legal device to insure his tenure of the property. Thus he was cautious enough to obtain a preliminary transfer from the Indians who posed as owners of the land. The curious document may be found in the Albany Deed Book, V. III, pp. 127, 128. It begins with the usual prelude: "Be it known unto all men by these presents that upon ye 28th day of September in the 21st year of ye Reigne of our Sovereign Lord, Charles the Second, by ye Grace of God, of England, Scotland, France and Ireland, King, Defender of the faith," etc., and then recites the names of a formidable number of chiefs who hand him over the several strips they are supposed to own. The nomenclature of the localities mentioned is unrecognizable today except perhaps "Mus-cota." The consideration is set down as "thirteen coats of Duffles (frieze), one-half anchor of Rume, two cans of

Brandywine, with several other small matters to ye value of sixty guilders wampum." Archer was generally known as "Jan Koopal," or John Busyall. He certainly deserved the title.

The estate was immediately divided into sections, one of which was known as Rose Hill. It was bought by the Corsa family and from them passed into the hands of John Watts. During the Revolutionary War it belonged to Robert Watts, whose daughter was the wife of Lord Stirling, a Major-general under Washington. On the other hand, connected with the Watts family was a Colonel James De Lancy, who in behalf of the Tories organized a Royal Refugee Corps, which under the name of "The Cowboys" ravaged the neighborhood between Throggs Neck and the Harlem. Of course, after the war the Colonel withdrew to the British possessions.

In 1824, Rose Hill became the property of Elias Brevoort, and then of Horatio Shephard Moat, of Kings, who built the stone house which is now the office building of the college. The wooden farmhouse occupied by the Watts family, served for many years as the college infirmary, and is credited with having sheltered Washington in his retreat to the Jerseys.

From 1813, after the Jesuits gave up the Literary Institute which they had established on what is now Madison Avenue, just back of the present Cathedral, there was no collegiate establishment in New York until the time of Bishop Hughes. To supply the want he purchased the Rose Hill farm at Fordham in 1839, for which he paid \$30,000, expending an additional \$10,000 in adapting the old stone mansion for scholastic uses. On June 24, 1841, the college was formally opened, and the Reverend John McCloskey, who was subsequently Bishop of Albany, Archbishop of New York, and the first American Cardinal, was appointed president. The names of six students were inscribed on the rolls. Who they were, we do not know. Arrangements were also made to transfer to Fordham the Ecclesiastical Seminary which for some extraordinary reason Bishop Dubois had established at Lafargeville; a place which even to-day is only a postvillage of four hundred inhabitants, and is located at the other end of the State. It is on the Chaumonot River, which empties into Lake Ontario near the present city of Watertown. On their arrival, or shortly after, the seminarians were lodged in a small one-story house west of the main building. They were under the direction of the Reverend Felix Villanis.

Lafargeville was Bishop Dubois' third attempt at establishing a seminary. The first was in Nyack, but the building was burned down before it was occupied. At the time the fire was thought to be a case of incendiarism. Then Cornelius Heany offered a plot of land in Brooklyn, but he refused to give title till the building was completed and naturally the beneficiaries demurred. Then the father of the famous New York artist, Lafarge, sold the diocese his estate on Lake Ontario, and a college was opened there on September 28, 1859, under the presidency of the Reverend Mr. Guth. The staff consisted of the Reverend Messrs. Moran and Haas with three lay professors. But there were only eight students. Of course that was insufficient and the institution lived only a year. When transported to Fordham the number of students, theological and otherwise, numbered fourteen. Father Villanis was made Superior, but in 1842 was replaced by Father Penco, who remained there till 1844. In 1843, there were thirty-one students of theology. With Father Penco were associated Fathers Borgna and Rainaldi, all of them Italian Lazarists. Their chief difficulty seems to have been to supply professors. They had only two, when their students, whose acquirements or deficiencies must have been of a most varied description, ran up to thirty.

In the register of the first school at Fordham, as supplied by the Catholic Almanac, occur the names of John Harley, who shortly after became the president of the institution; John J. Conroy, afterwards Bishop of Albany; James Roosevelt Bayley, who subsequently occupied the sees of Newark and Baltimore; Sylvester Malone, who all his life was a conspicuous figure in Brooklyn; and Francis P. McFarland, the third bishop of Hartford.

In 1843, Father McCloskey was appointed Bishop of Albany, and the Reverend John B. Harley took his place as president of the college; but ill health soon compelled him to resign, and he was succeeded by the Reverend James Roosevelt Bayley, who built the church and seminary. But meantime the Bishop was dissatisfied with the general management of the establishment and resolved to entrust it to the care of the Jesuits.

He addressed himself to a little group chiefly of French Jesuits, who had established a college in Marion County, Kentucky, some years before. In 1830, Bishop Flaget had invited them to take charge of a college which he was about to begin in his episcopal city of Bardstown. They accepted and wrote to that effect, but their answer

miscarried, and the Bishop concluding that his proposal had not been favorably received, made other arrangements. Meantime four Jesuits, three of whom were priests, unaware of what had happened set sail from Bordeaux and on their arrival at New Orleans in January, 1831, notified the Bishop that they were on their way to Bardstown. The situation was embarrassing for both sides, but nevertheless Fathers Chazelle and Petit were invited to come and assist in the new college, at least till the end of the year. They would then in all probability have returned to New Orleans, had it not been for an unexpected event which happened, it is said, as an answer to a novena which the Bishop and the Jesuits made to St. Ignatius to extricate them from their difficulty.

Some years before that, the Reverend William Byrne, an old student of Mount St. Mary's and also of St. Mary's Seminary in Maryland, had been courageous enough or perhaps audacious enough to attempt an academy for boys at Mount St. Mary, in Marion County, Kentucky, eight years before the Bishop essayed the same thing in Bardstown. It is singular that the Marion County venture was not supported, but that supplies were cut off by this new establishment.

Father Byrne had purchased a farm on which there was an old distillery long out of commission, and with this as his sole equipment he set to work to found an academy. He was the president and the whole faculty, and was, besides, an itinerant missionary for the whole surrounding country. Money was scarce in those days and the students paid their way in provisions from their parents' farms, such as corn, hogs, potatoes, etc. Nevertheless, in spite of these primitive conditions and the repeated absence of the teaching staff, as well as three successful conflagrations, the school is said to have been both prosperous and popular, but of course that is romance. Father Byrne concluded after some time that the burden was too heavy even for him, and hearing of the two stranded Jesuits in Bardstown he set out not only to secure their services, but to give them entire charge of the college. Their slight acquaintance with English made them hesitate; but that obstacle was overcome by having Father Byrne remain with them as nominal president for a year.

In September, 1832, came Father Harissart and Father Fouché; and a little later the diminutive Father Legouais, who in the course of time was to be conspicuous as the Spiritual Father of Fordham. With him was a

Father Eugene Maguire who is described as "a Scot from Italy," and Father Gilles from Switzerland.

The Diary in which all these details are scrupulously set down is in a microscopic but elegant chirography which requires a sharp pair of eyes to decipher, especially as the pages are now turning yellow with age. On the other hand it is a model for a Minister's Day Book in its attention to illuminative facts and its exquisite solicitude to express the most ordinary events in the choicest Latin. Thus we are told that "rising was at four o'clock. Wednesday was *vacat* with free walk, but there was reading at table; Father Maguire gave the *repetats* and Father Harissart was bell-ringer. On February 8, Father Legouais began his Third Year and also filled the office of Socius to the Master of Novices." As there were but two novices the labor entailed cannot have been excessive. On the third of June we are told that "*nuntii allati sunt quod iterum exarsisset in Kentuckiana Provincia et in ipsa nostra vicinitate, terrificus ille cholera morbus qui jam anno proxime elapso Americam septentrionalem luctu et terrore repleverat.*" Calomel was the chief specific employed in this pestilence, and the writer informs us that it was "*medicinā ex hydrargyro fere composita.*" Both Father Maguire, and the founder of the college, Father Byrne, fell victims to the plague.

It happened that Father Byrne had not transferred his property to the Fathers, and an amusing series of events occurred in consequence. His nephew, a Mr. Byrne, determined to seize the little estate; but in spite of all he could do he was unable to get the requisite three commissioners to draw up the preliminary inventory. Again and again he made the attempt; sometimes only two were on hand; if there were three one would go away, until finally Squire Knott, the claimant's lawyer, deserted his client. Evidently they did not want to lose the Fathers. Thus the matter dragged on until it finally came to court. Then adjournments were resorted to, and finally Mr. Byrne agreed to take his uncle's horse and drop the suit. After that a few dollars of the dead man were unexpectedly discovered and that started the contest anew, and when the plea was rejected, an appeal was taken to Frankfort. Byrne could scarcely have won, for there is no further notice of it in the diary.

The little book teems with interesting facts that furnish precious material for future historians. Thus there is a description of the dramatic entertainment under the trees; the expulsion of some pupils for bringing in

liquor; and the danger, at one time imminent, of a bloody feud between two parties of students, hot-blooded and independent young Kentuckians who came armed for the fray. Even Father Petit's accident, when he was unhorsed in Beechford and *parum abfuit quin in aquis suffocaretur*, adds a human interest to the story. The accident was a great event in those simple days.

On November 20, 1833, we find the entry: "*porcis plurimis fatalis dies.*" On December 30, when the Superior "*ante prandium ad negotia quædam equitaverat,*" and did not return that night, a fire broke out in the boys' dormitory. "*Non deerant brachia, non auxilii ferendi voluntas; sed aqua rara et e longinquo petenda, aptorum instrumentorum copia nulla, scala vix una &c.*" Only the walls remained when the fire had finished its work, and thus ended the year 1833; but in spite of the damage the boys were told that the second session would begin on January 20. Everything would be in order. On February 24 appeared the first copy of the College Journal. It was called the *Juvenile Jocus*, and was hung up on the wall every Sunday for public perusal. A note is made in one place in speaking of the piety of the pupils that "they always make a visit to the Blessed Sacrament after breakfast." The custom was maintained for many years after in Fordham.

It is all very interesting reading, for it is the recital of a heroic struggle of a few lonely Frenchmen who were directing an English college in a strange country. They were happy when the Scotchman Maguire, "who had a mastery of the language," arrived, but were in desolation when he died the year after. However, consolation came again with the advent of a distinguished English-speaking professor to replace Father Maguire. Thus on January 12, 1836, the following affectionate note occurs: "*sub noctem quatuor dilectissimi et desideratissimi PP. et FF. advenerunt; scil. P. Gulielmus Murphy et Nicolaus Pont ex domo nostra Ackedana ubi annum proxime elapsam peregerunt, et FF.*" (Blank)

As Father Murphy was an accomplished litterateur, his coming was not only a valuable educational asset for the college, but he immediately attracted public attention outside its walls. The Honorable Ben Webb in his "Catholicity in Kentucky" says: "I have met few men who could render themselves more charming in conversation. He was an effective preacher and a pleasing one. His uncle was Bishop of Cork and his brother an eminent lawyer, known both in England and Ireland."

"On December 21, 1836," the Dairy tells us, "the news came that Mr. Finn, a member of the legislature whose boy was in the school, had, on his own initiative, proposed to grant a charter to the institution." It quite upset the faculty, as it was a "*res inexpectata quæ certe non sine aliqua divina directione evenit.*" On January 21, 1837, the charter was formally granted; the incorporators being Peter Chazelle, F. X. Evremond, Lewis Petit, Thomas Legouais and William Murphy.

From that out St. Mary's had its printed catalogue, and in the occupations of the Faculty set down in it we find that Father Chazelle taught mental philosophy; Father Murphy, English literature; Father Legouais, natural philosophy, chemistry and Spanish; Father Fouché, mathematics; and Father Gilles is credited with being the professor of *Dead Languages*. Astronomy, drawing, music and French were also on the programme of studies. Michael Driscoll appears among the assistant tutors.

The names of the pupils show many representatives of the Maryland immigrants. There are Abells, and a Calvert, at least seven Spaldings, six Youngs, and among the "Students Residing in the Neighborhood," as they are called, there is an Elder and seven Mattinglys. At "the Commencement of 1838, on July 28, at 10 A. M.," a melodrama in three acts was presented. It was entitled "Winterton Moreton or the Refugee." In 1839 "Elphinstone or The Pseudo-Assassin" occupied the boards, G. W. Mudd being one of the actors. Degrees were conferred that year on Michael Driscoll and John Ryan. It may be noted here that the article in the prospectus declares, that "The Catholic Faith is professed by the *Conductors* without any encroachment on the principles of students of other denominations"; but it goes on to say that "good order is so indispensable in a large institution that attendance is required at the public exercises of religious worship."

In 1838 Father Petit, a member of the staff, was proposed by the Bishops of the United States as Coadjutor-bishop of Vincennes, but on the appeal of Father General to the Pope the danger of his appointment was averted. On June 29, 1840, Father Murphy was appointed rector, and on December 4, Father Chazelle set out for Europe to arrange for the college of Louisville. His departure is described as follows: "*Nostrī omnes plurimique alumni ipsum abeuntem cum sensu plurimo desiderii et gratitudinis salutarunt utpote quem a quo*

istud collegium ab alio quidem conceptum sed vere constitutum, plurimoque cum labore valetudinisque dispendio auctum et stabilitum, Deo favente, fuit."

From Kentucky Father Chazelle went to France, and in 1842 we find him in the Paris residence, with such distinguished men as Varin, Barat, Lorient, Jennesseaux and others, the first Frenchmen of the restored Society of Jesus. In 1843, he was the Superior of the Mission of Canada and lived at Laprairie, the site of an old Jesuit mission post opposite Montreal. It was indeed the place first assigned to the Caughnawaga Indians. We had not yet gained access to Montreal. In 1845 he was at Sandwich opposite Detroit, and in 1846 he died there at the age of fifty-six. He had entered the Society eight years after its Restoration, and his death coincided with the establishment of Fordham, of which the college he had founded in Kentucky was the predecessor and parent.

In April, 1840, shortly after Father Chazelle departed for Europe, the visit of the Bishop of Cincinnati and Father McElroy is recorded. Both of them preached in the chapel, "*cum hac evangelica unctione et simplicitate quæ efficaces Verbi ministros prodit, nec unius diei spirituales fructus inter alumnos produxit.*" In the October notes we read that "after a year and more of expectation, Father John Larkin, whom Father Chazelle had met in Montreal and received into the Society, arrived in St. Mary's and began his novitiate." The advantage of the accession of this already distinguished man to the little back-woods college need not be dwelt upon, nor that it speaks well for the humility of Father Larkin. He was then just forty years of age, having first seen the light of day in Durham, England, in 1800, though his name would suggest that he had Irish blood in his veins. He had studied at Ushaw under Doctor Lingard, and the future Cardinal Wiseman was on the benches with him there. After leaving college he made a journey to Hindustan, a marvellous exploit in those days, and then entered St. Sulpice in Paris, and was ordained in 1827. Three years later he was sent to Montreal, where he lectured on philosophy for a number of years. His teaching created an epoch in the history of the *Grand Seminaire* and gave a wonderful impetus to the studies, especially that of the dead languages. Besides all this he had already a reputation as a distinguished orator.

On February 16, 1841, we are told that "*unus ex alumni, Will Gockeln è—Prussia quem secum e Canadensi regione Dnus Larkin adduxerat, nunc vero Sodalitatis Marianæ Præfectus, et in Collegio magister, coram sodalitate extraordinarie convocata palam declaravit se, hac ipsa nocte, Novitatum S. J. esse ingressurum; et revera sub noctem ingressus est.*" This is the introduction to public life of Father Gockeln, the future Rector of Fordham. Michael Driscoll and John Ryan, two young workingmen whom Father De Luynes, still a secular priest, had helped to an education, and who were conspicuous in New York later on, were finishing their novitiate when young Gockeln entered.

The first mention of Father Thébaud in the diary is on Easter Sunday, April 11, 1841, when, we are told, he was about to begin retreat, just as Father Larkin was ending the long retreat of thirty days. On August 9, it is set down that "Father Thébaud starts with Mr. Chambigé to visit *Mahmouth* (sic) Cave, and returned on the 26." Of course he wrote an account of it. The translation by Father Murphy was an event in the literary history of Kentucky. He was at that time professor of natural philosophy, chemistry and botany, and it is recorded that "on Commencement Day he sent up a balloon which, an hour after its ascent, was caught in a sycamore tree in Adair County, 80 miles away." To get it we are told, "*les naturels du pays*"—the chronicler has now lapsed into French—"could think of nothing else but to cut down the tree. Of course when the tree fell it wrecked the balloon." Father Thébaud's subsequent labors in the field of history—Gentilism, The Irish Race, etc.—are too well known to be spoken of here. It would be difficult to write a more entertaining and instructive description of the conditions of things in Kentucky in the early 40's than the one published in the "Records and Studies" of the U. S. Catholic Historical Society. It is a posthumous work of Father Thébaud, and was rescued from oblivion by the discriminating and laborious zeal of the scholarly president of the Society, Dr. Charles G. Herbermann.

On September 14, 1841, we are told of "*l'arrivée de Mons. De Luynes (ou Delwin) qui vient pour commencer son noviciat.*" This double spelling of Father De Luynes' name is characteristic of the man. Until the end of his life he regularly wrote himself down in the

Triennial Catalogue, as *natus Parisiis, natio Hibernia*. His father had been the agent in France of the United Irishmen of 1798, and for that reason, after the rebellion had collapsed, he was not allowed to return to his native country. It is said that the name Lewin had been changed to De Luynes by Napoleon for some service rendered to the Government. Hippolyte Charles Lewin or De Luynes had entered St. Sulpice in Paris and was ordained in 1830. Lacordaire was his classmate and intimate friend, who became famous in France while young De Luynes was induced by Bishop Flaget to come to America. In 1833 he was made a professor in the college of Bardstown and later rector of the Cathedral, and editor of the "Catholic Advocate." Later he was conspicuous in the pulpit of St. Francis Xavier's, New York—a lordly and kindly gentleman in all that he ever did or said.

In 1845 the college was closed just as Father Thébaud had been named rector. That it had been successful is believed by one who was conspicuous in the political and religious life of Kentucky. Thus the Honorable Ben J. Webb in his "Catholicity in Kentucky" says: "In the year 1842 the faculty of St. Mary's College was altogether an able one. It was composed of Reverends W. S. Murphy, John Larkin, H. C. De Luynes, Augustus Thébaud, Simon Fouché and Michael Driscoll. Under the direction of these able and careful men, the institution continued its flourishing career and even grew in prosperity. Its patronage was only restricted by the limited capacity of its already extensive buildings. Year by year, the fame of the college had brought to it, pupils from remote and still more remote latitudes, until at length there was not a state in the south or west that was not represented in the catalogue of its patrons. Not only had its branch establishment in Louisville become self-supporting, but there was thought of purchasing suitable grounds and erecting a college that would be an ornament to the city.

The announcement made early in 1846, that the Jesuits would soon abandon the college and diocese altogether, gave rise to an expression of popular regret in Marion County, which was shared by Catholics generally all over the State, and when it became definitely known, there was a common belief among the people, which was shared in by at least a number of secular clergy of the diocese, that the result was due to some hostile action

taken against the Fathers by Dr. G. I. Chabrat, Coadjutor-bishop of Bardstown.

The Fathers of the Society, when questioned as to their reasons for giving up their establishment in Kentucky, contented themselves with saying that the proposition made to them by the Archbishop of New York, ensuring to them as it did a much wider field of usefulness, was one which they were not in conscience at liberty to reject."

While discussing this question Mr. Webb gives us some of the names of the alumni of St. Mary's during the time the Fathers were in charge of it. It is pleasant to find among them distinguished men like Governor Proctor Knott of Kentucky; the Honorable Zach Montgomery of California, Walter H. Hill, s. j., and others. But as regards the reason of the change, it is absolutely wrong to charge it to any unfriendliness on the part of Bishop Chabrat. In the diary of the house, which of course is a private document, there is not a single expression to suggest that any such unpleasantness existed. Indeed, every inducement was held out to them to stay, and even the college of Bardstown was offered to them. The transfer was merely a business transaction. Bishop Hughes made them an offer which they accepted. In spite of Mr. Webb's glowing eulogy, the Kentucky establishment had proved a failure. During the entire period of its control by the Fathers, only 675 boys had passed under their influence, 361 of whom were not Catholics. Moreover, there was a steady decrease in attendance; for although in 1836 there were 180 students, there were only 30 ten years later. In brief, the college was going or had gone to pieces.

It was at this juncture that Bishop Hughes applied to Father Boulanger, then Official Visitor of the French Missions, to come to the rescue of the College at Fordham, which also was tottering. The offer was accepted and the Fathers agreed to pay \$40,000 for the establishment, exclusive of the church and seminary. This portion was purchased fourteen years later at the additional price of \$45,000. It was stipulated that the seminary was to be under the direction of the Fathers, who were to collect \$120 annually from each seminarian for board and tuition. The college boys were to pay a similar amount. Later on the Fathers were to be given a church and college in the city. This contract was hurriedly made, as the Bishop had to leave for Europe. Fathers

Thébaud and Murphy arrived from Kentucky in April, 1846, and as the diary informs us "at the Commencement Exercises"—the first ever held at Fordham—"the Bishop declared that he had transferred the college to the Fathers of the Society, because of the universal esteem in which they were held." In his pastoral of 1847, he told his priests and people that he "deemed it an evidence of the approval of the Almighty that a numerous, learned and pious community of the illustrious Society of Jesus—a Society especially instituted for the imparting of a higher order of education to youth—should be found willing to take charge of the college permanently."

During the vacations the Kentucky community was transported in its entirety to Fordham. They were 51 in all, of whom 16 were priests, 18 scholastics, 13 coadjutor brothers, and 4 scholastic novices. The last named were quartered in an abandoned wash-house. The faculty was immediately organized, and consisted of Father Thébaud, rector; Father Legouais, spiritual father and novice master, as well as lecturer in Holy Scripture; Havequez, professor of physics and mathematics; Maldonado, professor of dogmatic theology; Larkin, prefect of studies; Ryan, professor of Latin and Greek; Driscoll and Fouché, professors of mathematics; Doucet, teacher of elements; and Schianski, teacher of German. Among the Jesuit students of theology were Schianski, Regnier and Ouellet; and among the philosophers were Tissot and Gockeln. Studying Humanities were Henry Hudon and Nash, and one of the novices was Patrick F. Dealy, who was a student in the college before the Jesuits came.

This list reveals the curious fact that the same body of men proposed to direct simultaneously four different institutions, whose members all lived more or less confusedly with one another; they were organizing a college, a seminary, a scholasticate, and a novitiate. It was an evidently impossible task and called for a readjustment or simplification as soon as feasible. In the first days the order of the day was largely of the novitiate, with *toni*, very frequent domestic exhortations, short retreats, long retreats, etc. It is the more edifying as the most of the Fathers had been only a short time in the Society. Maldonado had been only 14 years a Jesuit; Daubresse, 13; Thébaud, the rector, 10; Larkin, Driscoll and Ryan, 6; and De Luynes, who had no regular college work, less than 6.

It took the institution three years to free itself from the novices, who in 1849 were sent to Montreal. Among them was Augustus Langcake. There was no less embarrassment in the case of the scholastics, for they followed the same course of theology as the seminarians, and, to a certain extent, their manner of life. Such an arrangement was harmful to both sides, and hence as early as 1848 the scholastics were taken out of the seminary and made to follow a separate course of theology and philosophy.

The Superior of the Seminary, from 1850 to 1855, was Father Blettner, a learned and dignified man and highly esteemed by the students. He had been a secular priest for fifteen years before becoming a Jesuit, and he had also been a Canon of Strasburg and a professor in the Episcopal Seminary. Maldonado, who came later, was a Spaniard, with a great reputation as a dogmatic theologian in Mexico and Spain; Felix Cicaterri had already achieved fame in Italy; and finally there was Isidore Daubresse, who for many years presided over the conferences of the diocese, long after the seminary had been removed to Troy. As a staff of professors it would be difficult to find its equal.

In 1847 the seminary had sixteen theologians and six philosophers; in 1848 there were 25 students; in 1849, 30; in 1850, 34; in 1851, 31; in 1852, 30; in 1855, 40. Duverney, Schemmel, Sola and Gresselin appear on the faculty in the latter years.

On the roster of 1848 appear the names of Bernard McQuaid, afterwards bishop of Rochester; in 1850, Thomas S. Preston, who became Vicar-general of New York; and John Murray Forbes, who had been a Protestant minister and subsequently apostatized; in 1856, Francis McNierney, who succeeded Bishop Conroy in the See of Albany, and A. J. Donnelly; in 1857, W. P. Morrough; in 1858, Richard Brennan and William H. Nelligan; and in 1860, the unfortunate George Rimsal or Ruhmsal.

Nothing notable occurred until about 1853, when certain symptoms of ill will began to be observed, but we find no explanation anywhere of their origin. In May, 1855, the bishop notified the Fathers that he proposed to put a secular priest at the head of the seminary. Necessarily the Jesuits found such an arrangement intolerable and immediately advised the bishop to that effect, and on July 16, Fathers Daubresse and Schemmel severed their connection with the seminary. Father

Gresselin had already retired. Nevertheless, at the request of the Archbishop, Father Blettner remained in charge until September, to give time to His Grace to provide new professors. After many unsuccessful attempts three young priests, recently ordained, were sent, one as superior and the others as professors. Of course this makeshift arrangement failed to give satisfaction, and on February 11, Father Starrs, the Vicar-general, came to ask for two professors, as one of the secular priests had fallen ill. Whereupon Fathers Daubresse and Schemmel resumed their work, the former as professor of moral, the latter of dogmatic theology. Father Blettner also was assigned as confessor. But on the sixth of May, bitter antagonism, which had been remarked two years previously, manifested itself anew against the renewed Jesuit regime, and all but nine seminarians left, one of whom was ill. The scandal of Rimsal's apostacy and marriage while he was professor at the seminary supervened, and that precipitated the crash. The seminary was transferred to Troy.

During all this time the scholasticate at Fordham had been peacefully pursuing its course. In 1847 there were eight theologians regularly going through their four years of study. There were also two years of philosophy; in the first of which was William Gockeln, in the second Peter Tissot. There were also three scholastics studying the Humanities, namely, Henry Hudon, James Graves and Michael Nash. In 1847-48 there were seven theologians, among whom was Theodore Thiry, and two philosophers. In 1848-49 there were seven theologians and five philosophers, and Victor Beaudevin appears in the second year theology. In 1849-50 seven theologians are in the catalogue. In 1850-51 there are eleven theologians and no philosophers. The philosophers reappear in the following year but they are only two, with nine theologians. In 1852-53 there are three philosophers, and the name of Louis Jouin is inscribed on the list of the first year of theology, and with him was the famous missionary Franciscus Smarius. In 1854-55 we find the name of Charles Charaux, the future superior of the mission; Thomas O'Neill, who was to be provincial of Missouri; Eduard Doucet and Frederick Garesché. In 1855-56 there are no philosophers but there are twelve theologians. Father Smarius is in his fourth year. In 1857-58 the theologians have suddenly dwindled to those of the fourth year, and are only four in number, but there are five *auditores rhetoricæ*. In

1859 they disappear altogether, and there was no scholasticate in Fordham until 1865. Then there was an accession of twenty theologians, among whom are David Merrick and Joseph Shea. In 1866 besides the theologians, there were three philosophers. After that they disappear again, for Woodstock in Maryland had opened its doors.

During all these years the college proper had been leading its distinct, if not separate and independent life. Unfortunately, as we have said, we have been unable to find the names of the six boys who inscribed their names in the summertime as soon as the transfer from Lafargeville was announced, but possibly P. F. Dealy was among them, for he was then about thirteen years of age. Indeed, the only catalogue obtainable is dated 1845-46, and that could not have been made when the secular clergy were in charge. It is in script (though the Kentucky college had its printed catalogue in 1838), and was evidently transcribed by the Jesuits who arrived subsequently, for it is in the same handwriting as the other catalogues up to that of 1849 50. We know, however, that there were in the college 115 students, though this may include the seminarians. Moreover, they had only three professors, one of whom was at the same time vice-president, namely, the Reverend James R. Bayley. There were four others, it is true, but they taught only German, French, Spanish and drawing. Among the students there were three or four who became conspicuous subsequently, such as Daniel Fisher, the first president of Seton Hall; William Denman, the editor of the "Truth Teller," a weekly which was a favorite in New York while it lasted; William Plowden Morrogh, the pastor of the Immaculate Conception Church on 14th Street, New York; James Hughes, the Vicar-general of Hartford; Lawrence and Michael O'Connor, one the well known architect, the other the member of Congress from South Carolina. In the following year came the two Binsses, one of whom was for many years the Papal consul in New York. With them were William Keegan, afterwards Vicar-general of Brooklyn, and Sylvester Rosecrans, the future Bishop of Columbus. Immediately before Fathers Thébaud and Murphy arrived from Kentucky, the college was incorporated and given the power of granting degrees in theology, law, medicine and arts. The incorporators were Jacob Harvey, Peter A. Hargous, John McKeon, James R. Bayley, John Harley, Bishop Hughes' secretary and the previous president of the college; John McCloskey, then Bishop

of Albany; William Starrs, Vicar-general of Bishop Hughes; Hugh Kelly and David Bacon. There was no Jesuit on the board.

Until the arrival of Fathers Thébaud and Murphy the college had never had any commencement exercises. At the suggestion of the two newcomers, who as yet did not belong to the staff, the first commencement was organized. It was on this occasion that the bishop publicly announced the change that had been made.

In the last of the written catalogues, namely 1848-49, the name of David Merrick appears, and also that of John McMahon, who was to be followed soon after by his brothers, James and Martin, all three of whom were to achieve distinction in the Civil War. The catalogue of 1849-50 appears in print, and on it we find the names, Thomas Connery, so long identified with the *New York Herald*, Charles Prendergast of Savannah, and Robert Gould Shaw, the future Colonel of the first negro regiment in the Civil War, and also the Thébauds, Hargous, Reynals and Vatables. One of the speakers at the commencement was David Merrick, who discoursed on "The Range and Prospects of American Poetry."

The Commencement Exercises were held on the lawn, and a lunch was provided for the special friends of the college,—a custom introduced from Kentucky; but the rural New Yorkers were not used to this publicity and hospitality, and we find in the minister's diary a long and lugubrious complaint in excellent Latin of the invasion of an outside mob who encamped on the lawn, invaded the college and church, and even raided the dining hall. After that, precautions were taken against a repetition of the disorder.

In 1850, Father Larkin was made president and in a very amiable fashion, Father Thébaud, his predecessor served as vice-president. At the end of the year, there were seven A.M.'s and ten A.B.'s. In the premiums awarded, Thomas Connery carried off a first for Latin composition. By this time the students in Rhetoric were reading in Greek, Plato and Pindar; the Olynthiacs and Euripides in Belles Lettres; and Thucydides and Sophocles in Classics.

John R. Hassard, about whom it is unnecessary to speak, was there in 1851, as were George B. Kenny of Halifax and his brother Jeremy, along with the future General James R. O'Beirne. At the Commencement Exercises, the oldest of the McMahons showed his courage by discussing "The Fine Arts of the Fifteenth Century."

The three inseparables, Arthur Francis, John R. G. Hassard and Martin McMahan, whose reputation still endures in the literary history of the college as the editors of the "Goose Quill," carried off all the premiums in 1853. In 1854, appears the name of George Rimsal who was graduated with such men as John McMahan, William Donnelly, Richard Brennan, Plowden Morrough and others. No one then foresaw the discredit Rimsal would bring on the Church and on his Alma Mater. He figured in the public debate on "Law; its Existence, Origin and Sanction." It looks like prophetic irony.

In 1854 Father Tellier became president. In 1855 their is adopted for the first time the method for so many years a favorite at Commencements, namely, presenting a connected series of discourses. Thus, John R. Hassard's subject was the "Existence of Providence"; Martin McMahan's, the "Rights of Providence"; and Arthur G. Francis', the "Object of Providence." In the catalogue of this year appears the note that "for some time past, owing to the high price of every kind of provisions, it was found necessary to call on the parents for the additional charge of twenty dollars. This transitory measure, however, is not likely to be kept up unless on account of the pressure of hard times, and with the agreement of the parents." The board and tuition fee at that time was only two hundred dollars.

In 1856, Orestes Brownson addressed the graduates. The event is notable; for, on account of some utterances of the great man in his speech, he was publicly taken to task by Archbishop Hughes who was present. Not only did it arouse ill feeling on the part of Brownson towards the Archbishop, but towards the Fathers, which it took many years to allay. A degree of A.B. was conferred this year on Michael Mullany, a student of St. Francis Xavier's, N. Y., which as yet had not that power. In 1858, Charles G. Herbermann and Henry Fitzsimmons were similarly honored.

In 1860, when the Fathers had purchased the seminary building and church, the former was made the residence of the superior of the mission and also designed as a house of retreats. It was called Manresa, and was thus the predecessor of the present establishment on Staten Island. The care of the parish was assumed by the Fathers.

Father Tellier was made superior of the mission in 1859, and Father Thébaud was again named president

of Fordham. In 1862, the gatekeeper's lodge was erected, and the avenues on the lawn laid out and planted with trees. It was at this time that Edgar Allan Poe, who lived in the village and was a frequent visitor at the college and somewhat intimate with Father Doucet, began to be known. Father Doucet succeeded Father Thébaud in 1863, but went to Europe at the end of the year. Father Tissot took his place for a twelve-month, and Father Moylan was appointed in 1866. It was he who built the great stone edifice commonly known as First Division. Meantime the scholasticate had been reopened in the old seminary, under the direction of Father Blettner whose term dated from September 8, 1864. By that time New York and Canada were detached from the Province of France, and belonged to the newly constituted Province of Champagne. In this new scholasticate, Father Blettner taught moral theology and Hebrew, and was assisted by Fathers Jouin and Schemmel, who were professors of dogma. Among the students, eleven in number, were David Merrick who was in his fourth year of theology; Charles Coppens and Leopold Buyschaert, both of Missouri, who were in their third year, as was also Joseph Shea. In 1866, two philosophers were added, but after that the scholastics were withdrawn. In 1869, however, nine philosophers were quartered in the building, among whom were Adrian Turgeon, William Pardow, John Prendergast, Patrick Halpin and Samuel Frisbee. The opening of Woodstock at this time rendered unnecessary any further worry about the scholastics.

In 1869, Father Shea was made rector. He was the first to introduce the system of private rooms for the boarders, and the entire seminary building was devoted to that purpose, as well as the fifth floor of the First Division. The experiment was perhaps made at too early a date. It was a breaking away from the old traditions of the dormitory system, and the gentle rule of Father Shea, though he was much beloved by the students, was unable to keep the strict discipline that had hitherto prevailed, and the college suffered in consequence. He had also made the mistake of constituting himself the spiritual father and confessor of whatever students wished to consult him. It tied his hands in the matter of exterior discipline in the government of the students.

Father Gockeln was appointed in 1874, and rigor followed mildness; but it did not have a very great effect

in diminishing the number of the students, while on the other hand it restored the reputation of the college which to a certain extent had suffered.

In 1882, Father P. F. Dealy succeeded Father Gockeln. During his administration, the old seminary building was refitted, the Scientific Building was begun, arrangements were made to introduce military drill, the lawn was beautified and the road leading to the gate macadamized. It was at this time that Fordham lost its beautiful woods as well as the River Bronx, the favorite bathing-place for the students. They were taken over by the city to form part of the great park system as it was called. As early as 1868, the Southern Boulevard which was laid across the grounds had separated that wooded portion from the rest of the property. The land thus taken by the road was not paid for, except by exempting the college from assessments. For the woods \$93,966.25 were accorded but not paid until 1889.

During the administration of Father Campbell, which succeeded that of Father Dealy in 1885, the unfinished Science Hall was completed; three lawsuits which had been left as a legacy were adjusted; the Third Division was transferred to the seminary building; electric lights were introduced; the military drill which had been projected by Father Dealy was inaugurated; and in pursuance of an order of the Archbishop, a parochial school was established in a house near the Southern Boulevard, and entrusted to the Ursulines from Morrisania. Before the usual three years had elapsed, Father Campbell was made provincial, but continued to act as rector until the summer vacations, when Father John Scully took his place as the head of the college, July 6, 1888.

Soon after this, the park award was made, and Father Scully immediately proceeded to the erection of what is known as Second Division Building. It was begun on June 20, 1890, and cost about \$90,000; and subsequently he built the transverse section on First Division which cost \$40,000. These new structures permitted the demolition of some old buildings which had survived their usefulness, and also the transfer of the boys' chapel, the community rooms, and the library to the places they now occupy.

In the preceding month of May, namely on the thirteenth of the month, Father Scully closed a contract with the railroad for the transfer of the old triangular plot between Pelham Avenue and the railroad, and two gores lying between railroad tracks and Webster Avenue up to the old turnstile path leading up to the church,

and a piece of 84 by 100 feet on the east of the track, for all of which \$8,000 were received and a perpetual pass granted on the Harlem Division. It was agreed also to run the old Mill Brook under Pelham Avenue, and to fill in the hollow swampy ground at the foot of the lawn with the earth from the depressed track.

The golden jubilee year of the college was made notable by Father Scully, especially by the erection of the statue of Archbishop Hughes in front of the old stone mansion. Its unveiling was accompanied by elaborate ceremonies.

Father Thomas J. Gannon was made rector on November 23, 1891. The builder of the new houses, Mr. Miles Tierney, remitted his charge of ten per cent on the work he had performed, thus making the equivalent of a \$16,000 gift. Another \$3,000 was sent by a benefactress. In June, 1893, the parish was transferred to the Archbishop, and a disused hall on Webster Avenue was made the new parish church. The church on the college grounds was recognized by the Archbishop as college property. In this year (the Diarist omits the date) an assessment of \$10,000 on the Webster Avenue sewer was remitted by the city, and a payment of \$6,000 was made to the college for a gore on the west side of the track. On the other hand a piece of property near the bridge was sold to the city, for \$4,600, but at the same time an assessment of \$3,884 for the Pelham Avenue sewer was exacted.

About this time property adjacent to the college on the south was purchased for protection, at the price of \$6,146, but meantime it is noted in the *Historia Domus* that the assessments had become extremely heavy.

In 1896, Father Campbell was again made rector. It was then that the old landmark long used as the infirmary, and popularly supposed to have been Washington's headquarters during the Revolutionary war, was demolished, and the property on Bathgate Avenue, which had been bought in the early days as a marble quarry for possible buildings, being now exhausted was sold for the sum of \$25,000. On the 10th of June, 1899, the venerable Father Jouin, so long identified with Fordham, passed to his eternal reward.

On August 20, 1900, Father George A. Pettit was named vice-rector. In 1902, the number of scholars had increased to 420, due largely to the growth of the city in the direction of the college, and gifts to the amount of \$26,000 were received. In July, 1903, the foundations of the Auditorium between the old mansion and

seminary were laid. At the end of Father Pettit's administration the staff of the college had grown immensely and consisted of twenty-three priests and twelve scholastics, all engaged in the work of teaching, besides a number of secular auxiliaries.

On April 4, 1904, Father John Collins took the place of Father Pettit who was named Master of Novices at Poughkeepsie. There were then 480 students in the college. The newcomers, however, were mostly day-scholars. During the brief administration of Father Collins, four acres, chiefly of swamp land adjoining the Boulevard, were sold to the city for a hospital, for \$80,000, and at the Commencement Exercises the announcement was made of the project of establishing schools of law and medicine.

Father Collins was made Bishop of Jamaica, and on March 1, 1906, Father Daniel J. Quinn took his place as vice-rector. On March 7, 1906, the following amendment to the old charter of St. John's College, Fordham, passed the Board of Regents of the State of New York:

"Having received a petition made in conformity to law, and being satisfied that public interests will be promoted by such action, the Regents, by virtue of the authority conferred on them, hereby amend the charter of St. John's College, Fordham, by changing its corporate name to Fordham University, and giving to its Medical Department the name of Fordham University School of Medicine; to its Law Department the name of Fordham University Law School; and to its Collegiate Department the name of Fordham University, St. John's College."

Events move rapidly after this announcement of the university program. Buildings are erected; great expenses incurred; and unfortunately only the bare outlines of these events appear in the diary and *Historia Domus*.

We can state however, that on January 6, 1907, Father Quinn was advanced from the vice-rectorship to the rectorship; and was succeeded on October 10, 1911, by Father Thomas J. McCluskey.

In 1912, a short-lived and futile attempt was made to amalgamate the collegiate course of St. Francis Xavier's, which had dwindled considerably on account of the shifting population of the city, with that of Fordham University. The result was chaos, as one side maintained that the transferred students were to receive their degree from the rector of St. Francis Xavier's.

The impossible scheme aroused bitter complaints on all sides and was abandoned. In the first and second year of Father McCluskey's rectorship, gifts amounting to \$15,500 were received for educational purposes. In September, 1912, a medical congress in which physicians of various countries took part was held at Fordham, but details of the proceedings are lacking. A crisis in the medical faculty is noted as having occurred in the same year, which culminated in the withdrawal of the dean, Dr. Walsh, and several of the professors; but the difficulties were soon adjusted and Dr. Healy assumed the office of dean, and towards the end of 1912, the medical building, which had been begun two years previously, was completed at the cost of \$148,937.58. This building is on the college grounds adjacent to the Science Hall, whereas the Law School holds its sessions in the city. The number of students in these two establishments increased in the Medical School from eight in 1905 to two hundred and ten in 1912, and in the Law School in the same period from thirteen to two hundred and seventy-eight. The students in the college and high school course had passed the six hundred mark. On April 15, 1915, Father Joseph A. Mulry, who had been rector of St. Peter's College, Jersey City, was appointed to succeed Father McCluskey.

Such is the condensed history of Fordham from its beginnings in the wilds of Kentucky in 1831 up to its present condition as a university in 1915.—*The Fordham Monthly*.

THOMAS J. CAMPBELL, S. J.

THE DIAMOND JUBILEE OF FORDHAM UNIVERSITY

The culmination of seventy-five years of service such as has been narrated in the history of Fordham deserves fitting commemoration. St. John's has grown from a college, with six students entered on her register, to a University with over sixteen hundred, the solitary Rose Hill Manor has become the centre of a group of stately college buildings, the number of her graduates has increased from seven on her first commencement day to two hundred and fifty-eight on the day of her diamond

jubilee. It is fitting then that there should be a celebration worthy of the honor and labor of that three-quarters of a century that began in 1841 and closed with the present year.

It is fitting too that the celebration should in great measure be for those and of those who had made Fordham University possible, those who are her children, whose early and best years were lived within her walls—namely her Alumni. So thought Father Mulry, when, in April, 1915, he became president of Fordham University. For his first desire was to bring together again those who had been at Fordham, who during those past seventy-five years had been part and parcel of her life, to bring them from far and near into a closer bond of comradeship and loyalty. The Alumni Reunion of 1915, the Alumni Rooms decorated and furnished for them, the rector's cheery words of welcome, "you belong to Fordham and Fordham belongs to you;" these were the beginnings that brought about the new enthusiasm and loyalty of the Fordham Alumni and made them eager to do their part in the coming jubilee.

During the year that elapsed between June, 1915, and June, 1916, they came back to Fordham. In the Alumni Rooms which had become home to them, together with Father Rector they planned for the diamond jubilee. They came in hundreds, and as they formed their committees or enjoyed entertainment or sang the college songs of earlier days, from those whom distance or age or business kept away, came letters of encouragement, phone messages and telegrams, to show that they too wanted to help. Branch associations of the Alumni were formed; of the Connecticut Alumni at Bridgeport, of the Massachusetts and Rhode Island Alumni at Boston, of the Jersey Alumni at Trenton, of the Pennsylvania Alumni at Pittsburg, while four graduates in far-away Denver sent word that they too had caught the spirit and had formed an association there. They contributed to a purse to be presented to Father Mulry for whatever purpose he wished; they came in large, loyal numbers to the athletic games and academic exercises of the University; and the Alumni Banquet of 1916 was the largest in Fordham's history. They took active part in compiling the magnificent jubilee edition of the *Fordham Monthly*, by obtaining from the "old boys" reminiscent articles of their days at Fordham, from the oldest graduate of the class of '49 to the youngest graduate of 1916. In a word they were heart and soul in every plan that would make Fordham better known and better loved. An so,

on an early spring morning, Father Rector could say as he looked out of his office window at the great elm that stands guard by the Hughes' statue: "When Commencement Day comes, every leaf will be out on that tree, so on Commencement Day every Fordham man will be back at Fordham."

With every plan matured and all in readiness, the first exercise of the Jubilee Commencement, the Baccalaureate sermon, was held on Sunday, June 4, at four o'clock in the afternoon. It was preached by the Rev. John D. McCarthy, S. J., class of '96, and through the courtesy of its rector, the Rev. P. N. Breslin, took place in the Church of Our Lady of Mercy, Fordham. The church was filled by the graduates, their relatives and friends, and by a large number of the Alumni. After the vigorous and eloquent sermon, Solemn Benediction of the Blessed Sacrament was given by Rev. Father Rector, assisted by Rev. R. H. Johnson, S. J., and Rev. O. A. Hill, S. J. This year as last, Father Mulry had sent each alumnus a personal invitation to be the guest of the University on June 12, 13 and 14. As was to be expected after last year's splendid response, the resident attendance for the three days was nearly double the number that responded to the first invitation in 1915. On Monday evening, June 12, more than three hundred alumni were present to attend the smoker and register for residence. The graduating class of 1916 was present in a body to meet the elders, and were cordially invited to remain at the college and board in, tuition free, for the rest of their college career. The smoker and entertainment was terminated early, and the "Old Boys" retired to rest with the quiet that usually graces a return to college surroundings.

Tuesday, the 13th was "Old Home Day," and the Alumni had arranged an elaborate program of entertainment, in the first number of which they fell victims to the faculty's impromptu baseball team. In the afternoon their stronger nine, made up for the most part of former varsity stars, went down to defeat before this year's varsity, by a score of 6 to 2. This game was played for a silver cup, donated by an Alumnus, to be a perpetual trophy for the Varsity-Alumni annual contest and to be decorated after each encounter with the name of the victorious team. Meanwhile, another athletic contest, between college and alumni, was being waged for superiority upon the recently constructed tennis courts, and here again youth prevailed and the graduate representative was defeated by Fordham's National Junior tennis

champion. When the games were ended, the graduating class and members of the various classes of past years attired themselves in bizarre and variegated costumes for the class parade. This pageant lasted about an hour and was brought to a close by the presentation of the baseball trophy, in response to which Rev. Father Rector spoke a few words of appreciation. At six o'clock, the annual meeting of the Alumni for the election of officers was held in Alumni Hall. The attendance numbered more than four hundred, and the members of the class of 1916 were individually presented and incorporated into the association.

In the evening, the annual reunion and banquet of the Alumni was held in the First Division "gym" which had been transformed by palms, bunting, Papal, American and Fordham banners into a dining hall of great beauty. It was scarcely large enough to accommodate the gathering of Alumni present. The scheduled speakers, among them the Rt. Rev. Mgr. J. S. Lynch, D. D., V. G. '67, of Utica, the retiring president of the Alumni, Dr. Cornelius F. Orben, '87, and the newly-elected president, Dr. George A. Leitner, '85, Rev. John D. McCarthy, S. J., and T. A. Daly, were heard with great pleasure, and after the presentation of the Alumni purse of \$25,000 by the Hon. Morgan J. O'Brien, '72, Rev. Father Rector made a hearty reply, in thanks for the generosity and in appreciation of the loyalty of the Fordham Alumni.

Wednesday, June 14, was Commencement Day. At ten o'clock, in the students' chapel, the memorial mass for the deceased members of the Alumni was celebrated by the Rt. Rev. Mgr. J. S. Lynch, D. D., V. G., class of '67, of Utica. All the Alumni who had remained at the University over night were present, and during the mass some of the old hymns familiar to the Alumni were sung.

It was the first time in the history of the University that the commencement exercises of all the schools of the University were held at the same time, and the first out-door graduation held in a decade, and was attended by an audience of more than eight thousand people. On the athletic field just back of First Division, with the tall elms for a background, a magnificent symbolic forum had been erected. Designed by Lester Morgan, of New York City, it was two hundred feet wide and five hundred feet long, constructed of wood and concrete. In the central semi-circular portico, surmounted by a dome, was a dais for the presiding dignitary, His Eminence,

Cardinal Farley, and for the president of the University. Just behind them were places for the deans of the schools of Art, Medicine and Law, and around this central dais sat the faculties of the University, those who were to receive honorary degrees and the invited guests. The number of columns supporting this semi-circular portico was twenty, coincident with the number of presidents of the University since its foundation. To the right and left of this central portico were two others backed by seventy-five columns arranged in double rows to signify the seventy-fifth anniversary of the University. The right side was reserved for the graduates, the left for the Alumni. In colors on the lower inside shell of the dome was the University Seal, and on the top of the dome a central cross.

The Academic procession made up of graduates, Alumni and guests, all in cap and gown, formed before the Administration Building at 2 o'clock, and marched in order to the forum erected upon the campus. The procession numbering as many as six hundred was headed by the Alumni, followed by the graduates in pharmacy, law, medicine and arts. Next in order came the faculties of the various schools, those who were to receive honorary degrees, and last, His Eminence, Cardinal Farley, Archbishop of New York, accompanied by the Rev. President of the University and his guests.

The degree of Bachelor of Laws was conferred upon one hundred and nineteen; the school of medicine conferred forty-two degrees and the school of pharmacy thirty-two; twenty-six degrees of Bachelor of Arts were awarded and six Bachelor of Science, making a total of two hundred and twenty-five degrees in course. Among the thirty-three prominent men on whom honorary degrees were conferred were the Rt. Rev. Monsignor Joseph F. Mooney, V. G., P. A., class of '67, pastor of Sacred Heart Church, New York City; the Rt. Rev. Henry A. Brann, class of '57, pastor of St. Agnes' Church, New York City; the Very Rev. William Dean McNulty, class of '53, of Paterson, N. J.; the Very Rev. Mgr. John P. Chidwick, rector of St. Joseph's Seminary, Dunwoodie, N. Y., and chaplain of the first battleship Maine; Dr. James J. Walsh, class of '84, well known author and lecturer; Dr. Austin O'Malley, class of '78, medical authority and distinguished writer of Philadelphia; Thomas Churchill, former president of the Board of Education, New York City; Brevet Brigadier General James R. O'Beirne, of New York, and Augustine M. O'Neill, of Richmond Hill, Staten Island. Mr. O'Neill,

of the class of '49, now ninety-two years of age, is Fordham's oldest living graduate, and perhaps the oldest recipient of a degree in this country.

All the degrees were conferred by His Eminence John Cardinal Farley, Archbishop of New York, who also spoke to the graduates, recounting many witty reminiscences of his own school days at Fordham. From her very foundation Fordham has been bound by the closest ties to the See of New York. Its first Archbishop, Rt. Rev. John Hughes, was the founder of Fordham; the second Archbishop and the first American Cardinal, His Eminence John J. McCloskey, was Fordham's first president, while the fourth Archbishop, the present illustrious Cardinal Farley, is a member of the class of '67. What the jubilee of Fordham means for Cardinal Farley is aptly told by *America* for June 10, 1916:

"Fordham's jubilee will mean much to all her children, but we fancy that it will have its keenest interest for this venerable prelate. No one, it is safe to say, has so many ties with the college as he has. His life and hers began almost together, for he too is completing his seventy-fifth year; few, if any, have associations with her that antedate his; no one has been entrusted with so long-standing, so uninterrupted and so varied a supervision over her welfare as he. In all her history no one's interests have been more intimately associated with hers than his. Others, teachers, presidents, prelates have come and gone, but he and she, the Cardinal and the college, have worked side by side almost since their days began, always intent on the same purpose, always striving for the same end. He has graced more of her festivals than has any other living man; joys and sorrows have been common to both; his aspirations have been hers, her hopes have been his. They have grown gray in the service of the Lord, the years of their lives have run along, literally, together. It is well, therefore, that Cardinal Farley, should preside in his seventy-fifth year at Fordham's Diamond Jubilee, that his high estate, silver hairs and scarlet cap should be the crown of the garnered glories of her seventy-five honorable years. Who is so fit to congratulate her for the three-quarters of a century of labor that is behind her, and to wish her God-speed for the centuries of service, let us hope, that are yet to come?"

After the conferring of degrees, the awarding of honors, and His Eminence's remarks, the address to the graduates by Reverend Father Rector brought to a close the graduating exercises of the largest class Fordham

has ever graduated, a fitting ending to the celebration of Fordham's Diamond Jubilee.

The medal struck to commemorate the Jubilee bears on the obverse side the old Rose Hill Manor, the present Administration Building of the University, with the wording: *St. John's College, Fordham, New York*. On the reverse side is the seal of the University, on either side of which are the dates 1841 and 1916, and the following inscription:

*Commemorating the 75th Anniversary of
Fordham University.*

NOTES FROM FATHER THOMPKINS

ST. JOSEPH'S INSTITUTION,
SINGAPORE, STRAITS SETTLEMENTS,

Dec. 5, 1915

DEAR FATHER EDITOR:

P. C.

After four days' voyage from Manila we reached Singapore at 2.45 o'clock this morning. The first two days out from Manila were a little rough and I had some little difficulty about saying mass aboard ship. The next two days were very calm. It was 6 A.M. before the Custom House officers came aboard to examine our passports, etc., and 9.30 before we landed. St. Joseph's Institution, the Brothers' college in Singapore, has 1,100 boys, of whom about one-half are Christian, the remainder Chinese, or Chinese-mestizo and Malay. The boarders number fifty, of whom about one-third are Christian. There are only six native (Malayans) students; they are day scholars. The Brother Director says he discourages the attendance of natives, as they are Mahometans in religion. When any Malayan applies for admission as a boarder, the Brother tells him that often *pork* is given as food to the students, and generally the applicant withdraws his request for admission. This afternoon I called on Bishop Brillion, a kind old gentleman who has spent many years in this vineyard of the Lord. He is a little discouraged about priests. Last year he had forty-four, now he has only twenty-two. Some fifteen have gone to the war, the others are sick. Had it not been for the good services of the acting British Governor, all might have been obliged to go. The Brothers, too, had a narrow escape. Singapore

boasts of a number of excellent Catholic churches and convents. In some ten large towns of his diocese, the bishop has convents and colleges under the direction of the Sisters of the Infant Jesus, and the Brothers. After my visit to the bishop, I assisted at vespers, which were just like our American vespers. This beautiful service I always miss in the Philippines, where it is not customary to have it.

Monday morning at 7 o'clock, I took the train for Kuala-Lumpur. All day long I passed between immense plantations of rubber trees, and at 7 P. M., reached my destination. At the station, I found Brother Gilbert, director of the college, and Father Renard awaiting me. They had agreed that I remain with the Father for the evening. Ten days before, the Resident General's secretary (the Resident General is as the Governor of all this section of the country) had been baptized, and when he heard an "English" Jesuit was coming, expressed his desire of meeting him. Father Renard, therefore, invited him to take tea with Brother and me that evening in the rectory. The conversion of this young man is, among other reasons, interesting in this—that his father is a High Church Episcopalian minister. As the secretary was leaving the house after supper, he said that Sir Edward and Lady Brockman had sent invitations to us to dine with them the following evening. Sir Edward and Lady Brockman are Catholics and Father Renard's heralding of the advent of an "English" Jesuit had occasioned the invitations—Sir Edward is also a convert. The following day, Father Renard took me about the city. It is a modern city, beautifully laid out, and everywhere manifesting signs of great prosperity. Catholicism is very flourishing here. The church has become too small for the congregation, and the Father is at present adding two wings. He has an excellent "Young Mens' Club," and a club house adjoining the church. On Sunday, December 3, just the day before I arrived, he had celebrated the feast of the Immaculate Conception, which is not a day of obligation here. He had telegraphed to Singapore to have me sing high mass and preach, but I had not yet arrived in that city.

Sir Edward Brockman and his wife are exemplary Catholics. The Resident—the official next lower in rank to Sir Edward—who has jurisdiction over the country surrounding Kuala-Lumpur, is not a Catholic, but his wife is. These two families give, of course, quite a tone to Catholicity, while the Catholic portion of the foreign population, English and Portuguese, is also

largely of the prosperous class. There are two other Catholic churches in the city, both kept in extreme cleanliness—quite in contrast with many of the churches in the Philippines. One of the churches is for the Chinese, the other for the natives—Tamil. All three are administered by Fathers of the Foreign Missions. The Brothers' College here, St. John's, is very prosperous, each year the director being obliged to refuse admission to many. The French Sisters of the Holy Infancy have also a splendid academy for young ladies, and an orphanage. They have nearly 200 boarders. With the Sisters as with the Brothers, only a small part of all these students are Catholic. The non-Catholics study the catechism, say the prayers, but few enter our holy religion. Neither do the Sisters, nor Brothers, make any efforts to induce them. On one or other occasion, when one of the boys had asked for baptism, the parents were quite angry. On Tuesday, the 8th, the feast of the Immaculate Conception, I said mass in the convent, there is no daily mass in the church, owing to the repairs, and I was surprised at the large number of communions. Of course, here, with the little orphan children, there is hope for conversions.

The Methodists have large buildings for boys' and girls' schools, but the people do not take kindly to them.

At 8 o'clock, accompanied by Brother Marcian, the director of the retreat, and Brother Joseph, I took the train for Penang. Here, too, all day long the train sped between large plantations of rubber, except perhaps for two hours, when the plantations of carefully laid out rubber trees, gave place to arid, sandy lands, where men were accumulating money from tin mines. About an hour before we reached Penang, we met the Brother Visitor, Brother James, superior of this province of the Christian Brothers. He had come to conduct us to Penang. The railroad is on the mainland, and Penang is an island, to bring us to which a little steamer was waiting at the end of the railroad line. I spent the following day visiting the city with Brother Visitor. It is a new city, but very prosperous and quite a rival of Singapore, perhaps it would soon surpass the latter city commercially, if the Government did not throw all the weight of its influence in favor of Singapore. The Chinese form a very large class of the population and are very wealthy. One young Chinese, an old college boy, drove us all around the outskirts of the city in a recently arrived American auto. The young man is

still a pagan, but hears mass every Sunday and retains great love for his old professors. The Brothers here have 1,200 boys in the school, while the Sisters' pupils reach nearly a 1,000. They, too, have an orphan asylum. I passed through the academy with the Brother, and was surprised at the brightness and quickness of intellect of the young ladies. The Brothers have only eleven in this community, but they have some thirty secular teachers. In the beginning of the war there was a great scare here. The famous Emden entered the harbor and put a shell into a Russian vessel anchored at the dock, sinking it. She also sunk a French torpedo boat. All the English young men are under arms, forming the Penang volunteers. The young Penang-born Chinese have also offered their services, but the Government has not yet accepted them. As I passed through the classes of the Brothers' college, I saw many of the young lay teachers in uniform, while their gun was at the side of the desk, just within reach, so to say. Others of the young men had the gun although not wearing the military uniform. The constant carrying of the gun by the volunteers is obligatory.

At 4 P. M., Friday, I started for Penang Hills, about seven miles out from the city, where the summer house and place of retreat of the Brothers nestles, 2,000 feet above sea-level. The "old" student carried us to the foot of the hills in his car. In the palmy days of the Woodstock Walkers, under the vigorous leadership of dear old Father Frisbee—May he rest in peace—I might have climbed the steep and rugged hills, but I seated myself in a wicker chair, which was tied to two long bamboo poles, whereupon, two Chinese, taking the ends of the poles on their shoulders, began the ascent. Jinrickshaws are the common mode of traveling here in these colonies as they are in Japan. In Hongkong, rickshaws and chairs are used, but in Penang, rickshaws are useless for the hills, so the chair is used instead. The endurance of these chair-carriers is simply wonderful. It is amazing to see them climb up the hill, even in the most inclined parts, without showing signs of fatigue. In this case, however, they had contracted with Brother Director not to go to the top of the hill. Accordingly, they climbed upward for about an hour, over a road that I would not have been enthusiastic to try, and let us down at a place, from where it required a half hour's further climbing on our part to reach our bungalow. The following morning showed us what a beautiful site it is. The house is situated on

a spur about two-thirds up the mountain; behind rise other hills all deeply wooded. Below, seven miles away, lies the city of Penang, resting on the Straits of Malacca, and beyond, on the opposite side of the straits, the mainland of the Malay Peninsula. On the further side of the peninsula, not visible from here, however, rolls the China Sea. A little to the north, at the extremity of the peninsula, lies Siam. How small the world is! Here, right within a stone's throw almost, lie lands which formally existed for us only on maps, and now one thinks nothing of passing from one to another. Below, near Singapore, is the province and city of Malacca, surely a point of interest to our Society. The Brothers have a college there, and I hope to visit the place on my return to Singapore.

We had the first intermission day of the retreat on the 21st. I availed myself of the opportunity to go down to the city. While there, I visited the seminary, the central seminary of all the surrounding dioceses. The director is a very able old man, Père Wallays, a Belgian, who has spent fifty years in the East. He went to Shanghai in 1865, and the following year came to Penang, where, with the exception of one year which he spent in Belgium, he has been ever since. Our next intermission day will be New Year's Day, and, as I expect to see the old gentleman again, I hope to be able to obtain more interesting details of the seminary. One of the professors, at the time of the breaking out of the war, went to France, and fell victim of the war within a short time. To-day, as I am writing, is Christmas Day. We had midnight mass, missa cantata, and at 6 and 6.30, the other masses. It would be cruel to keep the Brothers in absolute silence on this great day, so they have a slight intermission from 9 A. M. to 4.30 P. M. The Brothers' province here is very extensive, extending from Burma, one of the Dutch territories, immediately north of Siam, up to Hongkong. The Brothers who are on retreat, forty of them, are from the immediate vicinity. A few years ago a Jesuit Father from Calcutta gave the retreat in Ceylon, further west. You will understand that the good Brothers now on the hill, are not making the retreat without a sacrifice, as this is the time of the long vacations, five weeks; of which four are devoted to the spiritual exercises, one week will be vacation proper, and then the classroom once more. Don't they deserve a few hours on Christmas Day?

January 6. As I said, January 1, was our intermission day. It is not a holy day of obligation here. I went

down to the city and it was pleasing to see so many of the "old boys" coming to the college to salute the Brothers. It was the father of the "old boy" above mentioned who, with Brother Superior, had come to meet me at the foot of the mountain. Before going to the college, it was about 7 A. M. when I reached the foot of the hill, we autoed through the city for a morning ride, and reaching the college, took our breakfast. We then accompanied the gentleman to his house to pay a New Year's call. This gentleman is a converted Chinese. He calls his auto the "Brothers' car" as it is always at their service. He is very devoted to the Brothers, as are all his sons, who were likewise educated by them. He has four sons and three daughters; three of the boys had gone to a neighboring town to spend New Years, but as the father explained to me, not without the Brothers' permission, which he himself had sent the boys to obtain. He has been most careful in the education of his children—the boys in the Brothers', the girls in the Sisters' schools. They have their little Sacred Heart altar in the house, and at nightfall the doors are closed, night prayers said and the evening spent together. Three or four of his children are married, but all live with him. As each one marries he builds a new wing to his house, so as to keep all together. At 11.30 I dined with the parish priest. It is the custom, since he is a member of the Foreign Missions of Paris, for all the professors of the seminary to dine here on this day, so I had the pleasure of meeting all again. The promised account of the seminary, I will not yet write, as I had no time to get details from the Father Superior. I do not know what the immediate future will do for the missions here. In the college of the Foreign Missions in Paris, at present there are only four students, and even from this diocese, some eleven priests as I said, have gone to the war.

In the afternoon I accompanied the parish priest to pay a New Year's visit to the Sisters. Here, as with the Brothers, the community is partly Irish and partly French, the Mother Superior here being French. Brother Visitor is Irish, as are most of the Brothers. In the convent I met one Irish Sister who had been on the mission twenty-seven years. At 5 P. M. I reached the hill, ready for the four days of the third week. This we closed last night, and this morning at mass, one of the Brothers pronounced his perpetual vows, and eight their triennial ones. This long retreat should be somewhat difficult for them, for besides the meditations of the re-

treat, they had two conferences daily by a Brother Director, and a half-hour's meditation. Following or accommodating myself to their customs, I could not give them full points before bed time, so I gave them the development of one point at night, and after they had meditated a quarter of an hour in the morning, and made another quarter of vocal prayer in common, I again at 5.15 A. M. gave them another point for the last half hour of their meditation; at 9.45 I had the second points; at 2 P. M. the conference, and at 4.45, the evening points and meditation, followed by benediction. The thirty days passed very quickly and this morning—January 11—I left the hill, only two Brothers remaining there. Brother Visitor was anxious that the boys, old boys and actual students of the college, should have a retreat if possible, before I left. There will be no boat for Manila or Hongkong for a fortnight, so we are arranging a plan, of which more later.

After a short rest in the college this morning, I went to call on Bishop Brillion, who came from Singapore last week, and is giving a retreat to the Sisters. Poor man, he has reason to be worried. Eleven of his priests are gone to the war; eleven more on the sick list, and only twenty on active service. He told me in Singapore that he himself would have to take one of the parishes, and after his retreat he will do so. The good pastor here announced last Sunday to the congregation, that I would preach next Sunday. This afternoon I shall make a flying visit to Malacca, around which so much interest of our Society should center. I fear I shall not have much time to spend there.

January 14. On Tuesday afternoon, at 5.30, I took the boat, accompanied by Brother Marcian, who had been director of the thirty days' retreat, and Brother Joseph, to go to Malacca. I said mass on board ship and at 11 A. M., Wednesday, we reached the college at Kuala-Lumpur. At 1 P. M., I started alone by train for Malacca, where I arrived at 5 P. M. Here I found the Brother Director waiting for me, and entering an auto, he brought me at once to the old church of St. Francis Xavier. It is situated on a high hill which skirts the Malacca Straits. At the base of the hill, on the city side, is a very large stone building, erected by the Dutch when they were in possession of Malacca, and used by them, and now by the English, as a Government building, offices, etc. Higher up and back of this building is the residence of the English Governor or Resident of

Malacca, and some fifty meters higher stands the old church. A new front has been wholly or partially put on, either by the Dutch or English Government, on which is mounted a flagpole now flying the English flag. There is also the apparatus for the weather and ship signals. A side opening, now without door or doors, admits you into the church. On its grass-covered floor, there is no sign of any ancient wood floor, are scattered many tomb stones, while three or four tombs rise several feet high. The central slab, perhaps in the very center of the church itself, marks the grave of the second bishop of Japan, Petrus, Societatis Jesu, and bears the date 1598. The other tombs mark the resting places of some of the Dutch inhabitants. The church, from the front of the former sanctuary to the rear wall or former front door, now closed up by the base of the flag staff, is some 40 feet wide by 70 long. There is no roof on the church, but the walls are solid and well preserved. The further side of the church looks down on Malacca Straits, where in the days of St. Francis, the Portuguese fleet rode at anchor. The sanctuary space is still preserved intact and is roofed. It extends probably some twenty-feet in depth and fifty in width. The sacristy, also roofed, is on the right hand side. An immense opening in the wall of the sacristy, showing the great thickness of the walls of the church, and another similar opening in the back wall of the church and sanctuary, indicate that the church has, in some time past, been used also as a fort. On the right hand side of the sanctuary wall is a small brass or bronze plate, bearing the inscription:

*Here lay the body of
St. Francis Xavier, S. J.
Apostle of the Far East
Before its translation to Goa
A. D. 1553*

Sir F. A. Weld, G.C.M.G., Govr., Straits Settlements.

Sir Frederick was governor here in 1887; he is, I think, brother of the deceased Jesuit, Father Weld, and I think also related to our Father Vaughan. The old church has had various names, as, Our Lady of the Mountain, Our Lady of the Assumption, and others.

In his letter written from Malacca, June 22, 1549, to Fathers Paul of Camerino and Antonio Gomez, just before sailing for Japan, St. Francis, in praising the zeal of Father Perez, says, "Every Sunday and feast day he preaches in the morning to the Portuguese in the largest church in the city." Father Perrishon, who is at present

pastor here in Penang, was five years in Malacca. He says that in St. Francis Xavier's time, there were as many as fourteen churches there. He says too, that the natives of Malacca do not like St. Francis Xavier, "because", they say, "he cursed us". In the letter above mentioned, St. Francis says of Father Perez, "Once a week in the Church of our Lady, the Mother of God, he preaches to a large congregation of wives, both of Portuguese and of the native Christians, a sermon adapted to their capacity and condition." This church is the little one on the hill, which I have just visited. The population is to-day some 30,000, although I believe in the days of St. Francis it reached 100,000. The city is quite a contrast to the magnificent, modern cities of Singapore, Kuala Lumpur Penang, with their splendid public buildings, well kept macadamized roads, ceaseless commercial activity, etc. This activity belonged to Malacca in the days of the Saint. For several years past the city had been sinking lower and lower in the scale of commercial importance, but the great rubber boom in the East has given it new life and new importance. The streets are crooked and narrow, without any pretensions to cleanliness. The water front which in the days of St. Francis is said to have extended some three miles, now covers perhaps less than a fourth of that space. St. Francis says that "Malacca is a city on the sea, a famous and crowded mart for merchants." Where St. Francis looked down from the beautiful church of Our Lady of the Mount, and beheld the proud Portuguese fleet riding at anchor, and a countless merchant fleet; to-day one looks out on a sailless or steamless sea. Has its importance departed because it rejected the word of God? The Brothers have their house on the Strait front, about a quarter of a mile or less from the old church, and one of the Brothers pointed out to me a stone on which it is traditionally said St. Francis stood when, obeying the command of our Lord to His Apostles, he shook off the dust of Malacca as a witness against it. Coleridge says that he also ordered all our Fathers to withdraw therefrom, and prophesied the calamities which would later fall on it. Do we behold to-day the realization of his prophecies? Or would it be desirable that our Fathers try to gain possession of this historic spot and make it a centre of missionary excursions? The advantage of so doing would be that with this old place as a residence with three or four Fathers, there would be a most extensive field for the best kind of missionary labor.

Singapore, Kuala Lumpur (where I am now, January 25, on my return trip), Ipoh, Taiping, Penang, Colombo, Ceylon, Rangoon, are some of the very important and thriving towns, in which the Brothers have splendid schools. In all, they have thirteen colleges having ten thousand boys. In all these cities, the Sisters have academies, with the number of girls perhaps six or seven thousand. English, of course, is the educational language.

The Brothers try to have something of a retreat for the boys, sometimes (not every year) one of the superiors giving the points of meditation. The Sisters never have one for their girls. The Mother Provincial in Penang was delighted with the little three days retreat I gave there. See what a field of splendid retreat work there is in these schools, if we had three or four Fathers with a residence in the vicinity. What is true of the boys and girls, is true also of the Sisters and Brothers themselves. They also make a retreat, but in some cases the Brother Superior himself, or one of the directors, reads the points. The Sisters, too, have some kind of a retreat, preached by the parish priest, or even as I have said, by the bishop himself. These retreats lack somewhat, I fear, the fruit of the retreat of our Holy Father.

The wear and tear on the spiritual life is very hard here in these climates, and while I am sure the good Brothers and Sisters take every advantage of the retreat they do make, they would be more pleased, if as Brother Visitor and Mother Provincial said, "they could only have Jesuits." I remarked above that the bishop had just given the Sisters in Penang a retreat. The Mother Provincial said she had been for many years desirous of having a Jesuit for her community, and had often urged Brother Visitor to get one for his Brothers, so the Sisters could have a retreat from him afterwards. In addition to the retreats of the Sisters, Brothers and the pupils, a still more extensive field would be offered in retreats to the laity. I have just finished one in Penang, and I never saw a more attentive congregation during the eight sermons I gave them. The Foreign Mission Fathers from Paris, for over a century have done and are doing magnificent work. In most cities they have three churches, Eurasian (mestizo-Portuguese), Chinese and Tamil—where each congregation enjoys its own dialect. In the Eurasian churches—where the Europeans attend—English is the language used, but naturally with a foreign accent.

In communities such as exist throughout the Straits Settlements, where Christian and pagan, with the pagan in overwhelming majority, Chinese-Malay, (nearly all Mahommedans), and Tamils, are all promiscuously thrown together, you can understand how exposed is the virtue of the Christians. Even in the Brothers' schools with their ten thousand boys, perhaps only one third is Catholic, and constant watchfulness is necessary that the presence of so many pagans does not affect the Catholic boys' morality. This same condition of mixed races and religions exists in the Sisters' schools, where many pagan Chinese girls are in attendance. The yearly retreats would strengthen greatly the morality of the rising generation and give the young people lessons in virtue which would help them amid the temptations that must come daily to them from their pagan play-fellows. These retreats the Fathers here do not attempt to give. Would they welcome other priests, our Fathers for example? Most, I think, would. In Penang, the old priest was most pleased to have me, while the Father of the Chinese Church occupied a front pew every night. Although there are comparatively so few Christians—the bishop here says there are three million souls in his diocese, and only some thirty thousand Christians—real missionary work can scarcely be done, as the work of the Fathers must consist in holding what they have. In an old history, it is stated that in the time of St. Francis there were 7,400 Christians in Malacca. To-day, they may not reach 2,000. The same history states that “there were four religious houses, eight parishes, fourteen churches, two chapels of the Hospitalers, besides oratories and hermitages.” To-day, there are two churches, the French and the Portuguese. These I visited after descending the hill. The French church is about sixty years old, and is named in honor of St. Francis Xavier. In the rear wall, high above the altar, are stained glass windows; one representing the saint, with surplice, in his well-known attitude of preaching. A second represents him in the little church on the hill. Through an open window is seen Malacca Strait and the Portuguese fleet. This represents the Saint, in the midst of his sermon on the Second Sunday of Advent, when, suddenly interrupting his sermon and turning first to the crucifix, he announced to the wondering congregation the complete victory of the Portuguese fleet over the Acheenese fleet. These enemies had attacked Malacca by land and sea several weeks before. The land

attack had failed, but their fleet had almost destroyed the Portuguese fleet. Only eight old Portuguese vessels remained, and it was only through the exertion of the Saint that these were finally repaired and sent in search of the victorious squadron of some sixty vessels. He concluded his sermon by telling the people to rejoice (Coleridge) "as the battle had been won with the loss of only three lives." Several days later the return of the victorious fleet confirmed his words. Another window represents the recall to life by St. Francis of the young lady three days dead, while yet a fourth, the exorcism of a young man. The feast of St. Francis Xavier is one of the big feasts of the diocese, and is celebrated on the first Sunday of December. The bishop celebrated mass here on that day. After our visit to the French church, we went to the Portuguese church, St. Peter's, now on the outskirts of the city. It is over 300 years old. There is one Portuguese and two native Fathers there. They say that only some twenty or thirty people assist at mass on Sunday, as the Portuguese or Eurasians have moved to another part of the town. For this reason the Fathers have a small chapel in that center and say mass there on Sunday. Just before dark, we paid a visit to the Sisters who have also a good academy and orphanage. I think it was eleven years the Mother Superior said, since she had made a retreat. Next morning I said mass in the chapel of the Brothers' College, and at 7 A. M. took the train for Kuala Lumpur.

I reached Kuala Lumpur at 11.30. After dinner, in company with Brother Marcian and two other Brothers, we motored eight miles out from Kuala Lumpur to visit the Bato Caves. Bato means rock in Malay, and we have the same word with the same signification in Ilocano. I have found about ten words alike in the two tongues. These caves are miniature "Mammoth Caves" of Kentucky. The high stalagmites and stalactites rise and hang, while the many beautiful, sometimes grotesque, forms spoken of in the Kentucky caves are seen here. Within one of the openings of the inner walls, the Hindoos have erected their altar and set up their god, and the space around is kept with religious neatness. Other religions might have been tempted to imitate the Hindoos, but the Government has forbidden the introduction of any more worship there. Some time ago part of the ceiling caved in, and frequently as sightseers pass through, they are greeted by the loud chattering of a troupe of monkeys from above. Kuala Lumpur, Penang

and other towns along the line here, are not miles away from the primitive jungle. About three weeks ago, three elephants just on the outskirts of the city caused quite a sensation. The college here is only about twenty-five years old, and when in the beginning the Apostolic Delegate happened to visit it, surrounded as it was by jungle, he told the boys they ought to be the happiest little fellows in the world, since they had the monkeys to come and play with them. Some time ago the boys, while out walking along the river, from which the city takes its name, captured a large crocodile, an animal that abounds in the waters here. They managed to get it home and when it was killed, eleven dog collars were found inside. (This is not a fish story, but a simple, unvarnished, crocodile tale.) On the Saturday before the people's retreat began in Penang, I was out with Brother Visitor, visiting a Chinese Christian village, twenty-four miles out from Penang. As we went along the road our chauffeur (one of the Old Boys) said that last year as he was passing along that road, a tiger ran across the road some distance ahead of the auto. Brother said that from time to time they would swim the Straits from the jungle to the mainland.

On our return from the caves, we had to leave at once for Penang, where we arrived at 8.30 the following morning. Having still a week before a boat would leave for Manila, we arranged the following program: A retreat and nightly sermon for the "Old Boys" of the college; Monday, Tuesday and Wednesday, a retreat for the young ladies of the convent, with general communion on Thursday morning. Thursday, Friday, and Saturday, a retreat for the students of the Brothers' College, with general communion on Sunday. On Sunday morning, January 16, I preached at the last mass, insisting on the duties of parents,—the Gospel was "the Marriage of Cana", and ended up with a fervent appeal for religious vocations. One criticism of the sermon by one of the lay teachers of St. Xavier's was, "the parents got it this morning". This, the Brother and also the parish priest told me, is one of the evils here, the carelessness of parents with regard to their children. At 5 P. M., I began the retreat. The subjects of the sermons of each day, (with the presumed permission of Father Finegan) were: "The Call to Arms," "Deserting the Cause," "The Great Avenger," "The Council Chamber of the King," "The Execution," "The King's Clemency," and "The Oath of Allegiance." Our

first intention was to have the retreat in the Brothers' chapel, but we finally agreed to have it in the church. Of course, then, the ladies could not be kept away. I had a full church each evening, and I never spoke to a more attentive congregation. I suppose they were listening to an English sermon, to which they were not accustomed. Friday, I assigned for women's confessions, and Saturday for men. Some one hundred ladies confessed, and on Saturday, from 3 to 6 P. M. and from 7 to 8, I was confessing men. The devil was running an opposition camp during the last three days. A great Hindoo feast was being celebrated. The Hindoos here are very numerous, and as they are the chief money lenders, very influential. They have a grand temple, and a big god, and unfortunately very many, even Catholics, visit the temple on the feast day. The festivities closed with grand fireworks on Saturday night. I am afraid that some of the "black sheep" were there. We had general communion on Sunday morning, at the 6 o'clock mass, and with the two colleges, the number of communicants was over five hundred. At the eight o'clock mass I closed the retreat, with sermon, renewal of baptismal vows, Papal Benediction, Te Deum and Benediction of the Blessed Sacrament. Immediately after the renewal of baptismal vows, there was congregational singing of the hymn "Long ago I made my solemn vows." The church is not a very large one, and in place of going up into the pulpit, situated half way down the church, where only half the congregation can hear what the priest says, I stood at the altar rail, having, like our Fathers in America, my crucifix in place of surplice. One criticism I heard (having proceeded from one of the leading Protestant gentleman of the town), was,—he was speaking to one of the Catholic congregation—"He doesn't belong to your religion at all; he cannot ascend the pulpit nor wear a surplice." During the retreat a trial for murder had been going on in the courts. About two months ago, a young volunteer was killed in a brawl. The morning the retreat closed, the father of the murdered man came to me with tears in his eyes, saying the retreat had done him so much good, had relieved such a burden from his mind. He could feel forgiving toward the murderer of his son.

J. J. THOMPKINS, S. J.

(To be continued)

BOOKS OF INTEREST TO OURS

The Book of the Junior Sodalists of Our Lady. A Manual Compiled and Arranged by Father Elder Mullan, S. J. P. J. Kenedy and Sons, 44 Barclay Street, New York. Price, 50 cents.

We gladly repeat the words of the author of this new excellent Manual: "It is to be hoped that those directing sodalities of this sort (the Junior Sodalities) will utilize the book to its fullest capabilities." We know from much experience that our youth, particularly those who belong to our junior sodalities in colleges and academies, are eager for ways and means of progress in virtue. They do like to be spoken to about meditation and examen of conscience and the particular examen. This is why they are sodalists and they expect such things from their directors.

This little Manual is full of good suggestions, besides containing the regular prayers and office. To quote once more from the preface: "It affords them (the directors) material and suggestions for conferences and private conversation with their charges." A glance at the list of contents will show this.

The Sodality of Our Lady. Historical Sketches. Compiled by Augustus Drive, S. J. Translated by two members of the Prima Primaria. P. J. Kenedy and Sons, 44 Barclay Street, New York. Price, 60 cents, postage extra.

The translators of the work of Father Drive deserve the gratitude of all sodalists, and especially of the directors of sodalities, for giving us in an English dress these excellent Historical Sketches. They are short papers on the history of our Lady's Sodality in various parts of the world. In the first three sketches, which open the list, we are told what the Sovereign Pontiffs, the saints and our own Father Generals have said about the sodalities, as a most efficacious means for sanctifying our men and women, both young and old. Then in a series of most interesting papers we are taken through the various nations and shown the wonderful activity and magnificent results produced by the sodalities.

The book of two hundred pages is a store-house of beautiful, practical and edifying facts. It will prove a treasure to directors and make excellent reading for sodalists to arouse their enthusiasm in their work. There is an excellent index for handy reference. We are sorry that in these sketches there is nothing about the sodalities in the United States. Could not this omission be remedied in a future edition of the work?

John de Brébeuf, Apostle of the Hurons. 1593-1649.

Gabriel Lalemant, Victim of the Iroquois. 1610-1649.

Anthony Daniel, Victim of the Iroquois. 1598-1648.

Charles Garnier, Victim of the Iroquois. 1605-1649.

Noël Chabanel, Missionary in Huronia. 1613-1649.

Canadian Messenger Series, Nos. 1, 2, 3, 4, 5.

These five pamphlets are published to make the lives of the Canadian Martyrs, 1. John de Brébeuf, 2. Gabriel Lalemant, 3. Anthony Daniel, 4. Charles Garnier, 5. Noël Chabanel, better known to our English-speaking Catholics. The cause for the Beatification of these five missionaries who died amid atrocious tortures in 1648-1649, is now before the Roman tribunals.

These sketches, by Father E. J. Devine, are charming and intensely interesting. They will indeed do much good, besides making better known to the English-speaking world, the pioneer heroes and martyrs of America. They appear too, at a most opportune time, when the attention of the Catholic world is once more drawn to our martyrs by the examination of their causes before the Roman tribunals. The Canadian Martyrs, though Father Campbell in his works has written well of them, are unfortunately too little known, both in history and in our devotions.

The price is five cents each. C. T. S. branches and the trade will be supplied at the rate of \$2.35 per hundred copies. Postage extra. Orders may be sent to *The Canadian Messenger, 1075 Rachel Street, Montreal, Canada.*

R. P. Claude Aquaviva, S. J. Exercices Spirituels. Manuscrit Inédit Publié par le Père Gaetan Filiti de la Compagnie de Jesus et traduit de L'Italian par le Père Jacques Terrien de la même compagnie. Tours. Maison Alfred Mame et Fils. 1916.

The translation from the Italian, which we are reviewing here, was made by Father J. Terrien of the College of St. Louis, Jersey, England. He calls these Spiritual Exercises of Father Aquaviva, a golden book, and rightly, because in it are condensed the richest and purest spiritual doctrines of the Society. Simple and short, these exercises offer abundant matter for meditation and reform of life. They will be found to be exceedingly useful either for retreat time or during the year. Father Filiti and Father Terrien both deserve our gratitude for giving us this hitherto unedited work of Father Aquaviva.

The manuscript was first edited in 1908 at Palermo by Father Gaetano Filiti of the Province of Sicily, under the title "Esercittii Spirituali del R. P. Aquaviva." In his preface, Father Filiti tells us that the manuscript is in the public library of the Collegio Massimo of Palermo, now the national library. It bore the title, "Esercittii Spirituali del R. P. Claudio Aquaviva, in Roma, 1571." In this year Father Aquaviva was socius to the Master of Novices, and had

especial care of those of the second year, who were studying in the Roman College. It is very probable that he wrote these exercises then, for the direction of his young charges. There are thirty exercises. They are best explained in the following paragraph taken from a life of Father Aquaviva, published in Italian during the Pontificate of Pope Paul V, who died in 1621, a few years after the death of our saintly General in 1615.

"In 1571, Father Aquaviva wrote thirty exercises full of beautiful and solid doctrine, after the manner of those of St. Ignatius. He passes in review the principal actions and obligations of the religious life, and then proposes weighty considerations to arouse one to acquit himself well in them." "As these exercises have never been published, I think it well," continued the author, "to insert two of them here. They will give us some idea of the others, and will help us to understand better the character of this great servant of God, and to see what thoughts occupied his mind, and what was his conception of the religious life."

Marie of the House D'Anters. By Michael Earls, S. J. Benziger Brothers, New York. 1916. Price \$1.35 net.

The *Tablet*, London, for September 9, 1916, gives a hearty send-off to this latest work of Father Earls. Here, in part, is what it says of Marie of the House D'Anters. "The first thing to be said about this book is that it is a fine novel. The plot is as original as it is fascinating." Then after giving the plot, the *Tablet* continues: "Marie of the House D'Anters is more than a story of compelling interest, it is a living arraignment of some salient features of American life.

Written in a delightful vein, carrying with it at times a spirit of refreshing raillery, it nevertheless has a dash of apologetics that by no means detracts from, but rather adds immensely to the interest."

QUERY

In de Franciosi's "The Spirit of St. Ignatius", p. 378 of the second English edition, mention is made of a Brother Bernard, a Japanese, converted by St. Francis Xavier, and sent by him to Rome, and admitted into the Society by St. Ignatius.

Who can supply further details about this, presumably the first, Japanese Jesuit?

OBITUARY

FATHER MICHAEL MARTIN

(A tribute by the Very Rev. Dean of Clogher, Ireland)

Within the last few days an uncorroborated report reached me of the death of Father Martin towards the close of February. I had hoped that the report was unfounded, especially as I received on the 7th inst., a letter from himself in which he refers to his activities. I think I need offer no apology if I give an excerpt from this letter, which I shall henceforth treasure as a fond souvenir of my life-long and venerated friend:

"Your Reverence will permit me to take occasion to thank you for several letters of interest which you kindly sent me, as well as one or two papers. Unless I reply to a letter immediately, I find it hard to answer it afterwards, not having been favored with any facility for letter-writing. Nearly all my letters (I may speak frankly to an old friend like yourself) are answers to questions on Moral Theology or Canon Law. I have very little spare time, or, to speak more accurately, I have failed to make a proper use of the time given me. I have been engaged in preparing a work on Moral Theology in Latin, and find the project difficult of attainment, especially by reason of the multitudinous ecclesiastical legislation introduced in recent times. The work will not appear before the publication of the New Codex of Ecclesiastical Law, nor perhaps during my lifetime. While my health is fairly good, it is necessary to be careful of any excessive strain so as not to break down completely. More than a year ago I got a slight attack of paralysis, and, though I recovered from it in a few weeks, I have not been able to do much mental work since then. While writing this note I see from to-day's papers that Ireland as well as England is surrounded with torpedoes and submarines. Hence, it is doubtful whether this note will ever reach Donaghmoyne."

This letter is dated St. Louis, Mo., February 21, 1915. It occurred to me that the rumor of his death was a canard. But to-day, a well-informed authority assured me that there was no doubt whatever of his death, as a notification had been sent to his friends in this diocese during the past week, that he died at St. Louis University, St. Louis, Mo., February 23, 1915.

To say that the great Order to which he belonged, and in a sense the Church at large, have suffered a grievous loss by his death, is only what everyone acquainted with his life

and services to religion must acknowledge. The diocese of Clogher, of which he was one of the most distinguished sons, has good reason to mourn him in an especial degree. Over seventy years ago he was born in the townland of Legamaghery, parish of Fintona, in county Tyrone. His father, Claude Martin, owned Legamaghery, and he was related to some of the best families in Tyrone—the Slevins of Dromore, from which sprang the Rev. Dr. Slevin, first Prefect of the Dunboyne Establishment, and also the family of the Most Rev. Dr. McGinn, the patriot Bishop of Derry. The early education of Michael Martin was acquired at the local school, and in 1860, in pursuance of his resolution to prepare for the priesthood, he entered St. Macarten's Seminary, Monaghan. Three other students from the same locality entered at the same time, viz. James Meeghan, Joseph Cullinan and a young man named Donaghey, from Ballyhussey, Fintona, who died before his studies were completed. Among his contemporaries at the Seminary, the most notable was John M. Farley, the universally esteemed Cardinal Archbishop of New York. At this early age, the many good qualities that distinguished him in after life were fully in evidence. He was gifted with a gravity of demeanor beyond his years. His manner was tempered with suavity and benevolence, and his whole deportment displayed a spirit of deep mental recollection. That he was an universal favorite among his fellow-students was only what might be expected. In fact, not only did they respect him, but they regarded him as the model and the exemplar of what an ideal student should be. From the start he was a close and assiduous student, and after a brilliant career in St. Macarten's he was sent by the Most Rev. Dr. McNally to Maynooth, the Alma Mater of the Irish priesthood. Here the closest attention to his studies and the most scrupulous observance of college discipline signalized his whole course. He daily advanced in the esteem and admiration of his superiors and fellow-students. He attained a high place on the prize-list, and at the close of the regular curriculum of eight years, he was chosen to a place in the Dunboyne Establishment. Father Martin had as classmates in Maynooth many who afterward became noted for learning, piety and zeal. Among them may be classed Rev. James Meeghan, his lifelong friend from his own immediate neighborhood. His Grace, Most Rev. Archbishop Fennelly of Cashel, was also his classmate. About 1870, the wants of the Clogher Mission were so urgent that the Rev. Michael Martin was not allowed to remain long on the Dunboyne. He was "called out" and appointed as Catholic Curate of Killeevan, whence, after four or five years of fruitful labor, he was transferred to Ballybay. Here he remained until the appointment of Canon O'Neill as parish priest, when he was called to Monaghan. After a brief interval, on the appointment of Father Owens as Dean of

Maynooth College, Father Martin succeeded him as administrator of Monaghan. About this time, in 1882, Dr. Donnelly, Bishop of Clogher, deputed a few of his priests to collect funds in the United States towards the completion of St. Macarten's Cathedral. Among these were Canon O'Neill and Father Martin. In America, Father Martin came in touch with some prominent members of the Jesuit Order. The desire long rankling in his breast now bore fruit. He found he had a vocation to the Order, and was promised admittance to the American Province of the Order on condition that he had the necessary permission from his Bishop. But this was the difficulty. Clogher was then short of its necessary staff of priests, and Dr. Donnelly could ill afford to part with anyone, but particularly with such a useful and valued helpmate as his own administrator. Father Martin in due time returned to Monaghan and accompanied his bishop to Rome, on which occasion His Lordship purchased the bronzes and vestments for his cathedral. But traveling only intensified the longing of Father Martin, and he was finally permitted to join the Jesuits about the year 1885. During his youthful days in Fintona, this longing for the American Mission may have been fired by the phenomenal success of Archbishop Hughes, whose native place near Clogher was but a few miles from Legamaghery. The example, too, of Father O'Hagan, s. j., rector of Holy Cross College, Worcester, Massachusetts, whose natal place was in the neighboring district of Eskra, in the ancient parish of Clogher, and that likewise of Father Charles McKenna, s. j., whose death about five years ago at Limerick caused such poignant sorrow, and who hailed from the same vicinity, all must have intensified Father Martin's desire to devote his life to the service of the Order of St. Ignatius. Much of his religious life was spent at St. Louis, Mo., where he filled for many years the chair of moral theology in its far-famed university. Among the works published by him is one styled "The Roman Curia", and he annotated other standard works on Theology and Canon Law. He was accepted as an authority on difficult cases and his decision was always looked upon as final. In this matter his services were at the request of the clergy of the various dioceses in the United States, and with reason will they mourn his passing away. Before my memory arise many delightful incidents of his innocent, boyish good nature, his affection towards his relatives and friends, and his unfailing charitable kindness in every relation of life. His memory will long survive beyond the broad Atlantic, where most of his life-work was performed. And in his native diocese of Clogher, he will rank amongst her greatest sons whose names shall be held in perpetual benediction. To me, one of the last to whom he confided much of his friendship and confidence, it is the mournful privilege to contribute this hurried sketch of one whose like we shall not see again. R. I. P.

FATHER THOMAS W. WALLACE

If we estimate the character of a priest by the test of parochial affection, we may justly entitle Father Wallace, Soggarth Aroon. The goodness of his heart was loved by innocent little children, appreciated and revered by rich and poor, by the fervent and sin-stricken; for he was their guide, theologian and friend, encouraging them in the storms and billows of life, consoling them at the portals of death.

One of whom he was and is a friend, faithful and just, does not intend in this brief obituary, metaphorically to break the marble for his sake, anxious to make his sepulchre more fair; since his Spartan virtue desires not evanescent tears, mortuary flowers or resplendent rhetorical eulogy. I believe he would say to the writer: "Persicos odi, puer, apparatus." The pyramids may be consoling cenotaphs for those who sought riches and honors and the glory of this world, but my life was crucified to the world, my ambition was to promote the Greater Glory of God. I was a plain blunt man who loved my friends. Nothing normally human was foreign to me. Let the good I have achieved be interred with my bones, since the all-seeing eye of God perceives it; but appeal to my friends in the inspired words of Holy Scripture, reminding them that it is a holy and wholesome thought to pray for the dead. In mortal life my watchword was that of the Crusaders: 'God wills it.' Request my brethern in the Church Militant to conform to this in their own imitation of Christ and in their charity to me; may they pray for my soul even as Saint Augustine remembered Saint Monica.

In the city of Troy, N. Y., in Jamaica, West Indies, during twelve years of missionary work in various states, and for eleven years at St. Peter's, Jersey City, I preached the doctrine of Christ Crucified. If at times, like the Prophets of Israel under the Law of Fear, I depicted the thunders and lightnings of Mount Sinai, I appealed also to the Law of Love, displayed the crucifix and reminded tempted souls of the God whose mercy endureth forever. And if I was a lion in the pulpit, I strove to imitate the Lamb of God in the tribunal of penance." Thus might Father Wallace speak to the writer and so be it known to all who are "not as those who have no hope" that flowers fade but the prayer of faith pierces the heavens.

Father Wallace was born in the County Roscommon, Ireland, in the year 1847. He came to the United States in his twentieth year and revisited his native land once only. "It is sweet to behold the faces of our parents," is the most tender line of Sophocles' Oedipus Rex. It is quoted herein to emphasize the pathos of that visit, for

the son who had crossed the Atlantic in hope of beholding his loving mother, and found the home of his childhood vacant, desolate, silent. A few days before his arrival his mother's body had been lowlaid in the mould, and her soul had returned to God who created it.

For about nine years, the future Jesuit successfully engaged in business enterprises in New York, but he had no taste for the witchery of vanity or the charms of gold or the pomp of power. He realized that man's heart is restless until it rests in God. After following the Spiritual Exercises of Saint Ignatius, his zeal for souls, the same zeal which impelled Columbus to win a new world for Castile and Leon, inspired Mr. Wallace to consecrate his life to the service of God in the Society of Jesus. He, therefore, in August, 1876, entered the novitiate at West Park on the Hudson, and after completing his course of study, was ordained priest at Woodstock College, in 1887. From the dawn of his religious life to the day of his demise, Father Wallace was conspicuous for his conscientious and cheerful conformity to the Eden-given decree which modern paganism vainly strives to evade, i. e., man shall labor all the days of his life until he returns to the earth from whence he was taken.

He exhibited the edifying spectacle of a priest, ardently devoted to the spiritual and temporal welfare of the poor of Christ, and if he never captivated the world with matchless Scriptural exegesis, or fulminated from the pulpit to royal personages, or constructed for a bubble reputation a peace palace of dull cold marble to become a laughing stock to nations in arms, he employed his God-given talents for God's glory and has erected a monument more lasting than bronze, by his lifelong vigilance to defend the Faith, to rescue souls from the primrose path of Gehenna, to carry to the judgment seat of God his white flower of sacerdotal virtue. He was compassionate to the poor, more anxious to give than to receive, and firm as Gibraltar to protect the weak and the oppressed, impetuous like Saint Peter, forgiving as Saint John.

He could conciliate a spirit of enterprise with respect for the judgment of his superiors; he loved not less the United States because he loved Erin; he united Spartan perseverance with rational flexibility, and blended severe justice with the gentle dew of lenity. And were I to delineate him in more lively colors than in this artless sketch prompted by friendship and limn with more particular strokes those blemishes from which human frailty is not exempted since the fall of Adam, he would still tower like a Colossus above his glass-encastled critic.

In January, 1915, his once strong constitution began to succumb to the ravages of time and toil; yet like Napoleon's famous Old Guard he would never surrender. On November 24th, a severe attack of heart failure apprised him of the

approach of death, and he met it like a Christian gladiator. With sublime humility, faith and hope, he received the last Sacraments, and on November 26th, at St. Francis' Hospital, Jersey City, he fell asleep in the Lord. R. I. P.—*St. Peters College Journal*.

FATHER FREDERICK W. HEANEY

The angel of death visited St. Vincent's Hospital on the night of January 10, 1916, and silently stole away out of this world the soul of Rev. Frederick W. Heaney, S. J., to lead it back to the presence of its Maker.

Rarely has the college on the hill ever been so shocked as when the news of his death was posted up on the notice boards to be read by faculty and students alike. Seemingly in robust health shortly before he was taken to the hospital, no one ever dreamed of such a sudden cutting off of his life. His indomitable will never struggled so vigorously to maintain the mastery as it did in the few days previous to his death to fight his way back to health. But in vain—for though he seemed not to realize it or at least not to admit it—he was fighting a hopeless battle.

He contended against the ravages of disease with all the vigor, strength and power of his will and did not give up the fight until a few minutes before the end, when he seemed to realize as the last absolution was pronounced, the plenary indulgence at the hour of death given him, and the prayers for the dying were being said, that his life's work was done. Steadily, calmly and unflinchingly looking up into the face of his brother-priest, who, standing by his bedside, was praying for his passing soul, following every word of the litany of the dying almost to its close, he quietly drew one deep breath, paused, drew another and his noble soul passed out of his body into the hands of his Creator. His struggle was at an end and his soul was gone to give an account of its stewardship before Him in Whose service he had borne the yoke from his youth, and to further Whose Kingdom on earth he had vowed his life, his talents of mind and body even unto death.

Father Heaney was born in Boston, October 7, 1867. His father, James Heaney, and his mother were both born in Nova Scotia, and came to live in Boston shortly after their marriage. They were blessed with three children, Frederick W., Lilian, and Loretta, who subsequently became a Sister of Charity.

From his early boyhood Father Heaney was deeply attached to the Church of the Immaculate Conception, where he served for years as altar boy and later as Master of Ceremonies. He received his grammar school education in the

public schools of his native city, and then entered Boston College High School.

During these years he was very popular with his fellow-students and classmates, participating in the various athletic activities of the school. His aptitude for mathematics was very marked and the many testimonials he received in this branch at the monthly reading of marks evidenced his talent and application.

As a youth, he was simple and unaffected in his piety, and his daily serving of mass in St. Valentine's chapel, together with frequent communion, won for him the grace to a higher life. His great friend and guide at this time was the saintly Father Edward V. Boursaud, S. J., rector of Boston College, a man of gentleness and tenderness of soul who had filled offices of the greatest responsibility in his Order.

Acting upon the advice of so excellent a spiritual guide, Father Heaney applied for admission and was received into the Society of Jesus, August 12, 1886. His novitiate days were spent in Frederick, Md., under the care of the Master of Novices, Rev. Archibald J. Tisdall, S. J. His life during this formative period was marked by a regularity and devotion to duty that proved to his Superiors he was worthy to be allowed to pronounce the first vows of the Society, August 15, 1888.

He then entered upon the study of the classics for the two following years, and in the summer of 1890, went to Woodstock, Md., to begin his study of philosophy. At the successful completion of his course, he was sent to begin his regency at Holy Cross and at the opening of schools in September, 1894, was assigned to teach mathematics and French, and to assist Rev. Joseph F. Hanselman, S. J., in the office of prefect of studies.

Loyola College, Baltimore, was the next scene of his labors, and for the following four years he was engaged in teaching the classics and mathematics. It was during these days that he formed a deep and lasting friendship with his students and their relatives, by whom he was esteemed as a man of firm, sterling qualities of mind and heart.

The summer of 1899 found him back at Woodstock College, where he began his study of theology, dogmatic and moral, Sacred Scripture and Canon Law in preparation for ordination to the priesthood. He was ordained in June, 1902, and had the rare consolation of having his father, mother and two sisters present at the ceremony and of giving them holy communion at his first mass.

At the conclusion of his studies in theology, he was appointed to the missionary band, and the carefully written sermons, instructions and notes found among his papers after his death, show with what zeal and preparation he took up these arduous labors. Father Heaney was not an orator, in fact he found at times great difficulty in expressing

his thoughts with that ease and facility that make for the successful public speaker—but there was always a depth of meaning and a sincerity of conviction in what he said that impressed his hearers.

The students' library at St. Francis Xavier's College, New York, is to-day one of the best equipped and well ordered libraries in any of the Jesuit colleges of this part of the country. The work of arranging and cataloguing was due to the personal supervision of Father Heaney, who gave his summer vacations and leisure hours to this work during the three years he taught there.

'The Hill' welcomed him back on August 3, 1908, and here he was to remain to complete the remainder of his life. His career as professor of Latin, Greek and English in the sophomore year was marked by a devotion to duty and unswerving fidelity to his obligations that made him revered by all those who came within the sphere of his influence, either in the classroom or on the corridor, where he was prefect. He was a strict disciplinarian and while meting out even-handed justice to all, he was ever kind of heart. His manner at times was somewhat abrupt and gruff—but everyone knew that Father Heaney was a man of rugged honesty and kindness. No more enthusiastic and interested follower of the successes and failures of the various baseball, tennis, basketball and football teams was to be found among the faculty, and he was constantly out on the fields watching the practise and encouraging the players.

But the disease, which finally caused his death, was silently undermining his health. The strong symptoms of diabetes began to manifest themselves, and he was urged by the physicians to diet and take every precaution to arrest the progress of the sickness, but he thought he was too strong to be influenced by any attacks of a serious nature and so practically neglected to take a proper care of his condition. He seemed to be a man of such strong physique that he felt he could with impunity refuse to impose such severe restrictions upon himself as were deemed necessary. However, he was albeit unknown to himself reckoning beyond his strength.

With his knowledge of the traditions of the college, his long experience in dealing with students and his keen interest in their physical development and games, he seemed to be the man well qualified to succeed Rev. Fernand A. Rousseau, S. J., in the duties of the office of prefect of discipline. His superiors consequently assigned him to this important post of responsibility, and on August 3, 1915, he entered upon his office with a zeal and an enthusiasm that greatly edified his religious brethren, and when the students returned to the college at the opening of schools in September, they found him ready to extend to them a hearty welcome.

His new duties appealed to his natural disposition and he enjoyed his work—taxing and laborious as it necessarily was at times. In fact, one and all were predicting for him a long and most successful career in office. He was the moderator of Athletics, and his first project was to draw up plans and superintend the erection of the new football stand, and through his daily presence, together with his spirit of hastening the work, the structure was ready in time to receive the crowds that came to witness the games.

The new domestic phone system was installed under his direction, and the new shower baths in the O'Kane Building now under construction are due to his initiative and suggestion. He had elaborate plans in mind of what the new clubhouse should be, which the athletic management is contemplating, and had he been spared he would undoubtedly have carried through his ideas, and given to the students a clubhouse that would have compared favorably in its excellent appointments and facilities with anything he had seen in the other colleges or universities.

These were some of the works that occupied his attention and to which he gave so unstintingly of his energy and time.

The Christmas vacation days were welcomed by him, as he had intended to take a good rest during them, and be prepared for the second term. He spent Christmas at home with his father, mother and sister, and returned to the college a few days later. A very severe cold settled on his lungs within a few days after his return and resisted treatment. A carbuncle developed at the back of the neck and soon grew in size and inflammation. For several days and nights he could get no sleep, and complained of a burning thirst that seemed to be consuming him. When it was decided that he should be removed to the hospital, he was at once notified, and, though he at first thought it was unnecessary, when he found he could not walk up the stairs of the hospital without being assisted, he admitted his great weakness.

On advice of Dr. Michael F. Fallon, head surgeon of St. Vincent's Hospital, Father Heaney was at once anointed and his parents informed of his condition, but he would not for a moment entertain the thought that there was any danger of death. His condition remained unchanged from Friday to Monday, and there was hope of his winning the struggle, but a sudden change for the worse was noticed about five o'clock Monday evening. The breathing became more rapid and labored, though his consciousness never left him.

Two members of the faculty were at his bedside, accompanied by Dr. George F. O'Day, the college physician, and it was soon evident to all that the end was near. With full consciousness and responding to all that was being done to prepare him to meet his death, he calmly laid down the burden of life upon the altar of sacrifice and duty.

His body was brought to the college and placed in the parlor, where it was viewed by the students and friends of the deceased.

On Thursday, January 13, the Office of the Dead was chanted in the students' chapel and the solemn mass of Requiem was sung in the presence of his bereaved father and sister, many priests of the Springfield diocese, the entire faculty, the student body and representatives from the Worcester County Alumni Association.

His body was interred in the little cemetery adjoining the college—the senior class in cap and gown acting as an honorary escort—and here, amidst the scenes of his best labors, under the shadow of the college he loved and in whose service he died—he sleeps the sleep of those who die in the Lord. R. I. P.—*Holy Cross Purple.*

FATHER MICHAEL A. McKEY

The sad news of the death of Father McKey, S. J., Saturday evening, April 1, 1916, caused profound grief amongst his colleagues at St. Joseph's, his parishioners and the whole of the country, where, owing to his long residence in Santa Clara and in this city, he was known and loved by all sections of the community. His interests were so wide, particularly amongst the less fortunate members of the district, that his loss will be greatly felt by a very large circle of friends. Death took place shortly after 9 o'clock at the O'Connor sanitarium, where he had been lying seriously ill for several days. The fathers of St. Joseph's were in constant attendance at his bedside as it became evident that the end was near. He was a victim to complications, following upon a severe attack of pneumonia, which so reduced his strength that he failed to rally.

Michael Aloysius McKey was born in County Westmeath, Ireland, on August 19, 1852. While still in his native country he entered the Society of Jesus as a novice and offered himself for the mission of California. He came direct to California from his native country. Young McKey's first work here was to teach English subjects at St. Ignatius and then at Santa Clara College, at each of which institutions he stayed several years. He then went to Woodstock in Maryland, where he applied himself to theological studies and was ordained by Cardinal Gibbons. On his return to California he again took up teaching at Santa Clara and was later removed to Los Gatos Novitiate, as procurator. He finally came to San Jose in 1900, where he has remained as assistant pastor ever since. The city of San Jose, which had felt the personal touch of his life work these last sixteen years, lost one of the most self-sacrificing workers for

its public welfare. Father McKey's assignment had to do with the unfortunate of the city—the hospitals, the jails, the juvenile court, the destitute, the looked-down-on, the suffering. It was his duty to relieve the physical needs of the down-trodden and to assuage their mental anguish through the solace of his faith. No task was too great, no cause too trifling to his call and for sixteen years he labored unceasingly for the welfare of his people.

He was chaplain at the O'Connor Sanitarium for the past twelve years, was chaplain at the county and city jails, was connected with the juvenile court and probation office, director of the Sacred Heart Relief Society and did much work generally on his own responsibility. No man in public life will be more sorely missed in San Jose.

On Monday, April 3, a low mass was offered for his soul by the pastor, the Rev. William Culligan, s. j. Present at the service were people of every creed, and from all walks of life in society, rich and poor, old and young. To all Father McKey had been a friend; to all, it was his loving, zealous ambition to hold out a helping hand.

When the service began the church was packed to its utmost capacity. Students from the Notre Dame Convent, boys and girls of St. Joseph's School, the orphans from the Notre Dame Institute, the Sacred Heart Relief Society, members of the Ladies' and Gentlemen's Sodalities, the officials of "The Lodge," judges, clergymen of other denominations, nuns of the different religious congregations, Catholic clergy from all parts of San Francisco archdiocese and friends from all over California, as well as immediate relatives of his family, were at the obsequies.

A feature was the beautiful singing of the girls, perfectly soul-inspiring, that supplied for the solemn chant of the solemn requiem. The altar and sanctuary were impressive in their funereal simplicity.

At the close of the mass, the Very Reverend Father Gleeson pronounced a well-deserved eulogy over the remains. He told how, though contrary to Jesuit custom to speak over their dead, yet in this case, mainly for the people, he was urged to do so. He briefly recounted the untold good done by the dead priest in the days of his active ministry, and how particularly he was a friend to the down-trodden, the orphan and the unfortunate. He spoke, too, of the father's deep, sincere piety, and of the wonderful zeal that animated him in his every undertaking.

The eulogy was well merited by the energetic, active, little Irish priest who will be keenly missed by St. Joseph's parish and by the community of San Jose.

Following the sermon the absolution was given and the remains were conveyed to the Santa Clara Cemetery. R.I.P.
—*St. Joseph's Church Bulletin.*

FATHER WILLIAM L. DESNOES

But nine short months ago our hearts were gladdened to the full because of the ordination to the holy priesthood of Father William L. Desnoes, S. J. For sixteen years had we followed with special, affectionate interest the lengthened career of preparation in the Society of Jesus for the surpassing dignity which on that 28th of June, 1915, came as a crown of persevering endeavor to him, our own countryman, through the consecrating power of His Eminence, Cardinal Gibbons, the venerable Primate of the Catholic Church in America. There had been times when the ill-health, which dogged Father Desnoes' steps all through those years, had caused us to put up anxious prayers that he might not be frustrated of the goal both of his own aspirations for himself and of our aspirations for him. And now, at length, that the yearned-for goal had been reached, we dared to look forward prayerfully, with gratitude all the while unlesened for thus much already vouchsafed, to a yet further consummation and to picture to ourselves the offering to the pleased Master from anointed Jamacian hands for many years to come of priestly, apostolic harvesting. It was love that had drawn the forecast of our desires; but there was One who loved him more, even than we his associates in country and kinship. And He it is, for Whom his life was lived and in Whose service he, as Priest and Jesuit, longed intensely to put to fruitful use so many years of patient preparation, Who has now seen fit in the mystery of a love greater than ours, to summon him, just as God's work opened out before him, from the laborer's field to the laborer's rest and reward.

For some months past Father Desnoes had been forced by a return of serious nervous trouble to give over the fourth year study of theology, which usually follows, in the Jesuit course, ordination to the priesthood. He had, in consequence, been transferred from Woodstock College, Maryland, by superiors, to the Providence Hospital, Buffalo, New York. Here for a while good hopes were entertained of his restoration to health; but in the end these hopes were destined to be unfulfilled; and strengthened with the sacramental help of Mother Church, he died in the same hospital on the evening of Monday, March 27th. We subjoin the particulars of his last days as they have come to us from one of the Fathers stationed at Canisius College, Buffalo.

"During the two months preceding death, Father Desnoes gave promise of a speedy recovery to health. Two weeks before he even walked down to the College with two scholastics. He talked of what he was going to do when he got back to Woodstock, and how glad he would be to leave the hospital. He had improved so much that the doctors

gave permission to him to walk out in the city. A few days after that, he became greatly depressed in manner, weak in movement, so that the Sisters advised him to give up saying mass—he had said mass every day since his arrival. The 14th saw his last mass. He was so unsteady that he had to be taken to his bed after it. About the 19th, he was even slow in his speech, and seemed to be dazed all the time. Wednesday, the 22nd he had a stroke which affected the side from which he had suffered some years ago. He was anointed that night by Father McGarvey, s. j., the chaplain at Providence Hospital. Father Conniff saw him every day after that, but he was always in a semi-conscious state. And moreover he could take hardly any nourishment; and this weakened him all the more. Monday morning the Sisters phoned that he was sinking. Father Conniff went out to stay all day with him. Father Desnoes did not know him at all; in fact he had not recognised anyone for a week. He was breathing heavily and towards evening the respiration grew more frequent and labored. The prayers were read at 8 p. m., and by 8. 15 he had ceased to breathe. The end was very peaceful, no struggle, no suffering. The Office of the Dead and Mass were recited at St. Michael's Church, and the body was taken for burial on the morning of the 30th, to St. Andrew-on-Hudson, the Novitiate, at Poughkeepsie, N. Y., as his people had expressed the wish that he should be buried there. Father Desnoes' heart was set upon the work of the priesthood. He often said that it was wonderful to think, that God had allowed him to go on to ordination; and, as soon as the holy oils were on his hands, let him break down."

Father William Louis Desnoes, s. j., was born at Camperdown, St. Andrew's Parish, Jamaica, April 12, 1880, and baptized shortly after in Holy Trinity Church, Kingston, by Very Rev. Father Thomas Porter, s. j., the Vicar Apostolic. His family, prominent both in the civil community and in church membership, was, above all things, Catholic; and thus it happened that to him was transmitted from his parents a twofold strain in the live Faith of the Desnoes and the Malabres. What that strain meant as quickening inspiration for one whose life was to be given altogether to God's service and that of God's Church, may be best gleaned from the fact that from the early days of our Jamaica history up to quite recently, "French Church" and "Catholic Church" were in the island received synonyms. It was St. George's College that opened its doors to the young student on the completion of his elementary studies, and here he gave evidence of considerable talent, obtaining honors in the Cambridge examinations and distinguishing himself, especially, in the study of Greek. For about a year before his entrance

into the Society of Jesus, he was assistant teacher in one of the lower classes of the college. Then came the call to the higher life and his departure for the United States, where, on December 20, 1899, he was received into the Jesuit Novitiate at Frederick, Maryland, with Father John H. O'Rourke, as his Master of Novices. Two years later he was admitted in the same place to the vows of the Society of Jesus.

For most of the fourteen years which succeeded, whether at Frederick, Maryland, or at St. Andrew-on-Hudson, Poughkeepsie, or at Woodstock College, Maryland, he devoted himself successively to the study of the classics, of philosophy and of theology. There were, however, not a few interruptions of study necessitated by delicate health and surgical operations. Indeed, the marvel was that he should have been able at all to get through what he did. It was prayer, without doubt, and confidence in the Sacred Heart, which sustained his strength throughout the difficulty and pain of prolonged and persistent effort. There were four years, too, during which he was applied to the College work of the Society. Holy Cross College, Worcester, Massachusetts, Georgetown University, Georgetown, District of Columbia and our own St. George's College, Kingston, were one after another the fields of labor to which superiors thus assigned him, but again enfeebled health debarred his doing all that his eager spirit urged upon him.

In this brief review of a young life passed in the obscure preparation of Christ's own Nazareth, there is a truth enforced which it were well to take to heart and re-enact each one of us in our own lives. And the truth is this: God was worth it all. The patient, hidden labor, the sore trials, the physical sufferings of all those years were not lost—were not ineffective—will not be ineffective in the future for the divine cause of souls which was the guiding star of Father Desnoes' ardent, seemingly uncompleted days. Not yet have self-denial and obedience ceased to be the knightly arms that conquer for the Kingdom of Christ. Will it not be a consolation in their present grief for his near and dear ones to reflect that there are victories ahead for God's Church in this the Island of Father Desnoes' birth, which—who can deny it?—will own the heavenly strength to win them in that Christ-dowered power of impetration which, no doubt, has already been bestowed as reward upon the humble heroism of a young Jamaica priest. R. I. P.—*Catholic Opinion, Kingston, Jamaica.*

VARIA

WAR NOTES ABOUT OURS

CANADA. *Loyola Boys at the Front.*—At present, though the list is incomplete, we have been able to count thirty-two on active service. Some have been wounded, but as yet there have been no deaths.

ENGLAND. *March 12.* Six new army chaplains of the English Province were appointed, making a total of thirty-nine English Jesuit chaplains.

Fifty-one Wimbledon boys have lost their lives in the war. Forty-nine names are on the roll of honor, April 5. Twelve have won Military Crosses.—*Letters and Notices, July.*

FRANCE. *Killed.*—Father Pierre de Daran of Toulouse, a sergeant in a Colonial division organized in Madagascar, met his death in the sinking of the *Provence II*, February 26, 1916. An officer saw him from a raft standing on the sinking ship giving general absolution many times.

Francis Duvoisin, scholastic, and Joseph Marre, novice, both from Toulouse, disappeared in October, 1915, and are now counted among the dead.

Sergeant Michael James Le Seigneur, s. j., who died February 21, 1916, had failed to make use of the gas masks and was asphyxiated. He dragged himself to the infirmary, was attended to by a priest infirmarian and died without receiving absolution while the priest was helping someone else. No one realized the gravity of the case.

Sergeant René de la Perraudière was killed March 8, about 100 metres from Fort de Vaux. After his second wound he started for the rear line with two other wounded sergeants when a shrapnel exploded and struck him in the head.

Father Pierre Rousselot, s. j., a professor at the Catholic Institute of Paris, was wounded and taken prisoner at Éparges, April 25, 1915. A soldier writes from Wurzburg: "Sergeant Rousselot when taken prisoner had been wounded in the chest by three balls, two struck in the region of the heart. When taken to the first German relief station at Calonne he said to me, "Leave me, there's no hope, I am going to give you my blessing." I left before his death when he was sinking into coma.

Father Joseph M. Cascua of Toulouse had obtained (after some hesitation) from M. Roulet, his chaplain, permission to follow the assailants. Hardly out of the trenches his ministry began, and while on his way to a second wounded soldier, he was shot in the head. He died on the spot and was buried there the next day.

Stephen Gérard, scholastic of Champagné, was in the company of six other soldiers near V——, when a shell that killed his six comrades crushed his feet and wounded him in several places in the legs. Assistance reached him only at noon on the following day. A double amputation was performed. He died April 13 from his wounds.

Brother Hervé Balbous from Paris was killed in Champagné towards the end of September, 1915. His last letter is dated September 23, just before an attack. "To-morrow is the day consecrated to the Passion of Our Lord. Quite likely I shall also be called to die through obedience."

Father L. Mairéy was with his company on March 9, on a bombarded height where they had to take a position. He gave his comrades a general absolution. When all had settled down in the redoubt, only one sentinel remained under arms. When his turn to watch came, about 3 P. M., a shell burst in front of him. He said, "I am wounded." He turned towards the redoubt, sank at the entrance, vomited a little blood and died. On March 12, he was buried near the outworks.

Francis Xavier Freed, a scholastic from Toulouse was killed near Verdun on Good Friday, April 21. During a serious bombardment he was buried in the trench by a shell and was smothered before help reached him. He was again quickly buried; no ceremony was possible, only a few prayers were recited by the military chaplain, M. Emonet. Christian burial will be given when a quiet hour can be found.

Arthur Van Genechten, a Belgian scholastic serving as stretcher-bearer, was killed April 26, 1916. Father Willaert writes: "With another stretcher-bearer, a Christian Brother, he was tending three soldiers in a trench on the first line while the second line was being bombarded. A shell fell short and exploded near them, wounding our scholastic. "Brother, my end has come," were his dying words. His body was carried to a relief post. An examination showed that he had been wounded in the heart, left arm, liver and cheek. He had been at the front since August, 1914, and had experienced very hard times and borne all privations and sufferings with a courage that knew no bounds.

Wounded.—Louis de Geuser, a Paris scholastic, has had both legs cut off a little below the knee. He was at an observation post during a fusillade of 77s, when a shell struck the position and exploded, killing a lieutenant and wounding the three soldiers. Father Willaert writes, April 8, "I

have just seen Louis de Geuser at the hospital. He accepts his sacrifice in a spirit of noble generosity."

Father L. Verny of Lyons has had his left arm amputated below the shoulder. He served as lieutenant and has received the cross of the Legion of Honor for his bravery during the offensive of March 29 and 30.

Distinction.—Father Roulet, military chaplain, has been named a Knight of the Legion of Honor for his heroic conduct at Verdun.

GERMANY. *The German Fathers from Bombay.*—Father Goodier wrote on April 5: "The German Fathers sailed in the *Golconda* (since torpedoed) on Friday, March 31. They were about 90. Altogether there were 360 Germans on board, and some 40 more are to be picked up at Capetown. It is calculated that they will take fifty days to reach Holland."

May 28th. A wire from Holland on May 22, asking when the Bombay Fathers would reach Rotterdam, seemed to point to their being in England, and, as the result of enquiries made, it was learnt that they had been at the Alexandra Palace, London, since May 18, the male passengers by the *Golconda* having all been sent there. On May 23, a letter written on the 18th, but delayed by the censor, was delivered at Farm Street, saying that the party consisted of sixty-five members of the Bombay Mission and four Fathers from Trichinopoly. Efforts were at once made to see the superior, but, on account of the formalities to be observed this was not easy. The Cardinal and Lord Edmund Talbot are interesting themselves in the matter of the interned priests. It is likely they will be sent to Holland in batches, and this may cover a fairly long period.

June 4th. Two Farm Street Fathers went to the Alexandra Palace on Monday, May 29, and had half an hour's interview with Father Boese, the superior of the interned Jesuits. He was very cheerful, but, of course, very anxious to be allowed to go to Holland, whither, to the considerable inconvenience of the party, the heavy luggage had already been despatched. In Holland they are to be distributed amongst the various German houses. Fortunately the Fathers were able to rescue some portable altars, so that they are not altogether deprived of mass; but, as there are forty-nine priests, daily mass is clearly out of the question. On Sunday, May 28, they had Missa Cantata with full orchestra and sermon. One of the Fathers, Father Kaesen I think, wants to give lectures to the other prisoners: and a Father at Farm Street has sent some books for that purpose, as well as some others of a religious and theological nature, to provide occupation for the others during their leisure hours, which are only too plentiful. One of the greatest trials of the Fathers is, of course, the lack of privacy. This is one of the points to which Lord Edmund Talbot has

especially directed attention, and perhaps something has been done to secure a greater measure of this. Nothing seems to be known as yet as to the date when the Fathers may expect to be deported.

June 11th. Most of the German Jesuits, who were interned at Alexandra Palace, are now at Stratford (Stratford-le-Bow?), whither they went on June 9. There they will spend a short time in quarantine, and after that will go to the continent. It is thought that two remained at the Palace, as the enquiries in their cases were not completed.—*From C. W., Letters and Notices for July.*

IRELAND.—Amongst the Irishmen who have won such high renown for themselves and their country our Old Clongownians may justly claim a foremost place. Over 450 Old Clongownians are at present engaged in active service in the army and navy. Of these, 23 have fallen on the field of honor; 5 have died on active service; 45 have been wounded; and 9 have been made prisoners of war.

We have to record also many honors which have been awarded to Clongownians for gallantry in the field and devotion to duty. Of these, six have received the Distinguished Service Order, seven the Military Cross, and two the Legion of Honor; while 31 have been mentioned in despatches.—*The Clongownian, 1916.*

OTHER VARIA

AN ERROR CORRECTED

In the "List of Priests Ordained at Woodstock College", which began in the issue of February, 1916, we find it stated on page seventy-five of that issue, that Father Aloysius Bosch, of the Missouri Province was ordained by Archbishop Gibbons in 1878 and died in Omaha, Nebraska, February 15, 1903.

Our attention has been called to the fact that the man ordained at Woodstock that year was Father Aloysius J. Bosche, who is still living at Marquette University, Milwaukee, Wis. We are very grateful for this communication and for the opportunity of making the correction.

THE EDITOR

AUSTRALIA. *North Sydney, Milsons Point. St. Aloysius' College.*—An important addition has been made to St. Aloysius' College by the recent purchase of a large and stately mansion standing in its own beautiful grounds, just opposite the present college. It will be used as a Junior House in connection with St. Aloysius' and will afford ample accommodation for the ever-increasing number of boys attending the college.

The number of boys is increasing and has increased so rapidly at St. Aloysius' College, that there was no room left in the main building for them. The fine property, "Wyrallah" standing just behind the college, across the road, was recently acquired by our Fathers and after sundry alterations is now being used as part of the school. Five classes—from rhetoric to grammar—were transferred there on the opening of schools at midwinter. This new addition has fine grounds attached to it.

The Old Boys' Union has been showing much practical interest in the school. The Union presented £5-5 for school prizes and a "friend" has just sent £10-10 for Religious Knowledge and other prizes.

His Excellency, the Apostolic Delegate, was present on June 7, at the reunion of old Aloysians.

North Sydney. St. Mary's.—On Sunday, April 2, His Grace, the Archbishop of Sydney, blessed and laid the foundation stone of a new residence for the Marist brothers, who direct a school of nearly 300 boys in connection with our parish of North Sydney. A fine building to serve as a school was recently purchased for £8,500. The brothers' residence will cost nearly £1,900, while the estimated cost of alterations will run into £3,500 or £4,000. "We have a large task, therefore, to face," said Father Corish, s. j., "but as it is for the best interests of our Catholic children, we must face it courageously and with determination." The Archbishop briefly reviewed the origin and history of the Marist brothers, and paid a generous tribute to their arduous and highly successful work. A collection was taken up on the spot from a large and representative gathering of parishioners, and resulted in the sum of £1,000 being raised. Some of the principal donations: His Grace, the Archbishop, £25; the Jesuit Fathers, £25; Mr. W. J. Glacken, £200; Children of Mary, £100; Mr. and Mrs. G. E. Bryant, £20; A Friend, £100. The architect is Mr. J. T. McCarthy, who, it may be mentioned, was also the architect of the Dalton Memorial Chapel at his old school, Riverview.

Queensland. Brisbane. New Parish in Toowong.—On Tuesday, May 31, His Grace, Archbishop Duhig, presided at an inaugural meeting in connection with the advent of the Jesuit Fathers to Toowong, South Brisbane. Father Ryan, s. j., superior of the Australian mission, and Father W. Lee, who has been in charge up to this, were present among many others. His Grace, in his opening address, paid a warm tribute to the work of Father Lee during the past twenty-two years, and said that the Jesuits had not come to Toowong because of any superiority, as it were, of the Toowong parishioners, but for the good of the whole archdiocese. They were a spiritually minded and intellectual band of priests, who would shape young men for the professions and commercial life. The people

should be grateful to Mrs. Burton for parting with her property for the presbytery. Certain alterations and enlargements were necessary and the presbytery would be opened in about six weeks or two months' time. The ladies were working hard already to furnish the house, whose improvements and additions were a matter for the whole congregation. The Jesuit community was known all over the world, on account of the learning and zeal for souls of its members, and Father Ryan was an expert in parish work and looked forward to a great future for the parish.

Rev. Father Ryan, S. J., expressed his thanks to His Grace, Archbishop Duhig, and to His Grace, the venerable Archbishop Dunne, for their whole-hearted welcome. He said he was grateful, too, to the priests and people of Toowong for their welcome, and was, especially thankful to Father Lee for the great help he had given him in every possible way since he came to Toowong. Father Ryan stated that he had been a schoolmaster for thirty years and had been superior in charge of St. Ignatius' College, Riverview, Sydney. Then he had been appointed junior curate at Richmond, Victoria, where he had labored among the people for about six years. He had been told that Catholics were in the minority in Toowong, but he had the names and addresses of 170 Catholic families. Allowing an average of five members for each family, that meant there were about 900 Catholics in the parish, which, therefore, was larger and more important than he had been led to expect.

Mr. W. Horstmann said that everyone was sorry to lose Father Lee, who, in his thorough unostentatious way, always "got there." They were all delighted with Father Ryan, who was a good indication of what might be expected from the Jesuit Fathers.

Mr. Virgil Power, son of the late Judge Power (an old Clongownian), said that as an old pupil of Riverview he would do all in his power to help the Jesuits to compensate them for the five and a half years of anxiety he had caused them when a student.

On Sunday, July 30, the formal and official opening of the presbytery took place before a large and representative gathering. Among those present at the dedication ceremony were His Grace, Archbishop Duhig, Very Rev. J. Ryan, S. J., Superior of the Mission; Father R. J. Murphy, S. J., rector of the new parish; Rev. R. Little, S. J., a large number of the secular clergy and brothers; His Honor, Mr. Justice Real, Mr. Justice O'Sullivan, and others.

After blessing the building, Archbishop Duhig addressed those present from the side veranda. He said he was there that afternoon to welcome the people on behalf of the Jesuit Fathers, and the Fathers on behalf of the people. He deeply regretted the absence through feeble health of Archbishop Dunne, for he knew that as one who had sat under

some of the most renowned of the professors of their Order in the Roman College, the Archbishop would extend to them a graceful and most cordial welcome. It was with the deepest pleasure that he (Archbishop Duhig) had the duty of welcoming the Fathers, in Archbishop Dunne's name. When it became known at the end of the last annual retreat that the Jesuit Fathers were coming to Brisbane, there was a spontaneous outburst of rejoicing, which feeling had lost nothing in the interval, and he felt sure it would grow stronger as time wore on.

Speaking later on, His Grace again referred to the work of the Jesuits. There was, he said in Sydney, a man holding a foremost place in the scientific world. He was once a brilliant young medical man, practicing in the city of Dublin. He joined the Jesuit Order, became a priest, and to-day, from his seismograph at Riverview College, he gives the most immediate, interesting and accurate information about earthquakes or earthshocks that occur in any part of the world, whether on land or under sea. That man was Father Pigot, who was selected by the Federal Government to represent the Commonwealth at the International Congress of Scientists, which was to have been held at Petrograd late in 1914, but which lapsed owing to the outbreak of war.

His Grace then went on to speak of the many brilliant students of the Jesuits, at present making their name in Europe, mentioning among others, Mr. John Redmond, M.P., and his brother, W. Redmond, M.P., and also the fact that more than half of the great generals leading the French in the present war, were old students of Jesuit colleges.

What the Jesuits had done elsewhere they would do here in time to come, for no doubt their work would expand and embrace education, in which case there would be formed a splendid combination of themselves and the Christian Brothers. Speaking of Father Ryan, S. J., superior of the Jesuit mission, His Grace said he did not think there was a parish in Australia which was not directly or indirectly indebted to Father Ryan, who was one of the best known and most highly respected priests in the commonwealth. In conclusion he wished the Fathers every blessing in their new sphere of work.

Mr. Justice Real and Mr. Justice O'Sullivan also spoke in hearty welcome to the Fathers.

Rev. Father Ryan, S. J., replied in words of eloquent appreciation to the kind, very enthusiastic welcome that had been accorded to the Fathers since their arrival in Queensland. Amongst all the words of praise, he said, they really did not recognize themselves.

Mr. W. C. Horstmann proposed and Mr. W. J. McGrath seconded a motion that a collection should be taken up to defray the expenses of building. This was immediately done and resulted in the sum of £500 being handed in.

Rev. Father Murphy, s. j., thanked all present for their generous donations, and the meeting—a memorable one in the annals of the Society in Australia—broke up.

Sydney, Riverview. St. Ignatius' College.—On Tuesday, April 18, Riverview was honored by a visit from Sir R. Munro-Ferguson, the Governor-General of Australia, and his wife, Lady Helen Munro-Ferguson. Their Excellencies who, accompanied by Capt. Haskett-Smith, A.D.C.,—an old Beaumont boy by the way—came up from Sydney in an admiralty launch, were escorted from the mouth of the river by two of the college eights. The Governor-General was greeted at the Pontoon by the rector, Rev. T. Gartlan, s. j., who cordially welcomed him to Riverview. An enthusiastic cheer from the boys who were also there, left no doubt either as to their sentiments. A special guard of honor composed of the college cadets, under the command of Lieut. Loughnan, s. j., were drawn up on the landing stage, and were inspected by His Excellency, who warmly congratulated their officer on their appearance. Their Excellencies were then shown over the college by the rector. Father Pigot explained the mysteries of the seismographs. The boys fully appreciated their distinguished visitors, and at every corner there was a small bunch of juvenile photographers who “snapped” with utter unconcern, and were frequently held up by His Excellency who questioned them (to their confusion at times) as to their knowledge of photography.

Father Pigot and Foucault's Experiment.—For some time past Father Pigot, s. j., has been engaged in perfecting his preparations for a demonstration of Foucault's experiment, showing the measurement of the earth's rotation. Except for one demonstration in Rio Janeiro in 1852, the experiment has not yet been carried out in the southern hemisphere. Father Pigot has been experimenting with a 45 foot pendulum at Riverview, where an interesting demonstration was recently given in presence of a small gathering of scientific men. The experiment was carried out under still more advantageous circumstances with an 85 foot pendulum at the Victoria Markets by special permission of the Lord Mayor. A large number of people were present, including His Excellency, the Apostolic Delegate, who started the pendulum by burning the fine metallic thread which held the sixty pound ball out of the perpendicular.

The mere experiment itself by the visual method has perhaps been done many a time, in northern climes at least, but Father Pigot is not only measuring the rotation of the earth, but, as the paper reports say, “compels old mother earth to write it down herself.” This latter phase is Father Pigot's own invention and has taken the scientists by storm. He has had placed in the specially constructed ball of the pendulum, accumulator cells and a small electric lamp, which shining through a lens in the bottom of the ball

strikes a sheet of sensitised paper spread beneath the pendulum. An electrically timed exposure takes place every five minutes, clearly tracing the movement of the earth on which the paper rests, as compared with the plane on which the pendulum swings. As the earth rotates, the pendulum from swinging in a straight line describes an ever-increasing ellipse, which, if the pendulum swing long enough, would become a perfect circle. The photographic records which have been secured are of entrancing interest. Father Pigot has named his new photographic recorder of the earth's motion "a geogyrograph."

The College.—The college suffered a severe loss to the teaching staff this year by the departure of Messrs. Fitzgibbon and Hanley, s. j., who left for Dublin via the Panama Canal, about the middle of July. Mr. Fitzgibbon has been senior classical master at Riverview since he came four years ago. He also directed the stage for the whole time he was here, and produced some excellent pieces, being an adept at discovering local talent and using it to the full. Under his direction, taste and delicacy in the pieces produced and in the style of action were ever remarkable.

Mr. Hanley will long be remembered for his work in connection with the Junior House.

The annual report of the New South Wales Association states that 700 oarsmen from this state have joined the Australian expeditionary forces from the various clubs. St. Ignatius' College is second on the list with seventy-six oarsmen volunteers. The Sydney Grammar School has sent sixty-five; Church of England Grammar School, forty-eight; St. Joseph's College, thirty-six.

The Old Boys' Union.—The annual dinner took place at Riverview on June 25. Over fifty past students turned up, among them being several boys who had enlisted for active service. Many apologies were received from old boys who were unable to attend.

Rev. Father Gartlan, s. j., rector, in proposing the toast of the Pope and the King, said he was glad to see such a large gathering, and it gave him special pleasure to have there Mr. Harry McEvoy, an ex-student and son of an ex-student, who had only a few days ago returned from the front. Rev. Father G. Byrne, s. j., who proposed the toast of the Union, referred to the many empty chairs, but at such a time it was not to be deplored, as the boys he had wished to see there were absent performing their duty to the empire.

Dr. James Hughes, President of the Union, in reply, said that most of the old boys were upholding the flag in Gallipoli and in France, and he was pleased to announce that a brother of Mr. A. W. M. d'Apice had been appointed an adjutant-general.

Mr. W. Coyle said he was unexpectedly called upon to propose the toast of "The Patron". Daily they read of the boys who fought in Gallipoli, and of a man who was referred to as the "Soul of Anzac". He wished to bestow a new name on Father Gartlan and he could not find a more appropriate one than the title of the "Soul of Riverview". Their boys had proved themselves heroes and gained distinctions in Gallipoli and France; but that great desire which they had to join the colors and obey the call of duty, had been instilled into them by Father Gartlan and the masters of Riverview; and when they saw the empty chairs and realized that those boys who might have been there, were out fighting; they felt that it was the teachings of Father Gartlan that had made them go.

BELGIUM. *Anti-Jesuits*.—What the *Depêche de Toulouse* and papers of that ilk are doing in France to harass the clergy, the *Belgique Indépendante* in endeavoring to do against the Jesuits. Jean Bary has lately started this paper—it is printed in Switzerland and calls itself a bi-monthly political journal. Louis Piérard, though belonging to the same party, chastises Bary severely in his *Echo Belge* of February 22, 1916. He considers him as a rabid anti-clerical, who after eighteen months of the *Union Sacrée* cannot stomach it any longer. It was itching him too badly not to be able to go as he wished for the clericals, so then he thought of his *Belgique Indépendante* and, says Louis Piérard: "The first number for which I was watching eagerly, has distressed me deeply. In it there are extraordinary tales of the occult influence of the Jesuits and of the rôle of the black international. We want more precise things. Stunning headings like 'behind the curtain,' 'the black pope and the white pope,' 'Belgian Catholics, Italian Catholics, Austrians and French are all closely united under the direction of the Austrian General of the Jesuits.' 'The danger for Belgium and for Europe—' just fancy! all this sort of thing will not do."

Apart from Jean Bary's paper there is the *Indépendance Belge*, printed in London, which has a grudge also against the Jesuits. In an article "The Jesuits and Peace" they are accused of intriguing with the Germans in favor of peace and here is a gem: "The attempts on the part of Belgium, be it noted, were made during the absence of Cardinal Mercier, whose unconquerable patriotism and scanty sympathy for the disciples of Loyola are well known. The very noble and pure interpreter of Saint Thomas, the loyal and sincere believer he is, cannot stoop to the equivocal methods of the Society for ensuring her supremacy, even more than that of the Catholic faith. *The Jesuits are the Prussians of Catholicity*. They have the same fundamental principle of conduct and politics—the end justifies the means. Cardinal Mercier

is not on their side and if he cannot fight them openly, he at least abstains from favoring their intrigues. This is why it was thought necessary to profit by his absence in hastening the peace proposals."

The *XX Siècle*, which appears at the Havre, answered on February 28: "We do not know what brain could conceive such a story. Any one who is cognisant of the admirable patriotism which the Jesuits of invaded Belgium have shown, will look on the allegations of the *Indépendance Belge* as on odious piece of injustice. We know some wild anti-clericals, we know freemasons, who have done homage to their patriotic zeal. Was M. l'échevin Lemonnier not present at the funeral service in the Collège Saint-Michel for the old pupils who fell on the field of honor? What the Jesuits have done, go, *Indépendance*, and inquire at the front. Thousands of soldiers will tell you: 'All those, who in our country have lived under the German heel, know that the heroic attitude of Cardinal Mercier never had a stronger support than the Jesuits.'"—*Catholic Herald of India*.

BOSTON. *High School*.—Owing to the prevalence of infantile paralysis in Boston, Rev. Father Rector deferred the opening of the high school until the second of October.

The 1,264 pupils of last year were divided in classes as follows: First year high, 481; second year high, 340; third year high, 235; fourth year high, 208.

During the months of July, August and September, eleven boys from the high school and seven from the college entered the novitiate at St. Andrew-on-Hudson. Some twenty odd boys from the college applied for admission to the Brighton seminary.

The College. The New St. Mary's Hall.—The second of the group of buildings at University Heights, the new faculty building, St. Mary's Hall, is situated to the north of Recitation Hall and nearer Commonwealth Avenue. The style of the structure is a moderated gothic. The building is 170 feet long, 90 feet deep, and five stories high. On the first floor will be the chapel, refectory, parlors, rector's and procurators's offices and the fathers' recreation room. The second and third floors contain, with the exception of the infirmary and library on the third floor, only living rooms, thirty-two in number. The scholastics' and brothers' recreation rooms and eighteen living-rooms will be on the fourth floor. The fifth floor is the attic, which could be, if it ever became necessary, divided into ten or twelve living-rooms.

A year ago it was hoped by all, especially by the college professors, that the new house would be ready for use by the opening of school this year; but in the early spring several strikes and the impossibility of obtaining certain necessary materials, combined to destroy fond hopes. At present Rev. Father Rector is doing all in his power to have

the building ready for occupancy before the real cold weather sets in.

The building is truly a noble monument of gothic grace and beauty worthy of the Catholics of Boston, whose lavish generosity has made its erection possible.

The Graduation.—Despite the threatening clouds and the cold, east wind that was blowing, more than 2,000 people attended the open-air graduation exercises this year. His Eminence, William Cardinal O'Connell, and the Mayor of Boston, Hon. James M. Curley, occupied places on the platform. After the usual speeches and the address to the graduates, given this year by Mr. E. A. McLaughlin '92, His Eminence, the Cardinal, in a short, scholarly discourse, praised the work being done by the college, and appealed to the new graduates to make the principles they have received during their course in Boston College guiding principles in their future life; that they might thus become truly great men; men of whom their dear Alma Mater and the Catholic Church might well be proud.

In the evening, after the graduation exercises, the Alumni of the college gave a banquet to the new graduates. The speakers of the evening were Rev. Father Rector; J. C. Pelletier '91, district attorney; D. J. Gallagher '92, assistant district attorney; and F. R. Mullin '00, newly elected president of the Alumni Association.

We had in the college last year 492 pupils: seniors, 83; juniors, 94; sophomores, 125; freshmen, 190.

CALIFORNIA PROVINCE. *San Jose. The Golden Jubilee of the Rev. Joseph C. Sasia, S. J.*—The Golden Jubilee of the Rev. Joseph C. Sasia as a loyal son of St. Ignatius was solemnized in St. Joseph's Church on Sunday, August 20th.

The venerable jubilarian sang high mass at 10:30. The sermon of the occasion was preached by the Rev. Henry Woods of The Novitiate, Los Gatos.

Present in the sanctuary, besides a number of the clergy, was his Grace the Most Rev. Archbishop Hanna, who made a special trip from San Francisco to attend the services and to show the deep regard and high esteem in which he holds Father Sasia.

At the conclusion of Father Woods' address, the Archbishop mounted the pulpit and in eloquent words paid a most grateful and sympathetic tribute to the venerable Jesuit.

Many were the telegrams and letters of congratulation that Father Sasia received throughout the day.

On Tuesday, August 22nd, and Sunday, August 27th, respectively, the Los Gatos Novitiate and St. Ignatius' Church, San Francisco, held celebrations for the venerable jubilarian.

Father Joseph Sasia was born in Venasca, Northern Italy, April 27th, 1843. For three years he studied literature in

the University of Turin, where he had as professor the celebrated Latinist, Thomas Vallauri. Having selected an ecclesiastical career as his vocation in life, he entered the Archiepiscopal Seminary of Turin, in which he spent four years in the study of philosophy and theology. As he felt himself called to the Society of Jesus, he interrupted his seminary course, and on August 14th, 1866, entered the Novitiate at Monaco, where on August 15th, 1868, he pronounced his first simple vows as a member of the Order.

In 1869 he came to California, arriving in San Francisco on the 9th of August, in the company of the well-known Father Bayma, S. J. For sometime thereafter he employed himself in mastering English and was later engaged as professor in the Colleges of Santa Clara and St. Ignatius until 1875, when he went to Woodstock, Md., to complete his theological course and receive Holy Orders. On his return in 1878, he was appointed professor of chemistry, a science in which he had specialized and which he taught for three years in San Francisco and Santa Clara College.

As a teacher Father Sasia spent three years in the High School, four years in the chair of mental philosophy and three years in ethics, when in 1883 he was appointed rector of St. Ignatius' College, San Francisco. In this office he remained for four years, relinquishing it to return again to the classroom. The following year he was promoted to the higher post of Superior of the California Mission, and presided over the Jesuits on the coast until 1891 when he again retired to private life and college work. On July 31st, 1893, he was called to Italy by the Very Rev. Louis Martin, then General of the Society of Jesus, and was made Provincial of the Province of Turin, of which California, the Rocky Mountains and Alaska were dependencies. This important position of trust and responsibility he held until the July of 1899, when he came back to California and took up his residence in St. Joseph's, San Jose. Here he devoted himself to parochial work and was Director of the Ladies' Sodality until 1905. During this period much of his time was employed in writings of a controversial nature and especially in the compilation of the famous work on "Christian Apologetics" which he published in two volumes.

In 1905 his field of labor was San Francisco, where on the retirement of Rev. John P. Frieden, S. J., from office, Father Sasia became rector, for a second term, of St. Ignatius' College, which he governed for the next four years. He it was who began the erection of the magnificent church of St. Ignatius, which however he was not to bring to completion, for in 1911 he was again in St. Joseph's, San Jose. For four years he gave himself untiringly to the sacred ministry and writing, until overwork and sickness obliged him to spend the past year in comparative rest at the Novitiate of Los Gatos. This year, however, has been by no means an idle one, for besides completing his great work on "Future

Life," he has been called upon repeatedly to give missions and retreats in various parts of the State.

Such, in brief, is the account of the life of our well-beloved jubilarian, who has known no respite in zealous and active service for His Master during fifty consecrated years among the Sons of the Soldier-Saint Ignatius

CANADA. *Loyola College. Brief Outline of its History.*—“For some years past,” we read in the first *Loyola College Prospectus*, issued in August, 1896, “side by side with the French Course, an English Classical Course has been successfully taught and well attended at St. Mary’s College, Bleury Street, Montreal. It has now been deemed expedient to separate the two courses and to have the English Course in a building apart, under exclusively English control and direction. In view of this, suitable buildings have been secured close to St. Mary’s College, and to these, for the present, the lower classes of the English Classical Course will be transferred, and the School will be opened for the reception of pupils in September next, under the title of Loyola College.”

The “suitable buildings” referred to above, that formed the first home of Loyola students, was that building on the southeast corner of Bleury and St. Catherine Streets, now desecrated by a moving-picture theatre. We use the word “home” advisedly, as a home it had been for the boys since its opening on September 2, 1896. The smallness of the rooms, the narrow play-ground, had necessitated a rather broad, home-like system of study and general discipline; and the special, almost maternal care given to the quality and cooking of the food, under the sympathetic eye of Brother Brown, allowed the boys to enjoy home comforts that are hardly ever met with, even in the oldest and best equipped colleges.

The chief interest of those early days centres around the first rector, Father Gregory O’Bryan. His striking physique and personality, his wide experience in matters educational, his career as a missionary priest, his long and close intimacy with the English bishops and prominent priests of Canada, qualified him in a most unusual manner for the position of rector of an English Catholic College.

From the first, boys flocked to the new school principally because of its rector; and both they and their parents found, as time went on, that their confidence had not been misplaced. Father O’Bryan was ably assisted in his difficult task by a devoted band of fellow-workers. Father Isidore Kavanagh, besides teaching mathematics, fulfilled the duties of minister and bursar; Father Louis Cotter taught music and presided over the first class of rhetoric; Father E. J. Devine was chaplain, and Father Lactance Sigouin had charge of the study-hall. With these priests several Jesuit

scholastics shared the labors of those early days. Mr. B. Hazelton was the first prefect, Mr. F. Wafer Doyle, afterwards prefect for several years, taught the first class of rudiments, and Mr. Alexander A. Gagnieur, a future rector of the college, taught the class of third grammar and had charge of the Literary Society.

Of this first band, no fewer than three, Fathers O'Bryan, Sigouin and Hazelton, have already gone to their reward, while of the others, only Father Kavanagh is now at the college.

No striking incident occurred during the first year. On January 12, 1898, at six o'clock in the morning, fire was discovered under the floor of a classroom on the second story. The boys were still asleep, but were roused in hot haste and ordered to the study-hall. After a good deal of hard work and much damage to the house furniture, the firemen succeeded in mastering the blaze; but it was this fire, more than anything else, that drove Loyola students to Drummond Street.

Up to this time No. 68 Drummond Street had been occupied by the well-known Tucker School. The principal of this institution accepted Father O'Bryan's generous terms, and within a few days, classes were transferred to their new quarters. The class of special Latin, which, later on, was to be Loyola's first graduation class, was likewise the first to enter the new building. In such taxing conditions, the admirable spirit of the boys helped considerably to the maintenance of discipline, and it is remarkable how brilliant were many of the mid-year examinations and how few of the boys failed in the tests. The all-pervading influence of the rector contributed materially to these cheering results.

But the new quarters on Drummond Street, though larger and more suitable than the old ones on the southeast corner of Bleury and St. Catherine Streets, were soon felt to be unequal to the demands for further space. Plans were soon drawn up for the present brick building which runs at right angles to the portion that formed the original Tucker School.

At the commencement exercises in 1898, Father O'Bryan announced a not unwelcome piece of news, that on account of the new building, which was not to be ready till the end of September, classes would not be resumed till the month of October. Within two hours after this announcement, laborers were at work digging the foundations, and within four months, the pupils had returned and were comfortably housed in the new structure.

In 1899, the college was formally incorporated by Act of the Provincial Parliament, and in the same year the scope of the Papal Constitution "Iamdudum" was so extended as to include Loyola. By this privilege, the degrees of Laval

University are conferred on those who successfully pass the college examinations. The first degrees were conferred at the commencement exercises in June, 1903. Since that time Loyola has produced no fewer than forty-eight Bachelors of Arts, eight Bachelors of Science, and seven Bachelors of Letters.

Father O'Bryan remained in office until July, 1899, when he was succeeded by Father William Doherty. The latter's health, however, broke down after only a few months, and Father O'Bryan was again placed at the head of affairs for two years more. He was succeeded by Father A. E. Jones, who in 1904 made way for Father A. D. Turgeon, formerly rector of St. Mary's College. One year afterwards, he in turn handed over the direction of affairs to Father O'Bryan, who thus for the third time became rector. He continued in office until his lamented death in June, 1907.

Father Alexander A. Gagnieur was appointed to succeed Father O'Bryan and governed the college for six years. From its foundation, Loyola had grown steadily, if slowly, until, in 1912, it was deemed advisable to seek more commodious quarters. Accordingly, in 1913, the Drummond Street property was sold, and plans were begun for a new college in Montreal West. About this time Father Gagnieur's health broke down, and in May, 1913, he was succeeded by the present rector, Father Thomas J. MacMahon, who had been prefect the year before.

The excavations for the new buildings were begun on September 23, and by December 20, all the concrete work of the foundations was completed. It was not, however, till June 25, that the superstructure was proceeded with. Within a month from that time the war broke out and retarded building operations for two months, but the exceptionally early spring enabled the contractors to make up for this loss, and they had the college ready in time for the re-opening of classes.

A Description of the New College and Grounds The Site.—The new grounds and college buildings are situated on Sherbrooke Street, in the extreme west of Notre Dame de Grace, convenient to the street cars, and within five minutes walk of the Canadian Pacific suburban station of Montreal West. The grounds, about fifty acres in all, extend both north and south of Sherbrooke Street, but for the present the south portion of about twenty acres will remain as an orchard and be cultivated by the college. The remainder, fully twenty-seven acres, is being laid out with a view to future developments.

Plan.—Before definitely fixing upon a plan, various similar institutions were investigated, and after mature consideration, it was decided to discard the generally accepted principle of one large building with its consequent dark and cheerless rooms, and to follow the modern English tendency

towards separate buildings for each department, to connect these buildings with cloisters and treat the quadrangles thus formed as lawns and flower gardens.

Facing Sherbrooke Street and set back 150 feet is the main administration and faculty building partly erected with space reserved for future buildings both to the east and to the west. Continuing north from the administration and faculty building is the future chapel, and behind it are the refectory building and to the east the juniors' building, both completed, and to the west the future seniors' building. North of the refectory and juniors' buildings, and extending the full width of the property, over 750 yards, is the campus, which should rank as one of the finest of its kind in Canada. As a means of comparison it may be noted that it is considerably larger than that of the Montreal Amateur A. A. grounds on St. Catherine Street West.

At present, for financial reasons, only three buildings have been erected, these being the juniors', the refectory, and part of the administration and faculty building.

Juniors' Building.—The juniors' building, which for the time being will accommodate both seniors and juniors is L shaped in plan, about 160 by 130 feet, three and a half stories high, and has accommodation for about 115 boarders. In the main portion of the ground floor are the recreation room, 95 by 30 feet, billiard room, reading room with open fireplace and bay-window, and locker room. The eastern wing of this floor provides accommodation for the day scholars and includes study, locker room, etc. These two latter rooms are not yet completed, the space being required for the temporary chapel.

The classrooms measure about 27 by 22 feet, and are 12 feet high. They are well lighted and ventilated, and are so arranged that each room gets a good proportion of sunlight. In fact, this may be said of every room in the building without exception. The windows are large, and each classroom has its own ventilation so designed that in winter heated fresh air is blown in and extracted by fans, without having recourse to open windows. The study is treated in the same manner as the classrooms, with windows facing south-east and west. The parlor is 27 by 22 feet, and has a large bay-window facing the campus, and an open fire-place. On the second floor are the sodality chapel, two dormitories, bathrooms and lavatories. The sodality chapel for the exclusive use of the sodalists, has an open timbered ceiling, and will seat about sixty. The dormitories have been modelled upon the type in vogue at the Naval Academy, Osborne, England. The beds are placed in the center of the room, and around the walls are cubicles. Each of these cubicles contains a wardrobe 6 feet wide by 6 feet high, and a wash-basin. Both dormitories are well ventilated with windows placed 6 feet above the floor, extractor-fans, etc.

The bathrooms contain the most sanitary type of showers, bath-tubs and wash-basins, and special attention has been given to prevent scalding by the use of an automatic control valve which keeps the temperature of the water from going above a fixed point. The walls, floors, etc., of bath and toilet rooms are of tile, the only wood in these apartments being the doors.

The Refectory Building.—The refectory building, about 60 feet to the west of the juniors' block and connected to it by means of a cloister, is three stories high. On the ground floor are the boiler and pump rooms, coal space, workmens' dining room and dormitory, store rooms and cold-storage plant. On the first floor are the refectories, one each for the community, lay masters, seniors and juniors; the kitchen, scullery, bakery, cook's store and service room. The refectories are 18 feet high, and have large leaded glass windows, red English quarry tiled floors, and ornamental plaster beams, and the rooms are ventilated by means of extractor-fans. Much thought has been given to insure the success of the kitchen and its adjuncts. The second floor, almost entirely devoted to the infirmary, is isolated by means of lobbies and cross ventilation. All the materials are impervious, and all dust-collected mouldings, etc., are eliminated. There is also a large dormitory and observation room for isolation in case of an epidemic, with room for twenty-five patients.

The Administration Building.—The administration and faculty building which is only partially built, will when completed, be four and a half stories high, with a large centre tower seven stories high. On the ground and first floors the eastern section will be entirely devoted to chemical physical and biological laboratories, preparation room, and dark room for photographic and other purposes. These rooms are all inter-communicating. The remainder of these two floors is taken up with two double reception parlors, community library, bursar's office, etc. The second and third floors will be entirely devoted to the community. In the centre over the main entrance will be the community chapel 30 feet square.

Chapel.—Centrally located between the administration and the refectory buildings and to the west side of the the cloister line, is the chapel building, with seating accommodation for about 500 persons. This building has been treated more or less in 14th century English Gothic, both externally and internally. The floors will be of English oak parquetry or tiles, and the walls will be treated in rough plaster with stone trimmings and panelled wood dado 9 feet high. Special attention has been given to the large open raftered roof which will be built in British Columbia fir and will be a replica of the well-known and much discussed 14th century roof of Westminster Hall.

External Treatment.—The general design of the completed scheme of buildings is more or less a free treatment of the Tudor and early Renaissance type of English Collegiate and domestic work, adapted to suit modern requirements. The walls are of brick faced with Matt surface Greendale bricks, with Indiana limestone or terra-cotta trimmings, and set upon a base of Montreal limestone.

The administration block with main entrance in the centre of the tower is fronted by an open arcaded terrace with a stone balustrade on top, and is approached by a flight of 22 steps 30 feet wide. The tower, 40 by 30 feet, has four octagonals with a large oriel window in the centre having moulded mullions, cusped and traceried heads with cresting heraldic shields, etc. It is carried up to the roof, and forms with projecting corbelled and embrasured parapet a promenade all around the tower, from which every part of the city can be seen. The main entrance doorway, practically a copy of St. Mary's, Oxford, will have in the centre of the bay over the door a carved and traceried niche with a statue of St. Ignatius. The spaces between the tower and the side projecting wings on both the north and the south elevations will be divided into panels with buttresses, with intakes terminating under the moulded cornice. The windows will have moulded mullions with cusped and traceried heads, the panels between the windows being carved and enriched with traceried heraldic devices, etc. The small gablets over these windows will be shaped and moulded with ornamental finials. The turrets in the corners forming the two side entrances to the staircases will be slightly more Renaissance in treatment, and will have entrance doorways with fluted columns, enriched arch mould, entablature, etc., and the upper stories will be treated in a similar manner, with intervening panels filled in with carving and terminated at the roof level with a large cartouche of typical Jacobean interlacing strapwork. The projecting wings have large oriel windows supported on corbels and terminated at the top with gargoyles at angles and traceried and embrasured parapet. These windows will have lead glazing, and the panels between them will be carved. The east and west elevations are similar to the south elevation already described, excepting that they will be treated less decoratively and that the gablets will be peaked with moulded finials.

The chapel block, as has already been noted, will be of 14th century Gothic design. The entrance will be from the cloisters through an arched doorway enriched with typical mouldings, pillars, and ornament, and above this will be a large stone traceried rose window. The gable will be peaked and have the stone skews terminated with a stone cross. The side elevation will be divided into bays with buttresses, and each bay will have a large stone mullioned and traceried window with leaded laticed glass; the eaves will be

terminated upon a stone string course enriched with bosses carved with suitable motifs. The end bay will project a little further to accommodate the altars of the side chapels and will have a niche with a carved symbolic figure. The choir, sanctuary, sacristies, etc., call for special treatment to suit the lay-out, and this is done by introducing angle turrets with small slot windows and stone roofs. The gable of the sanctuary is peaked and has large mullioned and traceried windows, stone skews and finials.

The juniors' building, except that the trimmings are terra-cotta instead of stone, follows somewhat the same treatment as the administration block, with variations in the design of the gablets, doorways, etc., these being treated with a more Renaissance feeling. The large niche in the southeast gable is left prepared for a terra-cotta figure of St. Ignatius, and the smaller niches over the doorway, etc., are to receive small lead figures. A special feature is made of the oriel window of the sodality chapel which will eventually be filled in with leaded glass appropriately designed.

The refectory building calls for a slightly different treatment of windows to suit the lay-out. Sliding sash is used in place of casement and the dormers are grouped.

Type of Construction.—As has been previously mentioned, all the buildings have been constructed in the most approved modern manner consistent with due economy. The structure is thoroughly fire-proof, consisting of reinforced concrete foundations, columns, floors, and ceilings with the space between the columns at the exterior walls filled in with 8 in. brick wall, a hollow space, and a 4 in. hollow terra-cotta inside wall or furring. The stairs are of iron. Numerous exits have been arranged, particularly in the dormitories, where in the event of a panic the students can, by opening a window in the end wall, readily pass out on to the concrete roofs of the cloisters. To show the advantages of this type of construction, it might be mentioned that when the refectory building was in course of erection a pile of about four tons of insulating material caught fire and burned and smouldered for several hours without causing any damage to the structure other than staining the walls. Had this occurred where there were wood floors, most of the building would have been destroyed.

The heating is by hot water forced and accelerated by means of steam turbine pumps with an electric motor and pump for emergency. Extract ventilation is given where necessary, and in some rooms, such as classrooms, study-halls, etc., warmed fresh air will be blown into the rooms at such times as it may be found inadvisable to open the windows.

Campus.—The campus, measuring approximately 270 by 150 yards, will be a distinctive feature of the new Loyola College and will furnish ample room for all college

sports. The cinder-track will be 18 feet wide and one-third of a mile long.—*Loyola College Review*.

Les Retraites Fermées, par J. P. Archambault, S. J. Montreal, Imprimerie du Messager, 1915.—This book is a timely and stimulating contribution to the literature of the Laymen's Retreat movement. We have read of the magnificent organization and the consoling achievements of our houses of retreats in Europe, where every year, especially in Belgium and in France, thousands of men of both the working and the employing classes went through the Spiritual Exercises. We have read how laymen were leagued together to promote and popularize the work; how funds were collected to build new houses; how papers and pamphlets were widely circulated to explain the purpose and the advantages of the retreat; how wealthy benefactors generously paid the wages of those workingmen, whose absence from the farm and the factory would entail loss and hardship to their families.

The movement has crossed the waters and is among us. It is meant to meet the same needs, social, economic, educational and religious, that called it into being in Europe. If properly supported and handled with intelligence and zeal, it will work in our midst the wonders it has worked abroad. Slowly but surely it has made its way through the length and breadth of the land. Though still in its infancy, it bids fair to grow and expand. Where a few years ago but one solitary house was open to retreatants, where but one or two week-end retreats were given during the summer months, a marked advance has now been made everywhere. Houses of retreats have multiplied and the number of retreatants has been steadily growing. It is a matter for regret, that the results achieved remain known to comparatively few. What a powerful help and incentive it would be for the extension of the "Retreats" movement, if in every Province of the American Assistency some experienced hand jotted down what Father Archambault has chronicled with respect to the Province of Canada.

In the first part of the book, the author offers a great many sane and practical suggestions, bearing on the retreat. With particular emphasis, he sets down its one great object, viz. the spiritual formation of an elite, of a body of men who will wield power in the parish and in the political world. Such men will go forth from the retreat, with the true spirit of apostles kindled in their hearts, with the determination of spreading the knowledge of God's law, and the practice of their holy religion. They will successfully defend the doctrines and the rights of the Church, in the teeth of bigotry, adverse science and statesmanship. They will bind together into strong, well-defined organizations the scattered units of Catholic social activities, and lead them in the paths traced by pastors and bishops.

Another point very much insisted on is the systematic arranging of retreats according to class and occupation. It is obvious that a director of retreats, when addressing groups of men of the same profession, whose interests and aims are identical, can be far more direct and definite, far more practical and helpful. On the other hand, an element of vagueness and weakness necessarily enters a retreat, where men of every age and condition and intellectual attainment gather for instruction and guidance. How point out duties and warn of dangers, how combat modern errors and loose practices, with any chance of success, when the audience represents as many social entities as it has individuals?

With a facile and pleasing pen, Father Archambault tells, in the second part of his work, of the humble rise and the rapid growth of the Laymen's Retreat Movement in Canada. It was at the novitiate, at Sault-au-Récollet, on June 17, 1909, that the first retreat was given to twelve young men, all members of the Association Catholique de la Jeunesse Canadienne-Française. Three months later, a second group of sixteen men went through the Spiritual Exercises in the same place, while a third retreat was given simultaneously in Levis, to sixteen men from Quebec. The mustard seed had fallen on fertile soil and quickened into life. Rev. J. Dugas, S. J., was appointed general director of retreats, and a committee of prominent gentlemen was formed with a view to providing a permanent house. With no funds on hand to build, the decision was reached that temporarily the Villa of La Broquerie, situated on the St. Lawrence River, at a convenient distance from Montreal, would satisfy present needs. There, for four years, the great work of retreats was carried on, quietly and fruitfully, from early May to November. 1,065 men went through the Spiritual Exercises. Every year brought an increase: there were 164 men in 1910, 258 in 1911, 280 in 1912 and in 1913, the number rose to 363. Two other retreat centres had been established in the meantime in Ottawa and in Quebec.

It was discovered that a larger and more comfortable dwelling was required to relieve crowded conditions and meet future needs. A generous benefactor came to the rescue, donating a splendid piece of land, and thereon the new structure was raised. It was ready in November, 1913. Villa St. Martin, as the new house of retreats is called, is magnificently situated on the Ile Jésus, in the Abord-à-Plouffe district, forty minutes' ride from Montreal, and has a superb view of the picturesque River of the Prairies. It is a three-story brick building, 140 by 50 feet, flanked with wide verandas. There are some fifty living-rooms, fitted with every modern convenience. The first retreat at St. Martin's was given in January, 1914, to a group of secular priests, among whom was the Apostolic Delegate, Mgr. Stagni. Since then weekly retreats have been conducted all year round. Every profession and class of society has its

turn: priests, lawyers, doctors, teachers, brokers, clerks, commercial employees, mechanics, workingmen, all take a course in the sociology of the gospel. The number of retreatants was 840 in 1914 and reached well nigh the thousand mark (998) in 1915.

The principal means of propaganda are the personal efforts of the retreatants, the advertising in the daily press and the cooperation of the diocesan clergy. Three times a year, in January, April and August, programs are sent out, giving the dates of retreats for the four following months.

The book closes with the pastoral letter of Mgr. Bruchési, Archbishop of Montreal, warmly recommending to priests and people the Laymen's Retreat Movement in his Archdiocese.

Indian Village of Caughnawaga.—The present year marks the second centenary of the foundation by the Jesuit missionaries of the Indian village of Caughnawaga or Sault St. Louis on the south bank of the St. Lawrence, a few miles above Montreal. The idea of Father Raffeix, S. J., was to gather together the Iroquois converts in order to save them from the contamination of paganism, to which they were exposed. The first site chosen was at Laprairie in 1667, thence the Indians moved farther from the whites, who proved to be the next source of danger, to a site now marked by a granite monument erected in memory of the saintly Iroquois virgin, Catherine Tegakwitha, the Lily of the Mohawks, who lived and died in that place. After two more migrations a satisfactory settlement was at last established in 1716 at the present location of the Iroquois reservation known as Caughnawaga. The Jesuits remained in charge of the mission until 1773, after which it passed into the hands of the diocesan clergy and of the Oblate Fathers, reverting again to the care of the Society of Jesus in 1903. A monument dating back two hundred years is the presbytery build in 1716, while the church constructed in 1719 likewise remains to bear testimony to those days of heroic struggle and staunch Christian faith.

FRANCE. *The Centenary of Saint Francis Regis.*—A letter from La Louvesc which appeared in *La Croix* gives an account of the festivities that were kept up there in honor of Saint Francis Regis. "Since the 16th of June, the day of the Saint's feast, pious solemnities succeeded each other in the graceful and quaint basilica of La Louvesc in celebration of the third centenary of Francis Regis' entering the Society of Jesus and of the second centenary of his beatification. The much-regretted Cardinal Sevin had kindly accepted the invitation to preside and but a few days before his unexpected death he wrote again to the revered superior of the chaplains to renew his promise. God disposed otherwise and granted the valiant defender the reward of his labors.

Crowds of people came to pray at the tomb of the Saint with a fervor made so much the stronger by the anxieties of the moment. The storm that raged and made the journey exceptionally hard, especially for those who came from distances as far as the Loire and the Haute-Loire, once the scene of the Saint's labor, added no doubt to the merits of the pious pilgrims. There were a number of priests present, not so many of course as might have been expected before the war.

On Sunday the Right Reverend Abbot of Aiguchelle pontificated, and on June 19, the public solemnity and closing of the novena, the Pontifical Mass was sung by his Lordship, Mgr. Duret, titular Bishop of Bubaste and Superior-General of the African Missions of Lyons, whose kindness has charmed everybody. Mgr. Baltandier was, according to his pious custom, present in the midst of the ecclesiastical dignitaries of the neighborhood, and among these the Dean of Monfaucon where Saint Francis Regis preached a mission, better still by his obedience than by his words.

Abbé Maignien of Montpellier, whose apostolic zeal is well known in the whole southwest, gave the panegyric of the Saint, extolling his spirit of submission, his poverty, his activity and disinterestedness, the marks of the true disciple of Jesus Christ.

GEORGETOWN UNIVERSITY. *The Vatican Catalogue of Fixed Stars.*—The interest which the Catholic Church has always taken in scientific investigation is again strikingly manifested in the vast astronomical work undertaken by the Vatican observatory. Describing the Vatican Catalogue of Fixed Stars the New York *Staats-Zeitung* says:

“Recently the second volume of the astrographical catalogue, which is being edited by the Vatican observatory, has been published. The work is intended to include the photographs of all the stars visible in the heavens. For several years nineteen astronomers have been at work at this catalogue, twelve in Europe, one in Africa, and three each in America and Australia. Every photographed star was measured at least twice in order to determine its exact position. The volume just published gives the position of 30,042 stars which, together with the stars depicted in the first volume, make a collection of 56,440 stars. When the work has been completed it is expected that the position of 30,000,000 stars will be fixed on the photographic plates. This second volume, which contains all the stars of a certain section greater than stars of the eleventh magnitude, is the work of the director and vice-director of the Vatican observatory, the secretary, Pio Emanuelli, the director of the Oxford observatory, Turner, and the head of the observatory at Teramo, Cerulli. At the same time as the catalogue, the photographic plates have been published. Each of these contains thousands of stars.”

The director of the Vatican observatory, the Rev. John G. Hagen, s. j., was engaged in the United States as head of the Georgetown observatory from 1888 to 1906. In the latter year he was called to fill his present important position at the Vatican.

Commencement Week, June, 1916. Alumni Meeting and Smoker.—“Sons of Georgetown”—about 600 of them—gathered in Ryan Hall at 7.30 Saturday evening, June 10, and, though driven indoors from the quadrangle by the heavy downpour of rain, sang of their glories of yore and made merry. This alumni “get-together” was the opening event on the commencement week program.

The evening closed with singing “Sons of Georgetown.”

Baccalaureate Sermon.—At half past ten o'clock on Sunday morning, June 11, ranks were formed in different sections of the Healy Building for the customary academic parade from the University to Trinity Church, where solemn high mass was sung and the Baccalaureate sermon delivered. The graduating classes numbered nearly 400, and there were more than 500 visiting alumni.

Reception and Quad. Concert.—In the college parlors on Sunday evening a reception by the Reverend President and the Deans of the various departments was tendered to the alumni, the members of the senior class and their friends. Through a rich profusion of evergreens and plants, the guests of the evening passed by the receiving line and out into the old Quad. made resplendent by a brilliant illumination of electric lights overhead. Facing the old North Porch as a stage for the evening's entertainment, about a thousand guests seated themselves on the many chairs dotting the broad surface of the grassy Quad.

Besides the singing of old and new college songs, relieved by a few classical selections, stereopticon views of the university buildings and “haunts” were shown against the south wall.

Pictures and plans of the new preparatory school to be erected on the Rockville pike also were shown and won much applause.

Refreshments were served on the site of the “Old Pump,” removed just for the night. Finally after “Sons of Georgetown” was sung standing by the entire gathering, all passed out under the archway of the old clock tower, which all the night had been sounding forth with mellow bells the hours too quickly sped away.

Potomac Trip.—At one o'clock on the afternoon of Saturday, June 10, over a thousand Georgetown Alumni, together with their friends, both ladies and gentlemen, went aboard the Steamer St. John for a 40-mile trip down the Potomac.

The Glee Club and a special band furnished splendid musical entertainment. A sumptuous luncheon was served during the trip. The rector of the university was aboard

accompanied by the Rev. John D. Whitney, S. J., an executor of Georgetown, and by the Rev. John B. Creeden, S. J., dean of the department of arts and sciences. Returning home about six o'clock, the trip was voted so complete a success that plans are already afoot to make next year's event of much greater proportions.

Class Dinners.—At the University Club in the evening was held a dinner gathering unique in its make-up. It was really a series of class dinners held in one place. Each of the classes for twenty years back had its separate table, and when it came to cheering and bringing out old class songs there was very lively competition. The rector of the university was present and seated with his own class, 1888.

Commencement Day.—At 4.30, on the afternoon of Tuesday, June 13, the 4,000 or more seats covering the huge campus in front of the stately Healy Building were occupied by those friends and relatives who gathered for the purpose of seeing loyal Georgetown graduates receive from Alma Mater the privilege and honor of going forth as her own alumni.

For half an hour previous a band of twenty-five pieces had been rendering a pleasing program, but just as the clock in the north tower chimed out the half hour the band struck up the "Georgetown University March" and the academic march from the main Healy entrance began.

Headed by the president of Georgetown, who escorted Chief Justice White, the procession made its way down towards the gate and up through the center of the spectators, on to the large platform erected before the central door of the Healy. Immediately after the rector and chief justice came Mr. George E. Hamilton, dean of the law school, in turn escorting the Hon. William Howard Taft, ex-president of the United States and chief speaker of the day. Next came the regents, the special guests, the deans of the schools and the faculties of the various departments, followed by the seniors and alumni of the college, medical, law and dental schools. In addition to the officers of the university and the special guests there were seated on the platform members of the Diplomatic Corps and gentlemen representing the various Government and city departments. The graduates were seated to the right of the platform and the alumni to the left.

When this procession, numbering nearly 800, and all variously attired in the different academic costumes befitting their departments and degree was finally seated, Rev. Father Rector arose and in a few brief words bade welcome to the distinguished guests and audience. Quickly he reviewed the year's scholastic successes, pointing out by statistics how Georgetown's graduates in all departments last year had reached almost 100 per cent. efficiency in every state examination tried. He ended with a few well-chosen words

of advice to those who were to receive their diplomas. Then followed the conferring of degrees.

In all 437 degrees were conferred, and were as follows :

Doctor of Laws, 1; Doctor of Philosophy, 3; Master of Arts, 4; Master of Science, 1; Bachelor of Arts, 35; Bachelor of Science in Medicine, 7; Doctor of Medicine, 7; Bachelor of Laws, 243; Master of Laws, 48; Master of Patent Law, 57; Doctor of Dental Surgery, 31.

Mr. Taft's Address to the Graduates.—When all had received their degrees, the rector of the university introduced the speaker of the day, the Hon. William Howard Taft, ex-president of the United States of America. At the request of the Rev. Rector, Mr. Taft chose for the theme of his scholarly and forceful address, "National Preparedness."

When Mr. Taft rose to speak the 4,000 or more people present burst out into long applause and during the fifty-five minutes of his speech gave him their interested attention. He spoke vigorously throughout, at times with marked emphasis of voice and manner.

Commencement for Hospital Training School.—On Thursday afternoon, June 1, at 4.30, a large and appreciative audience was gathered in Gaston Hall to pay tribute to the 1916 Class of the University Hospital.

The reverend president of the university told of the continued and ever-increasing success of the hospital in its noble work. He praised the self-sacrificing labors of the good Sisters of St. Francis, to whom so much of the credit is due. He spoke, too, of the diligence of the hospital staff and the kindness of the generous benefactors who contributed to its welfare. After congratulating the eleven graduates on their remarkable standard, as shown in the class-room work and the outcome of all their examinations, he told them how confident was the faculty of Georgetown in sending them forth as a truly representative body of its Training School efficiency.

INDIA. *Bandra. St. Stanislaus' Institution.* *Father Parker writes, July 19, 1916.*—Our new school year began on June 8, and I have been very busy, as you can realize. We have about 525 boys, about a hundred of them being orphans or half-orphans, a hundred boarders and the remainder day scholars. We go up to third year high. Our school has a fine reputation hereabouts, and justly so, I think, as the teachers are very capable.

Our ten Americans are pretty widely distributed over the Presidency. Still, five are in Bombay city, Father Bennett being with the superior at the Archbishop's House, and acting as visiting chaplain to the wounded soldiers in the many war hospitals. Father Rudden is at St. Xavier's High School, and Father Farrell and the scholastics are at St. Mary's. All are leading a strenuous life.

On the 4th of July, our little American-Jesuit colony had a dinner at St. Mary's, and another at the Archbishop's House on the 5th. Only Republicans were present, Swiss and Americans.

Monday week was "Empire Day", when all the schools had some entertainment for the relief of the Belgian children. We gave our little show on three different occasions, and realized about 350 Rs. The convent school across the way, cut in on us, and made about 1,000 Rs.

I am enclosing a souvenir of the Feast of the Sacred Heart, celebrated by the Men's Sodality. Every year, a like list of members is gotten out, with some picture enclosed. At the breakfast after the mass, about 185 sodalists were present, the best record yet made.

We are in the midst of the "Monsoon", and I find the weather much pleasanter than Baltimore during the summer months. We have plenty of rain, but a good deal of pleasant weather also. India has not begun to disagree with me as yet.

Bombay. St. Xavier's College. Mahommedan Gathering.—Before the close of the last term a social gathering of Mahommedan students of St. Xavier's was held at Nurbaug. There was a good attendance of some fifty students, past and present, and several of the Fathers honored the company with their presence. Unfortunately the principal was prevented from being present by ill-health, but a letter was read from him at the gathering which gave great pleasure to all.

Old Students' Gathering.—During the vacation a social gathering of old students was held at the college. There was some 150 present, a good number, but at such meetings one always feels that there can never be too many. It was a pleasant evening; the college staff felt the good-will of the old students as they moved about the hall.

Father Blatter's Work.—Father Blatter's work in India is already well-known to botanists. Two years ago the "Annual Report of the Board of Scientific Advice for India" spoke of his "exhaustive account of the Palms of British India and Ceylon" as "a work of which Indian Botanists may well be proud"; and at the same time announced his "Flora of Aden," which has since been appearing in parts in the "Records of the Botanical Survey of India." "The Flora," says the "Report," "gives a history of the Botanical exploration of Aden, a description of the physical aspects, a full general account of the vegetation wild and cultivated, a complete synopsis of the natural orders and descriptions of all the species, amounting to 250, nearly thrice as many as described by Anderson fifty years ago. Keys are supplied and also an exhaustive bibliography."

We are now glad to be able to announce that arrangements have been made for the Botanical Survey Department

to publish during the coming year his "Flora of Arabia," comprising about 3,000 species. Father Blatter is certainly lavish in the gift of his learning to the world; and no less lavish in his sacrifice of himself and his time to the demands of his students, as his botanical excursions with them, in addition to his lectures, testify.

Father Steichen's Work in Madras.—Towards the close of the last term appeared the second and concluding part of Father Steichen's report of his investigation of the thermal springs of the Madras Presidency. Already in 1911 he had read a paper before the Bombay Medical and Physical Society on "The Radio-activity of some thermal springs in the Bombay Presidency"; which paper was reprinted in the *Indian Medical Gazette*. In 1912 he published in the *Indian Gazette* a further report on "radio-activity of some wells and thermal springs in the Bombay Presidency and in the Baroda State." In 1914 he began, at the expense of the Government of Madras, an examination of the thermal springs of that Presidency with a view to testing their radio-activity. This examination he completed in April and May of 1915; the two reports are published by the Madras Government. We are glad to be able to say that Father Steichen has just received a further subsidy from the Madras Government to enable him to continue his researches in the Presidency during the coming year.—*St. Xavier's Magazine, Feb., 1916.*

Darjeeling. Golden Jubilee.—On Wednesday, May 24, 1916, the Rev. Father V. de Campigneulles, S. J., of North Point College, Darjeeling, celebrated his golden jubilee. The jubilarian is a French nobleman of the old type, courtly and dignified. It must have been gratifying to the Rev. Father de Campigneulles to see his jubilee graced by the presence of Rev. Father Francotte and Rev. Father Neut, who themselves faced the same ordeal once and successfully survived it; for they too were jubilarians "in their younger days" as they say, and having got none the worse for a golden jubilee, feel quite game for another.—*Catholic Herald of India.*

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

Since 1881, 508 students have matriculated from the College; since 1883, 283 have passed their intermediate examination; and since 1889, 173 have passed their B. A. Degree Examination in the English language branch, and 156 in the science division. The number of pupils on the rolls on December 15, 1915, was 1,545, of whom over 1,000 are Christians.

IRELAND. Intermediate Examinations. Summary of Results, 1887-1915.—From 1887 to 1915, 2,424 Clongowes Boys passed the intermediate examinations, giving over 8,199 honors in various subjects, with the following distinction:

Gold Medals (discontinued, 1901), 38; Silver Medals (discontinued, 1892), 14; Bronze Medals (instituted, 1901), 53; Exhibitions, 374; Retained Exhibitions (discontinued, 1903), 132; Composition Prizes and Book Prizes, 436; Special Money Prizes (discontinued, 1907), 42; Burke Memorial Prizes, 5; First Places in Grades (discontinued, 1902), 10; Second Places in Grades (discontinued, 1902), 10.

Of which five first places and five second places were in the senior grade.

The Classical Association of Ireland.—Very Rev. Father T. V. Nolan, S. J., provincial, has been appointed president of the Classical Association of Ireland for 1917.

JAPAN. Tokyo. The University. Father McNeal writes to one of Ours as follows, July 29, 1916: No, Japan is not so far away as to be beyond the reach of charity or prayers or blessings. Even were it not connected by cable as it is or by wireless as it soon will be, it is always bound to the whole Society by a bond of blood stronger than space and time. The realization of this is one of the greatest consolations of our mission, the isolation and slow progress of which might otherwise be a little depressing. But we are keenly aware that with each recurring feast of the Japanese Martyrs, our work and our needs are explicitly recalled to the memory and prayers of all our brethren in whatsoever part of the world. To none more forcibly than to those of Woodstock, from whose numbers we naturally hope to be recruited and by whose appeals to the people we hope to be supported. It would be pleasant, however, to have some abiding and visible evidence of their interest in us, and so I am going to ask for a set of the Woodstock postals for our "family album". They will not only interest us but will be proof to our visitors that the Catholics of America are not the insignificant minority that most Japanese seem to imagine.

The natives got quite an eye-opener not very long ago in the visit of the Hon. David Walsh, former Governor of Massachusetts, who promptly paid us his respects on his way down to the Philippines and took dinner with us like an old college boy among his former teachers with no reserve or "lugs" whatever. An episode which delighted and edified us all. On his return from the Islands, having but a

little time in town, he must yet take enough of it to let us have another little visit full of most interesting news and observations of what he had seen there from the viewpoint of the staunch Catholic that he is; Protestantism and Masonry, rampant in the Government, and lethargic regrets for the good old times sapping the energies of Catholics, except where our Fathers and a few of the newly established missions of other orders are pulling against the stagnant course of things.

Young Filipino students come to me frequently, asking information about Catholic education in America. I could help them a great deal more if I were well supplied with catalogues of our law and medical schools, which are generally the matters concerned. I wish Ours in America would send me these things. The college magazines come quite regularly and are not only of personal interest to me, but of great value as object lessons to our Japanese friends, Catholic and otherwise.

JERSEY CITY. *Great Damage to Church and College.*—Early Sunday morning, July 30, 1916, Jersey City was subjected to a terrific explosion of munitions of war, which rocked the country for miles around, and which, besides killing two men and maiming many others, caused a monetary loss estimated at more than \$50,000,000.

Extending into New York harbor from the Jersey side, and near the Statue of Liberty, there is a narrow peninsula called Black Tom Island. Here the Lehigh Valley Railroad stores immense quantities of ammunition preparatory to shipment to Europe. On the night of the disaster a fire broke out in some nearby cars, and before it could be extinguished was communicated to the munitions.

St. Peter's Church and College, situated scarcely over a mile from the scene of the explosion, were exposed to the full violence of the concussion. Nine stained-glass windows, valued at \$1,000 each, were demolished, two statues on the altars shattered and hundreds of panes of glass in the church, college and house broken. Considerable damage was also done to the walls of our buildings, so that our total loss is well over \$12,000, which it may prove very difficult to collect in damages.

Rev. Father Rector began at once a subscription fund to which people have already very generously contributed \$7,000. A bazaar, to be held toward the end of October, has also been projected to help cover expenses.

MADAGASCAR. *The First Map of Madagascar.*—To a Jesuit missionary, the late Rev. Desire Roblet, belongs the honor of having drawn the first map of Madagascar. He went to the island in 1862, a pioneer in what is one of the most difficult mission areas in the world. A map being needed, he was commissioned to draw it. The task of sur-

veying a tract 960 miles long with a mountain chain having peaks 10,000 feet high was a herculean task, but Father Roblet accepted it.

Thenceforth began the famous "survey" which surely stands alone in modern map-making annals. But Father Roblet had the very qualities of all others which make a successful explorer. Indomitably persevering and enthusiastic, he was possessed of one of those incomparable physiques, that seem the special gift of so many missionaries.

We are told that the Jesuit cartographer would tramp all day over the roughest tracts of country, armed only with his case of instruments, and a scanty supply of soldiers' biscuits and water, leaving his porters and carriers exhausted in the rear while he pushed on, knowing no rest on that amazing journey.—*Catholic News*, N. Y.

MISSOURI PROVINCE. *Chicago. Loyola Medical School.*—A class of 150 was graduated this year from the medical department of Loyola University, Chicago. It is the largest graduating class but one in the medical schools of that city and the fifth largest in the United States. The school, under the control of our Fathers, utilizes eighteen hospitals and three dispensaries, representing an outlay of over \$8,000,000 and an annual expenditure of at least \$2,000,000. It is believed that every member of the exceptionally large graduating class will be offered the advantage of an internship, and future classes will be guaranteed a place for hospital work. A year of such experience under expert specialists is of the utmost importance for the young graduate, but few schools are in a position to guarantee him this advantage. The special reason for the existence of medical schools under Catholic supervision is thus explained in the present instance.

"The principal objects which the Jesuits have in view in conducting medical schools is to give the future physician a thorough scientific training and correct ethical doctrine. All classes before entering upon the study of medicine must spend one or two years at the university in physics, chemistry and biology. With these scientific studies there is given a course in ethics and logic, where all the important problems which the future doctor will meet are discussed. In the senior medical class these ethical problems are repeated in the light of the studies which the student has pursued during his four medical years. It will thus be seen that the student is well equipped in the ethics of his profession."

Every student is afforded the opportunity of consulting at any time with the Father in charge, whose entire energy is devoted to the service of the medical department.

Cincinnati. Senior Sodality of St. Xavier College.—The Senior Sodality of St. Xavier College, Cincinnati, has published an account of the work accomplished by the sodality sections. The promotion of interest in the Catholic press it considers the most important of its activities.

The Senior Sodality of St. Xavier College realizing to some extent, at least, the supreme importance of the Catholic press has endeavored by various means to assist in its development. The most promising and far-reaching of these endeavors was launched recently when a number of its most energetic members were induced to devote their summer vacation to the noble work. With the hearty approval of his Grace, the Most Reverend Archbishop, and of many priests, these "Knights of Our Lady" will canvass the city of Cincinnati in a systematic way and will strive to the best of their ability to create interest in Catholic periodicals.

This sodality has taken to heart these words of Pius X: "It is useless for you to give missions, to build churches and found schools, if you are not able to wield the offensive and defensive weapons of a loyal Catholic press." Unless the Catholic laity is keenly alive to the power of the press in American life, and wide awake to support the pens that are wielded in support of truth, Catholic editors might just as well close their sanctums.

Milwaukee. Marquette University Summer Courses for Laboratory Technicians.—At Marquette University, in addition to the usual summer courses in arts and science, medicine, etc., which have been given in the past years, a new and very specialized course in Laboratory Technic was commenced this summer. The object of the course, as the schedule states, was "by encouraging sisters, nurses and other ambitious women to take up this work to aid in elevating the scientific status of hospitals to a high level; to improve the effectiveness of the general practitioner by making laboratory assistants more easily available, and to broaden a field of endeavor for such women as are seeking a reasonably remunerative and, at the same time, highly commendable occupation in life."

The aim of the courses is a thorough foundation in laboratory technic such as will fit those who have followed them to act as competent assistants to doctors in the more difficult work of the clinic and hospital. Each course requires six weeks work from 9 A. M. to 12 M., and from 2 P. M. to 5 P. M. Saturday afternoons alone excepted, thus representing a total of 198 hours work. It is, therefore, impossible for one student to attend more than one of the courses during the vacation, and even at that it represents a very strenuous six weeks of work.

The price of each course was \$30. The teaching staff was made up of members of the faculty of Marquette Medical School and of specialists invited for various subjects. In their schedule, the faculty acknowledges their indebtedness to Dr. Henry S. Pritchett and other trustees of the Carnegie Foundation for their substantial aid, which made the work possible and enabled the school to broaden and strengthen its endeavors for hospital improvement.

Among those attending the courses were about forty sisters from various Catholic hospitals throughout the country, which fact is most encouraging since it was principally for their benefit that the courses were organized. There seems little doubt that owing to the success of this summer, these laboratory technical courses will be made a regular part of the Marquette University Summer School work.

Omaha. New Gymnasium at Creighton University.—Certainly the γυμναστική τέχνη seems in no danger of neglect at Creighton University. For the new \$140,000 gymnasium was ready for the use of the students on their return in September. Complete in every particular, "one of the finest gymnasiums in the country", the building will serve not only for athletic exercises, but as a center of college activities, "a rendezvous for students and alumni alike."

As the Pan-Alumni Association well puts it in the circular letter to its members: "The new University Gymnasium—the dream of years—is now completed. . . . The splendid building, equipped with the best and latest apparatus, will afford opportunities for exercise and recreation of incalculable advantage to the students and alumni of the big school. More than that, this latest addition to the university's facilities will mean a quickening of 'varsity spirit', and a growth in enrolment which will make for a broader influence and an enhanced prestige. No recent event in the history of the institution gives such flattering assurance of large and far-reaching success."

The inside measurements of the building are 90 by 250 feet. It is so constructed that on the second floor, in addition to the gymnasium proper, measuring 90 by 170 feet, there is a lobby, two very attractive club rooms panelled in oak, each containing a large open fire place, the physical director's room, and, at the back of the building, a row of five smaller rooms, one for hand-ball, three for squash, and one for wrestling and boxing. Around the main floor or gymnasium runs a gallery, the nine foot saucer track, requiring twelve laps to make the mile. In the front of the building, on the level of this balcony, are three more large hand-ball courts.

On the ground floor is the entrance lobby; to the left of this the billiard room; to the right the varsity room, the special domain of the team. Next come the bowling alleys, five in number, and the big L-shaped locker room, with a capacity of 1,000 lockers. This locker room is separated from the plunge by the machinery room and a row of twenty-one dressing rooms and the same number of showers. The swimming pool, measuring 30 by 75 feet, is perfect in appointment.

As the dimensions of the building would intimate, its external appearance is very imposing and the architectural finish exceedingly fine. Located on the northeast corner of

the campus, the great structure towers above the street and affords an excellent view of the rest of the university group and of the north and eastern portions of the city. A wide automobile drive from California Street leads up to the main entrance on the west.

Summer Graduates at Creighton University.—The first graduation exercises of the Creighton University Summer Session were held at the university auditorium on Thursday morning, August 3, in the presence of a large audience made up of the friends of the graduates. The twenty-four members of the graduation class included Sisters of teaching orders from all over the United States. There were nuns from Texas, Montana and Oklahoma, from Massachusetts, Indiana and all the Central States. After a short musical number the graduates were presented to the president by Dean Paul L. Martin, who reported that they had satisfied the requirements for graduation and recommended that they receive the degrees for which they had applied.

Rev. Francis X. McMenamy, s. j., thereupon, conferred the degrees; after which, in a short address, he commended the graduates for the patience they had shown during the heat of the summer, extolled the high purpose which animated them in their endeavor to perfect themselves further for the apostolate of teaching and congratulated them upon their achievement.

All of the members of the class had presented credits for advanced work and were, moreover, teachers of many years' experience, the average being twenty-one and one-half years in the class room. It is surely inspiring to see the successful efforts of these sisters, many of them already well past middle life, to fit themselves to cope with the stringent requirements of modern education. They recognize very clearly the growing necessity of a college degree for the instructor, not only in higher courses, but even in the field of secondary education.

Prairie du Chien. Champion College. Retreats for Laymen.—During the summer three retreats were held for laymen, two in English under the direction of Father John Donohy, and one in German under Father Theodore Hagemann. These retreats were attended by 203 men, from Chicago, Milwaukee and Dubuque, and nearby towns, as well as the country. With the completion of Marquette Hall, Champion College has become an ideal place for retreats for laymen. The retreatants have the entire building for themselves, each one being provided with a private room.

Lecture by Louis Wetmore.—In his lecture "Heretics and Orthodox", Mr. Louis Wetmore portrayed briefly the person and character of England's chief writers, and added an estimate of the literary productions of each. As chief of the heretics he considered Mr. Bernard Shaw, drawing, however, a sharp distinction between "Shaw, the man, and Shaw, the

writer". Father Hugh Benson, Mr. Hilaire Belloc and Gilbert Chesterton were acclaimed as champions of orthodoxy. The many eccentricities of Chesterton were dwelt upon at some length, much to the interest and amusement of all.

Lecture by Mr. Joyce Kilmer.—Another distinguished guest was Mr. Joyce Kilmer, who lectured on "The War and Poetry". In his simple manner he dwelt upon the three phases through which war poetry has passed since the opening of hostilities: horror at the thought that war was upon us, hatred of the enemy who warred upon the country of the poet, and finally, love of one's native land.

So pleased was Mr. Kilmer with his visit to Campion that he returned later in the year. On this occasion he addressed the college classes.

St. Louis.—The Programs of the 'Theologians' and Philosophers' Academies at St. Louis University for the coming year will be as follows:

Theologians' Academy, 1916-17.—October 25. *Work and Wages*, Mr. A. Kelly. November 8. *The Hungry Dead*, Father Rodman. November 22. *A Protestant's View of Our American System of Education*, Mr. Doonan. December 13. *The Disputes on Grace*, Mr. McWilliams. January 3. *American Freemasonry*, Father Spillard. January 17. *St. Peter's Residence in Rome*, Mr. Wand. January 31. *Christian Science, its Founder, Teachings and Result*, Mr. Hendrix. February 14. *Modern Hagiography*, Mr. Ryan. February 28. *The Social Value of Mediæval Guilds*, Mr. Reilly. March 14. *An Illustrated Sketch of Latter-Day American Politics*, Mr. Crowley. March 28. *The American Civil War a War of Principle—Unique in History*, Mr. Kuenzel.

Philosophers' Academy, 1916-1917.—October 4. *Louis Pasteur*, Mr. Vaughan. October 18. *The Romance of Iron and Steel (Illustrated)*, Mr. Bungart. October 31. *Artificial Parthenogenesis*, Mr. Knapp. November 15. *Mind Reading*, Mr. Bowdern. November 29. "The Movies" (*Illustrated*), Mr. Evans. December 19. *Tobacco Industry (Illustrated)*, Mr. Bennett. January 10. *Radium (Illustrated)*, Mr. O'Leary. January 24. *Mystery of Clever Horses*, Mr. Brickel. February 7. *The Aeroplane (Illustrated)*, Mr. C. Bakewell. February 21. *Mutation Theory*, Mr. Morrison. March 6. *The Renaissance Madonna (Illustrated)*, Mr. Lord. March 21. *Insects and Disease (Illustrated)*, Mr. Schaefer. April 18. *The Submarine (Illustrated)*, Mr. Sullivan.

Early Educators in the Mississippi Valley and St. Louis University.—A communication addressed to one of the officers of the university suggested the ensuing paper. The letter gives so crisp an introduction to the subject that consent was asked and granted to use it here. The name of

the writer may not be given, and a few introductory lines are also omitted. It reads:

"I am aware that the date formerly given as that of the founding of St. Louis University, 1829, was recently rejected in favor of 1818. The change pleased me. But, lately I came upon a statement in an historical magazine, that the Jesuits conducted a flourishing college at Kaskaskia, Illinois, as early as 1722; and it occurred to me that it would be giving only due recognition to the labors of the earliest educators in the West to connect the present great St. Louis University with the Jesuit College of Kaskaskia of 1722. Could not this date be taken instead of 1818? Surely the Jesuit Fathers of to-day and those of old Kaskaskia are the same body of men. How few people know that there was an educational institution that ranked as a college situated not far from St. Louis in those early pioneer days! The number of eastern schools that date back so far as two hundred years is meagre. How glorious it would be to celebrate the 200th anniversary of St. Louis University in 1922!"

The magazine referred to is the *Journal of the Illinois State Historical Society*, Vol. 6, April, 1913, where Dr. J. F. Snyder states that "About the time the first Fort Chartres was built, 1721-22, the Jesuits, assured of military protection, and eager to establish their order in all parts of the country, went up from New Orleans to Kaskaskia to found a college there . . . (They) erected . . . their main college edifice, a huge building and small adjoining chapel, substantially constructed of stone. . . . There they flourished and held sway, insidiously exercising the sovereignty of feudal lords for forty years."

The idea of the letter was a happy one. Kaskaskia was the parent city of St. Louis, and the connection between the Jesuits of Kaskaskia and those of St. Louis University is unbroken, corporate, intimate, and undisputed. Several real historians have made the beautiful lives and the heroic deeds of those early Jesuits their special field and have brought forth from that rich soil a wealth of literature. With such material at hand, it will be no difficult task for some future writer to show how the St. Louis University is holding aloft under the clear starry skies of our civilization the identical beacon that erstwhile dispelled the pall-like mists which brooded over the savage wilderness of two centuries ago. But St. Louis can never take the date 1722; there never was anything that the Jesuits would call a college at Kaskaskia.

The paragraph cited from Dr. Snyder's pen should not have appeared in an historic magazine. It is not history. There are three indisputable errors in the first sentence, and the subsequent lines are much awry. First, 1721-22 is not the date of the coming of the Jesuits to Kaskaskia; second, when they did come, New Orleans was not in existence, so they did not come up from New Orleans; and third, they

did not wait to be assured of military protection at their coming.

Father Marquette in 1675 was the first Jesuit to establish a mission among the Kaskaskia Indians. Kaskaskia was then in Northern Illinois, but when the tribe moved south about 1703 or 1704 towards the site, of which Dr Snyder speaks, the Jesuits were with them; so that if St. Louis University were to date its origin from the coming of the Jesuits to this locality, the two-hundredth anniversary of that event should have been celebrated during the St. Louis World's Fair.

The Jesuits of Kaskaskia were indeed educators—the early educators of the Mississippi Valley—but they were practical men and gave little choice of electives in the subjects they taught. They held their educational ideals almost impossibly high for their surroundings—they insisted on the men among their Indian disciples learning agriculture. They were, too, sufficiently successful; for we know that while the European about them wasted his opportunities for the most part in following the buffalo, the savages learned to hitch the horse and handle the plow and to raise such fields of wheat as not merely to supply the needs of Kaskaskia, but even to send many boat-loads of this commodity to the famishing new settlements in Louisiana. These educators taught the aboriginal women to dress modestly, and in the absence of wool and cotton, a new cloth, woven from the hair of the buffalo, was invented. They gave private instructions to the French children of greater proficiency; but in a colony that in its palmy days numbered eighty homes, which was consequently not so large as several towns in Alaska to-day, they gave no serious thought to opening a college.

The Jesuit building in Kaskaskia was not a college; but it was storehouse and warehouse and granary and doctor's office and council hall and school and chapel as well as habitation for the Fathers and Brothers—once as high as six in number—who had charge of the spiritual wants of a territory equal to several states. That old building was the forerunner of St. Louis University, and with the exception of Independence Hall in Philadelphia, few structures ought to be so dear to every true American. For it was in this very building that the whole North West Territory: Ohio, Indiana, Illinois, Wisconsin, Michigan, and Minnesota, came under the sovereignty of the United States. The great flag of freedom that now overspreads them all was unfurled from the walls of the Jesuit home of Kaskaskia.

How this came to happen is well told by Dr. Snyder; though he does not seem to have added anything to William Poole's account as found in Justin Winsor's "History of America." But it is worth recalling; and we can overlook the Doctor's unjust insinuations against the memory of the

early western educators, in gratitude for his having retold so well the capture of their old home.

In the maelstrom of iniquity that engulfed Bourbon France at the rise of infidel thought near the close of the eighteenth century, the Jesuits were among the worst sufferers; even the houses on the distant missions were carried into the general destruction. Notwithstanding that Kaskaskia was in English territory, French officials invaded the Jesuits' home, took the Fathers prisoners and sold their possessions. The English government made no protest, and the old Jesuit headquarters became soon afterwards the residence of the British governor. This official while slumbering deeply here in the stolen property was aroused on July 4th, 1778, by George Rogers Clark and informed that England's sway had this moment come to an end in the Mississippi Valley.

If ever men built better than they knew, the Jesuits of Kaskaskia must assuredly be numbered among these happy builders, when they erected that all-too modest structure of theirs which was destined to become the cradle of liberty to the West. Had those old Jesuits been sycophants bending the pliant knee to the Bourbon absolutism, and then joining in the bacchanalian orgies of the infidel revolution, they would never have been disturbed. But they loved liberty and perished for it. How gladly they would have bid farewell to their Illinois home if they had known for what a glorious purpose its walls were soon to serve. They did indeed go forth contentedly, for they had within their hearts the promise, though dimly written, that some such thing would come to pass. All things work for good to those who love the Lord.

The French revolutionists have passed away as an evil dream; the French Bourbons too are gone; but what of the Jesuit educators? Here is St. Louis University—*Fleur de Lis*.

Wisconsin. Utilizing the Beulah Villa.—This summer saw the inauguration of two schemes for utilizing the Beulah Villa outside of the two months that it is required for the scholastics. It was made to serve first as an engineering school and then as a house of retreats.

In May a band of some twenty surveyors from Marquette and Loyola Universities' Engineering Schools spent two weeks of very practical work at the Villa under the direction of Fathers J. B. Kremer, s. j., and Philip Froebes, s. j. It was no two weeks vacation either. The students' work day began with a seven o'clock breakfast and ended with an hour of class from eight to nine p. m., in the big recreation room of the theologians' building. Most of the day was, of course, spent out of doors; and the white flags left on every island and head-land of the lake gave proof of the extent of their work. Some of the tasks assigned to the students meant an all day tramp with a theodolite and lunch box as impedimenta.

Most of the men who came for the course were from Marquette, Loyola sending one of the instructors, Father Froebes, but only two of the students. But it is certain that owing to the success of the experiment the number from Chicago will be much greater next year.

Laymen's Retreat at Beulah Villa.—The Villa was again turned to good use in the fall after the scholastics had returned to St. Louis, when a Laymen's Retreat, under the auspices of the Knights of Columbus of Milwaukee, was given there.

The exercises began on Saturday morning, September 2, and closed in the afternoon of Monday the 4th. The gentlemen who made the retreat, ninety-six in number, came chiefly, of course, from Milwaukee; but there were also representatives from Chicago, Delevan, Racine, Waukesha and Waupaca. Father Robert S. Johnston, s. j., and Father Donoher, s. j., assisted in the matter of individual conferences, spiritual exercises in common and the like. The retreat was very successful.

Though this is the first year that it was given at Beulah, it was the Fifth Annual Laymen's Retreat given by the Milwaukee Knights of Columbus. In previous years, however, they were held at St. Francis' Seminary, St. Francis, Wis., and the custom has been to have a Jesuit and a Redemptorist alternately for Retreat Master.

The success of these retreats has been very encouraging. The first one, five years ago, began with eleven and ended with seventeen men. Last year the number reached seventy; this year, as mentioned above, there were ninety-six in attendance.

MEXICO. *Catholic Education in Mexico.*—Father Gerardo Decorme, s. j., editor of the *Revista Catolica*, contributes a very interesting paper on "Catholic Education in Mexico" to the *Catholic Historical Review* for July. The writer covers the history of public instruction from the days of the Conquest to the Revolution of Madero. It is interesting to read:

"The education of women of all classes was perhaps the one to which most attention was given all over Mexico. The Presidents, Manuel Gonzalez and Porfirio Diaz, brought over from France the Religious of the Sacred Heart, in whose Colleges of Guanajuato, Mexico City, San Luis Potosi, Guadalajara and Monterey, young girls were being educated in the sciences, social customs and domestic occupations, with as much perfection as in the most civilized nations. In this work the Carmelite Sisters, the Sisters of the Incarnate Word, and many others, were occupied in the higher branches of education as well as in the elementary schools, asylums, day nurseries, reformatories, etc.

Probably from 4,000 to 6,000 Catholic Colleges were in existence in Mexico, where the rising generation were being

taught their civic, moral and religious duties; and their graduates were spreading over the country a social, intellectual and scientific culture with a success which the official institutions never succeeded in reaching."

It has taken only four years to destroy libraries, scientific laboratories, museums, works of art, and all educational equipment built up through the centuries under the care of the Church that "has *always* blocked progress and tabooed science." The Catholic teachers have been imprisoned, robbed, exiled or killed, and their teaching forbidden.—*Note from America.*

NEW ORLEANS PROVINCE. *Mission of British Guiana Assigned to Our Province.*—By a decree of Very Rev. Father General, from Zizers, Switzerland, June 14, 1916, the Mission of British Guiana in South America, has been annexed to our Province. The decree was promulgated at the Provincial House, New Orleans, on the feast of St. Ignatius, and a few days later in the other houses of our Province. The Fathers of the English Province, under whose charge the mission has been hitherto, are to be withdrawn gradually so as not to overtax our resources in men all at once. Three of our Fathers are already in the mission; one has been there since early in the spring, and two have departed for it since the promulgation of the decree.

Notes.—A splendid new college and residence combined is in course of erection at Tampa, Fla., and is expected to be ready for occupation by Christmas.

Generous donations have been received from the Catholic tourists for the completion of the interior of our church at West Palm Beach, Fla. The church which is dedicated to St. Ann, is of the mission style of architecture, and when completed will be a triumph for Catholicity in the now bigoted state of Florida.

The McDermott Memorial Church at Loyola University, New Orleans, is now being roofed and is expected to be finished by Easter.

Father John Brislan, S. J., former Master of Novices, celebrated his golden jubilee on October 6, and was the recipient of hearty congratulations from all his former novices now living.

Augusta. Sacred Heart College.—The number in our college this year is very small. Even in our palmiest days we never had more than twenty-eight Catholics in the high school; often below twenty, sometimes only seventeen. The non-Catholics and preparatory grades gave us our numbers. The youngsters are now in the parish school or they go to the Christian Brothers. We cannot hope very well for non-Catholics, as religious prejudice is so strong, and state schools have improved wonderfully in the last ten years. We are having a fight for our plainest civil rights just now. To combat religious prejudice we are organizing

a "Catholic Laymen's Federation." A convention was held in Macon, on Sunday, September 24, at which all parishes and societies in the state were represented. We expect much good from this move.

Macon. Saint Stanislaus' Novitiate. Seventieth Anniversary of Father Theobald Butler.—On September 23, occurred the seventieth anniversary of the entrance into the Society of Father Theobald Butler. Although the calendar of jubilees makes no provision for a seventieth anniversary, so rare an event could not be allowed to go by unnoticed, and the St. Stanislaus' community fitly celebrated the day. His Lordship, Bishop Keiley, of Savannah, an intimate friend of Father Butler's, honored the occasion by his presence.

Father Butler entered the novitiate at Dole, in France, on September 23, 1846, at the age of seventeen. Two years ago, on September 8, he celebrated the golden jubilee of his priesthood. He bears his eighty-seven years remarkably well. The history of Father Butler's life, since he came to the United States in 1848, has been identified with the story of the establishment, growth and development of the Society in the south.

Grand Coteau. St. Charles' College. Retreats for Laymen.—Our college situated in the land of Evangeline, the garden of Louisiana was again, this year, the haven of rest, to many gentlemen desirous to freshen the vigor of their souls and recuperate their spiritual health by making the Exercises of St. Ignatius. There were two retreats this year, one in French given by Father P. Louvet in the month of June, and one in English, given in August by Father Gudgeon. The latter retreat was in course on the feast of St. John Berchmans and the retreatants, the fathers and scholastics on that day marched to the convent of the Sacred Heart, reciting the Rosary, to pay a visit to the shrine where thrice the saint appeared to the Novice, Mary Wilson. It was a very inspiring scene to see that procession of men so devoutly reciting the praises of Mary, marching in recollection through the woodland paths to honor the great St. John Berchmans. The retreat was a great success and the men pledged themselves, at the conclusion, to come again next year.

NEW YORK. *The Cause of Venerable Father Jogues before the Congregation of Rites.*—A cablegram from Father Charles Macksey of the Gregorian University, Rome, to Father John J. Wynne of New York, announces that the Cause of the Beatification of Father Isaac Jogues has been introduced before the Congregation of Rites for definite consideration and settlement.

Although the death of Father Jogues at the hands of the Mohawk Indians occurred in 1652 on the site of the present village of Auriesville, the cause of having him declared a

martyr, and worthy of veneration by all who hold the Christian faith, was not actually begun until the year 1903. Prior to that time considerable preparation was made by the compilation of documents concerning Father Jogues and other missionaries who labored with him, and who were put to death by the Iroquois in Canada, viz., Brebeuf, Lalemant, Daniel and Garnier. The result of these investigations was laid before a tribunal of ecclesiastics in Quebec, headed by the present Cardinal Begin of that city. Prominent among the witnesses before this tribunal were persons who had made studies in the lives of these martyrs; among them, Rev. Arthur Jones, s. j., of Montreal, Rev. Daniel Lowery, representing the Albany diocese, and Rev. T. J. Campbell, s. j., and Rev. J. J. Wynne, s. j., of New York. The evidence then presented has since been properly submitted to the authorities in Rome who advocate the canonization of persons eminent for holiness, and to the devil's advocate, whose office it is to oppose the canonization in every way, and to show, if possible, that the persons in question are not worthy of special veneration.

This part of the process is so thorough and searching that the consent of the advocates on both sides to the formal introduction of the cause before the Congregation of Rites, is usually equivalent to the declaration that the persons involved led saintly lives, doing great service for religion, and in this instance, shedding their blood for it.

How long the Congregation of Rites may require before declaring these martyrs beatified and deserving of veneration, it is impossible to say, though there is no reason why there should be any serious delay. In canonizing such men the Church will only be approving a universal sentiment in favor of their veneration which exists, not only among Catholics, but among Protestants also.

Among other items of evidence presented at Quebec, was a letter from a prominent Protestant divine who had gone so far, in his veneration for Father Isaac Jogues, as to place a stained glass effigy of him in his church. Among those who took a principal part in locating the site of Father Jogues' martyrdom, and in tracing testimony from the customs of the Mohawk families to prove that they killed him out of enmity to religion, was the late General Clark of Auburn, who, though not a Catholic, was most devoutly impressed by the life and sufferings of Father Jogues.

The one who is now looking after the process of his beatification in this country is the Rev. John J. Scully, s. j., in charge of the shrine erected on the site of the martyrdom, Auriesville, New York.

Fordham University. School of Sociology and Social Service.—The new School of Sociology and Social Service of Fordham University will open its first course of lectures on November 6, 1916, in the Woolworth Building, New York City. The aim and purpose of this new department is to

train students for all branches of social service, grounding them thoroughly in the history, principles and methods of social work. It will thus be the realization of a hope long cherished, by Catholic social workers and by all who are interested in the welfare of the great Catholic charitable institutions of New York.

It is under the the patronage of His Eminence John Cardinal Farley, Archbishop of New York, and has as its Board of Directors, the Rev. Joseph A. Mulry, s. j., president; Rev. Terence J. Shealy, s. j., dean; Right Rev. Patrick J. Hayes, D.D., Auxiliary Bishop of New York; Edmond J. Butler, executive secretary of the Catholic Home Bureau; George J. Gillespie, LL.D., member of the New York State Board of Charities and president of the St. Vincent de Paul Society; John Mitchell, chairman of the State Industrial Commission; Rev. Brother Paulian, director of the Catholic Protectors, New York City, and Dr. James J. Walsh, M.D., LL.D., Sc.D.

The prescribed course of studies will occupy two academic years and will cover the entire field of social work. Candidates for the degree of B.S. must give, each week, ten hours to lectures and twelve hours to field work. All courses, however, are open to special students. The school year will begin on Monday, November 6, 1916, and end June 4, 1917. All lectures will be given in the Woolworth Building from 8 to 10 P. M. Field work will be held in organizations illustrating various types of social work, and will be supervised by trained workers. In connection with this course, classes will be held from 4 to 6 P. M., in history, civics and subjects comprised in Civil Service examinations.

A unique feature of the school will be that on every Saturday, from 3 to 5 P. M., lectures and round table talks on the practical phases of social and charity work will be delivered by specialists and leaders actually engaged in the work under discussion.

Affiliated to the School of Sociology is the School for Social Studies of the Laymen's League, which, on Tuesday and Thursday nights, will have lectures in history, apologetics, logic and sociology by the Rev. T. J. Shealy, s. j., and the Rev. John Corbett, s. j. Affiliated also to the school is the Social Lecture Bureau, whose purpose is to prepare and equip, by a discipline of study and practice in speaking, a number of Catholic laymen who will take an active part in the social crusade.

Graduate School.—Beginning on the same date in the Woolworth Building, will be the Graduate School of Fordham University, where those already possessing the degree of A.B. or B.S., may become candidates for the degree of M.A. or M.S. Among the courses offered are: History of Modern Philosophic Thought from Descartes to the Present Day, Rev. Michael J. Mahony, s. j.; The Age of Shakespeare, Conde B. Pallen, PH.D.; Luther and the Reformation

in Germany and Germanic Lands, Rev. John F. X. Murphy, s. j. A course in pedagogy will also be given.

Knights of Columbus Field Mass.—The field mass under the auspices of the San Salvador Council of the Knights of Columbus, New York City, which was to have inaugurated the diamond jubilee commencement exercises, on Sunday, June 11, had to be postponed on account of rain until Sunday, June 18.

An altar was erected on the campus in front of the Administration Building, and around it arranged Papal, American and Knights of Columbus banners, forming a very attractive sanctuary. Here, in the presence of over 12,000 persons, solemn high mass was celebrated by the Rt. Rev. Mgr. James N. Connolly, chaplain of the San Salvador Council, and pastor of the Church of Our Lady of Good Counsel, New York City, assisted by the Rev. Joseph F. Rummell, pastor of St. Anthony's Church, Bronx, and Mr. J. M. Kelly, s. j., of Fordham University. The Rev. Owen A. Hill, s. j., senior professor of philosophy at Fordham University, preached an eloquent sermon on loyalty to Catholic ideals and Catholic principles.

A Fordham Alumnus Honored.—Fordham University was honored in one of her alumni, when the University of Notre Dame conferred on Dr. James J. Walsh of the class of '84, the Lætare Medal for 1916. For the past thirty-three years, Catholics of the United States have considered this the highest honor, as the recognition of eminent merit on the part of Catholic laity, whether philanthropists, scientists or writers. The university, in conferring the medal, said: "As a man, a scholar and a writer, Dr. Walsh typifies the Catholic ideal. Notre Dame, ever ready and eager to acclaim merit, rejoices in this opportunity and mode of acknowledging a great service to a great cause. In bestowing upon Dr. Walsh the Laetare Medal, the university sets its seal of approbation upon one of the greatest scientific and literary geniuses of this age."

Dr. Walsh's reputation as an author and a lecturer is nation-wide. His latest work, "The History of Medicine in New York," in five octavo volumes; his best known works, "The Thirteenth, the Greatest of Centuries," "Catholic Churchmen in Science"; together with his many timely contributions to magazines and papers on scientific, historical, religious and literary topics, have wielded tremendous influence for the cause of the Catholic Church in this country.

St. Francis Xavier's. A Course of Instruction on the Sacraments by our Blind Scholastic, Mr. H. Wessling.—Mr. Henry Wessling writes concerning the course on the Sacraments, which he is giving at St. Francis Xavier's:

"I began the course on Wednesday evening, September 20, with great success. There were between 125 and 150 present. An increase of fifty which may follow upon the distribution

of the leaflets at St. Ignatius' Church will necessitate our removal to the college theatre.

I have at present two adults under instruction, both of whom promise well."

PHILADELPHIA. *Catholic Books in Public Libraries.*—The Catholic Alumni Sodality of Philadelphia, established at St. Joseph's College, has prepared for free distribution a "Catalog of Catholic Books in the Free Library of Philadelphia (Central Branch)." It makes a book of 200 pages and shows what good work may be done by our sodalities for the promotion of Catholic interests. In many of the larger cities, librarians are glad to provide Catholic books, provided our people will read them. We hope that the compilers will have the consolation of finding their labors appreciated and will succeed in attracting booklovers to the perusal of Catholic books. The list should prove valuable to league directors who desire to recommend Catholic books to their parishioners.

PHILIPPINE ISLANDS. *The Ateneo. Ex-Governor David I. Walsh of Massachusetts a Guest of the College.*—Thursday, June 15, 1916, with the usual simplicity and solemnity of the occasion, the opening exercises at the Ateneo de Manila began at 7.30 A. M. in the college church. In the presence of the faculty and of some thousand students, the Rev. Rector Marcial Solà, intoned the hymn "Come Holy Ghost", sung by the college choir. Mass followed, and immediately after the attendants assembled in the college hall.

Seated on the platform was the Hon. David I. Walsh, ex-Governor of Massachusetts, accompanied by the Rev. Rector of the Ateneo, Mr. O'Malley, superintendent of the Private Schools, Mr. Duffy, vice-president of Meralco, and the secretary of the college. After a few words of introduction by Mr. O'Malley, the fiery eloquence of ex-Gov. Walsh filled the hall. His speech was most enthusiastic. True to his characteristic open-hearted oratory the governor, amid beautiful little stories, impressed upon the tender minds of his hearers how much it means to them to be in a college where no less importance is given to the training of the heart than to that of the mind. As he himself was once a small boy and then a governor of a big state through his hard and persevering work, so they with strenuous and unceasing efforts could one day be men fit to help in the advancement of their own country. He finally exhorted them to cherish a deep and sincere gratitude to their parents who sent them to college, to their professors who spared no sacrifice for their best and fullest education, and to their country, for it is through its efforts that they are in a position to share the advantages of a solid up-to-date education.

After the ceremonies the Fathers entertained the ex-Governor and his friends at lunch.

Father Lloréns writes, June 20, 1916.—That was not the first time the ex-Governor was with us during his sojourn in Manila. He paid us a visit shortly after his arrival in the Islands. We had him in our church for the evening ceremonies on the last day of May, after which I had the honor of accompanying him with the other faithful to the sanctuary, to kiss reverently the feet of our Blessed Mother Mary, as is the custom here.

The ex-Governor's third visit to the Ateneo—for he had been to the Observatory on another—took place on June 11th when at the request of our Young Men's Sodality he came to receive his medal and his diploma as honorary member. Prominent Manilians, many of our alumni, the Mayor of the city, Justice Torres of the Supreme Court, Justice Campbell, ex-commissioner Araneta, and others were invited for the occasion. We brought the ex-Governor from the hotel in our own car to our college chapel which had been beautifully decorated for that day. The ex-Governor presided over the sodality meeting. After the Mass, the whole congregation assembled in the hall of the college where three chairs had been arranged on the platform for ex-Governor Walsh, in the center, Rev. Marcial Solá, rector of the college, on the right, and Rev. Father Vicente Giménez, director of the Sodality, on the left. Father Lloréns acted as usher for the Americans. Our Rev. Father Superior, Father Algué, and almost all the Fathers of both houses sat with the sodalists. A few remarks from Rev. Father Rector served to introduce the speaker, and then we had a real treat. For a full hour—from 9.00 to 10.00 A. M., ex-Governor Walsh's eloquence filled the hall as well as our hearts. "Never before had an American spoken like that in these blessed Islands" was the remark that came from the lips of all present that day.

He spoke with great enthusiasm of the zeal with which our Fathers toil for the welfare of the poor, and he openly declared that had it not been for the Fathers at "Holy Cross College," his poor mother would never have been able to give her little boy Dave the high education and learning he had received. He made a few most appreciative remarks about his old professor, Father W. McDonough, at present a zealous missionary of the Moros in Joló, P. I. He pictured in the most vivid and touching way the great blessings enjoyed by the Filipinos through the Catholic Religion which he said could not be found in any of the other oriental nations about us, for they had never shared the privilege of a Catholic education like the people of these Islands. He brought out very strongly how the Catholic religion was not the religion of only the outcast and the ignorant but that it has been and still is the religion of the most learned and most dignified citizens of every nationality. Then he launched a most vigorous attack on the miserable, cowardly victims of human respect.

He vehemently exhorted all Catholics to enter fearlessly and courageously upon the fight for our holy Faith; to be strenuous and undaunted soldiers of the Cross such as our Lord Jesus Christ and the crying helplessness of the Church in the Islands demand of them.

Father Giménez thanked the illustrious speaker in behalf of the Sodality and then presented him with the diploma of membership, the ribbon, and a silver medal of the Sodality in a neat little box with a silver plate on the cover and the inscription: "TO THE HONORABLE DAVID I. WALSH, FROM THE YOUNG MEN'S SODALITY OF THE ATENEO DE MANILA."

ROME. *Golden Jubilee of Father Thomas Hughes.*—On September 8, 1916, Father Thomas Hughes celebrated the golden jubilee of his entrance into the Society.

SYRIA. *Beirut. The following was written from the German Hospital of St. Charles. The Decree of the Governor of the Lebanon concerning Religious Orders.*

March 26 :—Consummatum est! The sacrifice which we had foreseen is now consummated. The following is the decree, sent by the Governor of the Lebanon to all local authorities. It deals with the religious residing in Syria and calls for immediate action:

"The Religious, Priests, Brothers and Nuns, who are Ottoman subjects of the Lebanon and members of Religious Congregations, whose Superior General resides abroad, are hereby ordered to sever all bonds and connections with the said Congregations, and, within the next eight days, to lay aside the religious habit and other marks distinctive of these Congregations. The Religious men and women, born in the Lebanon, who desire to remain in the ecclesiastical or religious state, may do so with the authorization of the head of the rite to which they originally belonged. Foreigners must be sent back to their own country. If, among these, there are subjects of an allied or friendly power, their names must be sent at once to the Governor, that he may take such measures as he thinks fit. It is your duty to seize all convents, schools and other establishments, where priests, brothers and religious men and women are residing, as well as their belongings. Send us a complete list of the names of those who have accepted the ritual conditions mentioned above and have obtained leave to remain ecclesiastics or religious, and another list of the convents, schools and other property seized. This information must be obtained within four days. You yourself are held responsible. Do not delay one moment in carrying out our orders. Given at Baabda, March, 7, 1916."

By these orders a deadly blow is struck at our houses in the Lebanon, Zahlé, Ghazir, Bicfaïa, Gezzine. The ecclesiastical authorities are terror-stricken; several bishops, the Maronite Bishop of Beirut, Mgr. Massarra and the Greek

Orthodox Bishop were forced to resign and leave. They do not even dare allow the Lebanese to remain religious, though the Turkish orders grant this much. The Governor's decree means complete dispersion in the Lebanon. We had over fifty of Ours there. Those who are not natives of the Lebanon and must go into the vilayets are in great danger. It is certain that the orders will be carried out to the letter and even beyond, on account of the zeal, which local officials wish to display.

The decree has not yet been promulgated in the vilayets, but may be at any time, and then the situation will become still more difficult. Many of Ours have no home. In the profound misery that prevails generally, it is very hard to find an abode for them. I do the best I can, but see no way out of the difficulty as yet. You can imagine what painful times we are going through. What increases my anxiety is that the same terrible fate awaits the Sisters of the Sacred Heart. The orders should not apply to them; but through false zeal they are already being enforced in some localities, and the Governor is only too glad to include the nuns.

We stand in need of the greatest confidence in God, that we may not be cast down by such severe trials and by such a prolonged waiting for peace.

March 29.—The dispersion of Ours has begun. Some will probably go back to their own families; the others will be sheltered the best way we can provide. Bless us, Very Rev. Father, that we may show ourselves worthy of the cross of Our Lord and of the rod of persecution.

HOME NEWS. *New Editions from Woodstock Press.*—A new edition of the *Exequiarum Ordo pro Patribus et Patribus Societatis Jesu*, is being issued by the WOODSTOCK PRESS. It has been revised according to the latest Rubrics. The *Officium Defunctorum* will serve for all occasions customary in our houses. Vespers have been omitted. The changes for November 2nd, have been introduced.

The *Litanie* also is being reprinted with several typographical changes which make for clearness in the reading.

An English translation of Very Rev. Father General's "*Epistola—de Decretis Congregationis Generalis XXVI*," has also been printed.

Ordinations.—On June 26, 27 and 28, Cardinal Gibbons, Archbishop of Baltimore, conferred the orders of subdeacon, deacon and priesthood on the following: Francis X. Entz and Achilles Rousseau of the Province of New Orleans; Zachæus J. Maher, Charles O'Brien and Edmond Ryan of the Province of California; John Villalonga of the Province of Aragon; William S. Dolan, Francis J. Dore, Michael F. Fitzpatrick, Joseph S. Hogan, Henry B. Kelly, John J. McCloskey, Vincent A. McCormick, John A. Morning, John P. Meagher, Francis X. Siggins, Edmund A. Walsh, Daniel I. Cronin, Eugene B. Cummings, John P. Fitzpat-

rick, Leo I. Hargadon, Aloysius T. Higgins, Daniel J. Lynch, A. H. Raines, John J. Murphy and Joseph J. Mereto of the Maryland-New York Province. The first Masses were said on June 29.

Woodstock Faculty for 1916-17.—Father Joseph F. Hanselman, Rector; Father Joseph A. McEneaney, Minister; Father William J. Duane, Prefect of Studies; Father Edward X. Fink, Procurator; Father Timothy J. Barrett, Spiritual Father; Father James F. X. Mulvaney, Pastor of St. Alphonsus' Church; Father Leo Osterrath, Confessor. In the department of theology: Father William J. Duane, Dogma (morning); Father Henry T. Casten, Dogma (evening); Father Edward C. Phillips, Dogma (short course); Father John J. Lunny, Moral; Father Peter Lutz, Fundamental Theology (morning), History of Dogma; Father John T. Langan, Fundamental Theology (evening); Father Walter Drum, Sacred Scripture, Syriac; Father Hector Papi, Canon Law, Rites; Father Joseph M. Woods, Ecclesiastical History and Patrology, Editor of WOODSTOCK LETTERS and Teachers' Review. In the department of Philosophy: Father William J. Brosnan, Special Metaphysics in Third Year; Father Charles V. Lamb, Ethics; Father Redmond J. Walsh, Special Metaphysics in Second Year, History of Philosophy; Father James A. Cahill, Special Metaphysics in Second Year, Pedagogy, Assistant Editor of Teachers' Review; Father Anthony C. Cotter, Logic and General Metaphysics; Father Henry A. Coffey, Classics, Sacred Oratory, Hebrew. In the department of science: Father John A. Brosnan, Chemistry, Biology, Experimental Psychology, Mathematics; Father Henry M. Brock, Physics, Geology, Astronomy, Higher Mathematics.

The Community.—The community this year totals 245. Of these 220 belong our Province, 10 to the Province of California, 7 to the Province of New Orleans, 2 to the Province of Castile, 1 to the Province of Aragon, 1 to the Province of Sicily, 4 to the New Mexico-Colorado Mission.

St. Alphonsus' Church.—The past year has witnessed many improvements in and around the parish Church of St. Alphonsus. A new lighting system of "isolite" has been installed. The sanctuary and its surroundings have been beautified by new statues of the Sacred Heart, the Blessed Virgin, St. Joseph, St. Ignatius, St. Alphonsus and St. Rita, all gifts of the parishioners. The approach to the church has also been improved by new concrete steps from the road, up the terraces to the front door. An extension has been added to the Lyceum and will be used as a parish library.

Marriottsville Mission.—On Sunday, September 17, 1916, mass was said at Marriottsville for the first time in many years. Thanks to the generous labor of the Catholics of Marriottsville and Henryton, what had formerly been a store was transformed into an artistic chapel. The present chapel is

only temporary, as the long-cherished desire of the Catholics of these two villages, to have a chapel of their own where mass can be celebrated every Sunday is soon to be realized. The necessary permission has been granted by Cardinal Gibbons, Archbishop of Baltimore, and so generous have been the contributions of the parishioners, that a new chapel in the very near future seems assured.

The present temporary chapel will be used as a hall for Sunday School, which hereafter will be held at Marriottsville instead of Henryton, as the former place is more central.

Statistics of Our Novitiates and Scholasticates in the United States and Canada.—On October 1, 1916, the number of novices, juniors, and tertians in the novitiates, and of the theologians and philosophers in the scholasticates of the United States and Canada was as follows:—

NOVITIATES—

	NOVICES					JUNIORS				TER- TIANS	Grand Total	
	Scholastics			Brothers		1st yr	2d yr	3d yr	Tot.			
	1st yr	2d yr	Tot.	1st yr	2d yr					Tot.	1st yr	2d yr	3d yr	Tot.
Md.-N. Y.	48	49	97	4	5	9	51	28	...	79	25 ⁽¹⁾	210
Missouri..	42	37	79	5	7	12	26	37 ⁽²⁾	...	63	...	154 ⁽³⁾
California	21	21	42	5	6	11 ⁽⁴⁾	13	14	14	41 ⁽⁵⁾	12 ⁽⁶⁾	106
New Orl..	11	6	17	...	...	...	5	9	...	14	...	31
Can.S.Jo.	15	16	31	6	2	8	15	12	...	27	...	66
"S. Stan.	10	6	16	2	2	4	1	3	...	4	...	24
B'kl'n,O.	...	...	...	...	...	...	...	...	...	...	15 ⁽⁷⁾	15
Total..	147	135	282	22	22	44	111	103	14	228	52	606

(1) By Provinces: Md.-N. Y., 18; New Orleans, 3; Canada, 2; Naples, 1; Turin, 1.

(2) One is a second-year novice.

(3) Six from New Mexico-Colorado Mission.

(4) One from Mexican Province.

(5) One from New Mexico-Colorado Mission.

(6) Two from New Mexico-Colorado Mission.

(7) By Provinces: Missouri, 13; Mexican, 2.

SCHOLASTICATES—

	THEOLOGIANs			PHILOSOPHERs					Total	Grand Total
	Course Long	Course Short	Total	yr. 1st	yr. 2d	yr. 3d	Rec.	Adv. Sc.		
Woodstock.....	66	34	100	29	31	40	1	...	101	201
St. Louis.....	66	22	88	26	18	21	...	1	66	154
Hillyard.....	...	1	...	44	22	...	...	...	67	67
Montreal.....	25	10	35	10	18	14	...	...	42	77
"	4	6	10	5	4	4	...	...	13	23 ⁽¹⁾
Total.....	161	73	233	114	93	79	1	1	289	522

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

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE MARYLAND-NEW YORK PROVINCE

FROM JUNE 1, TO SEPT. 30, 1916.

TO SECULAR CLERGY		<i>Carmelites</i>	
Albany	2..... 184	Baltimore, Md.....	1..... 16
Antigonish, N. S.....	1..... 87	Boston, Mass.....	1..... 16
Buffalo	1..... 315	Philadelphia, Pa.....	1..... 12
Burlington.....	2..... 78	<i>Christian Education, Religious of</i>	
Charlottetown, P. E. I.....	1..... 47	Arlington Heights, Mass	1..... 23
Chicago	2..... 495	<i>Charity</i>	
Dubuque.....	1..... 215	Convent Station, N. J.....	4..... 1258
Fall River.....	2..... 127	Greensburg, Pa.,	2..... 358
Fort Wayne, Ind.....	1..... 175	Halifax, N. S.....	2..... 393
Hamilton, Ont.....	1..... 40	Leavenworth, Kans.....	1..... 32
Harrisburg.....	2..... 80	Mt. St. Vincent, N. Y.....	6..... 1387
Hartford.....	2..... 296	Wellesley Hills, Mass.....	1..... 60
Manchester.....	2..... 108	<i>Charity of Nazareth</i>	
Newark	2..... 272	Hyde Park, Mass.....	1..... 37
Newfoundland.....	1..... 48	Leonardtwn, Md.....	1..... 35
New York.....	3..... 535	Newburyport, Mass.....	1..... 30
Ogdensburg	1..... 52	<i>Charity of Our Lady of Mercy</i>	
Peoria, Ill.....	1..... 175	Baltic, Conn.....	1..... 75
Philadelphia.....	3..... 499	<i>Christian Charity</i>	
Pittsburgh.....	2..... 275	Wilkes-Barre, Pa.....	2..... 255
Portland.....	1..... 90	Institute of Our Lady of Chris-	
Providence.. ..	2..... 173	tian Doctrine, N. Y. C.....	1..... 15
Rochester.....	1..... 182	<i>Daughters of the Heart of Mary</i>	
Scranton.....	2..... 115	Buffalo, N. Y.....	1..... 25
Springfield.....	2..... 287	Burlington, Vt.....	1..... 25
Syracuse.....	1..... 134	New York, N. Y.....	1..... 50
Wilmington.....	1..... 36	Westchester, N. Y.....	1..... 76
CONGREGATIONS OF PRIESTS		<i>Faithful Companions of Jesus</i>	
Fathers of La Salette.....	1..... 62	Fitchburg, Mass.....	1..... 58
SEMINARIANS		<i>Franciscans</i>	
Emmitsburg	1..... 64	Buffalo, N. Y.....	2..... 65
Seton Hall.....	2..... 73	Glen Riddle, Pa.....	1..... 238
RELIGIOUS MEN		Millvale, Pa.....	1..... 113
Christian Brothers,		Stella Niagara, N. Y.....	1..... 42
Pocantico Hills, N. Y.....	4..... 209	<i>Good Shepherd</i>	
Marist Brothers		Albany, N. Y.....	1..... 20
Poughkeepsie, N. Y.....	2..... 135	Boston, Mass.....	2..... 52
Brothers of Sacred Heart		Buffalo, N. Y.....	1..... 50
Metuchen, N. J.....	1..... 56	Hartford, Conn.....	1..... 15
Xaverian Brothers		Georgetown, D. C.....	1..... 19
Danvers, Mass.....	1..... 61	<i>Holy Child</i>	
LAYMEN AND STUDENTS		New York, N. Y.....	1..... 30
Canisius College, Buffalo		Philadelphia, Pa.....	1..... 40
Graduates	1..... 70	Sharon Hill, Pa.....	1..... 115
Chicopee, Mass.....	1..... 35	Suffern, N. Y.....	1..... 19
Dubuque, Iowa.....	1..... 125	<i>Holy Cross</i>	
Georgetown College.....	1..... 29	Baltimore, Md.....	1..... 35
Holy Cross College, Wor., Mass.		<i>Holy Names</i>	
Laymen.....	2..... 97	Albany, N. Y.....	1..... 40
Students.....	1..... 112	<i>Holy Union of the Sacred Hearts</i>	
Mt. Manresa, S. I.....	21..... 896	Fall River, Mass.....	2..... 104
Overbrook Seminary.....	2..... 435	<i>Hospitalers of St. Joseph</i>	
Rochester, N. Y.....	1..... 50	Winooski, Vt.....	1..... 19
St. Andrew's.....	34..... 39	<i>Immaculate Heart of Mary</i>	
Springfield, Mass.....	1..... 37	Cape May, N. J.....	3..... 520
RELIGIOUS WOMEN		Frazer, Pa.....	1..... 54
<i>Baptistine Srs. of Nazarene</i>		<i>Infant Jesus, Sisters of the</i>	
Newark, N. J.....	1..... 23	Brooklyn, N. Y.....	1..... 35
<i>Blessed Sacrament</i>		<i>Jesus and Mary, Religious of</i>	
Cornwells, Pa.....	1..... 71	Highland Mills, N. Y..	1..... 18

Ladies of Loretto

Toronto, Can.....I..... 163

Mercy

Beatty, Pa.....I..... 132

Buffalo, N. Y.....I..... 117

Burlington, Vt.....I..... 77

Charlotte, N. Y.....I..... 50

Corning, N. Y.....I..... 30

Cresson, Pa.....I..... 52

East Moriches, N. Y.....2..... 122

Fall River, Mass.....I..... 62

Freeland, Pa.....I..... 33

Harrisburg, Pa.....I..... 52

Hartford, Conn.....4..... 747

Hookset, N. H.....2..... 227

Leicester, Mass.....I..... 30

Manchester, N. H,I..... 60

Merion, Pa.....2..... 128

Mt. Washington Md.....I..... 85

New York City.....2..... 90

Pittsburgh, Pa.....I..... 96

Plainfield, N. J.....2..... 207

Portland, Me.....2..... 249

Rensselaer, N. Y.....2..... 108

St. John's, N. F. L.....I..... 65

Tarrytown, N. Y.....I..... 30

Wilkes-Barre, Pa.....2..... 144

Mission Helpers

Baltimore, Md.....I..... 40

Missionary Srs. of Sacred Heart

New York City.....2..... 171

Notre Dame

Boston, Mass.....2..... 84

Cambridge, Mass.....I..... 40

Fort Lee, N. J.....I..... 154

Lawrence, Mass.....I..... 38

Lowell, Mass.....I..... 95

Malden, Mass.....I..... 37

Moylan, Pa.....I..... 60

Newark, N. J.....I..... 96

Waltham, Mass.....I..... 110

Washington, D. C.....I..... 68

Worcester, Mass.....3..... 275

Perpetual Adoration

West Falls Church, Va...I..... 13

Presentation

Beacon, N. Y.....I..... 29

Green Ridge, N. Y... ..I..... 20

St. John's, N. F. L.I..... 68

Providence

Holyoke, Mass.....3..... 290

Pittsburg, Pa.....2..... 252

Sacred Heart

Albany, N. Y.....I..... 100

New York City,
(Manhattanville,)I..... 120

New York City,
(University Ave.).....I..... 35

Rochester, N. Y.....I..... 54

Sacred Heart of Mary

Sag Harbor, L. I.....I..... 18

Tarrytown, N. Y.....I..... 56

St. Benedict

Erie, Pa.....I..... 95

St. Dorothy

New York City.....I..... 7

St. Joseph

Baden, Pa.....I..... 140

Binghamton, N. Y.....I..... 65

Brentwood, N. Y.....2..... 798

Buffalo, N. Y.....3..... 376

Cape May Point, N. J....3..... 404

Chestnut Hill, Pa.....2..... 259

Hamilton, Ont.....2..... 184

Hartford, Conn.....I..... 112

Holyoke, Mass.....I..... 330

McSherrystown, Pa.....I..... 40

Rochester, N. Y.....4..... 526

South Berwick, Me.....I..... 16

Troy, N. Y.....I..... 145

Wheeling, W. Va.I..... 80

St. Joseph of Peace

Englewood, N. J.....I..... 60

Jersey City, N. J.....I..... 45

St. Mary

Lockport, N. Y.....I..... 120

Ursulines

Beacon, N. Y.....I..... 34

Bedford Park, N. Y.C....I..... 65

Frostburg, Md.....I..... 18

New Rochelle, N. Y.....I..... 81

Phoenicia, N. Y.....I..... 23

Pittsburgh, Pa.....I..... 27

Wilmington, Del.....I..... 13

Visitation

Baltimore, Md.....I..... 37

Catonsville, Md.....I..... 50

Frederick, Md.I..... 40

Georgetown, D. C.....I..... 50

Parkersburg, W. Va.....I..... 41

Richmond, Va.....I..... 23

Washington, D. C.....I..... 21

Wheeling, W. Va.....I..... 50

SECULAR LADIES AND PUPILS

Cenacle, Brighton, Mass., Business & School Girls 3..... 195

“ Newport, R. I., Ladies.....4..... 192

“ New York City, Ladies.....4..... 368

Charity, Nanuet, N. Y., Children.....I..... 400

“ Wellesley Hills, Mass., Teachers.....I..... 110

Faithful Companions of Jesus,
Fitchburg, Mass., Alumnae and others.....I..... 20

Good Shepherd, Brooklyn, N. Y., Magdalens.....I..... 108

“ “ Georgetown, D. C., Children.....I..... 70

Immaculate Heart, Frazer, Pa., Alumnae of Phila.
Catholic Girls' H. School.....I..... 125

Marie Reparatrice, N. Y. City—Working Girls.....2..... 35

Mercy, Hartford Conn. LadiesI..... 83

“ Wilkes-Barre, Nurses.....I..... 50

Sacred Heart, Albany, School Teachers, Mothers and Working Girls...3.....	320
Sacred Heart, New York City	
" " (Manhattanville), Teachers & Mothers.....2.....	215
" " (University Ave.), Mothers & Wkg. Girls..3.....	210
" " Rochester, N. Y.—Alumnæ.....1.....	85
" " Torresdale, Pa.—Working Girls..... 3.....	381
St. Joseph, Chestnut Hill, Pa.—Alumnæ.....2.....	232
" " Chicopee, Mass., Teachers.....1.....	44
" " Hospital Srs., Winooski, Vt., Nurses.....1.....	22
Visitation, Brooklyn, N. Y., Nurses.....1.....	40
" " Georgetown, D. C., Ladies.....1.....	50
" " Richmond, Va., Ladies.....1.....	80
Jersey City, N. J., School Teachers.....1.....	153
Washington, D. C., Public School Teachers.....1.....	41

RETREATS		RETREATANTS
To Priests.....	44	5120
To Seminarians.....	3	137
To Religious Men.....	8	461
To Laymen & Students.....	66	1925
To Religious Women.....	172	15847
To Secular Ladies and Pupils.....	42	3607
<hr/>		<hr/>
Total Retreats.....	335	Total Retreatants.... 27097

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE MISSOURI PROVINCE

FROM JUNE 1 TO OCTOBER 1, 1916.

TO DIOCESAN CLERGY

St. Louis.....	2	Columbus.....	2
Des Moines.....	1	Belleville.....	1
Rockford.....	1	Denver.....	2
St. Joseph.....	1	Concordia.....	1

TO RELIGIOUS WOMEN

<i>Sisters of St. Augustine</i>		<i>Sisters of Christian Charity</i>	
Lakewood, O.....	3	Chicago, Ill..	1
<i>Benedictine Sisters</i>		New Ulm, Minn.....	1
Nauvoo, Ill.....	1	St. Louis, Mo.....	2
Sturgis, S. D.....	2	Wilmette, Ill.....	1
<i>Sisters of Blessed Sacrament</i>		<i>Daughters of the Heart of Mary</i>	
Chicago, Ill.....	1	Chicago, Ill.....	1
Winnebago, Neb.....	1	Cleveland, O.....	2
<i>Srs. of Charity of Leavenworth</i>		<i>Dominican Sisters</i>	
Leavenworth, Kans.....	1	St. Charles, Ill.....	1
<i>Srs. of Charity of Cincinnati</i>		Bay City, Mich.....	1
Mt. St. Joseph, O.....	1	Grand Rapids, Mich.....	1
<i>Sisters of Charity, B. V. M.</i>		<i>Felician Sisters</i>	
Chicago, Ill.....	11	Buffalo, N. Y.....	1
Council Bluffs, Ia.....	1	Lodi, N. Y.....	1
Davenport, Ia.....	1	Milwaukee, Wis.....	1
Dubuque, Ia.....	4	<i>Franciscan Sisters</i>	
Des Moines, Ia.....	1	Alliance, Neb.....	1
Kansas City, Mo.....	1	Chicopee, Mass.....	1
Lyons, Ia.....	1	La Crosse, Wis.....	3
Milwaukee, Wis.....	1	Milwaukee, Wis.....	1
Muscatine, Ia.....	1	O'Neill, Neb.....	1
St. Louis, Mo.....	1	Pine Ridge, S. D.....	1
<i>Srs. of Charity of Nazareth</i>		Rochester, Minn.....	1
Mt. Vernon, O.....	1	Shamokin, Pa.....	1
Nazareth, Ky.....	1	St. Francis, S. D.....	1
St. Vincent, Ky.....	1	St. Stephen's, Wyo.....	1
		Winona, Minn.....	1

<i>Sisters of the Good Shepherd</i>		<i>Sisters of Notre Dame</i>	
Carthage, O.....	1	Cleveland, O.....	1
Chicago, Ill.....	3	Covington, Ky.....	1
Cincinnati, O.....	1	Toledo, O.....	1
Cleveland, O.....	1	<i>School Srs. of Notre Dame</i>	
Detroit, Mich.....	1	Chippewa Falls, Wis.....	1
Indianapolis, Ind.....	1	Detroit, Mich.....	1
Milwaukee, Wis.....	2	Green Bay, Wis.....	1
Newport, Ky.....	1	Mankato, Minn.....	2
Omaha, Neb.....	1	Marinette, Wis.....	1
Peoria, Ill.....	1	Prairie du Chien, Wis.....	2
Sioux City, Ia.....	1	St. Louis, Mo.....	2
St. Louis, Mo.....	3	<i>Presentation Sisters</i>	
<i>Sisters of the Holy Child Jesus</i>		Aberdeen, S. D.....	1
Chicago, Ill.....	1	Sioux Falls, S. D.....	1
Cheyenne, Wyo.....	1	Woonsocket, S. D.....	1
<i>Sisters of the Holy Cross</i>		<i>Sisters of the Precious Blood</i>	
Notre Dame, Ind.....	1	Maria Stein, O.....	1
<i>Srs. of Holy Family of Nazareth</i>		O'Fallon, Mo.....	1
Utica, N. Y.....	1	<i>Sisters of Providence</i>	
<i>Holy Ghost Sisters</i>		St. Mary-of-the-Woods, Ind.....	4
Donora, Pa.....	1	<i>Religious of the Sacred Heart</i>	
<i>Sisters of the Humility of Mary</i>		Chicago, Ill.....	1
Canton, O.....	1	Cincinnati, O.....	1
Ottumwa, Ia.....	1	Eden Hall, Pa.....	1
Villa Maria, Pa.....	1	Grosse Pointe, Mich.....	1
<i>Ladies of Loretto</i>		Halifax, N. S.....	1
Joliet, Ill.....	1	Lake Forest, Ill.....	1
<i>Little Helpers of Holy Souls</i>		Omaha, Neb.....	1
St. Louis, Mo.....	1	St. Charles, Mo.....	1
<i>Little Sisters of the Poor</i>		St. Joseph, Mo.....	1
Toledo, O.....	1	St. Louis, Mo.....	2
<i>Loretto Sisters</i>		<i>Servants of Mary</i>	
Florissant, Mo.....	1	Cherokee, Ia.....	1
Highland Park, Ill.....	1	<i>Srs. of the Sorrowful Mother</i>	
Kansas City, Mo.....	1	Mankato, Minn.....	1
Loretto, Ky.....	1	<i>Sisters of St. Joseph</i>	
Springfield, Mo.....	1	Concordia, Kans.....	1
St. John's, Ky.....	1	Green Bay, Wis.....	1
St. Louis, Mo.....	1	Clinton, Mo.....	1
<i>Sisters of Mercy</i>		Hancock, Mich.....	1
Big Rapids, Mich.....	1	Kansas City, Mo.....	2
Cedar Rapids, Ia.....	2	Mt. Washington, O.....	1
Chicago, Ill.....	4	Stevens Point, Wis.....	1
Cincinnati, O.....	1	St. Louis, Mo.....	2
Clinton, Ia.....	1	St. Paul, Minn.....	1
Council Bluffs, Ia.....	1	West Park, O.....	1
Dubuque, Ia.....	1	<i>Sisters of Sion</i>	
Early, Ia.....	1	Marshall, Mo.....	1
Fort Dodge, Ia.....	1	<i>Ursuline Sisters</i>	
Jackson, Mich.....	1	Brown Co., O.....	1
Milwaukee, Wis.....	1	Cleveland, O.....	1
Omaha, Neb.....	2	Frontenac, Minn.....	1
Ottawa, Ill.....	1	Kenmare, N. D.....	1
Grand Rapids, Mich.....	1	Nottingham, O.....	1
Sioux City, Ia.....	1	Springfield, Ill.....	1
St. Louis, Mo.....	2	St. Ignace, Mich.....	1
Springfield, Mo.....	1	St. Joseph, Ky.....	1
West Dubuque, Ia.....	1	Toledo, O.....	1
<i>Missionary Srs. of the Sacred Heart of Jesus</i>		York, Neb.....	1
Chicago, Ill.....	2	Youngstown, O.....	1
<i>Srs. of Notre Dame of Namur</i>		<i>Visitation Sisters</i>	
Cincinnati, O.....	2	St. Louis, Mo.....	1
Columbus, O.....	1	St. Paul, Minn.....	1
Dayton, O.....	1	Springfield, Mo.....	1
Reading, O.....	1	Rock Island, Ill.....	1

TO LAY PERSONS

Laymen—Brooklyn, O.	
Beulah Island, Wis.	
St. Louis, Mo.	
St. Mary's, Kan.	
Prairie du Chien, Wis.	18
Laywomen—Teachers, Convent Alumnae, Children of M.,	
Sod. etc	18
Inmates of Good Shepherd Convent and	
Homes of the Aged.....	11

SUMMARY OF RETREATS

To Diocesan Clergy.....	11
To Religious Women.....	194
To Lay Persons.....	47
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Total Retreats	252

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE NEW ORLEANS PROVINCE
FROM JUNE 1 TO OCTOBER 1, 1916

TO DIOCESAN CLERGY

Natchez, Miss.....	1
Savannah, Ga.....	1

TO RELIGIOUS MEN

Brothers of the Sacred Heart, Bay St. Louis, Miss.....	2
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TO RELIGIOUS WOMEN

<i>Sisters of Blessed Sacrament</i>		<i>Magdalens</i>	
Macon, Ga.....	1	New Orleans, La.....	1
New Orleans, La.....	1	<i>Sisters of Mercy</i>	
<i>Sisters of Charity of Nazareth</i>		Atlanta, Ga.....	1
Helena, Ark.....	1	Augusta, Ga.....	1
Yazoo City, Miss.....	1	Charleston, S. C.....	1
<i>Sisters of Christian Education</i>		Jackson, Miss.....	1
Asheville, N. C.....	1	Little Rock, Ark.....	2
<i>Daughters of the Cross</i>		Mobile, Ala.....	1
Shreveport, La.....	1	New Orleans, La.....	1
<i>Sisters of Divine Providence</i>		Oklahoma City, Okla.....	2
San Antonio, Tex.....	1	Macon, Ga.....	1
<i>Dominican Sisters</i>		Savannah, Ga.....	1
Galveston, Tex.....	1	Selma, Ala.....	1
New Orleans, La.....	1	Sumter, S. C.....	1
<i>Sisters of the Holy Cross</i>		Vicksburg, Miss.....	1
Marshall, Tex.....	1	<i>Sisters of Mt. Carmel</i>	
New Orleans, La.....	2	New Orleans, La.....	1
<i>Sisters of the Holy Family</i>		<i>Missionary Srs. of S. Heart</i>	
New Orleans, La.....	1	New Orleans, La.....	1
<i>Sisters of the Holy Ghost</i>		<i>Little Sisters of the Poor</i>	
Mobile, Ala.....	1	New Orleans, La.....	2
<i>Sisters of the Holy Names</i>		Savannah, Ga.....	1
Key West, Fla.....	1	<i>Sisters of Perpetual Adoration</i>	
Tampa, Fla.....	1	New Orleans, La.....	2
<i>Srs. of the Immaculate Conception</i>		Pensacola, Fla.....	1
New Orleans, La.....	1	<i>Religious of the Sacred Heart</i>	
<i>Sisters of Loretto</i>		Grand Coteau, La.....	1
Montgomery, Ala.....	1	New Orleans, La.....	1
<i>Sisters of the Incarnate Word</i>		St. Michael's, La.....	1
Beaumont, Tex.....	1	<i>Sisters of St. Francis</i>	
Galveston, Tex.....	1	Augusta, Ga.....	1
Houston, Tex.....	1	Monroe, La.....	1
Lake Charles, La.....	1	Purcell, Okla.....	1
San Antonio, Tex.....	1	Savannah, Ga.....	1
Shreveport, La.....	1	<i>Sisters of St. Joseph</i>	
Temple, Tex.....	1	Augusta, Ga.....	1
<i>Sisters of the Incarnate Word</i>		New Orleans, La.....	1
<i>and Blessed Sacrament</i>		Sharon, Ga.....	1
Corpus Christi, Tex.....	1	St. Augustine, Fla.....	1
Houston, Tex.....	1	Washington, Ga.....	1
Victoria, Tex.....	1		

Ursulines

Visitation

Bryan, Tex.....	1	Mobile, Ala.....	1
Dallas, Tex.....	1		
Galveston, Tex.....	1		
New Orleans, La.....	1		
San Antonio, Tex.....	1		

LAYMEN

Battle's Wharf, Ala.....	1
Grand Coteau, La.....	2

SECULAR LADIES, ETC.

Grand Coteau, La.....	1
New Orleans, La.....	1
St. Michael's, La.....	1
Old People, Little Sisters of Poor, New Orleans, La.....	2

SUMMARY OF RETREATS

To Diocesan Clergy.....	2
“ Religious Men.....	2
“ Laymen.....	3
“ Religious Women.....	70
“ Secular Ladies, etc.....	5
	82

Total Retreats 82

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE NEW MEXICO-COLORADO MISSION
DURING THE SUMMER OF 1916

Total number of retreats..... 28

SUMMER RETREATS

GIVEN BY THE FATHERS OF THE PROVINCE OF CANADA
FROM JUNE 1 TO SEPTEMBER 30, 1916

TO SECULAR CLERGY

Trois-Rivières, Qué.....	2
Mont-Laurier, Qué.....	1
London, Ont.....	2

CONGREGATIONS OF PRIESTS

Basilian Fathers

Clerics of St. Viateur

Sandwich, Ont.....	1	Berthier, Qué.....	1
<i>Fathers of St. Edmuud</i>		<i>Fathers of the Sacred Heart</i>	
Winooski, Vt.....	1	Edmonton, Otta.....	1
<i>Clerics of St. Viateur</i>			
Joliette, Qué.....	1		

RELIGIOUS MEN

Brothers of Christian Schools

Marist Brothers

Montreal.....	2	Beauce, Qué.....	1
Varenes, Qué.....	1	<i>Brothers of St. Gabriel</i>	
Maisonneuve, Qué.....	1	Montreal.....	1
Québec.....	2	Sault-au-Récollet, Qué.....	1
<i>Brothers of Charity</i>		<i>Brothers of St. Francis Regis</i>	
Sorel, Qué.....	1	Vauvert, Qué.....	1
<i>Brothers of the Sacred Heart</i>		<i>Brothers of the Presentation</i>	
St. Hyacinthe, Qué.....	1	Montreal.....	1

LAYMEN

Villa St. Martin, Qué.....	16	Trois-Rivières, Qué.....	1
Villa Manresa, Qué.....	8	Arthabaska, Qué.....	1
La Trappe, Oka, Qué.....	1	St. Thérèse, Qué.....	1
Rimouski, Qué.....	1	Sudbury, Ont.....	1
Montreal.....	4	Québec.....	1
Lévis, Qué.....	1	St. Boniface, Man.....	2

RELIGIOUS WOMEN

<i>Ursulines</i>		<i>Sisters of St. Mary</i>	
Québec.....	1	Vankleek Hill, Ont.....	1
Rimouski, Qué.....	1	<i>Sisters of Immaculate Conception</i>	
Chatham, Ont.....	1	Outremont Qué.....	1
Malone, N. Y.....	1	<i>Daughters of Jesus</i>	
<i>Hospital Nuns of St. Joseph</i>		Trois-Rivières, Qué.....	1
Montréal.....	2	Notre-Dame du Lac, Qué.....	1
Chatham, N. B.....	2	Cap-Chat, Qué.....	1
Windsor, Ont.....	1	Dalhousie, N. B.....	1
<i>Religious of the Sacred Heart</i>		<i>Ladies of Lorreto</i>	
Sault-au-Récollet, Qué.....	2	Toronto.....	1
<i>Sisters of Charity of Providence</i>		Niagara Falls, Ont.....	1
Montreal.....	4	<i>Sisters of Notre Dame</i>	
Kingston, Ont.....	2	<i>des Missions</i>	
<i>Sisters of the Holy Names of</i>		Brandon, Man.....	1
<i>Jesus and Mary</i>		Ste-Rose du Lac, Man.....	1
Montreal.....	4	<i>Sisters of Charity of St. Louis</i>	
Windsor, Ont.....	1	Plattsburg, N. Y.....	1
Winnipeg, Man.....	1	<i>Société de Marie Réparatrice</i>	
<i>Sisters of the Good Shepherd</i>		Montreal.....	1
St. Hubert, Qué.....	1	<i>Sisters of St. Joseph de St. Vallier</i>	
<i>Sisters of Ste. Anne</i>		Québec.....	1
Lachine, Qué.....	2	<i>Sisters of Notre Dame</i>	
<i>Sisters of the Holy Cross</i>		Walkerton, Ont.....	1
St. Laurent, Qué.....	1	<i>Sisters Helpers of Holy Souls</i>	
<i>Sisters of St. Joseph</i>		New York City.....	1
Peterborough, Ont.....	1	<i>Daughters of the Holy Ghost</i>	
<i>Sisters of the Presentation</i>		Tupper Lake, N. Y.....	1
Farnham, Qué.....	1	<i>Sisters of Mercy</i>	
<i>Sisters of Jesus-Mary</i>		Brasher Falls, N. Y.....	1
Sillery, Qué.....	2	<i>Daughters of Mary</i>	
New York City.....	1	Montreal.....	1
Fall River, Mass.....	1	Spanish, Ont.....	1
Woonsocket, R. I.....	1		
Manchester, N. H.....	1		

TO SECULAR LADIES AND PUPILS

Sisters of Immaculate Conception, Outremont, Qué.....	5
Nominingue, Qué.....	2
Marie Réparatrice, Montreal.....	5
Sisters of St. Joseph de St. Vallier, Québec.....	5
Daughters of Mary, Montreal.....	2
Spanish, Ont.....	1
Sisters of Providence, Montreal, Asylum for Deaf Mutes.....	1
Good Shepherd, Laval des Rapides, Qué., Industrial School	1
St. Aimé, Qué, Presentation Convent, Pupils.....	1
Arthabaska, Qué, Academy, Pupils.....	1
Québec, Laval Normal School, Pupils.....	2
Sisters of the Holy Names, Montréal, Pupils.....	2
Sisters of Jesus-Mary, Pupils, Woonsocket, R. I.....	1
Fall River, Mass.....	1
Sisters of Ste. Anne, Marlboro, Mass., Pupils..	1

SUMMARY OF RETREATS

To Priests.....	10
“ Religious Men.....	13
“ Laymen.....	38
“ To Religious Women.....	54
“ Secular Ladies and Pupils.....	31

Total Retreats

146

LIST OF OUR DEAD IN UNITED STATES AND CANADA

From October 1, 1915, to October 1, 1916

	Age	Soc.	Time	Place
Fr. William J. Harrington..	49	32	Oct. 2, 1915	Omaha, Neb.
Fr. John A. Conway.....	63	49	Oct. 7,	Georgetown, D. C.
Fr. Charles M. Charroppin.	76	53	Oct. 17,	St. Charles, Mo.
Br. John Kraus.....	53	31	Oct. 20,	Cincinnati, O.
Fr. Michael J. Tully.....	40	23	Oct. 20,	Fordham, N. Y. C.
Fr. Michael R. McCarthy...	57	34	Oct. 22,	Boston, Mass.
Mr. Louis R. Parsons, Nov.	17	3mo.	Oct. 26,	Poughkeepsie, N. Y.
Fr. James Noonan	75	38	Nov. 4,	Georgetown, D. C.
Fr. Charles J. Bill.....	62	45	Nov. 8,	Chicago, Ill.
Mr. Edw. J. Flahaven, Sch.	27	8	Nov. 11,	New York City
Fr. Thomas W. Wallace....	69	40	Nov. 26,	Jersey City, N. J.
Fr. Joseph H. Hann.....	56	40	Dec. 5,	Georgetown, D. C.
Fr. James T. Gardiner.....	67	42	Dec. 10,	Poughkeepsie, N. Y.
Br. James Grennan.....	87	63	Dec. 10,	Florissant, Mo.
Fr. Joachim Pont.....	72	50	Dec. 19,	Grand Coteau, La.
Fr. William S. Singleton...	51	33	Dec. 20,	Philadelphia, Pa.
Fr. Henry Moeller.....	69	49	Dec. 20,	Detroit, Mich.
Br. Henry Wissing.....	73	49	Dec. 21,	Pine Ridge, S. D.
Fr. John B. Hemann.....	58	36	Dec. 29,	Milwaukee, Wis.
Fr. Anthony Cichi.....	92	73	Jan. 3, 1916.	Santa Clara, Cal.
Fr. Frederick W. Heaney...	49	30	Jan. 10,	Worcester, Mass
Fr. Edward D. Boone.....	83	64	Jan. 16,	Baltimore, Md.
Br. Joseph Byrne.....	75	44	Jan. 19,	Poughkeepsie, N. Y.
Fr. Augustus Girard	55	36	Jan. 20,	Quebec, Can.
Fr. Joseph Colle de Vita....	83	63	Jan. 28,	Las Vegas, N. Mex.
Mr. Francis J. Glover, Sch.	37	16	Feb. 17,	Philadelphia, Pa.
Br. Owen Campbell.....	49	30	Feb. 21,	Buffalo, N. Y.
Br. Henry F. Eils.....	77	55	Feb. 28,	St. Louis, Mo.
Br. James O'Malley.....	31	7	Mar. 6,	Santa Clara, Cal.
Br. Joseph Crowley.....	60	31	Mar. 8,	Montreal, Can.
Fr. Gregory J. O'Kelly.....	53	27	Mar. 8,	St. Mary's, Kan.
Br. Bernard Gaffney.....	82	51	Mar. 8,	Woodstock, Md.
Br. John Banks.....	78	44	Mar. 21,	Florissant, Mo.
Fr. William L. Desnoes.....	36	17	Mar. 27,	Buffalo, N. Y.
Fr. John J. Riley.....	48	28	Mar. 30,	Prairie du Chien, Wis.
Mr. Eugene Pedneault, Sch.	31	9	Apr. 1,	St. Boniface, Man.
Fr. Michael A. McKey.....	64	42	Apr. 1,	San Jose, Cal.
Fr. John Bapt. René.....	75	54	Apr. 6,	Los Gatos, Cal.
Fr. Francis X. Kuppens.....	78	60	Apr. 8,	Florissant, Mo.
Fr. Maurice Joy.....	47	26	Apr. 21,	Santa Barbara, Cal.
Fr. Joseph Montenarelli....	74	54	Apr. 25,	Denver, Colo.
Fr. Stephen de Rougé.....	56	37	May 9,	Omak, Wash.
Br. Cornelius Otten.....	81	61	Jun. 6,	Grand Coteau, La.
Fr. James J. Sullivan.....	58	40	Jun. 9,	Kansas City, Mo.
Br. Patrick K. Wallace....	65	34	Jun. 17,	New York City.
Fr. Eugene Monteillard....	47	27	Jul. 3,	Alamosa, Colo.
Fr. James T. Finn.....	52	32	Jul. 7,	St. Louis, Mo.
Br. Thomas F. Gear.....	37	17	Jul. 7,	Philadelphia, Pa.

LIST OF DEAD
(Continued)

	Age	Soc.	Time	Place
Fr. Paul Dethoor.....	56	33	Jul. 13,	“ Seattle, Wash.
Fr. Fernand A. Rousseau....	47	29	Jul. 17,	“ Philadelphia, Pa.
Br. John B. Manno.....	23	1	Jul. 28,	“ Florissant, Mo.
Fr. George A. Fargis.....	63	43	Jul. 31,	“ New York City.
Fr. John Forhan.	62	37	Aug. 11,	“ San Francisco, Cal.
Br. Leo Sengghen.....	75	39	Aug. 12,	“ Grand Coteau, La.
Fr. Francis X. Maffei.....	76	61	Sept. 2,	“ St. Louis, Mo.
Br. Anthony Beckmann....	68	48	Sept. 9,	“ Boston, Mass.
Fr. Charles Persone.....	85	63	Sept. 17,	“ El Paso, Tex.
Mr. John T. Conway, Sch...	31	4	Sept. 18,	“ Las Vegas, N. Mex.
Fr. James Veau.....	36	20	Sept. 19,	“ Grand Coteau, La.
Fr. Hugh J. Erley.....	74	58	Sept. 20,	“ Chicago, Ill.
Fr. John Coffee.....	59	30	Sept. 26,	“ Montreal, Can.
Sac. 40	Schol. 5	Coad. 16	Univer. 61	

Requiescant in Pace

Students in our Colleges in the United States and Canada, Oct. 10, 1916

	No. of ⁽¹⁾ Students	D. Schol.	Boarders	College Course ⁽²⁾	High School	Preparat.	Special	Commer.	Augment. D. Schol.	Augment. Board.	Total Augment.	Augment. Province.
Maryland-N. Y.	7443	6536	907	2305	4720	342	76	.....	466	32	498	498
Baltimore	330	330	.....	63	226	41	.....	.....	.....	.....	.....	.....
Boston	2024	2024	.....	671	1341	.....	(3)12	.....	219	.....	219	.....
Brooklyn	441	441	.....	80	361	.....	.....	.....	33	.....	33	.....
Buffalo.....	540	540	.....	145	381	.....	(4)14	.....	68	.....	68	.....
Jamaica	128	128	.....	.....	128	.....	.....	.....	18	.....	18	.....
Jersey City.....	574	574	.....	84	399	(5)70	(3)21	.....	18	.....	18	.....
N. Y.-Fordham.....	873	647	226	363	420	90	.....	.....	17	26	43	.....
St. Fran. Xav.	442	442	.....	.....	356	86	.....	.....	-1	.....	-1	.....
Loyola.....	59	59	.....	.....	59	.....	.....	.....	2	.....	2	.....
Regis H. S. ⁽⁶⁾	450	450	.....	.....	450	.....	.....	.....	50	.....	50	.....
Philadelphia.....	502	502	.....	74	358	55	15	.....	12	.....	12	.....
Wash.-Gonzaga.....	132	132	.....	.....	132	.....	.....	.....	16	.....	16	.....
Georgetown...	355	137	218	232	109	.....	(7)14	.....	15	5	20	.....
Worcester.....	593	130	463	593	.....	.....	.....	.....	-1	1	.....	.....
Missouri	5012	4221	791	910	3620	113	67	302	16	58	74	74
Belize.....	143	62	81	.....	73	61	9	.....	7	21	28	.....
Chicago.....	882	882	.....	114	768	.....	.....	.....	-10	.....	-10	.....
Cincinnati.....	421	421	.....	70	351	.....	.....	.....	-50	.....	-50	.....
Cleveland.....	486	486	.....	85	401	.....	.....	.....	-10	.....	-10	.....
Detroit.....	432	432	.....	86	346	.....	.....	.....	-13	.....	-13	.....
Kansas City.....	134	134	.....	.....	134	.....	.....	.....	50	.....	50	.....
Milwaukee.....	368	368	.....	97	242	.....	13	16	13	.....	13	.....
Omaha	538	538	.....	165	362	11	.....	.....	57	.....	57	.....
Prairie du Chien.....	355	.....	355	70	192	20	.....	73	.....	-1	-1	.....
St. Louis.....	572	572	.....	149	358	.....	(8)31	34	-1	.....	-1	.....
St. Mary's.....	393	38	355	32	180	21	14	146	-4	38	34	.....
Toledo.....	288	288	.....	42	213	.....	.....	33	-23	.....	-23	.....
New Orleans	1017	683	334	137	509	352	19	.....	2	17	19	19
Augusta.....	25	25	.....	.....	23	.....	2	.....	-15	.....	9)-15	.....
Galveston	114	114	.....	.....	52	62	.....	.....	11	.....	11	.....
Grand Coteau.....	150	30	120	45	90	15	.....	.....	-3	-1	-4	.....
Mobile.....	214	.....	214	76	122	16	.....	.....	.....	18	18	.....
N. Orl.-(Im. Conc.)..	316	316	.....	.....	161	155	.....	.....	-4	.....	-4	.....
Loyola.....	33	33	.....	16	.....	.....	(10)17	.....	4	.....	4	.....
Shreveport.....	90	90	.....	.....	41	49	.....	.....	9	.....	9	.....
Tampa.....	75	75	.....	.....	20	55	.....	.....	.....	.....	.....	.....
California	1462	1107	355	241	817	323	41	40	-147	3	-144	-144
Los Angeles.....	162	162	.....	17	145	.....	.....	.....	7	.....	7	.....
Missoula ⁽¹¹⁾	43	43	.....	.....	28	15	.....	.....	1	.....	1	.....
San Francisco.....	296	296	.....	44	178	69	5	.....	-81	.....	9)-81	.....
Santa Clara.....	312	119	193	122	154	.....	36	.....	13	3	16	.....
Seattle.....	90	90	.....	16	74	.....	.....	.....	-20	.....	9)-20	.....
Spokane.....	349	187	162	42	206	61	.....	40	-61	.....	9)-61	.....
Tacoma	210	210	.....	.....	32	178	.....	.....	-6	.....	-6	.....
N. Mex.-Colorado	200	90	110	32	148	20	.....	.....	9	13	22	22
Denver.....	200	90	110	32	148	20	.....	.....	9	13	22	.....
Canada	1304	664	640	318	688	266	.....	32	17	37	54	54
Montreal-St. Mary's	602	287	315	160	360	82	.....	.....	25	1	26	.....
Loyola.....	254	172	82	48	157	49	.....	.....	12	8	20	.....
Edmonton.....	78	17	61	50	.....	20	.....	8	-15	23	8	.....
Sudbury ⁽¹²⁾	120	40	80	.....	60	60	.....	.....	-15	10	-5	.....
St. Boniface.....	250	148	102	60	111	55	.....	24	10	-5	5	.....
TOTAL IN COLLEGES	16438	13301	3137	3943	10502	1416	203	374	363	160	523	523

(1) University students not included. (2) Pre-medical included. (3) A. M. in course. (4) 6 A. M. in course, 1 PH.D., 7 Post-Graduates. (5) Manresa Hall. (6) Third Year High added this year. (7) 4 are A. M. in course. (8) Evening High School. (9) Lower Preparatory classes dropped. (10) 10 are post-graduates. (11) Last year's number (42) not recorded in Letters. (12) Affiliated to University of Ottawa, June, 1916.

STUDENTS IN OUR COLLEGES
(Continued)

UNIVERSITY COURSES

	<i>Law</i>	<i>Medicine</i>	<i>Dentistry</i>	<i>Pharmacy</i>	<i>Engineering</i>	<i>Finance</i>	<i>Sociology</i>	<i>Music</i>	<i>Journalism</i>	<i>Nur. T. Sch.</i>	<i>Total</i>
<i>Maryland-N. Y.</i>	1348	341	127	122	...	...	...	...	..	.	1938
Fordham ⁽¹⁾	523	287	...	122	...	...	...	...	..	..	932
Georgetown ⁽²⁾	825	54	127	...	...	...	...	...	..	..	1006
<i>Missouri</i>	786	643	766	245	126	530	240	425	43	61	3865
Chicago.	119	233	...	110	22	...	240	...	..	..	724
Cincinnati.....	....	...	...	...	...	181	...	...	..	..	181
Detroit.....	75	...	...	...	44	70	...	...	..	..	189
Milwaukee.....	188	57	332	78	60	88	...	425	43	61	1332
Omaha.....	125	111	157	57	...	...	...	...	..	..	450
St. Louis.....	230	242	277	...	...	191	...	...	..	..	940
Toledo.....	49	...	...	...	...	...	...	...	..	.	49
<i>New Orleans</i>	81	...	54	60	20	...	...	...	..	..	215
New Orleans.....	81	...	54	60	20	...	...	...	..	..	215
<i>California</i>	232	...	...	...	44	...	...	...	..	..	276
San Francisco.....	144	...	...	...	5	...	...	...	..	..	149
Santa Clara.....	50	...	...	...	39	...	...	...	..	..	89
Spokane.....	38	...	...	...	...	...	...	...	..	..	38
Total in Universities	2447	984	947	427	190	530	240	425	43	61	6294

⁽¹⁾ The School of Sociology and Social Service will open November 6, 1916.

⁽²⁾ The School of Finance will open October 30, 1916.

SUMMARY

College Total, 1915—15873 University Total, 1915—5793
Grand Total, 1915—21666

College Total, 1916—16438 University Total, 1916—6294
Grand Total, 1916—22732

Ministeria Spiritualia Prov. Maryland.—Neo

DOMICILIA	<i>Baptizati</i>	<i>Conversi</i>	<i>Confess.</i>	<i>Commun.</i>	<i>Matrim. benedic.</i>	<i>Matrim. revalid.</i>	<i>Extrem. Unction.</i>	<i>Catecheses</i>
BALTIMORE	41	37	61772	88448	24	4	49	190
BOSTON, COLLEGE	329	47	152586	158326	2	13	6546	693
" St. Mary's	27		77101	47500	6		186	84
" Holy Trinity	109	5	32355	35200	28	1	65	829
BOWIE	55	6	5500	6000	7		22	76
BROOKLYN	76	12	33171	53200	20		42	468
BUFFALO, Canisius	157	39	124355	204390	67	9	179	708
" St. Ann's	266	11	94100	203000	81	15	271	1062
CHAPTICO, MD.	151	15	17523	19510	28	1	71	132
GEORGETOWN, COLLEGE	44	28	24407	112130	3		210	103
" Holy Trinity	134	26	24288	47995	28	15	70	178
JAMAICA MISSION	2776	748	101361	242593	157	6	657	1664
JERSEY CITY	152	44	52400	122200	84	3	136	120
KEYSER ISLAND			2000	2700				
LEONARDTOWN	135	6	28421	50182	26	1	87	222
MISSIONARIES		355	173500	450200		127		620
NEW YORK, St. Francis Xavier's ⁽¹⁾	235	107	128451	296465	100	7	1443	939
" " Fordham	17		38000	55000	5		47	155
" " St. Ignatius Loyola's ⁽²⁾	441	43	141051	309580	109	12	1560	214
" " B.V.M. Loretto	474	1	36525	69880	106		76	138
" " Kohlmann Hall	1	1	5150	2300	2			65
PHILADELPHIA, Gesù	175	36	237945	389900	122	12	830	476
" St. Joseph's	65	19	68793	26181	12	2	52	118
ST. ANDREW'S, POUGHKEEPSIE	203	34	82500	114555	18	28	835	127
ST. INIGO'S	125	24	7400	7570	17	1	85	165
ST. THOMAS'	130	11	6334	7000	24	2	91	275
WASHINGTON	121	30	82090	183240	60	8	209	213
WOODSTOCK	41	9	39428	65760	6		49	31
WORCESTER	52	7	28500	81460			127	252
SUMMA	6632	1701	1910007	3452565	1142	267	13995	10317

1. Including Randall's Island and Ward's Island.
2. Including "America" and Blackwell's Island.

ensis, a die 1^a Julii 1915 ad diem 1^{am} Julii 1916

<i>Exhortationes</i>	<i>Conciones</i>	<i>Exerc. Spir. Sacerd.</i>	<i>Exerc. Spir. Relig.</i>	<i>Exerc. Spir. Stud.</i>	<i>Exerc. Spir. priv.</i>	<i>Mission. (quot hebd.)</i>	<i>Novena</i>	<i>Tridua</i>	<i>Visit. Nosoc.</i>	<i>Visit. Carcer.</i>	<i>Visit. Infirm.</i>	<i>Sodalitates</i>	<i>Sodales</i>	<i>Fœdus SS. Cordis</i>	<i>Pueri in schol. paroch.</i>	<i>Puell. in schol. paroch.</i>	<i>Schol. Domin.</i>
434	159	2	4	2			6	10	697	272	1840	3	849	5076			150
2116	482	3	8	4		18	9	23	594	83	478	14	2861	4500			682
616	7					4	8	1	1095		110	8	2266	400	320	330	350
265	62		1		1		1		30		126	2	1250	1400	203	178	
120	140													350			188
742	211		10	2		4	2	9	101		380	5	538	900			350
418	249		7	4	3	3	2	4	232	25	278	5	675	1500	172	172	280
215	112		4	1			1	1	175		2365	7	3777		667	689	
281	129				*			2			153	6	900	790			575
105	111	4	8	1		1	2	11	627		48	4	350	300			
250	40						3	2	35		1200	3	450	1200	180	120	300
1163	799		4	1	20	11	8	2	375	564	1934	27	2153	4194	1644	1997	1824
444	140		5	3		2	2	1			945	3	2510	300	400	400	900
24	18	2	1		5	2		1									
408	134						2		135	26	1110	3	505	1240	40	50	480
2160	1020	4	10			120	1	5									
875	251		15	2			6	7	906		2284	6	3285	3400	500	485	140
490	175		11		7			12	20	55	15	5	305	750			
901	245	5	9	2	2	7	2	8	161	8	130905	9	2648	2200	700	700	230
294	120		1			1	6	2	82	15	324	7	1395	950	337	345	976
199	220	8	5	8	*40 12	12	1	18									
640	405	2	12	10	1	3	5	17	1340	105	2340	13	3475	5000	535	525	1140
275	104		3						56		205	5	722	1050	136	163	300
862	228	2	11	2	42	2	3	3	1523	275	1443	2	300	300			53
125	50								3		185	2	140	650			450
53	72		2						8	24	201	1	30	120			340
858	139		6	4	1	1	9	12	312	10	1065	6	2892	5000	460	530	822
350	188	5	16	13	5			13	18	1	97	4	150	380			176
479	127		16						335	4	57	2	220	543			
16162	6137	37	169	59	139	191	79	162	8860	1467	150088	152	34646	42493	6294	6684	10706

* Laymen