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THE
WOODSTOCK LETTERS

VOL. XXXV. No. 2.

Imaginary

THE EARLY DAYS OF WOODSTOCK

II. THE BIRTH OF THE WOODSTOCK LETTERS

REV. DEAR FATHER,
P. C.

The generous consideration given to the reminiscences of early music days in Woodstock encourages me to offer you a few which cluster around the birth of your publication itself. As was abundantly set forth in your Jubilee number some years ago, in reminiscences contributed by Fathers Carroll and Devitt, the Woodstock Press, "fons et origo bonorum multorum," may be regarded as the parent of the LETTERS, since its existence due, as was then said, to the enterprise and generosity of Father Benedict Sestini, made practicable Father Keller's idea and wish of calling into existence the WOODSTOCK LETTERS. That his project would succeed might have been foreshadowed from the fact that it came into being amid contradictions and opposition, bearing, one might say on its very forehead, the sign of the cross, a sure pledge of success in all God's works.

As is well known the modest little printing office was manned by volunteers from the ranks of the Philosophers and Theologians, who gave to work, over the compositor's case and at the press, hours intended for recreation. Chief among these volunteers were Fathers William H. Carroll, Hugh L. Magevney and Francis Casey, who before entering the Society had been apprenticed to the "art of arts preservative" and who became in turn instructors of the rest, Fathers Michael Costin, Edward McGurk and in press of business your correspondent. We have spoken of opposition attend-

ing this new enterprise ; it came chiefly but in unmistakable terms from the devoted professors of the house, who feared, and perhaps not without reason, that copy at the compositor's case would exert stronger fascination over their scholars than the vellum bound "Summa contra Gentes" and kindred tones. So long as the labors of the volunteer typos were confined to printing the prelections of professors, opposition was not so outspoken. But when the WOODSTOCK LETTERS was launched upon the sea of possibility warnings, loud enough to reach the ears of those concerned were not wanting.

It would, of course, be an unwarranted libel upon the character of those great and good men, Woodstock's first professors, to hint even that their displeasure over the distracting occupation found in the printing office could in any manner have influenced their judgment or shaped their vote in the June examination. Yet it is a coincidence worth noting that when the smoke and dust of that ordeal had been blown away every victim lying outside the breastworks of theology was an unfortunate typo.

The printing of the first signature of the letters was an important event in the office and the college. We had labored for many days in getting the matter into form and on the press and late one Saturday afternoon had even begun the printing. Permission was obtained from the minister, Father McDonough of kindly heart but rigorous administration of discipline, to return to the office after examen and finish the first signature before retiring. Very proud we were when the printed sheets lay stacked beside the press.

If you will consult the first number of the "Letters," you will find that after the introductory letters and the preface, the first paper published is an historical sketch of Father Andrew White, founder of the Maryland Mission. In your Jubilee number this paper is attributed to Father James A. Ward. This is a modern instance of "sic vos non vobis," with this difference however that the author of the sketch has no grievance as the Mantuan poet, since he reckons it a compliment that anything flowing from the dull point of his pen should be attributed to the facile and graceful pen of one of the foremost literary scholars our Province ever produced.

As the group of volunteer printers were about to quit the office pluming themselves on their success, it was suggested to the present writer, as responsible for the historical

sketch of Father White, to run over the page and be satisfied that all was correct. The consternation depicted on the faces of the amateur printers cannot be easily imagined when the first glance at the printed page disclosed a glaring typographical error in the very title of the sketch. We resolved ourselves immediately into a committee to determine whether the first number of our infant periodical should go before the public with so disfiguring a birth-mark; the alternative being the sacrifice of the entire first signature, already printed and stacked. The decision was in favor of correction and sacrifice, but I assure you it was a weary band of disheartened amateur printers that sought their beds that night. The after successes of the Woodstock Press and the splendid development of the WOODSTOCK LETTERS are matters of historical fame not only in our Province but throughout the entire Society. By those who now reap the benefit of these primitive if crude efforts the names of Fathers Michael Costin, who by common consent became foreman of the office, Hugh Magevney, Edward McGurk, Wm. H. Carroll and others mentioned in your Jubilee number should never be forgotten.

III. THE FIRST DAY OF WOODSTOCK LIFE

Since you have been kind enough to head these notes with the title "The Early Days of Woodstock" it may be pertinent to the theme, to recall some memories of the first full day of Woodstock life. Though what I here recall has been already forestalled by other contributors to your pages, yet this little story may furnish another verification of the "bis repetita placebit."

The first Woodstock community assembled in the recently constructed college on the afternoon of September 22, 1869. In numbers it was up to that date the largest assembly of Jesuits ever gathered under one roof in the United States. The serious work of Woodstock began about 10 A. M. on the following day when Rev. Jos. E. Keller, the new Provincial, gave to the community a beautiful and stirring exhortation built upon the text (Prov. IX, 1) "Wisdom hath built for herself a house."⁽¹⁾ For most of us this was the first time we had heard words from the lips of this gifted man, and the impression made was deep and lasting. Later in the day the specific work of Woodstock, the education of the scholastics of North America, was inaugurated in

⁽¹⁾ This Exhortation was printed at the time and published in the LETTERS Vol. xxx, p. 353.

a Latin address delivered by the Prefect of studies, our future Cardinal, Father Camillus Mazzella. It goes without saying that for solidity of doctrine and dignity of thought Father Mazzella's discourse was in every way worthy of the occasion.

Father Mazzella's use of the Latin tongue was ready and fluent but in keeping with the character of the man simple, direct and employed solely for the obvious and primitive purpose of all language, to convey thought from mind to mind. It lacked the elegance of style and grace of diction which characterized the Latinity of his confrere Father De Augustinis. This Father's Latin was absolutely classic, and it was always an intellectual recreation to listen to his Ciceronian periods. For years he gave the community exhortations which delighted the mind even as they moved the heart of his hearers. One in particular was long remembered by the men of that day. Father De Augustinis took for his text a passage from the Canticle of Canticles: "Capite nobis vulpes parvulas quæ demoliuntur vineas." The speaker's fondness for classical Latin led him to tamper even with the literal words of the Vulgate and the pungent language with which he reprobated the lesser faults, which too often ravaged the vineyard of religious life, was frequently accentuated by his "capite vulpeculas."

One reason perhaps which made this particular exhortation notable and long remembered was because of a certain local coloring it had. For one of the wild excitements of those early quiet Woodstock days would be the announcement some morning that the hen house back of the barn had been invaded by foxes from the woods adjoining. To deter these marauding animal offered an excuse to members of the community in whose veins coursed blood of the Nimrod strain to betake themselves to the nearby forest, the scholastic carrying under one arm his *Liberatore* or St. Thomas while under the other would be tucked a gun. Some of the lay brothers enlisted in this meritorious enterprise. Unfortunately in their hunting expeditions they sometimes came upon an animal of another species, whose name is not mentioned in polite society and whose obnoxious presence and offensive methods naturalists laudably endeavor to palliate by calling it *Mephitis Mephitica*. The presence and activity of this little animal were painfully disclosed to the community in the chapel on an ordination morning by the entrance therein of our industrious

lay-brother, shoemaker, returning from an encounter with one of these vermin; a disclosure which came well nigh to casting the ordaining Bishop into a faint. This good shoemaker of ours deserves to be remembered for the efficacious and all-embracing rejoinder he would make to any who complained of a misfit of shoes. "Brother, these shoes do not fit!" "They do, they'd fit anny man."

Our first dinner in Woodstock deserves to be remembered. That so large a community, suddenly planted in the wilderness, had any dinner at all speaks volumes for administrative ability of our good Rector, Woodstock's Founder, Father Paresce and his efficient Minister, the large-hearted Father Frederick William Gockeln. An amusing incident in connection with this first dinner comes to mind. As may be easily supposed, the house was in a state of chaotic disorder, corridors lined with trunks, valises and packing boxes. In transporting from Georgetown College the books, belonging to the Maryland scholasticate, the Georgetown Minister had impounded into service not only all the wooden packing boxes available but a number of long discarded and emptied wicker champagne baskets. The sight of these baskets lying in the corridor proved misleading to one of the new-comers, who in the exuberance of his charity warned his neighbor not to commit himself too generously to the use of the vin ordinaire, so that he might enjoy later on the champagne. Somewhere on the Canadian Mission there is a good pastor still waiting for that glass of Woodstock champagne.

If these reminiscences when read give to any a little of the pleasure the writer finds in recalling them, it will not be a case of "Love's labor lost."

JAMES A. DOONAN, S. J.

NEWS FROM VIGAN

Extracts of Letters of Father John J. Thompkins.

January 3, 1906.

The close of the Old Year and the opening of the New was attended with a noise that would do credit even to lower Broadway. Christmas eve was almost as noisy but far more orderly, whereas it might truly be said that there was something of the insurrectionary spirit manifested on New Year's Eve. Anticipating a great deal of noise, I retired with the resolution of not rising to see who might be the authors; hence I lost a good part of the excitement.

The noise commenced about ten o'clock. A rabble of boys and men, following or accompanying a string band with one or two wind instruments, passed beneath my window; at the same time the church bells, about a dozen in number, began to ring. This ringing was not done, I believe, by the pastor's authority. The bell tower, stands alone about forty feet away from the south corner of the church, and about twenty feet from the east corner of our building. Three or four years ago, the Americans here took possession of it on New Year's Eve, and gave an instruction on an American close of the year. I think their bad example was followed this year.

About half past ten, the crowd, or better the rabble, yelling and shouting, carrying big tin water-buckets, and small bells, the banging and the clanging of which drowned the music of the band, gathered in front of our door. Father Masoliver, whose window was just above, had taken about the same resolution I had: but when the crowd, in addition to their noise, began pounding with big stones and staves at the front door, he rose and went to the window. He was immediately greeted with "*Felices Pascuas*"—"Felix Año Nuevo." Of course he did not respond in kind, but told the people, that it was a bad time and a barbarous manner of wishing "*felices pascuas*," and ordered them away lest they disturb the boys in the dormitory adjacent to his own room. With an obsequious "*Dispense*" (pardon us) they went off murmuring.

A block away, with no house between it and the Seminary, stands the "Universidad Ilocano." Thither the crowd directed its steps, but not without giving the Seminary a parting shot. "*Sin vergüenza, sin vergüenza*" they cried almost sadly, a phrase, meaning that those to whom it is addressed are without urbanity, education, generosity, etc. Halfway down toward the university they began to cry. "*Viva el Señor Jimenez!*" (the president of the university); "*Viva el Cura Independiente*" (Pons an ex-Augustinian and at present professor under Jimenez); "*Viva la Filipina Independiente!*" which they repeated three times. Then—" *Muera los Friales Abajo los Jesuitas! Viva don José Rizal, nuestro Rizal, vilipendiado, ultrajada!!!*" A voice from within the university answered "*Viva las Filipinas Independientes!*" and the crowd shouted "*Independientes, Independientes, Independientes.*"

Father Masoliver thought that both Jimenez and Pons addressed the crowd, but at the distance he could not distinguish what was said. Of all this I heard nothing, as my room faces on another street. All night the celebration continued. I was awakened later by the noise of the crowd, apparently larger, again passing beneath my window. They stopped at the bell tower, some of them ascended, and immediately all the bells again were rung. I thought I distinguished the cry "*Abajo la confesion.*" After I had listened between twenty minutes and half hour, thinking it might be near rising time, I looked at my watch and saw that it was just four o'clock. The crowd was at the foot of the tower, but around the corner of the building so I could not see it all. The people had already begun to assemble for the early Mass. Before the church door was a crowd of men yelling and shouting and shooting off fire-crackers. I was really afraid that the whole celebration was "Aglipayan" and that injury would be done to the church or people. However, it commenced to rain slightly, and at half past four the noises died out, and I heard the little altar bells ringing to announce the beginning of Mass.

This anti-Catholic manifestation by no means shows the spirit of Vigan. The leaders of the crowd were drunk, I think, and most of the anti-Catholic element had come from a neighboring pueblo that is intensely Aglipayan. It was supposed too that the men were the friends or the followers of the Presidente of Vigan and that the whole celebration was but a continuation and a climax of Rizal Day—a public holiday celebrated on

December 30. The memory of Rizal, whom our Government keeps before this people, honoring him with a public holiday, having his picture on its bills, and postage stamps—may yet cause trouble not to Spain that condemned Rizal for treason, but to the United States, that keeps him on a pedestal of glory. The 30th of December passed off so quietly here that I never thought of Rizal until about 5 P. M. I saw a small procession pass by under the direction of the Presidente of Vigan. It consisted of a band of music and about fifty policemen, the Presidente himself riding alongside mounted on a magnificent horse. Later the procession, increased in number by six or seven carriages and some few people on foot, passed through the city. It was made up of Aglipayans, and in one of the carriages rode Pons and Jimenez.

This Jimenez is a Spaniard, a pharmacist by profession but he received the degree of lawyer from the governor here and so goes under the title of lawyer. The teaching of his university is bad, impious and atheistic. Two of its professors are the American protestant ministers of Vigan. Father Pons is a Spaniard also. He left the Augustinian Order just about the time of the coming of the Americans; he has written some article or articles against the Pope, and is professor of Philosophy in the University. Yet the man is present, kneeling in the sanctuary, at Mass every Sunday, and at the Midnight Mass he had the effrontery to kneel at the side of the Bishop's throne all during the Mass, which the Bishop himself was celebrating.

The Presidente is also a bad man, intensely Aglipayan therefore intensely anti-Catholic. On Christmas eve, there were four bands playing on the streets. One was the Municipal Band under the charge of the Presidente himself, another the Vigan Constabulary Band which the Americans, about fifteen in number, had engaged, and with which they went from house to house saluting their friends. Shortly before midnight both bands met, and the Presidente suggested that they unite and play outside the Cathedral during the Midnight Mass. One of the leading Americans, the Superintendent of Schools here and a protestant, refused saying that they were going to the Mass. The Presidente made a remark like "Abajo" and left them. This incident shows the spirit of the Presidente and renders intelligible the demonstration of New Year's Eve. Unfortunately this Presidente has just been selected for another term of two years,

About two years ago, when the plaza was decorated for the Fourth of July celebration he invited Aglipay to Vigan, giving him to understand that the decorations were in his honor, and permitting him to say Mass on the stand in the plaza erected for the orators of the day. We have this worthy's son as one of our boarders. In many cases it is with such men as he is, that the Church has to deal here at present, and that the United States Government unless it uses strong measures in time will have to deal later.

The spirit of Vigan itself is decidedly Catholic, but I fear that the Catholicity is not interior enough. While the Masses are well attended the Holy Communion are not numerous. At my three Masses on Christmas Day I gave only about fifteen. Of course the midnight Mass at which the Cathedral was crowded, and at which no Communion could be given, may have interfered to prevent a large number of Communion. The people have a very great devotion to the souls in purgatory, and all November a High Mass was celebrated at 7 o'clock with vespers in the afternoon. There was a novena before the eighth of December for about three hundred children of Mary. They received Communion on the seventh, not all at one Mass however. This Sodality runs by itself, that is, as far as I can make out, there is no director of meetings. It is this maintenance of old devotions, without present help from the pastor, that I admire so much in Vigan, and it shows the zeal of former pastors. A Novena also prepared the people for Christmas, for this there was a high Mass every morning at half past four, the Cathedral being crowded every day.

For the seven weeks before Christmas there were three hundred Filipino teachers here from the surrounding provinces, taking a seven weeks' normal course. As these are the professors of English, I undertook to give them a week's retreat. I could not arrange a favorable hour. Their classes began at 8 A. M. and ended at 11, and in the afternoon they were in class from 3 to 5. The Cathedral is locked about 5.30 as a rule,—night services here being hitherto unknown. When I spoke to the Bishop, just before his departure for the provinces, he was much pleased with the idea, but when I mentioned it to the pastor, although he approved of it, he said that the teachers could not come on account of their studies and classes. So for a while I had to drop the idea. When however the Bishop returned he suggested that

we might try five o'clock in the evening for the talk. I had no time to announce the retreat in the Church, so on Monday morning, December 11 I went, accompanied by Mr. Magel the Protestant Superintendent of Schools to the two buildings occupied as Normal Schools, and invited the teachers to the retreat about to begin that evening. The superintendent announced in one of the schools, that there would be an entertainment in the High School at 8 P. M. to which all were invited; so I did not expect many at my 5 o'clock talk, and it was well I did not. Four young ladies and five or six young men were all the teachers who appeared. These with about ten of our day scholars who had gone to the Cathedral constituted my first audience. The second night however I had about seventy, and this number continued till the end. I had not been very sanguine about the confessions and communions at the end of the retreat and again it was well I did not expect much; I do not think that ten went to confession or Communion. I am afraid there is a woful lack of these Catholic practices.

There seems too to be a deplorable lack of instruction in Catechism. These people have grown up and are growing up without knowing their religion. One boy in my class—let me hope perhaps that he did not understand my question, though I put it twice—told me that Thanksgiving Day was the day on which our Lord was born. In the case of those about fifteen years or so, this ignorance can be explained. Catechism used to be taught in the schools; but times became troubled, and at least since American occupation there has been no catechism in the schools, and very little if any in the churches. It is this ignorance that renders the condition of the Church here so precarious, and simplifies the work of the protestant ministers.

One of the young lady teachers who had been educated in a convent in Manila, came to me and asked to be instructed in the workings of the League. I had already established the League in the Convent here, and the Sisters sent this young lady to me. She had been teaching in one of the large towns near Vigan, and took special care of the girls she taught, seeing that they said their rosary daily, attended Mass on Sunday, and so forth. But she complained that since they left her and began to go to the High School they had lost all this, even showing little inclination for Mass on Sunday. These girls are now among the teachers or prospective teachers of the Islands,

Many of the young Filipinos, men and women, are tempted to throw aside Catholicity and proclaim themselves protestant. Almost everything American they see is protestant, and they imagine it will be to their interest to turn protestant too. One young Catholic teacher, an American and formerly a student of Holy Cross College, told me that having been sent to teach in a certain town, he arrived on Saturday. That evening there was a dance which he attended. Scarcely had he entered when a young man a Filipino teacher, came over to him and said, "I think the protestant religion the best in the world." He looked very sheepish the next day when he saw Mr. O'Malley in Church. Again, some of our American Catholic teachers are almost a disgrace to the name Catholic. The young lady above mentioned told me of one who ridiculed her for the custom she had of blessing herself on leaving or entering a house or room—with the effect of causing her gradually to drop the habit.

February 1, 1906.

On January 11, I took a delightful trip with Father Saderra, our new Father Rector, to Candon a city about forty miles distant. We said early Mass here and left the house about four o'clock and for two hours enjoyed the ride in the moonlight, the moon being at its full. We breakfasted at Navarcan at 8.30 and reached Candon at twelve. Three little Filipino ponies drew us in a quilez, or Filipino carriage, and kept up a trot the entire distance. Father Saderra is still on the Observatory Staff and the purpose of his visit to Candon was to inspect the Weather Bureau there. We left Candon at 3.30 Friday morning and said Mass at 6.30 in Santa Maria a city about midway between Candon and Vigan. The Church is situated on the top of a high hill, commanding the city; it is a splendid structure; the hill is fortified by walls of well built masonry, and a flight of one hundred stone steps, about twenty feet across, leads up to the church. It is a splendid monument to those who have gone before.

We passed through three or four large towns of about fifteen thousand souls, and several smaller ones. The whole trip though forced home the conviction of the necessity of more priests, many more, to help these good people, by whom we were saluted all along the road. We met three or four bands of Igorrotes, to one band of which we gave medals and pictures. We met one of these bands about 4 A. M. on our return. A small wooden bridge

was sadly out of repair, and while our driver unloosed the horses and walked them across the bridge, two of the Igorrotes, unasked, dragged the wagon across. They had about a dozen dogs with them; one of the Igorrotes had five. They come down from their villages to buy these dogs for their feasts.

In Candon, a city of about 20,000 souls, the grand Church, as large as St. Francis Xavier's New York, is in the hands of Aglipayans; the Catholics have but a little room (about half as big again as the Theologians' Hall) in a private house. However the Churches are before the Supreme Court, and the Aglipayans must appear before the 25th of this month, to state their claim. So far they have scarcely done anything. In Candon they put in a reclamer, but it was in the name of the municipality.

January 25 is the patronal feast day of the Cathedral and city of Vigan. Its celebration is a grand survival of the Union of Church and State in the Philippines. Each village and town in the Islands has its own special patron and feast day, and judging from what I saw of St. Paul's day in Vigan, the city or village feast day is the most important one in the year. It is both a religious and a civil feast. A novena in the Cathedral prepared for its worthy religious celebration, while for about a week preparations for the civic part were under way in the plaza adjoining the Cathedral. This plaza is about two hundred and fifty or three hundred feet square. In the middle a large bamboo stage was erected and in a semi-circle in front of it but some distance away, a number of booths or "boxes" were constructed. Bamboo is everything to the Filipino, almost as important as his daily bread. Give him a bolo and a bamboo grove, and he will build you as comfortable a home as any Fifth Avenue Mansion, and will make it without the use of hammer, nails or saw. The bamboo does it all, the various parts being bound together, by the bamboo cut into strings.

For the civic celebration of Vigan's feast day all the surrounding towns which constitute the municipality of Vigan had to pay tribute. As, I think, the actual cost of preparation was small, a good part of this collection found its way into the municipality's coffers, or the pockets of those who direct the municipality. This may account for the continued alliance of Church and State in this matter. Yet I am sure the people themselves would protest loudly against the suppression of

this part of the feast. The prominence of the American Flag and our national colors was very noteworthy. On the evening preceding the feast, a play was produced,—still faithful to the end for which this part of the celebration was introduced, namely the inculcation of some moral religious lesson. In the present case, some scenes from the Spanish Moorish days were presented. The following day, St. Paul's Day, the representation was almost continuous. The official programme announced the play would be continued until the "27th and after."

The religious celebration consisted of Pontifical High Mass at 7 o'clock, celebrated by Bishop Dougherty. There were about a dozen priests, from the surrounding cities or pueblos present in the sanctuary. A procession was held through the city in the evening, leaving the church at 6 o'clock. The play in the theatre did not begin until after Mass in the morning, and during the procession which lasted an hour, the theatre was closed—if you can apply the term to a "building" with neither doors nor windows. The whole feast and holiday, with its combination of religion, instruction and recreation, is a beautiful object lesson on the influence of the Church in moulding the habits of the people.

March 26, 1906.

After two months of patient expectation we had the pleasure of welcoming the Apostolic Delegate on March 1. As early as December the plan for his reception had been arranged, as he hoped to come in January. Important business with the government followed by a severe attack of earache, kept him in Manila until the end of February. On March 1, at half past five in the morning, I accompanied Reverend Father Saderra and Father Masoliver to Pandan to meet his Excellency.

At six o'clock His Lordship Bishop Dougherty and the parish priest of Vigan had gone out to the steamer, which had arrived about half-past four. At about half-past six the committee of laymen also went out in a neatly decorated barge, with a second barge containing a band. The shore—we have no wharf—was lined with the best of Vigan, politically and socially. About thirty priests, pastors of the surrounding pueblos, were waiting there, with the Governor and the Fiscal, the Treasurer of the province, an American. The Presidente of Vigan however was absent. One feature of the reception was a company of young men on horseback. While awaiting the return of the barges, they added life to the scene by dashing backward and forward along

the shore. Amidst this general spirit of loyalty to Rome, as represented by the Apostolic Delegate, there was at least one discordant note, for at the very spot, where His Grace landed a placard had been roughly printed in ink with the words: "*Fuera el friale. Viva la iglesia Filipina.*" This however the Provincial Fiscal tore down before the arrival of the Delegate.

At about half-past seven his Grace was carried ashore, where he received the homage of the priests, the Governor, the Fiscal, and all who could crowd near enough to him. The procession to the city about four miles distant was formed immediately. At the head rode the carriage of His Excellency and Bishop Dougherty followed by the company of young men, wearing yellow and white jockey caps, their horses carrying yellow and white ribbons. These "knights" numbered about seventy-five. After these came a long line of carriages with the clergy and laity of Vigan. Along the road beautiful arches had been erected by the different provinces of the diocese.

At the entrance of the city, the Delegate descended from the carriage, and having vested himself in Episcopal robes at a temporary altar, proceeded on foot to the Cathedral about half a mile distant. The horsemen again headed the procession, followed by the boys of our college, next came the clergy and then the Bishop and the Apostolic Delegate, bestowing his blessing on the people who crowded either side of the street. The laity who had come from the shore did not join this procession, I am rather tempted to say out of timidity or human respect. This defect seems to prevail in Vigan; as one of our Fathers put it: "There are many Nicodemuses here." Even some of our day-scholars did not wish to join the procession; their attendance however was purely voluntary. Had it not been for our boys, and the young men on horseback there would have been no laymen in the procession. The young men showed the right spirit; as they rode by some on the street shouted "*fuera los friales*" and the "knights" returned the salute with "*fuera los Aglipayanos.*" These Aglipayans, feeling perhaps that they have the protection of the Presidente, are bold enough. Witness two other placards one on a tree at the entrance of the Church "*Viva la iglesia Filipina,*" the other *on the Bishop's palace.* Both were put up while we were waiting in Paudan.

The Apostolic Delegate having entered the Cathedral, the *Te Deum* was sung, after which His Grace gave the

Apostolic Benediction. He then retired to the palace, where an informal reception was held. He could not have rested more than half an hour before he paid a visit to our college in company with the Bishop. Three receptions or entertainments had been prepared for him, one by the pueblo under the charge of the Governor, the second by our boys of the college; the third by the girls of the convent. The entertainment by the "pueblo," held in the Sisters' hall, was a matter of edification from the way in which the old Governor directed it. There was certainly no discord between Church and State there. The old man whose term of office has just expired, announced each number on the programme, escorted the young ladies and children to the stage, beat time while they played or sang, and all with the greatest simplicity. Both the Apostolic Delegate and the Bishop were delighted as were also the people over the representation of our boys. Indeed they could not find words sufficient to express their gratification, for while the boys did very well, the fact that this is their first year at college, and that they are altogether new to dramatics, added to their praise. The third entertainment consisted largely in piano recitals.

After two days rest, the Delegate and the Bishop with their Secretaries went to Abra, the garden province of this part of the Islands. His Grace returned after four days enthusiastic over his reception there, especially at the welcome he received in one of the Tinguianes villages. These Tinguianes are still heathens. He visited three different villages but in Quillat he was most cordially received. The people crowded around him, the little school children addressing him in English, the older people begged him to send a Father among them, and he said that just as he was leaving the village, one old woman approached him and placing her aged hands on his shoulders and looking into his face begged him to send a missionary among them. Their village is on the bank of a river, and as he departed, fording the river, many of them followed him into the river, shouting their *vivas!* Not only are our own, our Catholic, people imploring spiritual help, but the very heathen themselves are pleading for the priest! The pity of it all is that if the protestant ministers anticipate us, these poor people are lost to us.

Before the coming of the Delegate, Vigan had not been without its own excitement. On February 5, the gubernatorial elections began. A prominent Catholic

of Vigan had for the past two years been laboring to secure his own election. His principal opponents were the Presidente of the Ilocano University Sr. Jimenez, and a Juan Villamor, a former insurrectionary Colonel, afterward Governor of Abra, then one of the Honorary Commission that visited the World's Fair, with whom I had the honor of travelling on the "Manchuria" on my way to these Islands. I had however forgotten him and have not met him since my arrival in Vigan. He was editor of the "Nueva Era" one of the papers of Vigan; and when our boys gave the Bishop a reception in honor of his feast day last October, Villamor praised everything in the reception, except the kissing of the Bishop's ring. This he absolutely condemned asserting boldly the equality of all men.

Sr. Felix Angco, the Catholic candidate, would have triumphed without the least difficulty over both Jimenez and Villamor, but about a month before the election the party at present in power, all Catholics, put forward another prominent Catholic as candidate. Parties as we understand them in America are unknown here, and any one may become a candidate; naturally the new Catholic candidate took votes away from Angco, and this would have facilitated the election of Villamor, under whom there would have been at least secret, perhaps open, persecution of the Church here. During the canvass, the followers of Villamor threatened openly in case of his election to take away the Cathedral from the Bishop, "as it belonged to the people."

Owing to the various factions in the elections, the balloting lasted a whole week, and it was only on Saturday night, when Inema, the other Catholic, withdrew in order to prevent the election of Villamor, that Angco was elected. Villamor immediately protested the election on the plea that Angco had formerly been a prisoner but Manila sustained Angco. The latter had made a promise to go to confession and Holy Communion at Easter in case of his election; his friends had very many Masses said for his success, and on the day of his inauguration after the official proceedings in the Government Building, he proceeded to the Cathedral accompanied by the ex-Governor, the Presidente (the latter I fear against his will) and by the whole Provincial Board and two bands. The Delegate and Bishop at this time were in Abra. In the Cathedral a Solemn *Te Deum* was sung; one of the priests delivered an eloquent discourse, reminding the new Governor of his responsibilities. The

Governor's first visit after election was to his Lordship Bishop Dougherty, and on the evening before the Apostolic Delegate left Vigan, he and Bishop Dougherty with their Secretaries dined in the house of Governor Angco. He has not yet shown anything of the "Nicomdemus" spirit.

An incident occurred shortly after the departure of the Apostolic Delegate, which again manifested the insolence of the Aglipayans here. A crowd of about two dozen, the same crowd I think that honored us on New Year's Eve, with the same half-dozen musical instruments playing the same tune, went through the streets one night, carrying a transparency and some fancy lanterns. On one side of the transparency was "*Viva la Iglesia Independiente Filipina*, Vigan, Ilocus Sur, P. I., and on the other "Al Nuestro Nuevo Gobernador de Ilocus Sur, Sr. Felix Angco." I suppose they called on the new governor, but I did not hear how they were received. They visited the Bishop's palace, where they shouted "*fuera los friales*," "*Viva la Iglesia Filipina*." This demonstration seemed rather to be against a Benedictine brother, the companion of the Delegate. The latter had left Vigan for Manila, travelling part of the way by land, and leaving the brother to follow by boat with all the baggage. The brother was still in the palace when the demonstration occurred. Another piece of insolence was offered to the Bishop during the time of the election. On the boards where the candidates names were placed, was one list with "For Governor, Bishop Dougherty. For———, Padre Bullantes. For———, Padre Carroll. (Fr. Bullantes is parish priest, and Fr. Carroll, the Bishop's Secretary.) Aglipay himself is to visit Vigan during Holy Week. The reason why the Aglipayans are so bold may be surmised from the fact that during their chief's visit, he will stay at the house of the Presidente.

Two Societies have been started here which promise to be productive of great good; one is the "Children of Mary" for the girls of the High School, the other the "Knights of the Sacred Heart" for the boys. It has really amazed one to see the zeal and enthusiasm with which the boys entered into the spirit of the Society. The second article of their Constitution says that the objects of the Society are: "To develop a spirit of loyalty and personal devotion to our Leader Jesus Christ, to defend His rights, to advance His interests: to labor

in union with our most Reverend Bishop to preserve and maintain in its vigor the true faith which is the grand heritage left us by our Fathers, to take an active interest in the spiritual and temporal welfare of the people of our city, to perfect its members in their study of English especially by oratorical and literary exercises." The third reads: "As a constant reminder of the noble work in which it is engaged, the watchwords of the Society will be that proclaimed by our Leader Jesus Christ "Thy Kingdom Come" and that of our Holy Father, Pius X., "To renew all things in Christ."

The Society has become and I hope it well continue to be a bulwark against an active proselytizing movement that is afoot here in Vigan. One of the two protestant ministers here has living with him five or six Ilocano boys, students of the High School. These he has imolated with all the extreme protestant ideas, and they are his agents in proselytizing. He himself though an American speaks Ilocano. I met under peculiar circumstances the most stalwart of his young preachers. I had chanced across a boy from the Ilocano Universidad, who had not received his first Communion. I invited him to the house and made arrangements for instruction. The next day he brought another boy of his own age about sixteen. Scarcely had I begun to speak when the latter put some question about the Bible. Thinking he was becoming infected by protestant ideas, I was proceeding to explain our use of the Bible, when he pulled a carefully wrapped protestant bible from his breast. Meantime the "Knights" had begun to assemble, passing through the room where the three of us were talking. I dismissed the two boys, telling them to come the next day. I began the meeting of the Knights with the remark that that little fellow seemed to have imbibed protestant ideas. "Why," they said, "Father, he is a protestant." I found later that he had visited the Fathers here three times in order to discuss the Bible with them and had even applied for admission in the beginning of the year. Needless to say I did all the talking the next day, though he was ready at every point to offer some text from Scripture, if I had permitted. I had hoped to bring him back, but further experiences make me think his case is hopeless.

A curious incident or coincidence occurred on St. Patrick's Day. In the first lesson of the office of that day I read the words concerning Bishops: "Oportet . . . unius uxoris virum," and the thought or the distraction

came to me that that would be a fine text for the protestants about here. That evening about half past five I was returning to the house, and saw my young protestant friend beneath the windows of our Seminary, with a crowd of our boys around him; they were assembling for the close of school and distribution of prizes. I addressed Canuto (Canuto Pariñas is his name) and asked him when he was coming to see me again. He had called the preceding evening, asking for *Mr.* Thompkins, but I was out. I asked him if he was preaching to the boys, and he answered, "No," they had called him; he wanted to know then why Catholics didn't print the Bible. I asked him if he could read Hebrew the language in which the Old Testament was written.

He answered, "No."

I asked if he could read Greek.

He again said, "No," but asked: "Can these boys?"

My affirmative staggered him and I walked away telling him to study a little more. When I reached our entrance, about a hundred feet away, I looked back only to see Canuto again addressing the boys with all the form of a preacher. As I began slowly to return, he as slowly moved away.

"Would you believe it, Father?" one of the boys said. "He says St. Paul said a Bishop should be a man of one wife."

From this you may judge the problem we have to face, and the grief of heart it sometimes causes. The vast majority of the young people of the Islands, at least those in parts distant from the larger centres, seem hopelessly ignorant of their religion; ten or twelve years, first of war and then of lack of priests, have brought about this sad state. The young people are Catholics and still attend the Catholic Church because three centuries of Catholicity have made this religion almost part of their being. But the storm has come and the people are not really prepared to meet it.

The priests have not been educated to the very active life that the interests of the Church now demand. When I urged one of the best Sodality girls to have such a sodality established in her own town she answered:

"Oh, our priest is too lazy."

In this particular instance however, it is not a question of laziness but of old age, which has incapacitated nearly one half of the priests of this diocese. Now with this ignorance of catechism on the part of the young, and with the activity on the part of the Ameri-

can protestant ministers and their Filipino allies—an activity that I fear is exerting itself in every part of the Islands—you see the great danger that threatens the old faith of these Islands. The boy, Canuto, preaches here in Vigan in the open market place, and also in his own town, seven or eight miles distant, Magsingal. It is in this town the old priest lives whom my sodality girl thought lazy. I heard later that the brother of this girl is a protestant and that there are many more in Magsingal.

The Society of the Knights of the Sacred Heart has arrested I hope to some extent the evil of Canuto and his protestant friends. I thought there would be some trouble in gathering the boys, but at the first meeting we had 30 and at the second 50. The success of the Society is due in very great measure to the President, Teodoro Pasion. The father of this young man has a small private school, where he gives an excellent religious training to his pupils. He is an excellent Catholic and is known as the "Saint;" he has three excellent sons in whom the father's careful training clearly shows itself. I have the youngest of the boys in my class, a model student in every way; the Fathers do not hesitate to say that he is another Aloysius. Teodoro the next brother is in the High School; I met him and after several talks urged him to get some of the best boys and we would form a Society. In this I was aided by Mr. O'Malley, one of the Catholic teachers who was for a while at Holy Cross College. The first boys that Teodoro brought were among the best in the school. Thanks to some Sacred Heart Badges which Father McGrath sent me, and some prayer books, distributed to the boys, the numbers increased at each meeting. Pasion was elected President.

When the Delegate came, the Knights wearing a Sacred Heart medal hanging from a red ribbon called on him, and he gave them an eloquent talk on the necessity of openness and manliness in the practice of their religion. He and the Bishop are much pleased with them. In the following meeting, when the names of two or three were proposed for membership, I was surprised at the vehemence with which they voted "No" to the first one. Of course I did not interfere, but I learned later that the aspirant to Knightly honors had been distributing protestant and Aglipayan tracts that very morning among the boys of the High School. With equal vehemence five or six others have been rejected. The Society is really little more than a Christian Doc-

trine class. With the "Catholic News" I received from America, the "Standard and Times" I got from the Bishop, the "Messenger" and the "Messenger of the Sacred Heart," sent by Father Wynne, some papers Father Finegan sent me, and some ten Magazines sent by a Catholic Lady of Manila, we had a circulating library. Meagre as was the matter, the boys read with the greatest interest. I am now writing to some of our Sodalitys in the States to help on the good work by sending us some books.

It is most consoling to see the desire these boys have to know Catholic truth, proving as I said above that they are deeply Catholic at heart. Yet their very questions show that protestant doctrines were taking root in their minds. One touching incident came to my notice. A boy from Magsingal came to me one day and asked me to explain Purgatory, this I did and then he asked about the Saints or some other doctrinal point. I noticed while I was explaining that the little fellow was crying; when I asked him what the matter was he answered: "The protestants are always putting difficulties to me."

We did not mention Holy Communion in our Constitution. Between my arrival in October and the first of March, I had seen but four men at the altar rail, so I thought the boys would not be ready for that suggestion yet. However I began to talk to one or two privately, urging them to bring some companions; on the first Sunday of March eight went to Communion together. Thanks again to the generosity of Father Finegan and Father Monaghan who sent me 150 large scapulars of the Sacred Heart, I gave each one of the Knights one, and they approached the altar wearing these large Sacred Heart scapulars. Five or six more have since gone, and I trust we shall have nearly all the boys next year.

Few of these boys have their home in Vigan; they live in the surrounding towns and stay here during the week. The President, Teodoro, although he lives in Vigan will spend his vacation in Pangasinan, he told me he was going to stop with a priest there, and bringing our Constitutions with him, urge the priest to establish a similar Society. At the last meeting of the Society, I urged all the boys to try to do the same in their towns; the idea pleased them very much and they promised to do so.

As for the girls, I do not think they are exposed to the same dangers as the boys. Most of them live in

Vigan, and I think are sufficiently fervent and still devoted to their religion. A great difficulty presented itself at the foundation of the Sodality, as the Cathedral is not well suited for meetings. Moreover the hour for both societies after class in the evening is not favorable, especially as in some months it is quite dark. After four successful meetings during February, the Sodality almost suffered shipwreck in March. Friday was our meeting day, and when I went to the Cathedral on the first Friday of March, I found it nearly full of people, making the Way of the Cross. After a while I met the President, and asked her to gather the Sodalists in the sacristy. We numbered about ten.

I had selected March 19 as our reception day, only to encounter another difficulty. A solemn novena to St. Joseph was held before the feast, again filling the Cathedral with people, and thus preventing rehearsals of singing or ceremonies. We sought a temporary, "home" in the office of the Bishop's palace. However with all our difficulties we had a very solemn and successful reception on St. Joseph's day. The Bishop officiated, and preached, I think, his first English sermon in the Cathedral. As the reception was well attended by all the young people of the High School he gave a talk on the Church, warning his hearers of the dangers to which they are exposed, and exhorting them to remain faithful to the religion of their fathers.

Protestantism has not yet taken such a deep hold of Canuto's heart as to prevent him from finding a convenient place behind one of the pillars of the Cathedral to hear and see all that was going on. I think the little rascal was about to carry war into the enemy's country. For that very afternoon he was standing at the gate of our college where the boys enter, just beneath my window. He had another High School boy with him and for that reason I did not treat him seriously; but his question as whether we had closed up school and if all the boarders had gone home led me to believe that he was going to try to open a proselytizing campaign here at the very door of the college. His father is one of the leading "preachers" in Magsingal and a second Filipino of the same kind waits at the *church door* on Sunday morning and preaches to the people as they come from Mass. It is at the Pariñas house in Magsingal that the minister stops in his weekly visit thither. He goes on market days and preaches in the open market, surrounded by a large crowd of hearers,

The devotion to the Sacred Heart is making a little headway in Vigan. It is regularly established in the Convent, but not yet in the Cathedral or in the College. I had been explaining it to several of the day-scholars and six of them agreed to go to Communion on the First Friday. The Thursday before marked the arrival of the Delegate and but three of the boys went to confession. That night the Bishop gave a banquet in honor of His Excellency, inviting only priests; at the dinner, our boys, and among them the three who had gone to confession, served the tables. Next morning in the Cathedral only two presented themselves for Communion, the smallest and youngest being absent. I thought he must have worked too hard the preceding night and overslept on Friday morning. At eight o'clock and until half past nine on Friday the boys had an examination. At half past nine I entered class for English. I noticed my little friend and thought he looked ill. At 9.45 he asked permission to leave the room which I granted and he returned after about a quarter of an hour. On the dismissal of class, he told me that the reason he went out was to receive Communion, as he was not able to go to Church that morning. I can assure you that even for a grown person to take nothing until eleven o'clock is a severe enough fast in this climate.

Three other boys who promised to receive on the First Friday misunderstood my instructions and at half past five that afternoon came around for confession. They went to Communion on Saturday. All go wearing the scapulars, sent by our two Fathers in Manila. The school teacher from Candon who was here in December, has been working for the devotion there, and reported nearly seventy Communions for March. Two other teachers in Santa, about ten miles distant, are also at work and many of the boys both of the college and the Society, are returning to their towns having promised to spread the devotion as far as they can. I have not the slightest doubt that the devotion will take deep root, and produce splendid results if the priests will only take it up with energy; you know it needs that. The people are ready, longing for some one to take spiritual care of them; if they are not good, virtuous and devout, the fault will rather be with their pastors than with themselves. I have written these notes that those of our Fathers and Brothers who cannot come over to help us in body, may remember us and these poor people in their Masses, Communions and prayers.

Our Fathers are giving the retreats to the priests of this diocese and that of Manila. This is, I think, the first time since the war that these diocesan retreats have been held. There are four centres in this diocese where the priests will assemble. Here in the Seminary Reverend Father Rector will give two retreats, his Lordship the Bishop attending the first; his Vicar General Father Carroll, the second. In Laloc Father Clos of Manila will give the retreats, in San Fernando, Father Masoliver of Vigan and in Dagupan, Father Foradada. I do not know who will give the Manila retreats. The last-named Father gave a retreat, assisting or assisted by one of the Filipino padres, in Hagonoy, a town not far from Manila. During the week he heard 881 confessions, of which 500 were general, the communions reached 3000, and many faulty marriages were righted. In the convento, or parish house, were assembled 300 women, and 200 men to make the Exercises, conducted by the Filipino padre, Benito Carbero. These exercitants, living of course separated one party from the other, remained all the time in the convento; every morning and evening they took the discipline.

In Lipa, under the direction also of Father Foradada, the associates of the Apostleship made the exercises; there were 7500 communions, and 100 revalidated marriages. Here the Father again was assisted by a Filipino priest, P. Victor.

Two bits of news to close: P. Pons the ex-Augustinian is reported to have joined the protestant forces in Vigan. Our Presidente has been suspended and is now on trial for striking one of the citizens. This misfortune of his protector may postpone indefinitely the visit of Aglipay to Vigan. Since the doughty Presidente has fallen, nearly twenty charges have been preferred against him by as many citizens. The gates of Bilibid seem to be opening for him.

Easter Sunday, April 15, 1906.

When the Boys' Society had its last meeting, I told them if they had any difficulties in catechism during the vacation to consult their parish priest or write to me. I have had three letters from Magsingal. If many more take me at my word I shall be writing tracts all summer.

The latest report from protestantism in Vigan is that one of the ministers is about to build a church. Certainly the manifestation of faith and devotion of the people of Vigan and its immediate vicinity during Holy

Week cannot be very encouraging to the protestant missionaries here. As a matter of fact Vigan is still pretty free from the effects of their proselytizing, their chief successes being in the barrios where the people are far more ignorant. Watching the throngs of people who participated in the services during Holy Week I could not but hope that their very devotion to our Lord's Sacred Passion—this devotion being one of the characteristics of the Philippines—would be an earnest plea to Him for their preservation in the Faith. Young and old alike participated in the ceremonies, and I was particularly pleased to see so many young men and boys in the Good Friday procession. Yet I fear—and the fear grows daily—that the forces operating against the old religion of the Islands are many and great and secret and there is need of earnest prayer and zealous laborers to combat them.

In a letter that our Father Rector received lately from one of the Commissioners in Manila, the latter says that the Methodists are making great gains in Laguna—one of the neighboring provinces—and making gains there because the priests are not able to answer their arguments. It would almost seem in that in former times the Filipino native priests received little more education than was necessary for the administration of the Sacraments; they were on a much lower plane than the Friar priests. The standard of education in general was not high and the charge that the people were not educated is to some extent true. The Friars did not want the people to know Spanish, principally to prevent corruption from contact with the Spanish soldiery or with Spanish literature. The Friars themselves learned the various dialects, and these two circumstances, the Friars' knowledge of the Philippine idioms and the Filipino ignorance of Spanish, helped to make the Friars so powerful with the Spanish Government. When our Fathers, after their return in 1859, wished to open the Normal School for the better education of Philippine teachers, they met with decided opposition from the Friars. Now the United States Government is educating the future Philippine teacher, the expenditure of money for education in the Islands is extravagant, our educators seem almost to have lost their heads on the question, and since the education of the Islands, the Public School Education, is practically altogether in the hands of Protestants, some of whom are suspected of being protestant ministers, we can see to

what a downfall of religion education will lead this present generation of Philippine children. I know of one Native teacher in this vicinity already protestant, and I fear that many others in the Islands are or will become protestant through motives of self interest.

Yet to the most zealous protestant missionary Holy Week must have been discouraging. Our Cathedral was crowded at all the services, as the people thronged in from the surrounding barrios. On Palm Sunday the Church was crowded at all the Masses, beginning at half-past four. Here for the most part the people bring their own palms. These were to be blessed at the seven o'clock Mass. I was deeply affected at my Mass, which I said at six o'clock. When the bell rang as I repeated the Sanctus, all the people began to wave their palm-branches and as this ceremony was repeated all during the time of Consecration, it almost brought tears to my eyes. The reality of Palm Sunday and all that it recalls never came home so fully to me as it did here when these poor people welcomed the advent of our Lord among them as did the Jews on the first Palm Sunday nineteen centuries ago.

In the evening after sunset there was a procession, representing scenes from the Passion of our Lord. In this procession were fifteen floats, either carried on the shoulders of men, or drawn along on little wagons. Several thousand people watched them as they passed by. The first "float" represented St. Peter, then in order, Our Lord in the Garden with an Angel ministering unto Him, the soldiers leading Him away bound, Jesus before Pilate, the Scourging, Our Lord lying on the ground at the foot of the pillar after the Scourging, the Crowning with thorns, His falling under the Cross, the nailing to the Cross, in Mary's arms after being taken from the Cross, the Three Marys, St. John, Mater Dolorosa.

These floats were all beautifully lit up with candles; they are the property of private families of the city, who on occasions like the present send them to the Church. Indeed some of the private houses here in their interior resemble churches, they contain so many statues.

This procession passed all through the city, returning to the Cathedral after the lapse of an hour and a half. On Wednesday evening it was repeated. On Thursday we had Pontifical High Mass, Bishop Dougherty officiating. Thursday and Friday witnessed what I might

call a strange commingling of sorrow and joy. On these days the large plaza just beside the Cathedral was converted into a fair ground. Booths, selling all kinds of edibles either for immediate use or to be taken home for preparation, were erected and the whole square presented a gay spectacle. Within the Church everything was in gloom and passing from the square where joy and pleasure seemed to reign, the people would enter the Church and enter in the spirit of sorrow that pervaded the sacred edifice. These booths in the square are a real necessity for the poor people, many of whom come from a long distance on foot, and need food on reaching Vigan. It seems to be a custom among the Filipinos not to eat much at a time, but little and often.

All day Friday, even during the "Three Hours" preached by one of the native priests, there was a constant stream of people entering and leaving the church, spending a short time in the plaza and then returning to the church. On Friday evening again the procession passed through the city, but this time the people participated, nearly 1500 carrying lighted candles; one very beautifully wrought float "The Holy Sepulchre" was added to the procession. The Bishop officiated on this occasion, walking with the procession through the city.

This Easter morning I participated in what was to me a novel procession, though it is practised throughout the Island. It is called the "Encuentro." On the opposite side of the square had been erected a sepulchre. This was in the form of a parallel piped about twelve feet square at the base and about twenty five feet high. The corners were formed by bamboo covered with greens, while across the open sides, black veils had been drawn. After Matins and Lauds had been sung beginning at five o'clock, the procession to the Sepulchre was formed. Through the front door of the Cathedral passed the standard-bearer, carrying a white standard (a standard leads all the processions here) then the thurifer, the cross-bearer and acolytes in red cassocks; next a statue of the Risen Saviour and last the parish priest in a white cope. The procession passed to the North and East of the square. At the same time a second procession passing to the South and West of the square left the side entrance of the Cathedral. This procession was led by a standard-bearer, carrying a black standard, he was followed by a cross-bearer and two acolytes in black

cassocks, then came the statues of the three Marys, with black veils over their rich dresses, then a statue of the Mater Dolorosa, robed in black; this was followed by the priest wearing a black cope. Continuing on their way to the sepulchre, the processions paused there, the statue of the Risen Saviour on one side of the Sepulchre, that of the Mater Dolorosa on the other. Within the Sepulchre the choir was singing the Alleluia, slowly the black curtains were withdrawn and the statue of the Mater Dolorosa entered the Sepulchre. There sat two Angels, while three guards lay prostrate on the ground. The ceiling of the Sepulchre parted, and a little angel—the two year old daughter of one of the leading families—let down by a rope, removed the black robes of the Mater Dolorosa, leaving the statue richly clad in blue silk and gold. The Statue of the Risen Savior, then passing through the Sepulchre, led the way by the west and north back to the church, the other statues now following it. On the return of the procession to the Church, Pontifical High Mass was celebrated by Bishop Dougherty.

It was by thus bringing, for three hundred years, the life of Jesus Christ into the lives of these people, by making that life living and real for them, that the Spanish missionary made our religion almost a very part of the nature of these people, to whom these external manifestations appeal so strongly. The little baby in the arms of its mother or father is as much a part of these processions as the grown man or woman. Accustomed therefore from infancy to these living representations, the child knows much of Jesus Christ and all He has done for us, though, as I said before, the more solid and so necessary explanation of the faith and doctrines that underlie or spring from it all is now sadly wanting. And it is their attachment to these external manifestations or expressions of their religion, which are so roundly condemned and absolutely rejected by the protestant ministers now in the Islands, that may save this people from falling a lasting victim to the errors of these false teachers.

I have just heard that the old pastor of Magsingal does not approve of the young men's society. To let you see another difficulty that I fear we must face here I asked the Bishop to let me go up to this town for a couple of weeks. He did not approve and I think the reason is he was afraid the priest would be offended. Poor Bishop! He is treading on delicate ground. He

sees the immense work to be done, he knows his priests are not doing it all, and yet he does not want to send them help lest they might even cease to do the little they do. I think I heard it said that when the Delegate was down South in Bishop Rooker's diocese, some of the priests there said they did not want any "white faces" among them. Surely, again, from very many sides is the Faith in these Islands endangered.

JOHN J. THOMPSON, S. J.

JAMAICA

IN FATHER EMERICK'S DISTRICT

A Letter from Father Patrick F. Mulry.

ST. IGNATIUS, BROWN'S TOWN,
March 16, 1906.

REV. AND DEAR FATHER,
P. C.

This morning at half past seven I left on the railway train from Kingston and here I am this evening some fifty miles from my starting point ready to replace Father Emerick for a month or six months or even longer if obedience require it. Ten years of "bush" life have told on Father Emerick and its hardships have necessitated his resting for a while, in the hope that under medical treatment his old strength may return and minister to the old apostolic spirit, which, unlike its bodily agent, has only increased in fervor with time. Twenty-six miles of my journey to-day were made by train to Ewarton the terminus of one branch of the Railway. One of our devoted Catholics was my companion most of the way—a Mr. James Lecesne, the Priest's right hand in the mission of Alva Rocks and the father of a real representative Jamaica Catholic family. At Ewarton I left the train and took a "bus," as the conveyance is called, for Moneague. As travelling companions, I had two Baptist parsons, the Rev. Mr. Bell of Kingston and the Rev. Mr. Webb of Trelawney. The latter is also a member of the Legislative Council of the Island, where he represents the Parish of Trelawney. As might have been expected they looked askance at me at first, for the Board of Education has been try-

ing to introduce an undenominational catechism in the government schools and a certain Baptist clergyman, Mr. James by name, had met me in a pretty vigorous contest on the subject in the public prints. Moreover the ultimate decision rests with the Governor and Legislative Council and will be given probably in a week or two during the present session of that body. For these reasons I might have looked forward to a running fight of eight miles from Ewarton to Moneague with these doughty Baptist champions, had not the angel of peace been posted on special duty for the occasion. In point of fact, we had'nt a single hard word between us the whole time and this, although we discussed danger subjects, even that of the catechism itself and discussed them moreover from our different standpoints. Both of them were brown men. Parson Bell has made himself prominent of late in a revival movement meant to emulate in Jamaica the religious upheaval which is startling the same people in Wales. My travelling companion is credited with contributing more than one man's share to the records of extravagance and folly perpetrated in the name of religion and he looks as if he might get a fit of prophecy and invective any minute. Parson Webb, on the contrary, has a strong face—a man nearer seventy than sixty, who has been preaching for forty two years, and yet never once during the journey did he refer in the traditional parson manner to the Lord Jesus. Unless I'm much mistaken, kindness and strength were in the direct gaze of his honest eyes. Of course neither he nor his brother Parson understood much about the Catholic faith, but for all that they were most courteous and we got on famously. Mr. Webb gave me his own view of the catechism question, which he assured me was that of the elected members of the Legislative Council and if this view was adopted, I don't think we shall have much right under the circumstances to complain. The catechism, he said, should be allowed in the government schools,—the undenominational one for non-Catholics the Catholic one for Catholics; but its use should not be obligatory but optional and there should be no financial recognition for it, as a branch for which marks should be given.

At Moneague, Father Emerick's boy, Alfred Bygrave, was waiting for me with the horses and trap and three hours and a half more of fast driving brought me here to Brown's Town.

Xavier House, Falmouth, March 18, 1906.

I left Brown's Town yesterday at noon and after twenty six miles of road and four hours of sun reached

Falmouth. The roads in this part of the Island are in splendid condition, limestone thoroughfares well looked after and a delight to travellers. Speedwell and Ballpate (not Baldpate) under the direction of Alfred covered the distance easily in the given time and would have done it in less if they had been urged, but this latter was rendered inadvisable by the early afternoon heat, which, March and all as it is, was sufficient in this tropical land to make itself felt through the leather of my shoes. As yesterday was market day, the roads were thronged with the usual miscellaneous crowd; in the vicinity of the different market towns we passed—women and children leading donkeys with well-loaded paniers, others carrying on their heads a goodly weight of yams, cocoa and fruit.

Every one stared at us as we passed through these settlements and not a few, although they must have been Protestants, gave me a cheery "How dye, Fadder?" I wonder how many of them, from their brief glimpse, got the same idea of me as a Falmouth youngster expressed to-day: "Lawk! Fadder no favour Fadder Emerick. Fadder Emerick little and meagre—him is man. Fadder Mulry one giant."

About ten miles out of Falmouth, we met one of our very best Catholics, the Sunday reader, in fact, at All Saints' Mission during the priest's absence. Mr. Mohrman is a German by birth and is manager—"busha" is our name here—for two sugar estates. Trelawney is a sugar parish and miles of waving cane lined the road on both sides. Mr. Mohrman had just come out of his own gate when we met him. He must be near sixty years old and it was very evident as he dismounted from the saddle to talk to me that ill health and hard work are beginning to tell on him. He was genuinely glad to see the priest and inquired solicitously after his devoted pastor. Father Emerick's labors have weakened his strength, but they have not diminished, but increased a hundredfold, the esteem and appreciation of his people for him. And that appreciation is shown, whenever possible, by cooperation with him. Mr. Mohrman, as well as his wife and daughter, are active assistants in everything done for the Church in the district.

Falmouth is a queer, uncanny kind of a place—a broken down old town, with about fifteen hundred inhabitants, that saw its prosperity depart with the decay of the sugar industry. The church is the old Freemason lodge, purchased some years ago for a song and

through the instrumentality of its last Master of the Lodge, who since its closing had become a Catholic and a fervent one. Judge Preston is, indeed, a fine convert and has never given up his interest in the Church here even when living in Kingston. He is expected to return for good to Falmouth in about a month and there will be rejoicing from both pastor and people. In the lower story of the church building, Father Emerick has opened a school taught by the Sisters of Mercy. Just now there are sixty pupils on the register and an average attendance of thirty nine, but in the beginning the attendance was much greater. The persons of the town took the alarm some six or eight months ago and combined against the school, going so far as to threaten with deprivation of church membership those of their children sent to it. Sister Ignatius the present teacher is however far from losing heart and I believe that in the long run heresy will be worsted. Besides this school, Mother Evangelist has a high school a couple of blocks away from the church, where she has sixteen young ladies, most of them protestant and from the better class; two of the pupils are from the family of Mr. Hall, the Anglican clergymen of the town, who is the highest of high churchmen and is suspected of "Romish" tendencies by his evangelical brethren of the cloth. The two Sisters of Mercy already mentioned live at the high school and form the small community at Falmouth which is an offshoot of the central community at Alpha Cottage, Kingston.

Thirty-eight Catholics were at Mass this morning and a few Protestants. I suppose that all told there are no more than forty Catholics in Falmouth. The Sunday School, which is taught by the Sisters every Sunday, even when the priest is absent, as he is generally in three Sundays of the month, had an attendance of about forty, adults and children; and the Sacred Heart Service and Benediction this evening went up to about fifty in number. For the benefit of wealthy pastors in Yankeeland, in order to make them appreciate their surroundings, I append the combined amount of the two collections, morning and evening—nine shillings, one penny half-penny, that is, roughly speaking, two dollars and twenty-eight cents. And the Sisters tell me that I am extra fortunate to get so much. To-morrow will be the Feast of the Church and I am trying to have a general communion of the little congregation in honor of St. Joseph. Fifteen came to confession this evening and I expect as many more before Mass to-morrow morning.

Xavier House, Falmouth, St. Joseph's Day.

The Communion was not quite as large as I expected this morning. Still I had no right to complain if some eight or ten of the flock failed to put in an appearance. In one or two cases, there was a little too much in the way of obstacle to shake off with ordinary grace. However, God willing, I'll have another try at the recalitrants.

I spent the morning visiting about on a spiritual hunt. Two Protestant men finally made up their minds and gave me their names for instruction in the faith. One of them, a Mr. Vaz, I have been after for eleven or twelve years, since I first met him at Spanish Town. No wonder the parsons of the Island bear us so little love, for our business is clearly to put them out of business.

Sister Ignatius School, increased to-day to fifty three pupils in attendance. One little black fellow, Purky by name, has taken quite a fancy to me and I've rewarded his appreciation by giving him a medal of St. Joseph. I wonder what the parson will think next Sunday when he sees the youthful Purky enter the church with the evidence of "Papist idolatry" in the lapel of his coat; and this is just what this youngster of ebony hue has declared his purpose to do. Benediction of the Blessed Sacrament and Instruction on the creed this evening were fairly well attended. A few confessions afterwards; amongst the number the Irish Sergeant Major Ruan, a Catholic of the real old Celtic type.

One baptism to-day, a white child, Amy Louisa Barret Casserly. The name indicates the ubiquitous race which is responsible for its existence. Both Father and Mother are representatives of Irish families which have done much here for the faith and both are near relatives of nuns in either of our convents in Kingston.

St. Ignatius, Brown's Town, March 20th.

Reached here from Falmouth to-day about 1.30 P. M. after the usual twenty six miles run. I said Mass at 6 o'clock this morning before starting and besides the Sisters, there must have been some twenty of the congregation present. The Sisters at Falmouth will not see the priest again for nearly two weeks, but they have fervor enough to make any sacrifice and they have, besides, the consolation of visiting our Lord often in their little chapel where He remains in the tabernacle. There are

three more Sisters of Mercy at Alva, twelve miles from Brown's Town in this parish of St. Ann's, and to-morrow morning early I take to the road again for their benefit.

Alva, March 22d.

Reached here yesterday after some twenty miles of travel. The journey from Brown's Town was somewhat longer for coming round by Retirement. The Sisters of Mercy have a flourishing school at Alva—one hundred and fifteen pupils in attendance to-day—and three miles further on, at Murray Mountain, they have a second one, not so large and struggling at present under difficulties which it is hoped will be overcome. It is for this school at Murray Mountain horses and buggy are needed, as Sisters Aquinas and Imelda go from Alva each morning and after teaching return at evening. Sister Magdalene with two secular assistants manages the school at Alva. This school is held in a fine large one-story, stone building, which was built last year through the exertions of the zealous pastor—built, too, on account of his knowledge of ways and means to be employed on the Jamaica missions, at a cost much less than many another Father would have been forced to incur.

When Alfred and I drew up at the mission church here last evening, it was just nightfall. Shortly after our arrival we had night prayers in the church, the Rosary, Litany etc., and besides the three Sisters there must have been present some thirty of the congregation from the immediate neighborhood. Every evening prayers are said in the church for the people—by the priest during his stay on the mission and by Sister Magdalene during his absence. The church, which is dedicated to St. Boniface, is a good stone building capable of accommodating about three hundred worshippers and I suppose that there are about that number of Catholics in the whole district. The name, St. Boniface, indicates the nationality of most of the first members of the church at Alva. It was German settlers in the region for whom the church was principally erected by a Spanish secular priest, Fr. Loidi, whose zeal is yet a byword amongst the people. Even now there is a good proportion of white people and names like Whorms, Hahn, Dedrich and Bembleburg are common; there are also Finnegans, Walshs and Nolans to show that Celt and Teuton had settled down peacefully together in this out-of-the-way nook in the Dry Harbor Mountains. In both cases, however, the usual thing has happened and

both the Fatherland and the "Ould Country" would be surprised to find the color of the human clay which is here known by their distinctive names.

A sick call this morning and one more soul drawn into the net of Peter. Joseph Samuel Gallimore is a negro, between thirty and forty years of age, who has been bedridden for a long time and will never, in all likelihood, be able to get about again. Like his old mother, he was a Baptist before, but was drawn to the Church principally by the charity of the good Sisters. I'm afraid he'd scarcely get an "attigit" even yet in his Catholic theology, but he was very receptive, if not retentive, and said "yes" to everything I asked of him. One thing he understood at any rate and that was that "de Catholic de old time Church." And again, when I questioned him directly as to whether he believed the Catholic Church was the true church, his answer was, "Mus' be. For dem no seek palace"—which meant that the Sisters did not look for the rich, but came to the poorest and the church that inspired such charity could not be wrong. His old mother echoed the sentiment by saying, "Him long time member o' de Baptist and dem nebber come fe seek him out. Myself believe de Catholic de true one." And she also gave me her name for instruction. Before baptizing Gullimore, I asked if he would not like to have a Catholic godfather, at the same time pointing to Alfred, who, with one of Sister Magdalene's former pupils, had been sent ahead of the priest to pray with and prepare the sick man for the visit. Gallimore looked for a momeht at Alfred before replying and then, doubtless thinking of the common specimen of man in his experience, gave as a reply: "If you tink so, Fadder,—if him is upright godfather."

St. Ignatius' Brown's Town March 24th 1906.

Left Alva this morning in the rain, and kept company with it all the twelve miles. I must go back those same twelve miles to-morrow morning for Sunday Mass at Alva and hope that the rain will have got tired of my company before the return journey begins.

Alva, Feast of our Lady's Annunciation.

In spite of a rainy morning, about sixty of the congregation turned out for the Sunday Mass and in honor of our Lady. The congregation sang during Mass; a sermon followed and then the children's sodality with its office of the Immaculate Conception and an instruction from the priest. When these items had been dis-

posed of a little mite of a white child—"one buckra pickny"—was waiting to be christened. John Walsh and Martina Hahn were the godparents and Gertrude Imelda Hahn the new Christian. The Mass began at ten o'clock and at a quarter to one I was ready for something to eat, unless indeed the cup of coffee smuggled into the sacristy for me between the Mass and sermon could be designated by the pretentious name of breakfast. There were a few confessions before Mass—eight in number—but, unless I'm mistaken, there will be much more to-morrow morning on account of the earlier Mass. Two young men were brought to me after Mass as being desirous of joining the Church. They are brown fellows, steady, honest looking, and for some time, to borrow the local expression, have been "visiting" at St. Boniface's. Two more, a mother and child, applied for baptism at once, but I handed them over to Sister Magdalene for instruction; they have had some already, however, and may possibly get their wish on the next first Friday, when I hope to be back to Alva. The young men I'll have to see more of before I can form a judgment.

St. Boniface, Alva, March 26th.

Full attendance last evening, many of them Protestants. I explained the monthly intention for April,—the union of Christian churches—and if the intelligence of the mottled audience equalled its attention, then complaints would assuredly be out of order.

There were about seventeen communions at Mass this morning and, after Mass, two baptisms. The children were brown by name as well as native and Lackland and Clarence were the rather noble prefixes to the ordinary family title. The parents are both Protestants and this makes eight of their children who have been christened with us. It is highly probable that the parents will soon follow the lead of their offspring. The father has already gone ahead to Costa Rica and the mother and the rest are to follow him this week. I gave her a letter to the zealous Lazarist Father, Rev. Nicholas Stappen, at Port Limon, commending the family to his religious care; and I know from past experience that Father Stappen will not let them slip.

The Gallimore whom I received into the church some days ago is nearing his end, and, as the Sisters had prepared him for his communion, I brought our Lord to him after Mass this morning. It was an unfinished mud hut a little over a mile from St. Boniface, where the

sick man lay. The rough table near the rude bed had been cleared of the miscellaneous articles that had numbered it at my previous visit—broken glasses, old tins and a coverless prayer book—and in place of them was a small white cloth, two candlesticks, and two vases with violets and nasturtiums in them, all sent by Sister Magdalene to honor the first visit of the royal guest. There were cracks in the mud which plastered the walls, there was a hole or two in the roof and a broken wall near the bed through which the sick man could look into a second room, floorless and open on one side to the winds and rains of heaven. The Eucharistic God, however, whose first appearance to men had been in a stable, was nothing daunted with all this; and if the dying negro's pious exclamations and the evident faith of his countenance afforded anything to judge by, it was the riches and warmth of a living heart which was found by Him who often seeks the like in more favorable surroundings and not seldom fails to find it. How grateful, too, was the old black Mammy for the priest's visit to her boy! Already the Sisters are pushing on her instruction and the Baptists will have a hard job to keep her back now. There was quite a little congregation inside and outside the hut to join in the prayers which I made long on purpose to satisfy them. This is just what they want and when, after finishing the Litany of the Holy Name of Jesus, I got bold and extemporized a special prayer, all for the benefit of Samuel Joseph Gallimore, there is no doubt that I put in a good move with the one or two Baptists listening to me to make them discontented with their own special praying machines.

Here as everywhere in Jamaica the heart is sickened with the sight of the ever present immorality. This morning I had a case to hunt up where two Children of Mary, both Sisters in the one family, had gone wrong. In such circumstances, the priest has to make an effort to get the parties married, but, from the lookout this morning, there is not much chance of such an event coming to pass with either of the offenders. Of course I stormed and threatened and perhaps helped to defeat my own purpose by saying how summarily I would mete out condign justice to the blackguards—Baptist blackguards, they are—who had ravaged my flock. It may seem strange, but even in these instances of the breaches of the moral law, experience has taught me that justice must be tempered with kindness and with a

great deal of it, in the bargain, if the priest wishes to coax back the wrong-doers to righteous living. After all, talk as we may of inferior races, I do not think we Caucasians would have much to plume ourselves on if we, too, had been born in the African or the Jamaica "bush." One thing I do know and it is, that in all my dozen years of experience in this Island, I have had no reason to believe that the average morality of the white man here is any better than that of his dusky brother.

St. Boniface, Alva, March 27th.

Back from Murray Mountain and a pretty full day of Gospel Work. The church which is dedicated to Mary, the Mother of God, is also used as a school, and there is no regular altar set up in it. Mass was said accordingly on the portable altar and there was a congregation of about sixty present. Twenty-six of them received Holy Communion—in all, to-day, counting the thirty-two school children who went to confession this afternoon, there were sixty-six confessions. The congregation is the poorest of the poor and a look showed at once that most of them are under fed. The white and colored were pretty nearly equal in number, but the white seemed by far the weakest physically. There were three or four brothers, tall men of the name of Whorms, who might have passed for Teutonic giants of the olden time emerging from centuries of imprisonment and starvation. One of them had blindness added to the burden of poverty. These people depend on coffee, fruits and ground provisions; but in the depressed condition of Jamaica poor prices mean poor living. Most of the whites, however, in this mission have inherited the skill of their German fathers and in some cases are first class carpenters, cabinet-makers, tanners, saddlers and shoemakers. They do all their own work of this kind, and could support themselves well at it, if there were only people to keep them busy. Sisters Aquinas and Imelda, who had come as usual from Alva for the daily school, had an attendance of forty three, and with a very few exceptions—three, I was told—these children are Catholics. There are as many more children in the locality who ought to be in school, but the want of clothes and boots is the cause in good part of their absence. I got a good answer from a black youngster whom I was speaking with before Mass. As I wished to make sure that he was fasting before I would allow him to go to Holy Communion, I asked him if he had taken anything to eat or drink since morning. "No, fadder," was his

answer, "me even no put watter 'pon ma face fe wash." A glance at his face proved only too truly that the truth was in him; it looked as if it had not been washed for a year; the red clay of St. Ann's Parish had become intermingled in it with the black clay of Afric humanity. Trousers and shirt—other clothing he had not—but added their confirming evidence to the same judgment and as a background for their many rents revealed incarnedined patches of youthful Jamaica.

There are two Sunday readers on this mission, James Grant and James Gillespie, and both are black men. Their office is to divide between them the services at which the Priest is unable to be present. Reading from "Goffinet's Instructions," the recitation of the church prayers and the singing of hymns make up the usual order. If the singing this morning enables me to form a judgment, there must often be an ethiopic grandeur about the religious music at the mission. The children's voices, it is true, are sweet and clear and if their elders would only consent to listen, the effect would be an aid to devotion; but devotion is forgotten in almost alarm and terror, when, as happened at Mass to-day, ever and anon there comes from the ancients a vocal reinforcement somewhat like to that of Lobengula's thunder voiced warriors issuing forth in clamor for the fray.

James Gillespie accompanied me this morning to the bedside of his dying brother a couple of miles away from Murray Mountain Mission. The hours of the sick man are numbered and I was glad that he had not escaped me before the last rites had been administered. The Viaticum was his first holy Communion and I had to break the Sacred Host in two, as otherwise he would not have been able to receive it. How impressionable these poor people are to the prayers and ceremonies of the Church! It was interesting to note, also, how proud my Sunday reader was, as we stopped on the way at several negro huts, and he volunteered the information that we were going to administer the Sacrament of Extreme Unction. "Come on, Missus," he said to one cloudy visaged Baptist, "come and see fe yourself. And be sure fe take your Bible along wi' you, too. Yes, your own Protestant Bible! Plenty tings in dat Bible you hev yet fe larn. And your parson don't know nufin 'bout it, needer. Else how come it dat him no see Extreme Unction in St. James' 'pistle?"

The whole morning was passed in the company of

Gillespie hunting up the Catholics of the district and getting the Catholic children for the Sisters' school. Gillespie's wife is the only one of his family who is yet a Protestant and she almost made up her mind two or three times to "jine de Catholic Society." She all but told me to-day that she had at length really resolved to come over to us. My last view of the Murray Mountain Mission this afternoon, as I looked back after turning my horses homewards to Alva, was that of a chapel-crowned hill with two human figures at the foot in the foreground, waving me a smiling farewell. These two figures were those of Mrs. James Gillespie and the tenth of her thirteen hopefuls, Octavius Adolphus Gillespie.

St. Ignatius, Brown's Town, March 29th.

Arrived here at noon yesterday from Carnie, where I had said Mass in the morning. In a rough shanty of a school-house, hanging on to the mountain-side, and overlooking the road and secluded valley beneath, I had set up my portable altar and fifteen out of a congregation of about forty had received Holy Communion. The altar stone rested on two school benches which had been raised on two others, and for candle sticks two pint bottles—wine pints they are called here—had been put in requisition. Mrs. Finnegan, one of the congregation, looked after the priest, and eggs and milk were supplied with true Finnegan generosity. She is the widow of Patrick Finnegan, who with her cooperation started an Irish colony in this part of the world. Her color being black, these Dry Harbor Finnegans are not even green, but that special shade of dark brown which in Jamaica is designated as sambo. There were three Patricks at the Mass: the celebrant—a white man at one time;—Patrick Walsh, certainly a white man; and Patrick Finnegan, a sambo scion of the aforesaid combination of Irish and African races. Bernard Daly, the school-teacher, is another sambo Irishman; and I staid at the station to inspect the school under his charge. There were thirty-nine children present and they stood very well the test of the simple-questions I proposed to them. In time I believe that Carnie will reward all the sacrifice and trouble which Father Emerick has spent upon it; for it is one of his many mission creations.

The sick man at Murray Mountain, to whom I had given the last Sacraments on Wednesday at about eleven o'clock, died that same day at five o'clock in the afternoon. The messenger despatched to Alva to tell me of the death, roused the mission dog at half past nine that

evening and Bully's barking called his master's attention. They wished me to return the next day to bury him but this was impossible as I had to get to Carnie early the next morning and then push on to Brown's Town. I directed the messenger to get the dead man's brother, James Gillespie the catechist, to read over the body and at my return in a week or two, I will bless the grave.

At Brown's Town on my arrival yesterday I found work awaiting me. There was correspondence to be attended to and one more heavy gun had to be loaded and fired off through the newspapers at our Protestant adversaries on the catechism question. Commonly enough we have succeeded in dividing the Protestant camp and the majority of the Anglicans and Wesleyans are now with us. The Baptists are still irreclaimable, but the Presbyterians have relented somewhat, although it must have gone hard with them to even yield so much. One of the clergymen of the latter now proposes that the Legislative Council sanction the adoption of the Scotch system. In this system religious instruction, Catholic and Protestant, is allowed in school hours to the children, but there is no financial recognition for it. This certainly can not be objected to by us Catholics; and if, as seems probable, the Legislative Council, now in session, sees fit to adopt the recommendation, our catechism fight will have been crowned with success. The Presbyterian parson in question is a determined foe of the Church and only two or three weeks ago, at the Board of Education, of which he is a member, refused absolutely to entertain the suggestion thrown out on the same occasion by the representative of the Catholic Church in favor of the same Scotch system. Events have marched rapidly during the last two weeks and he very likely sees now, that with public opinion in its present state, he stands no other chance of having the proposed Protestant undenominational catechism admitted into the schools at all. He, as well as the Anglican Archbishop, were numbered amongst the compilers of this colorless, nonedescript production, and both with love of their own offspring wish now to save it at all hazards.

Xavier House, Falmouth, March 31st.

Yesterday noon saw me back at Falmouth, after the hottest journey I've had this long time. Stations of the Cross and Benediction of the Blessed Sacrament here last night with a small attendance. Early Mass for the

Sisters and people to-morrow morning at six o'clock and then off at once for a second Mass eight miles up at All Saints Refuge. "The Gospel on the move" might from a very appropriate title for missionary work in this part of the Island.

To-day I've been busy again hunting up the sheep of the flock and, be it added, some of these sheep are wolves. In surroundings, such as those of Falmouth, the facility afforded immoral living is not the least obstacle to be reckoned with in the effort to spread the faith, then sloth alone in a climate which enervates, is accountable often for practical defections on the part of very many. One man, a European, and a Catholic, has settled for the time being in this decayed old town and almost as a matter of course, he has set up an immoral establishment. I made a raid on the place to-day, but failed as yet to catch my man. But I caught his companion, a brown woman, who however, appeared nothing disconcerted by my visit. With the greatest nonchalance, she showed me a pretty little child, about two years old, and even volunteered the information that it was Jack's. As for shame, there was not the least suspicion of it in her manner; if anything, there was a little pride that this white man had found her out.

It would be hard to imagine a drearier place than this same Falmouth. With its tumble down houses, its general air of decay, the listless and yet good-natured air of its improvised denizens, it may well be considered a derelict in the march of commercial progress. Its wharves, which in the old days were crowded with plentiful exports from miles of sugar estates in the interior, now look out upon an almost sailless Caribbean. Now and then a steamer gives a passing call; a few schooners depart with their cargo of log-wood or the like, but except for this, its glory, like that of Memphis, has departed. A recent visitor is reported to have given expression to his feelings as he entered the town in the paraphrase: "In the midst of life, we are in Falmouth." About fifteen hundred people live here and why they don't starve outright is a mystery to me. But more than that, in spite of what might be expected, there is very little of the sadness of the Lotus Eaters about them; with the happy-go-lucky characteristics of the race, they laugh and joke in the regularly approved African style and do not worry about the morrow until that morrow comes. In fact I do not believe that many of them worry about the morrow even when it does come.

And in this forgotten sea-port, there are echoes of the religious controversies which agitate larger and more prosperous communities. The black boy, I picked up yesterday, as I was driving in to Falmouth, told me that he went to the "Roman" school. In fact the name Roman has become a common designation for us here, all in consequence of Parson Hall's high church proclivities. It is interesting to note how with many of his congregation, the peculiarity of their race is utilized and they are taught to call themselves English Catholics in contradistinction to Roman Catholics. What is this peculiarity? To be satisfied with sound instead of sense. Sometimes, however, sense does come to the front, as in the following instance. One of the Sisters of Mercy had given to a number of the children of her class little medals with an image of the Sacred Heart on one side and that of our Lady on the other, and the following Sunday these children, for they were Protestants, marched proudly into Parson Hall's sabbath school, with the "popish" emblems upon them. One of the teachers rushed indignantly at one of the youngsters exclaiming: "What are you doing with that Roman thing upon you?" She must have been horrified at the answer she got: "Laks! You no know dat it Jesus en him mamma."

Two American tourists, whom I picked up in my rambles to-day, seemed very much amused when I told them that our chapel had been the old Freemason lodge. They were both Protestants and one, at least, a newspaper man who had formerly been connected with the *North American Review*. This latter was taking the mental rest prescribed by physicians and, certainly, he could have come to no more favorable place than Falmouth for the purpose. Mental stand-still has been the chronic state of the town this many a year. Even Freemasonry failed to thrive here. When after much apostolic scheming, Father Emerick succeeded in getting into the town, the former Lodge was one of the few available places where Mass could be said and as Judge Preston, the last Master who had presided over its destinies, had yet the control of the building, as the one surviving trustee, although he was now a fervent convert to the Church, it was not long before the wishes of the Catholics were gratified. The Lodge was first rented for a nominal sum and, in the course of a couple of years, on the payment of an amount of money much below the value of the building and property, a legal transfer was

effected. The Grand Master of the Scottish Rite of Masonry in Jamaica tried ineffectually to present this. Judge Preston and the law of the land were too much for him, and now, where the tessellated pavement was formerly, there has risen the altar of the Eucharistic God. All the masonic paraphanelia were in the building when we took possession of it—emblems, triangular table, branding iron, chains, skeleton, etc. The very constitutions approved by the Supreme Lodge of the Scottish Rite, were among the spoils. For once at least in far away Jamaica have the Jesuits scored in their contest against these their traditional enemies and the enemies likewise of God and religion.

All Saints Refuge, April 2d.

I got to this Mission yesterday morning about 8.15 o'clock. A first Mass had been said at Falmouth and on jumping into the buggy immediately afterwards, an hour and a quarter fast driving had brought me to my destination. The little church is situated at the top of a small hill and commands to the North a fine view of the sea some four or five miles away. A mission cross, about thirty feet high stands prominently in the foreground, and with the red roof and simple bell-cupola at the end and the general neatness and tidiness of the surroundings, forms a beautiful picture in an appropriate setting of tropical verdure. And all this represents more energy on the part of the good Pastor than can well be set down here; for Father Emerick in the last couple of years has built up again and improved on what the hurricane had previously almost entirely destroyed. The congregation which had assembled at ten o'clock for Mass was made up of some few blacks and colored and about the same number of whites, forty or fifty in all. In the two days I have spent here, there have been thirty-four confessions and about the same number of communions. Old John Ferreira, who lives near the church, and whose daughters Lizzie and Dory make it their labor of love to look after the priest during his stay, is a Portuguese, seventy-two years old, who came to Jamaica in 1857 and has been in this one spot ever since. In spite of his years, he is still a good strong specimen of a man and his solid piety is refreshing when one meets it in such uncongenial surroundings. Somehow or other, I couldn't help thinking of St. Alphonsus Rodriguez as I looked at him; whether it was his simplicity and earnestness combined with real old-world holiness, or the fact that he is a widower unaffectedly devoted to God, or per-

haps the union of the two things in him, I can't tell; but such was the impression he left on me. Looking up at the heavens this evening, after the usual night prayers and catechism instruction by the priest in the church, his eye fell upon the constellation of Orion. Whereupon turning to me and pointing to the line in it of three upper stars, which was almost parallel to the horizon, he said: "In my country we call those three Marys and the other three near them, we call the three Kings. And those two stars close by which shine together so as to seem almost to be one star, we call St. Lucy." As he spoke, I could imagine the peace sanctified by religion which is afforded in a truly Catholic country, a peace, which in this case, this Madeira peasant had not lost with departure from the scenes of his far away childhood.

All Saints Mission was started years ago for benefit of a Portuguese colony which the had settled here. Owing to the scarcity of priests and the necessarily long interruptions of their visits, as well as the active Protestant influences of the district, there were many ravages in the flock and when Father Emerick came upon the scene many especially of the younger generation had been lost to the faith. With God's help, however, he has succeeded in stopping the "leakage" and even recovered some of the lost ground with these scions of the old Catholic stock. Moreover he is just beginning to get a hold on the black people. I gave first Communion to one of these converts and at my next visit will baptize the wife and children of the same convert. The servers at Mass yesterday morning were a Portuguese boy, Miranda by name, and a young chunk of black humanity, William Hodges. The latter was on hand again for Mass this morning and this time another negro boy, Sebert Dove, assisted him in the serving. Dove is the son of the school-teacher who is one of our Kingston converts. There is a good deal of uphill work here to make the school a success; the district is a very nest of Baptists and here they have, what we have not, government aid for their school. Monday's school attendance is poor anywhere in Jamaica; Mr. Dove had only twelve to-day; but he has forty on the books. I tramped the neighborhood for a couple of hours with him this afternoon in search of Catholic children and of Catholic elders. I created more than one sensation in a Baptist household by my appearance, but, by joking and laughing with the dusky visaged members, made friends right and left. One woman,

however, had decamped before my arrival ; she is the Baptist mother of two Catholic children, whom she takes to her own meeting house occasionally. The husband is a Catholic after a fashion and a former soldier of His Majesty's West India Regiment. Hanlon is his name and, as will be perceived at once from the fact, he belongs like so many others here, to the greenish black variety of the human species. Hanlon had got a good scolding from me in the morning and when I turned up at his stronghold in the coffee bushes, he was nowhere to be seen ; but had gone, with his life companion and two of the younger Hanlons, to work in his yam field a mile or two away. I left my message, however, with his blind brother also a Catholic, and next time I'll have to make my visit a surprise visit. The sugar plantations about Refuge contribute their share to the membership of All Saints congregation. Mr. Mohrman and Mr. Casserly are both "bushas" or overseers of large estates, and there are one or two of the bookkeepers who have been converted by Father Emerick's energy and zeal. It is owing in good part to the musical talent of Mrs. Casserly and her children and sister, as well as of Mr. Mohrman's daughter, that the singing of the High Mass is often had at the Mission. It would be the regular thing only that the singing of hymns by the congregation, although less elegant, is more of an attraction to black Jamaicans who may be prospecting for a religion.

(To be continued.)

LETTERS OF FATHER JOSEPH MOSLEY, S. J.

(1757-1786).

(Continued.)

LETTER X.

Dear Sister,

I wrote to you the 5th of June last, in answer to your agreeable letter of the 28th Feb'y, 1771. As I've a favorable opportunity of transmitting a few lines again unto you per London, I can't let it slip. This comes per Captain Woolfe, one of our persuasion, who sails from London into Wye River, Maryland. His ship always lays within two or three miles of my house, from which I can easily get letters, or anything else, that may be sent me by my friends. The Gentleman is intimately acquainted with me, and has dined often at my house. He has promised me to take in charge any letter, or anything else delivered to his care for me, as he well knows where I live, and lands within a few miles of my door. His directions, when at London, are: *To Mr. Nicholas Woolfe, No. 23 Virginia Street, London.* If you write to him per post, be so good as to pay the postage. If you've any friends in London, to deliver your letters or commissions to him, he may be always found, when in London, at his lodgings, as above. You can't, Dear Sister, recommend your letters, or any other trifles, to a safer or more expedite hand than that Gentleman's.—No present could be more agreeable to me than a pair or two of buck-skin gloves, or a good pair of boots. But, you'll say: 'Where's my measure?' At that, you must guess. I believe what would fit my brother, Michael, might fit me. I believe that I am a little taller, but as to our hands and feet, they are, as much as I remember, the same size. It's better to be too big, than too little; so allow in the purchase, if you think fit. In these two articles, there is none such to be got here as at London. As to my size, I measure about 5 ft. 10 in. My hand, that is from the end of my middle finger to the root of my thumb, measures $7\frac{1}{2}$ inches. The length of my foot measures $10\frac{1}{2}$ inches. There is also a book to be had at London, it's *Pastorini on the Apocalypse*, or Revelations: if he could procure it for me,

you would greatly oblige me. If you have no friend to do this for you at London, you might speak to some of our Gentlemen in your neighborhood, and they would give orders to have it done in London, by our Gentlemen there, you paying any of them whatever it might cost, giving orders to have all delivered to Mr. Woolfe as above. Mr. Woolfe will sail for Maryland, about the end of March, or beginning of April. I could send you some curiosities of this country, if you could direct me in whose hands at London to have them safe deposited. I am sure a dried humming-bird in its own little nest would be an agreeable curiosity to your daughter, my niece.—Mr. Robert Harding, the gentleman I desired you in my last letter to direct your letters to in Philadelphia, is dead. Mr. Robert Molyneux is in his place, and will equally take care of your letters for me. I've had my health very well this summer: no return of the gravel, which I much dreaded. I've had several fatiguing long rides. I was obliged again to Philadelphia, on the death of the Gentleman above mentioned. I went up in three days and returned in two. The distance is 120 miles, as I mentioned in my last. Long rides for the heats of August . . .

Yr ever affectionate & loving Brother

JOSEPH MOSLEY.

N. B. Pastörini on the Apocalypse is a book well known by Mr. Williams, one of our Gentleman at London.

20 Sept. 1772.

Tuckahoe, on Wye River,
Talbot County,
Maryland.

NOTE.

Mr. Williams was Father John Williams, s. J., the first Priest to reside at Frederick, Maryland, 1762-1768. P. Geo. Hunter has an account with Rev. Mr. Williams. It opens February 7, 1766, and his debit account until Dec. 12 is £323-17-9, principally for building supplies, as he was then engaged in erecting a Church. He is credited with sums from the other Jesuit Residences. The account continues until March 21, 1768. The province of Maryland is marked debtor (Feb. 20, 1767) to Rd. Mr. Williams for Frederick £25 currency=£15 sterling, and same amount, June 8.—Sept. 9, £72-12 sterling.—July 15, To Rev. Mr. Williams for his voyage to Europe, £21-18; and next day, £3 more.

Mr. Robert Harding and Mr. Robert Molyneux were Superiors of the Jesuit Residence of St. Joseph's Philadelphia, where Father Harding died, Sept. 1, 1772, and, according to Bishop Carroll, "his memory remained in great veneration." He came to America in 1732, and spent some years on the Mission in various parts of Maryland: in 1753, he was in Philadelphia, where he remained until his death. Father Molyneux succeeded him, and was stationed at St. Joseph's, until 1788. He was the first Superior of the restored Society of Jesus in America, appointed in 1805, and Rector of Georgetown College, where he died, Dec. 9, 1808; his grave is the first in the Cemetery at the entrance of the College 'Walks.'

LETTER XI.

Tnckahoe, 5th July, 1773.

Dear Sister,

Your agreeable and satisfactory lines came to hand, with the box and contents per Captain Woolfe. I know not what thanks to return, for these and other repeated favors. Your obliging good turns of kindness have been always such, that I would acknowledge them with the greatest gratitude, if I knew how: I must own with the greatest truth, that you've been always a kind good sister to me. Besides what was mentioned in yours, to be in the box, I found a pair of silver spurs: as you make no mention of them, you leave me to judge and suppose they were your husband's; inform me in your next, if I am right. I shall keep them in remembrance of him, accordingly, till I must quit them, and all things else. The boots are extremely good, and I believe as well made as if done at London. It never came into my head, to think that any thing of the kind could be made at New-Castle; I always thought that it was so taken up with the things under ground, that it had no concern for what was on this miserable earth . . . (He next speaks of marriages in the family. &c.). I've lived entirely alone for these nine years past, not one white person with me. I wish I may have made good use of my time. I am thronged sufficiently abroad, but am a true eremite at home . . . Captain Woolfe arrived here about the middle of June . . . He dined at my house soon after his arrival. What small curiosities I can come across either in bird or beast, I shall send them according to directions by his return . . . I've had as yet no violent return of the gravel, or as the physicians call it, a paroxysm of it. I am forever troubled with a heaviness about my loins and kidneys: if it is a stone, I've reason to dread the next paroxysm or motion of it. I am in all other respects as well as I ever was in my life; some few precautions I take have been of great service to me in that complaint, as well as in my health in general. Long rides, night and day, I can't avoid, to comply with my calls and duty. I know they hurt me, but God's will be done. This last winter, I was riding the whole night to the sick, three or four times, as I remember. One night in particular, in a ride of sixty-four miles, raining from

the first jump of my own door till I returned, to a sick person that is as yet alive and little wanted me. It was the third ride I've had to that same man, three successive winters. He lives in a little hovel of his own. How I fared for any comforts there, you may well guess. I returned through the rain, next day, with no sleep, victuals or drink, except bad water. The whole made — miles. I could tell you of a thousand other uncomfortable accidents of this kind, that happen often to us, which would make you pity us. By this one ride in the rain you see how much I wanted the boots which I've now got; God reward you for them. It's for Him, I hope, that they shall be employed. I can't as yet hear of quitting my stand; he is a cowardly soldier that quits his post in the day of danger, when he is able to stand it. He that puts his hand to the plough and looks back is not the man for Christ's service. When I am unfit, and a burden, I'll listen then to an invalid's berth; a berth that I can never wish for.

Your loving and affectionate brother,

JOS: MOSLEY, S. J.

LETTER XII.

November 5th, 1773.

Dear Sister,

This letter comes by Captain Woolfe, who has now a ship for his trade; last voyage he was but a mate; he is a well-deserving man, and his friends have now procured him a ship of which he is Captain: he does not sail this voyage out of the River Wye, I live on, but out of Chester River, where the ship was procured for him, and lays some miles from me. I've a very tame squirrel by me: I shall send it to you according to directions, if I can any ways contrive it on board, when the ship sails. Captain Woolfe is always hereafter to sail into Wye, so that I can easily know the hour, and, of consequence, can put any of our curiosities on board with the greatest convenience, when he sails. His ship won't lay above three miles from my door. I doubt whether these common squirrels be any curiosity with you, for I understand that they are often seen in the woods in the North. I never saw any in Lincolnshire, nor in Germany and Flanders. If he comes safe to hand, feed him with nuts, apples, bread, sugar, tea, acorns, &c.—nothing comes amiss to him. If children plague him and make him angry, he may bite their fingers; he never has as yet bit

mine, and I am very familiar with him. A ground squirrel, or a flying squirrel would be, I believe, a great curiosity in Europe, being both very small. They are very commonly seen here, yet I could not come across any this summer, although I had begged my negroes at home and my Congregations abroad to procure me one for you. The humming-bird also must be a curiosity for its size and colors. Its size is about the bigness of the two last joints of your little finger, feathers and carcass. Its colors are brown, green, white, black, and in the cock red, prettily all blended together. There is no keeping them long alive, as they live like the bee, on sucking flowers, and are endowed with a fit tongue for that business. They are never seen here, but in the heats of summer, as in June, July and August. I've kept them a week alive on flowers and honey. I've seen several this summer in my garden, but they are not to be caught, unless in their nests in the night, or happen to fly into a room. They are quick, and hardly to be seen on the wing, best seen when they poise on the air, while they suck the flower. While they suck, they never perch, but steadily poise in the air on the wing and send in their slender tongue into the flower to extract the juice. I saw one of these birds conserved dry in the curiosities of our library at Liege. A nest, I've by me now, the bird is often caught. . . . If pine-top buds are in vogue amongst the ladies in your parts, as they say they are at London, for Tea, send me word, and I'll procure you what quantity you please; they are only gathered in the Spring. Captain Woolfe told me of it, on his arrival in June, and then it was too late. Every bird we see is a curiosity, so is every fish, and every beast of the woods: so likewise to our American would be your birds, your fish and your wild beasts; it's like a new world or a new creation to each other. Your common birds in England are not seen here, as the Sparrow, the Linnets, the Finches, the Magpie, the Starling, &c. Nor are any of our common birds seen in England, as the Blue-bird, the Red-bird, the Snow-bird, the fishing-Hawk, the Eagle, the Turkey-Buzzard, (which last the Romans called Vulture, but here a Turkey-Buzzard, as it much resembles a large Turkey). The same may be said of the fish and the wild beasts; except the Rat and Mouse, which are equally here in England. And these pernicious animals were not, as they say, the growth of this soil, but came in person, as Adventurers, with the first settlers of America. The Indians think us of no

better breed, for we've devoured their substance, as the rats and mice do ours. They have great right in their complaints . . . As for my health at present, it's nothing to brag of this Fall: I've been plagued with slow intermitting fever—it's the complaint of all us foreigners against this treacherous climate; yet the Natives mind it not, as they are accustomed to it, and suffer equally with us. It's always the fruit of the Fall, which chief of us abundantly reap, with the rest of its bountiful gifts; as the cold weather comes, it dies away by bits, till it entirely quits us. - The gravel also has growled much this Fall, yet, thank God, it has not come to a set fit of it, or a paroxysm, as doctors call it. It has made me very stiff in the small of the back, with sharp pains there when I move, stoop or bend; if I sit for awhile it takes me some time before I can get straight; it's with great pain I buckle my shoes. Dear Sister, God's blessed will be done. In this my broken state, I'll acquaint you what I can still do; I tend 8 Congregations, one at home and seven abroad. It takes two months to go through. 1st month, 1st Sunday, 13 miles; 2nd Sunday, 25 miles; 3rd Sunday, at home; 4th Sunday, 20 miles; 2nd month, 1st Sunday, 12 miles; 2nd Sunday, 24 miles; 3rd Sunday, 25 miles; 4th Sunday, 10 miles. I've no Priest nigher to me than 30 miles, he meets me every 2nd Sunday of the 1st month, 25 miles, which with my 25, as above marked makes 50. These rides, with the frequent calls to the sick into these Congregations, and often beyond our places of meeting, on Sunday, are sufficient for an able man. I can and do perform them, therefore I am yet an able man. I am like an old woman, grumble much, and do much. (He sends greetings to members of his family; and exhortations to his Sister.)

Your younger, ever loving and tenderly affectionate
Brother,

JOS: MOSLEY.

P. S.—Since I've wrote this, I've come across a red-bird, which I've sent you by Captain Woolfe with the squirrel. I believe you'll judge the red-bird a curiosity, if you can keep it alive; it's looked on here as a very hardy bird; it lives on Indian corn, of which you have none; I believe it will live on wheat and other grain: also it will eat bread and hard eggs.

Nov. 16, 1773.

Yrs. J. M.

LETTER XIII.

*Maryland, 3rd Oct. 1774.**Dear Sister,*

I received yours of the 20th of March last, on the 10th of July ensuing, per Captain Woolfe . . . He is the safest hand you can confide in : I wish my friends would make use of him ; if they write to me, I never see them ; yours alone come safe to hand. Yearly, I write to my brother Mick, and many others : it's my amusement thus to converse with my friends, when I have leisure hours . . . I am sorry my reflections on New-Castle have raised your nap. I believe it has great treasures under ground, and so has Peru. Peru shines elegantly in its gold and silver ; New-Castle may also be as elegant in its coal and sulphur. But as these subterraneous treasures differ in color, so I am afraid they differ in value and real merit. Each color has its proper embellishment in its own place ; a nice black shoe is as becoming as a gold-laced hat, and a good coal fire would be more comfortable to me at New-Castle than the scorching sun nigh the Line in Peru. Excuse my freedom . . . The boots want no changing ; they are large in the calf ; they will allow for two or three pair stockings. The spurs will always remind me of your deceased husband, in the height of my functions ; I hope I've done my duty for him at the altar, and I shall for your sake continue it my life . . .

. . . . Yes, Dear Sister, I had heard before I wrote to you that our total Dissolution was much dreaded by us, yet it was not executed even at Rome when I wrote to you in July. It was little to the purpose to mention it to you, as I imagined you was an entire stranger to the cause ; and to let you into it would only have given you trouble to learn how we have been used : and now I mention it, I can't do it without tears in my eyes. Yes, Dear Sister, our Body or Factory is dissolved, of which your two Brothers are members, and for myself I know I am an unworthy one, when I see so many worthy, saintly, pious, learned, laborious Miss . . s dead and alive been members of the same, thro' the two last ages. I know no fault that we are guilty of. I am convinced that our labors are pure, upright and sincere, for God's honour and our neighbour's good. What our Supreme Judge on Earth may think of our labours is a mystery to me. He has hurt his own cause, not us. It's true he has stigmatized us thro' the world with infamy, and de-

clared us unfit for our business, or his service. Our Dissolution is known thro' the world; it's in every newspaper, which makes me ashamed to show my face. Ah, I can say now, what I never before thought of: I am willing now to retire and quit my post, as I believe most of my Brethren are. A retired private life would suit me best, where I could attend only myself, after 17 years dissipation in this harvest. As we're judged unserviceable, we labour with little heart, and, what is worse, by no rule. To my great sorrow, the Society is abolished; with it must die all that zeal that was founded and raised on it. Labour for our neighbour is a Jesuit's pleasure; destroy the Jesuit, and labour is painful and disagreeable. I must allow with truth, that what was my pleasure is now irksome: every fatigue I underwent caused a secret and inward satisfaction; it's now unpleasant and disagreeable: every visit to the sick was done with a good will, it's now done with as a bad one. I disregarded this unhealthy climate, and all its agues and fevers, which have really paid me to my heart's content, for the sake of my rule, the night was agreeable as the day, frost and cold as a warm fire or a soft bed, the excessive heats as welcome as a cool shade or pleasant breezes—but now the scene is changed: the Jesuit's metamorphosed into I know not what; he is a monster, a scare-crow in my ideas. With joy I impaired my health and broke my constitution in the care of my flock. It was the Jesuit's call, it was his whole aim and business. The Jesuit is no more; he now endeavours to repair his little remains of health and shattered constitution, as he has no rule calling him to expose it. In me, the Jesuit and the Missioner was always combined together; if one falls, the other must of consequence fall with it. As the Jesuit is judged unfit by his H. . . . ness for a Mission, I think that it is high time for me to retire to a private life, to spend the remains of my days in peace and quiet. I should be sorry to be quite inactive, and doing no good; but a small employ would now content my zeal. If I could hear of a vacant place in your neighbourhood for a Chaplain, if my mind don't change, and times don't alter, I believe I should accept of it. I've wrote to my dear friend, Mr. Strickland,*

* Father William Strickland was born at Sizergh, near Kendal, and renounced an ample patrimony, when he entered the Society, in 1748. P. Mosley speaks of him as a fellow-student at St. Omers and Liège. After teaching a course of philosophy, he was sent to the mission of Alnwick, in the north of England. He had a large share in keeping up the Academy of Liège, which was offered to the ex-Jesuits, after the Suppression, by the

to the same purpose; remember me always kindly to him, whenever you see him. I hoped you performed the visit to Alnwick, which you intended in your last to me. I am sorry and sad, when I write on this subject: I'll now quit the theme . . . My red-bird and squirrel had bad luck. I've sent you by Captain Woolfe a small box, in which are three dried humming-birds, one for you, the other for your son Joe's lady, the third for your daughter in Lincolnshire; take you the choice of them. I've also sent to you a small live squirrel. They were all taken on my farm. The humming-bird is a curiosity only for its size and colors. They live like the bee, sucking flowers. The squirrel is striped lengthways, and about the size of a small rat; it has a bushy tail. I hope it will have better luck than the last; and it's a different sort, much less in size. It lives on all sorts of nuts, and wheat grain, and wheat bread and water. The two wings and the feathers are of common birds; the colors are the only curiosity . . . As to the few queries you put to me. 1st. the Negroes † that do belong to the Gentlemen of our Persuasion, and our own, are all Christians, and instructed in every Christian duty with care: some are good, some very bad, some docile, some very dull. They are naturally inclined to thieving, lying and much lechery. I believe want makes them worse thieves and liars, and the innate heat of the climate of Africa and their natural temper of constitution gives them a great bent to lechery. The Negroes of all other Persuasions are much neglected, as you imagine, and few ever christened. Our Congregations are a mere medley of English, Irish, Scotch, French, Dutch and

Prince-Bishop, and when that institution was closed in consequence of the French Revolution, he was instrumental in the foundation of Stonyhurst College. He was for many years the Procurator of the English Province, residing in London. Many letters have been preserved, written to him from America, by Bishops Carroll and Neale, Father Charles Sewall, and others. He died April 23, 1819, and was buried at St. Pancras, London.

† This enquiry and reply may have been prompted, in consequence of an opinion prevalent for a time amongst English Protestants in Barbadoes, Jamaica, Virginia, and other Colonies, that the Negro was incapable of Baptism, or, if baptized, that he could no longer be held in slavery. Fiske, "Old Virginia and her Neighbors," vol. II. p. 192, remarks upon this subject: "They denied that the negro was strictly human; it was therefore useless to try to make him a Christian . . . This point of view was illustrated in the remark made by a lady of Barbadoes, noted for her exemplary piety, to Godwyn: she told him that "he might as well baptize puppies as negroes." . . . and there were others who had heard the doctrine that Christians ought not to be held in bondage, and feared that Baptism should be judged equivalent to emancipation." In 1667, a special act was passed in Virginia to do away with this latter notion, so that slaves might be admitted to the Sacraments,

Country-born. If you mean by the people of the country, 'Indians, we've ne'er a one in any of our Congregations; the law forbids us to meddle with them. I think the families of the English stock are the glory of our flocks, edifying, virtuous, good Christians, and well instructed in the Faith . . . We've cows, but few good ones. The heats and burnt-up pastures never can give much milk. Milk is good for my complaint of the gravel, but it's as hurtful in another complaint, the piles, as I find it very binding. As to spirituous liquors, I've not touched one drop of wine (except at the Altar) for these four years past; yet, it's the chief table liquor at every gentleman's house I dine at. I mostly drink a beer made of molasses or treacle: if I drink any rum, it's mostly mixed with milk. I've no stone in the bladder as yet—my grievance lays in the kidneys . . . The ill management of my brother Phil gives me indeed great concern. He can never better his circumstances by an emigration into America. If he can't live in Ireland, he can never live here. All your accounts in England of America are mere Canterbury stories. I speak by what I know. He either comes with money, or without. If with money, it will be all spent for provisions for the first year, or in sickness, which he and his family must expect on their first entrance. If without money, how is he to get his bread? He is too old to work, day by day, with our negroes here, so he surely never intends to indent himself for a servant. I've wrote to you, heretofore, what misery he may expect from such a step. If he pays his and his family's passage, he must take a farm, and they rent very high, and are hard to be got; and if he gets one, how is it to be worked? He is too old: the work of a farm here is excessive hard, and quite different from any he has seen, in tobacco and Indian corn. Negroes hire from £16 to £20 per annum, according to their age, health and strength; and sell from £100 to £150, according as above. The day is over for foreigners to make estates here; the lands are all taken up, and greatly valued, not less than yours in England. Lands have sold cheap since my remembrance. The land I bought for my new settlement, where I now live, cost £1-10 per acre, some years ago: it will sell now for £6 or £7 per ditto. I wish you would in time send him an account of all you have from me. I know that, according to nature, I like the place so little, that I should be sorry to see him or anyone I esteemed, foolishly intrigued into it, and, since

our fatal Stroke, I like it much less. While I was actuated with the old spirit, I could seek my neighbor's good in any corner of the world, where I could procure it; but as now that noble spirit is abolished by Authority, I don't care how soon I see my native soil, and leave my place to younger and healthier hands, which I never would have designed, while I could stand or walk, could I have remained on the same footing. We are now like dispersed sheep, or disbanded soldiers: what man could live in such a confused distracted state, without some danger to himself?

Yr. ever affectionate and Loving Brother,

JOS: MOSLEY, S. J., for ever, as I think, and hope.

LETTER XIV.

Dear Sister,

Your kind favor per Captain Woolfe came safe to hand. I've been so taken up with business at home and abroad, that I never had the opportunity of seeing the Captain this voyage. I received some lines from him. The sickness and death of one of our Gentlemen * whom I attended at 50 miles distant, kept me much from home; as also tending his and my own Congregation so swallowed up my time, that I had little or none to attend to other business. The flux raged mightily in his (of which he also died), and which kept me forever a going. This does not come by Captain Woolfe, but by another who sails out of the same river. The Captain did not take his load this year in our River; he took some of it, and thence went to Patuxent, where he completed his load, and has now sailed for London: while he was on our River, I was with the sick Gentleman I've mentioned. Times here look very gloomy and seem to threaten a stoppage of all intercourse with you: we must submit to the decrees of Providence, on Whom must depend all events of war and peace, and of consequence, our happy correspondence must hang on to the same wing. In fine, let us trust to God, write when you can, and I'll do the same . . . As to my return to England, the present difficult times here, and our own destruction as J . . . ts at home, might make you think that I had sufficient reason to be serious. I am really between hawk and buzzard, I know not what step I best

* This was Father Matthias Manners, who went to Bohemia, Cecil Co., Md., in 1771, where he died, as noticed in the text, June 15, 1775.

take. My brother Michael has at last favored me with a line, and presses my return, if I am any way discontent with my present situation: but discontent or not, I see that I am a very necessary hand in my situation, and our Gentlemen here won't hear of my departure. I can't tell you, as yet, what I shall do: it will depend upon certain events; don't be surprised, if you hear me knocking at your house door before many years are over my head. A Clergyman's call has little to do with civil broils and troubled waters; * the fisherman never chooses to fish in muddy or disturbed water. In fine, to be sincere, bad times and inward trouble from our own affairs make me little content and less fit for my trust and business here The Captain tells me that the squirrel died at sea; but the humming-birds, wings and feathers were safe delivered to your son, Mich., at London, in the small chip-box you mention . . . (Inquiries about family affairs and persons here follow). . . . I am overjoyed that my brother Phil. has given up all thoughts of America. I hope he will do better where he is. I am glad you've got acquainted with my friend, Mr. Strickland; you'll find in him worth, learning and piety. Remember me kindly to him. I've had a single horse chair these three years past, which I find of great service to me; I thought that I had acquainted you of it long ago. My dear Congregation, pitying my distress, found it me at their own expense. I say, once more, write to me, when you can. I'll do the same Let us pray for better times for one and other. God be with you all. I sincerely remain,

Dear Sister,
Your Affectionate and loving brother,
JOS: MOSLEY.

Tuckahoe, Talbot Co., Maryland.
16th Aug. 1775.

* NOTE.

Father Mosley was in 'troubled waters' for a time, shortly after the Declaration of Independence. The Maryland Legislature, prohibited any minister of religion to preach unless he took a prescribed oath. Fr. Mosley neglected to do this, not from disloyalty, but from scruples of conscience. The other Priests in Maryland had freely subscribed to the oath, but in his remote position, he was not aware of this, and he waited until he could find out what course should be determined on by his Brethren, so that concerted and uniform action might be taken. For this delay, he fell under suspicion: as soon as he discovered what had been done by the other Catholic clergymen of the Province, many of whom were Englishmen like himself, he presented himself to take the oath. The objection was raised, that the time had

expired for compliance with the Law. Fr. Mosley sent a petition to the Legislature, and a special Act was passed to enable him to preach. In those days a sermon at a funeral was indispensable, and Fr. Mosley notes in his diary: "No sermon, not having qualified by an oath, to be taken by Law, by all that would preach." On the 12th of September, 1780, he notes: "Burial at Mr. William Young's, Queen Ann's Co. Sermon, having qualified by a private Act for myself." See Shea, "Life and Times of Archbishop Carroll," pp. 161-2.

On account of the suspicions raised against his loyalty to the American cause, and the censures upon his conduct, Fr. Mosley preached a sermon, which has been preserved, in which he explains the motives which actuated him. He cites the example of St. Paul, who defended himself from false accusations, and who 'is much to be admired, for undertaking his own defence against the censures of the world, which judged him an evil-doer, because he was bound in chains, and in Caesar's custody.' After the introduction, he proceeds to offer explanation and exculpation for his conduct. A specimen page may not be out of place here, as we have no letters of his, until after the War was ended.

"I've not the least intention, to draw any comparison between that great Apostle and myself. He has here, in what I've alleged, drawn an example, for every Minister of the Gospel to conduct himself by. For as our characters are public, there is little good to be expected unless they stand fair and clear. This thought induced the Apostle to plead in his defence, and clear himself of every aspersion, that his enemies had laid to his charge. I know none, that is laid to mine. Yet, as by a late Law of the State, which obliged every adult male inhabitant of the State to take an oath of fidelity and support to this Commonwealth, and as I was deficient in taking the said oath, for many sufficient and weighty reasons, which I've laid before the honourable House of Assembly, and are by that Honourable House entirely approved; which you may be assured of, by my appearing as I do, in the character of a Preacher of the Gospel; I desire also to lay the same reasons before you, that I may clear myself of any censure or aspersion, that may any ways prejudice my hearers against my reputation or character. The Roman clergy are a body of men, of which I am an unworthy member, so linked, bound and connected together by vow, affection and other ties of honor, consistent with which no one of us all would choose to act in any affair of real consequence or importance without the knowledge, consent and approbation of the rest. Thus I was engaged under these obligations of conscience, and honour, when the Oath first came forth authorized by law. I made every application in my power to know the conduct of the rest of our Clergy. I sent an express to the Head of the Bay, where I thought that the Gentleman there residing might have had some intelligence of the proceedings of the rest; but, upon the return of the messenger, I found him as ignorant of it as myself; here I acquiesced, trusting to the indulgence of the Legislature, for as I lived in a part of the State so remote from the rest, I judged all farther endeavors must have been in vain and too late for the term fixt by Law: I have of consequence submitted to the alternative, of being prohibited from teaching and preaching the Gospel, till the Legislature should, on application, relieve my legal incapacities. And I never received intelligence of their cordial concurrence and consent till towards the end of May, 1778, when I took the earliest opportunity which offered itself to pledge my fidelity in concurrence with my fellow-clergyman to the State. The first opportunity which presented itself was at an adjourned Court in Talbot, of which I was an inhabitant, then judged legal and sufficient by a majority of that Bench. But as I soon understood that objections were made to the propriety of taking that Oath at that late season, on the weight of which I presumed not to determine, and as I was resolved not to give any offence to Government, I layed my reasons before the Honourable House of Assembly, as I now lay them before you, and as they have judged them just reasonable, I doubt not, but you will show me the same indulgence. Yes, and my approbation and good will must farther appear, that notwithstanding I had such reasons to wait for the intelligence of the conduct of my Brethren, I must acquaint you that every Roman Catholic took it in good time, under my direction, not one excepted, which I think you will judge, that it must speak a kind word and be powerful in my favor, with them that may be any way disposed to censure me. Thus then being ignorant, and as I may say, excluded and deprived of the sentiments of my fellow-clergymen, I acted according to all the reason and knowledge I had in the Canon Law."

This sermon was evidently intended for an auditory composed mainly of non-Catholics: he goes on to enlarge upon his conception of the duties and conduct of a clergyman during the time of civil broils. The discourse is printed in full in *Woodstock Letters*, Vol. XV., pp. 137-143.

It is worthy of remembrance, that although a large majority of the Priests in Maryland were native-born Englishmen, not one of them abandoned his post, when separation from the Mother Country was impending, or afterwards. There were nine English Fathers and, to a man, they died in harness on the trying field of the Maryland Mission. This was in reproachful contrast with the conduct of so many ministers of the Established Church in Maryland and Virginia, as hinted at by Father Mosley in the following letter, written after Independence had been secured.

LETTER XV.

4th October, 1784.

Dear Sister,

Our correspondence has been long interrupted by reason of the late tedious and calamitous war. Peace is returned; I wish it may be happy in every circumstance. In this we are happy, that we can correspond again. I am yet alive, and thank God, I enjoy a middling good state of health, notwithstanding my fatigues and long frequent rides in my old age. I hear my brother Michael is dead, but I've had no certain intelligence of it. I've often prayed for him, as dead. I've heard nothing concerning you or your family's health since your last letters. Whatever has happened concerning you or any of our friends, be pleased to give me a full account in your next. My dear friend, Mr. Strickland, as I hear, is gone to Liège, to be procurator of the Academy there. I think they have hit the person proper for that office. I am yet on the same farm, on which I lived, when you wrote to me last. I've informed you many years ago of my purchase of it, in what situation it was first in, and what I really suffered in settling it. I've been on it now twenty long years, and I've made it, thro' God's help, both agreeable and profitable to myself and to my successors: not knowing the length of life, my chief aim was to make it convenient, happy, and easy to my successors, that they might with some comfort continue a flourishing mission that I have begun. When I first settled, I had not one of my own Profession nigher than six or seven miles; but now, thro' God's particular blessings, I've many families joining, and all round me. The toleration here granted by the Bill of Rights has put all on the same footing, and has been of great service to us. The Methodists, who have started up chiefly since the war, have brought over to themselves chief of the former Protestants, on the Eastern Shore of Maryland, where I live. The Protestant ministers, hav-

ing no fixed salary by law, as heretofore, have abandoned their flocks, which are now squandered and joined different societies. We've had some share. Since the commencement of the war, I've built on my farm a brick chapel and dwelling-house. It was a difficult and bold undertaking at that time, as every necessary, especially nails was very dear. I began it, trusting on Providence, and I've happily finished, without any assistance either from our Gentlemen or my Congregation. The whole building is 52 ft. long and 24 ft. wide, and the wall 18 ft. high. Out of this length of wall, the Chapel is 36 ft. long, and 24 ft. wide, and with the arch, 20 odd ft. high; no cellar under that part. My dwelling-house is 16 by 24 ft. two stories high. Below, I've my own room, 16 by 18 ft., and a passage 6 ft. with a pair of stairs in it, to the 2nd storey, where I've two small rooms, 12 ft. by 12. Each room has a good fireplace: under my room, a cellar in two rooms, 16 by 12 ft. each. My Chapel will hold between 2 or 300 people. It could not contain the hearers, last Easter Sunday, when I first kept Prayers in it, and every Sunday since it has been very full, when I attend at home, which is only once every month. We are all growing old, we are very weak handed, few come from England to help us. I suppose they are much wanted with you; I understand that few enter into Orders of late years, since the destruction of the Society. Here, I can assure you, the harvest is great: but the laborers are too few. Where I am situated, I attend ten * Counties, by myself; to have it done as it ought, it would take ten able men. Pray fervently, that God may bless all our undertakings. The *Book of the History of the Church*, which you sent me, some years ago, has contributed much to our numbers; it is forever agoing from family to family of different persuasions. Be so good, if you know any books of equal force, that have appeared of late years, to contribute your mite towards our successes, by sending them to me. New books of that kind are not with us. I should be glad also that you would send me *The Memoirs of the English Missioners* and *Brittania Sancta* by Dr. Challoner, *The History of the Church of Japan* and another book that clears the Catholics of the Irish Massacre, that has late-

* These ten Counties were: Talbot, Caroline, Queen Anne's, Dorchester, Somerset and Worcester, in Maryland; Kent and Sussex, in Delaware; and Accomac and Northampton, in Virginia. The Mission included the present Diocese of Wilmington, except Newcastle Co., Del., and Cecil and Kent, in Maryland.

ly come out. I think it is titled, *The Case of Ireland Clearly Stated*. I'm afraid that you'll call me extravagant in my demands. I confess I am; but as it is a long time since I've plagued you, and I've such an opinion of your zeal towards promoting Religion, that you'll contribute whatever lays in your power towards so good an end. Yet, I desire you not to hurt your family, if these purchases should any way contribute to it. I recommend myself and my flock to your good prayers. My kindest love and best wishes to all your family. Let me hear from you.

I am, Dear Sister, Yr
affectionate & loving Brother
JOS: MOSLEY.

*St. Joseph's, Talbot County.
Maryland.*

P. S. I send you enclosed a rough draught * of my Chapel and House.

NOTE.

The 'rough draught' is reproduced by Dr. Shea, 'Life and Times of Archbishop Carroll,' p. 298. Fr. Mosley was proud of what he had accomplished in the erection of his brick house and chapel. As he received no contributions from the Congregation, and was not aided by Father Hunter, the Procurator of the Missions, he must have paid for the building from the produce of his farm, and from economies and savings in the personal expenses of living. Pew-rents and collections-boxes were unknown in those primitive days. The Residence and Chapel were under the same roof; this arrangement was adopted in several of the Maryland Missions, in order to evade the operation of the Penal Laws, which forbade *public* places of worship for Catholics. The Priest as a private gentleman attached the Chapel to his Residence; it was considered as a portion of his private property, to which his neighbors were invited. The old Church at Deer Creek, in Harford County, and the Chapel in the house of Charles Carroll at Annapolis are surviving specimens of this practice.

When we consider the surroundings of Fr. Mosley, the scanty and scattered Catholic population, the want of resources, we can easily understand and appreciate the laudable pride which he took in the completion of his work. But, it was a small and sorry enough establishment. The Reverend P. Smyth, a wrong-headed and querulous man, after a short stay in America, returned to Ireland, and published a defamatory pamphlet reflecting upon Father John Carroll and the Clergy of Maryland. Amongst other unfounded accusations, he asserted that the Priests on the Eastern Shore were living in the midst of opulence and luxury. Dr. Carroll justly said: "If curiosity should be excited by his misrepresentations to travel to the Eastern Shore of Maryland, it will find there but two clergymen. One of these lives on the confines of Maryland and State of Delaware (Bohemia), in a house not only inelegant, but ruinous, and scarcely affording shelter from the weather. The other (Rev. Joseph Mosley) occupies a cell such as the woman of Sunam prepared for the prophet Elisha (4 Book of Kings, c. 4), containing just space enough for a bed, a table, and a stool."—Mr. Shea remarks upon this: "Father Mosley's letter and drawings show that Dr. Carroll did not exaggerate." 'Life and Times,' p. 300, note.

LETTER XVI.

St. Joseph's, Talbot County.

Head of Wye, Maryland.

20th of July, 1786.

Dear Sister,

I received your favor of the 25 of May, 1785, with the books, which you were so kind as to send me, for which you have my hearty thanks, as also many of my poor prayers, if their insignificancy can be of any service to you. The books came very safe, the way you sent them: I could not have recommended a securer way to have sent them. They are very acceptable, and the one you sent in place of one I wrote for, is very agreeable, or rather preferable to any I sent for. I had heard of it, and had even seen it after I had written my last to you, and now I am overjoyed that I've got it. The book I wrote for is Mr. Brook's *Trial of the Roman Catholics*. There is also a small book of Dr. Challoner's called *A Caveat against the Methodists*. As that sect abounds in that part of Maryland where I live, one or two copies of them would be very acceptable and beneficial to the public. I think I begged in my last for a copy of *The General History of the Church, deduced from the Apocalypse*, by Sig. Pastorini. You sent me one, some years ago. I have it by me, but it has traveled thro' so many hands to the great benefit of many, that it is much the worse for use. It has done great good, and I hope it will do more. It did not come with the last books, as I expected by your letter, which came to hands, some months before the books, which acquainted me that all were sent, that I had written for, except one, and that another was sent to supply its place. I am sorry to be so troublesome to you, and putting you to such expense: I wish I could make you any satisfaction, but as these books are so beneficial to the poor Catholics, &c., who are entirely unprovided of such information, which these books give, that I sincerely beg the Almighty to reward your charity a hundred fold. I am obliged to you for the account of our relations: all I know is from your letters. I should have answered yours sooner, but the bad state of health I was in last Fall prevented me. I've been these 10 months several times at death's door with bilious fevers and frequent returns of the gravel. I seem to be at present upon the recovery, thro' God's blessing, for I know not what will become of my little flock, if I should be taken from them. It is a Mission I

began about 22 years ago, where no Priest had ever settled. I found a few when I settled here, but thank God and his Divine Assistance, we can now count between 500 and 600 Communicants. The present incumbents are growing very old and infirm, and few come to supply our places. I've written several times to Mr. Strickland at Liège to take pity on us and send us fresh supplies. I am yet all alone, and have but one other of my Call on the Eastern Shore of Maryland, and he lives 50 miles from me: we see one another perhaps once a year. You may pity my situation: I pity that of my poor flock, and not my own. I wish I was younger and healthier to serve them as I would. My Chapel, or Church, is finished inside and out, as also my house. You've had the dimensions of both. It is full every Sunday that we keep church or prayers at home. There is one Mr. Guilheme is arrived from Lincolnshire, in this State: I've not seen him; he says that he was well acquainted with my relations, and says that his wife's brother married your daughter. He is come to buy land: I believe, he, and such, will find land as dear here as in England, and not half so profitable. Our best lands sell from £8 to £12 per acre, our currency, one third less than sterling money. Michael Miers is dead at Cape François, on the Island of St. Domingo. His partner in trade, Mr. Lynch, is now at Baltimore. He says of him that he was too honest and too good a Christian to be ever rich. In time of the late war, he sent me a cask of old spirits; but, it was taken, and conveyed to New York, and I lost it. This, the Captain told me; I never received a line from him; but meeting with this Captain, my acquaintance, he sent me that kind present. I shall ever look upon his good will, as if I had received it. I recommend myself to your good prayers. I shall never forget you in mine. I am, Dear Sister,

Your loving and affectionate

Brother,

JOS: MOSLEY.

P. S. Direct your letters to me. To Rev. Mr. N. N. St. Joseph's, Talbot County, Head of Wye River, Maryland. If you ever send me any more books, send them always to Annapolis, or Baltimore, and not to Philadelphia. It will be as hard to get 'em from thence, as from London. They may be recommended to the care of Rev. Mr. Sewall at Baltimore, or Charles Carroll, Esq.,

at Annapolis.* We've heard great talk of a certain Benedict Joseph, a poor man, who lately died at Rome in a great odor of sanctity. His miracles in that City have been so well attested, that it has much confuted the opinion of many, who maintain that miracles have ceased in the Church. I hear that his Life is written; if it be in English, I should be glad of the book, as it will be of great service to many in this ignorant part of the world. Dear Sister, again adieu, and believe me your tender and affectionate Brother,

JOS : MOSLEY.

Father Mosley died June 3, 1787; he was fifty-six years of age, and had entered the Society of Jesus, thirty-nine years before. He was attended in his last moments by Father John Lewis, pastor of the neighboring Mission of Bohemia, and his remains were interred in the Chapel which he had built. He was succeeded at St. Joseph's by Father John Bolton, who remained until 1801. Rev. John Ambrose Sougè, an exiled French Priest and friend of Bishop Cheverus, was there for a couple of years, and the Mission was vicariously administered by secular clergymen, Rev. John Monelly and Rev. James Moynahan, until 1829, when Father Samuel Newton, S. J., was placed in charge. The Catalogue of the Province for 1834 contains this statement: "Residence and Mission of St. Joseph. P. John Baptist Cary, Procurator of the Farm, Pastor, visits the scattered families at Denton and other places to a distance of sixty miles and more." The old Mission of St. Joseph's was surrendered to the Bishop of Wilmington, in 1874.

* Father Charles Sewall, S. J., the first resident Pastor of Baltimore; Charles Carroll of Carrollton.

THE STATE OF THE SOCIETY IN MEXICO

A Letter from Father Joseph W. Riordan.

INSTITUTO CIENTIFICO, MEXICO,
August 15th, 1906.

REV. AND DEAR FATHER,
P. X.

As ordinary travelers are usual able, after a week's stay in a foreign country, to write a tome or two on the manners, laws and institutions of the natives, I realize that it is little to my credit, after a most pleasant sojourn of over three months among our Fathers and Brothers here, to take up my pen with diffidence to satisfy, in some manner, your request for information concerning the condition and doings of Ours in the land of the Aztec. I was well aware indeed on leaving the Golden Gate and the havoc wrought by a variety of causes, that my steps were bent in the direction of progress; but I was not prepared for the pleasant news contained in your letter that, proportionally to its numbers, the Mexican Province had the flattering distinction of having outstripped the other Provinces of the Society during the past year.

I am not, however, astonished at results; for I am an eyewitness to the causes. The charity and harmony of the members of the Province among themselves; the spirit of labor and self-sacrifice so common as to pass by almost unnoticed; the paternal and enlightened government of Superiors which sweetens the burdens of religious life, and encourages and fosters individual effort *ad majorem Dei gloriam*, cannot but win from heaven a merited success.

Neither would it fair to overlook another source of influence though more remote, the noble history and traditions of earliest times, a priceless heirloom to children of the Society; for on every hand are monuments that will forever consecrate the memories of the early Jesuits in Mexico, churches and colleges that still proudly rear their heads, the handwork of men who, in every sense of the word, labored for eternity. The advance of material progress and the ravages of time have, in general, laid a gentle hand upon these works, magnificent works, which our forefathers have built. Man, less

kind than they, has robbed us of them. But their influence on Jesuit lives man's unfairness could not take, for they are constantly before our eyes as a lesson far beyond our present powers to execute perfectly, much less outdo, a copy traced by master minds and realized by master hands, the strongest of incentives and surest of guides in the paths of religious progress. And when we stand under some magnificent dome and gaze in wonder around us, and reflect how many years, nay lives, were required to bring such wondrous works to completion, we admire more and more the line of noble minds each of which was broad enough to take up what his predecessor had done and build upon it, thus giving to the whole its charming unity. But to come more to the present work of the Society.

Three Colleges and a *Collegium inchoatum* help to supply, in part, the pressing needs of Catholic education in Mexico: the Instituto Cientifico, or Scientific Institute of St. Francis Borgia, here in the Capital; the College of the Sacred Heart of Jesus in Puebla; that of St. John Nepomucene in Sattillo; and our latest college foundation, the Institute of St. Joseph in Guadalajara, opened about the middle of January of the present year. This last has, at present, some three classes, the intention being to add classes, year by year, until it receives its perfect growth.

Sattillo, as I have been informed by Rev. Father Spina, an old pupil of Woodstock and former Rector of Sattillo, numbers about 155 boarders and about 80 half-boarders and day scholars. Its foundation dates back to September 1878, when Father Ignatius Velasco, who was later Archbishop of Bogota, called it into existence. For some three months the good Father summed up in himself its faculty and staff, until, in December, needed help in the persons of two Fathers and a Brother could be sent to assist him. I am told that the prospects of the College are good, though a rapid increase in numbers is not to be expected. Steady growth, however, with first class work, is much preferable to shoddy work however set off by the mere adornment of numbers; and that Sattillo's work has been and is of the right kind, is evidenced by the excellent spirit of its pupils and the number of vocations that it has given to the Society.

Puebla, too, I am told, may well be proud of the members that it has given to the Province. It is younger than its sister College of Sattillo and is attended by some

two hundred pupils, about one half of them boarders. A new college is in course of construction and promises to combine beauty with convenience.

The Scientific Institute of St. Francis Borgia is only ten years old, but is, owing to its situation, the principal college of the Province. About 170 boarders, 116 half boarders, and 180 day scholars make up the attendance. Our pupils in all the colleges are from the best families in the Republic, so that the educational influence of the Society is more important and far-reaching than mere numbers would indicate.

We have also in the the city here two residences and three churches: the residence of Los Angeles with its adjacent church; and that of Santa Brigida with the churches of Santa Brigida and San Francisco dependent on it. The church of San Francisco was, in olden times, a church of the Franciscan Fathers. In the general spoliation of church property, or NATURALIZATION, as it is politely termed, for all church property in Mexico has been appropriated by the government, the Church of San Francisco shared the common fate. As time went by, the Methodists of Mexico needed a meeting house, and part of the edifice was sold them for the purpose; the other part, the present church of St. Philip of Jesus, being retained for Catholic worship. But even so mutilated, the Franciscan Church was too large for Mexican Methodism, and its members were only too glad to dispose of their acquisition, and, with the money received, fit up a smaller establishment adjoining the church. There these Catholics hold forth at present, for Protestants here, I am told, so style themselves; they are Catholics, and we Roman Catholics. But anything to gain proselytes!

The Church of San Francisco is larger than that of Santa Brigida and hence is naturally better suited for solemn functions. To be present at some of these, I selected the celebration of the feast of our Holy Father, St. Ignatius, on the day itself; and the more solemn keeping of feast on the following Sunday by the Basque Colony of the City of Mexico. By thus doing, I thought that I would get a better and fairer idea of Church attendance on such occasions. The Mass on the 31st was celebrated by Monsignor Solé, Sacred penitentiary of the basilica of Our Lady of Guadalupe, an excellent priest and good friend of Ours, who enjoys the privilege of pontificating. The church was well filled with people devout and attentive. What I remarked especially

was the fair proportion of men in the congregation, a proportion larger, in my estimation, than would be found in most American Churches on a week day. The sermon was by a Passionist, of whose Order there are some dozen Fathers and two Brothers in the Republic.

The Basque celebration was even more solemn. Mons. Ridolfi, the Papal Delegate was celebrant at the Mass, and a throne simple but elegant added much to the beauty of the sanctuary. The congregation was larger than on the feast itself, and contained the *élite* of Mexican Society, men being in evidence everywhere the eye rested. Several of the diplomatic corps were present in the front seats. The Mexican Herald of August 6th contained the following complimentary notice:—

“The most important religious event in the city yesterday was the solemn service held at the church of San Francisco by the Basques in honor of their patron St. Ignatius Loyola. This service, which began at 9.30 in the morning, was marked with great impressiveness, the ceremonies being the most magnificent that have been seen within the beautiful temple for a long time. Monsignor Jose Ridolfi, the apostolic delegate, officiated, being assisted by several well known priests and the sermon on the life and work of the saint by Rev. Fructuoso Gibaja, S. J., was a masterpiece of pulpit oratory.

“Julian Martinez del Villar, director of the Basque orfeon, had charge of the musical program. The orfeon was assisted by a number of singers from the various theaters of the city, as well as by others from the conservatory of music, and the orchestra was composed of fifty professors. The musical portions of the Mass were rendered with wonderful effect. An immense congregation that filled the church to the doors was present at the service, many Spanish, Mexican and French families being represented.”

It was the second annual solemn celebration of the feast by the Basques and certainly spoke well of their piety and of their devotion to our Order. All the other foreign colonies in Mexico have their special celebrations, the Americans, Italians, French, Germans, English and Swiss; but all of these commemorate some political event; the Basques alone in their celebration keep the religious idea predominant and are not ashamed to present to a world none too religious, a Saint and a Jesuit as the idol of their native land.

Outside Mexico, we have quite a number of residences in the principal cities of the Republic.

As novices and Novitiate are terms repugnant to Mexican law, you must not expect me to treat of either; of aspirants received, however, I may say that they number twenty two with two more in Spain. Our Rhetoricians in the beginning of the month numbered nineteen, though few of them remain at present with us, most having gone to pursue the study of philosophy.

Besides our Colleges and Residences, we have, in the Province, the India Mission of St. Peter Claver among the Tharahumaras. There are seven stations employing twelve Fathers and seven Brothers. The field is indeed a difficult one and fruit is to be gained in it only by much toil and patience. Four schools are in course of erection to provide instruction for the rising generation. Protestantism, I am told, has made some headway in other parts among the Indian tribes, its converts, in many cases, being fanatical in the extreme.

Your Reverence has asked me where Ours make their studies. Philosophy is for the most part made in Spain, Rhetoric, sometimes; Theology in Spain, sometimes in St. Louis, Mo. You will doubtless wish to know the reason of this scattering, for Tortosa divides with Oña the forming of our men. I can only give you the answer which I myself received on putting the question: "The fatherly and personal interest which superiors have in each subject;" health, disposition, inclination are all considered that the best results may be obtained from each.

But while Colleges and Residences contribute so much to the spiritual regeneration of Mexico, a means, in some ways even more far-reaching and productive of wonderful results, are the constant missions given by our Fathers. In regard to the correspondence of the faithful to God's grace offered in a mission, I have heard but one concordant voice, and that is the voice of real enthusiasm. The faith is still deep in the hearts of the rural population of Mexico, and penitents will wait patiently around the confessional a whole morning or a whole afternoon, and cases are not rare where they have waited a whole day, in order to make their peace with God.

During last Lent some three of our Fathers gave a mission lasting twenty-two days in Arandas, State of Jalisco. Arandas is not a large place, its population being estimated at about six thousand. Results, forty three thousand communions. "But this would mean," you say,

“that every man, woman and child in Arandas, went to Communion seven times during the Mission.” Not exactly. Arandas itself is not large, but it is the centre of a population of some twenty thousand souls living on the haciendas. These were not behind the town people in attendance at the exercises, and the audiences numbered at times eight and ten thousand. Ten confessors were constantly employed in the confessionals. Many persons, too, came from Jesus Maria, nine miles distant; others from Ayo, twelve miles; and some are said to have come from Atotonilco eighteen miles away. No wonder that missionaries are enamored of their work.

Still with all that is consoling, there is mingled the bitterness of the uncertainty of our position. The laws hostile to the Church and Religious Orders are a keen sword, in the scabbard, it is true, but none the less keen and real, and ready for the hand of bigotry, should occasion arise. While the truly wonderful man, the real maker of modern Mexico, President Diaz lives, there is no cause for apprehension; when his influence shall have passed away, no one can foresee the result. Almighty God has given him, also, a model of a Christian matron for a wife, a lady foremost in every good work, and whose intelligence and piety are equally remarkable. Hostility to the Church is not dead, however; the enemy is sowing his cockle and we cannot afford to sleep; a convent visited by the police; a celebration held in honor of the memory of some anti-clerical, a term synonymous with anti-Catholic; a stricter interpretation of some anti-religious law, warn us that we are treading on “*ignes suppositos cineri doloso.*”

About two months back, the government decided, or rather those in the government to whom the decision belonged, that the laws did not permit any religious ceremony at burials. The heartlessness of the measure was soon brought home to me by personal experience. In July, Father Joseph Arámburu passed to a better life at the age of sixty-one. He had been for some ten years laboring in Mexico, a most indefatigable missionary. A malignant fever had carried him off after a sickness of about a week, and I was sent to represent the college at his interment, the other Fathers being unable to attend owing to school duties. I reached Santa Brigida expecting to assist at a Mass in the church. I was told there was to be no public Mass; to have had one, would have necessitated a governmental permission, and it was certainly more pru-

dent not to ask it. At nine o'clock, four pall bearers in the employ of the undertaker who had charge of the funeral appeared, bore the simple coffin enclosing the Father's remains out in the street, and placed it on a funeral trolley car. Rev. Father Provincial accompanied by some three other Fathers and myself, and about the same number of Brothers, entered a car attached, and we started for the cemetery. Here the Society possesses an underground vault and the body was carried down the stairway into it. We followed. The coffin was placed in its receptacle, a Brother produced a little green spray, a small bottle of holy water and a tiny stole. The prayer for the blessing of the grave was said, and with saddened hearts we went up into the sunlight. The ceremony of burial was over. How cold it all seemed to me! not cold indeed in the affection of brotherly hearts, but cold in our inability to bestow the last marks of affectionate sorrow. Even underground we had not the liberty of the early catacombs, for the pall bearers were present, and could, had we done otherwise, have denounced us to the police. In answer therefore to your query, what freedom is allowed us, I answer, the freedom of the present laws, or rather the freedom that indulgently is granted us by overlooking laws contained in the statute book. In our work we are not molested nor hampered more than others. We are not persecuted. This is about all.

What are our prospects for the future? Who can answer? On the part of the people who appreciate our ministry, excellent. On the part of most of the members of the episcopate equally bright. We could open other houses and colleges tomorrow, if we had the men. Bishops in many places are urging our establishment, but the laborers are too few for the harvest. On the part of the government—here is the unknown quantity. The present government with its forceful and intelligent head will not disturb us; what the policy of a succeeding government may be, God alone knows. Mexico, as a nation, has undoubtedly, with peace and harmony, a great future before it; and with peace and harmony around it and within it, with the same considerate, wise and far-seeing policy that at present directs it, the Mexican Province cannot but advance with rapid strides, to claim for itself, what it indeed deserves, an enviable place among the flourishing Provinces of the Society.

Sincerely yours,

JOSEPH W. RIORDAN, S. J.

TO ROME AND MONDRAGONE

MONDRAGONE, *Aug. 19, 1906.*

A Letter from Father Elder Mullan.

REV. AND DEAR FATHER,
P. C.

Perhaps some account of my journey to Rome may be interesting.

The occasion of my being sent was this. Father Hughes had been coping with more work for some months than he could attend to. His History of the Society in America is going through the press. One volume is quite finished—except the index, which is in professional hands—a second volume is well under way, and a third will shortly be in the printer's hands. The first mentioned is Vol. 1 of the History proper, the second is Part 1 of Vol. 1 of Documents, the third is Part 2 of the same. Now, the proof-reading of these volumes of documents, as you will easily understand, is no easy task, and it is in that part of his work that I found Father Hughes engaged. Some of the sheets had been waiting uncorrected several months. Besides, there was need of help for the other volumes.

Word was sent to me at Boston—or rather at Wellesley Hills—on July 7 to go on to New York immediately, bag and baggage. Next evening, Father Provincial told me to be on the way to Rome as soon as possible to help Father Hughes. Passage was taken for July 17, on the "Pannonia" for Naples, due there on July 31. It was not then known that Father De la Motte was to sail for Liverpool on July 18. The day before my boat left New York, it was made possible for me to go with Father De la Motte. We secured a large stateroom on the "Oceanic" and had no one with us, though the room had four berths.

The Oceanic is a very large boat. This fact, along with the remarkable calmness of the sea during the entire voyage, made it possible for us to say Mass with ease every day during the time we were on the ocean. Father De la Motte, indeed, missed one day, but only as a matter of caution. On the Sunday we had Mass in the library for all Catholic passengers, a circumstance which gave great pleasure to many Catholics aboard. I must

add that our having the means to say Mass was due to Father Provincial and Father Hearn, the former by taking the chances of getting the altar back in time for his own voyage, the latter as the altar belongs to St. Francis Xavier's. By the way it may be well for others to know that there is an altar available for such use. Having Holy Mass daily on board relieves immensely the tedium of an ocean trip.

There were a number of pleasant features in our seven days from New York to Liverpool. The accommodations were excellent, the weather all that could be desired—some even wished for a storm to vary the monotony, they said—the company respectable and sociable. A Swedish National Choir regaled us with superb music frequently, singing, indeed, words we could not understand, but, doing it with a finish which was evident to all and called forth many words of commendation. We were told that this choir belongs to a kind of religious organization, and that they held musical service every morning and evening.

There were two Sisters of the Holy Name on board going to Ireland for recruits, and hailing all the way from the Pacific Coast. These Sisters were treated very courteously by a Congregational minister who sat at their table. This was the means of my making his acquaintance and having a long talk with him. I found he was going to Europe to prospect for a place to study Philosophy, being desirous of throwing up his job as a preacher and taking to that of a professor of Philosophy. There were two or three other ministers with us, but I had no conversation with them. They did not seem to relish their confrère's parleying with the enemy.

Among the lay passengers, the most interesting were two old men who were on a visit to "The Old Country." One of them had been for a great number of years a member of our parish in San Francisco. He was full of stories about our good Fathers out there. The other was a farmer of the hayseed type. He sometimes wore a collar, but was evidently not at home with it. He was much in need of a shave, but had registered a solemn vow he would not shave until he landed on the "Old Sod." He gave us to understand that his first act on landing would be to kneel down and kiss the land that had given him birth some seventy years before. We were not there to see, but there is no doubt he carried his intention into effect. We were having some sleight of hand tricks performed one evening by a smart young

fellow from New York ; the old man chanced along, and was invited to the wonders that were going on. The magician repeated a trick by which he had deceived a great many already ; he could not "take in" the old man, but was caught in the very first move ! These two old men were not the only Irish people on board. Indeed, we had quite a large number of visitors to Ireland for dear old Ireland's sake. It was remarkable how respectful they were to us priests ; they were for lifting their caps every time we passed them on the deck.

Our party began to split up about four on the morning of July 25, when two tenders took off a goodly number to Queenstown. About six that evening the rest of us landed at Liverpool. The examination of baggage was, as is usual, a simple matter, and left us free to take the express train for London at 7. We arrived there at 11 and went to a hotel immediately, as we wanted to be off very early next morning. We said Mass at our church at Farm St. and caught the train for Dover at nine. The passage across the Channel came next. This was very rapid ; the boat seemed to be a turbine steamer ; its motion was smooth and swift. At Calais, another examination of baggage—the bags not being opened at all. The express was waiting. We had second class tickets, but were allowed to ride first class as there was no room in second. The train was a real express and stopped but once that I remember—at Amiens. We took dinner on the train about three, both of us being hungry enough, as you may imagine. A three hours' run brought us to Paris at five.

From Paris on I travelled alone, Father De la Motte having to stop there on business. He was, however, kind enough to see me safely provided with a carriage to take me to the American Express Company's office. From there I went to Cook's office and secured my ticket to Rome *via* the Riviera. In the same carriage I went immediately to the Lyons' Station and was in time for the train at seven to Marseilles. You may be pleased to know that a large number of carriages in Paris carry an indicator of distance traversed or of time spent. My short experience included both kinds of computation ; so, the entire system became clear. By way of supper, I got some fruit for the train, and then got aboard. It was hot enough and the prospect of spending a whole night in that second class carriage was anything but pleasant. However, the night would not last forever and there were but a few days of such inconvenience

ahead. So, making the best of the circumstances, I composed myself for sleep as best I could. In the same compartment, there were five or six other persons, three or four of them belonged to the same family. The father occupied himself with perseverance and considerable ingenuity in amusing a baby who formed a large part of the company. Toys, baby talk, and finally a hammock swung for baby were the chief sources employed—partly to the amusement, partly to the annoyance, no doubt, of the less important part of the community.

The night passed drearily enough, with little sleep on my part and an abundance of dust for twenty times the number of passengers. I had intended going to Marseilles without stop, the train being due there at nine A. M., but when we reached Avignon, at seven, I concluded I had had enough and to spare for one continuous journey, and made up my mind to say Mass at Avignon. This I could do without extra expense as the ticket allowed stopping anywhere. So, off I got, went to a hotel, washed my face, hunted up a church and said Mass. There were several hours before the next train; these I used walking about the town. Among other things, I paid a visit to the Palace of the Popes—now, if you please, a barracks! At noon my train took me to Marseilles. Here again there was a delay of two hours from three to five P. M. The trolley invited me to see what could be seen. I took several rides in various directions. Part of the time was spent in a delightful visit to Our Lady de la Garde. This beautiful church is situated on the top of a very high hill, which is ascended by a sloping elevator. My ticket bought, I waited for enough other passengers to warrant the expense of working the machine. Ten minutes brought them. My nearest companion was an Arab dressed in all his flowing robes! He seemed unable to make out what sort of an animal I was, for he kept looking at me every second or so. The view from the top of the hill is exceedingly beautiful. Should any of your readers happen to be touring in Marseilles, let him take my advice and begin his sight-seeing by getting up on this hill. He will have a view of the whole city which he will not soon forget. If he has a map—as I did not—he will probably understand his whereabouts better than he could in any other way, for from the hill of Notre Dame de la Garde he will take in both the city and the sea.

My ticket read "return" by the elevator,—but I preferred not; the chances of an accident seemed too many. Hence after making a visit to our Lady, I made my way down the hill and reached the station in time for the train to Toulon. This I took at five but not without an experience of officialism in a small way. A poor boy offered his services to carry my valises from one side of the station to the other—quite a good distance. When he got to the other side, and was going with me to the train, he was held up by a uniformed porter and soundly taken to task for daring to interfere in the prerogatives of them of the uniform! The result was, of course, that I was obliged to pay both of them!

Two hours brought me to Toulon, where I stayed over night. After getting myself fairly placed in the nearest hotel, I marched about town to find a church for Mass next morning. None was in evidence then, but in the morning better success attended my efforts and I said Mass in the church of St. Louis. The next train brought me to the frontier city of Italy, Ventimiglia. Here took place the last examination of baggage, and the time changed. After a short stay in the station, the train—a new one, of course, as the railroad from this on is an Italian one—took me on to Genoa. The ride was hot and slow enough for any purpose one may happen to have.

From a short way out of Toulon to Genoa, the railroad passes through the Riviera, at first the French, then the Italian. The Riviera is an exceedingly lovely tract of country. On your left as you go south are the mountains; on your right, the Mediterranean. In many places, the mountains run down to the sea. This is the case nearly the whole distance from Nice to Genoa, the result being that the road is constantly popping in and out of tunnels. All along are tasty villas, built in chosen spots and surrounded by lovely gardens. The blue sea is always in sight. It was not the season for the Riviera and so there was not much life, and most of the hotels we passed were closed, the gardens also not being at their best; but with all these drawbacks, one could not help seeing how beautiful a place this is. I had the advantage of being part of the time with an Englishman who was returning to his home at Nice. He told me many interesting things about the country. He still felt its charm, though an old inhabitant of Nice, and yet, he said, you tire of it all! So it is with all things—*præter amare Deum et Illi soli servire!*

At Genoa about ten. I went to Hotel Smith where all languages are spoken—each “as she is spoke”! My Mass was in a small chapel near by—wretchedly dirty! Genoa impressed me as much in need of a good cleaning. It was Sunday, but the churches were not full. On the streets were groups of men sauntering about and chatting, dressed in what was clearly their best. The houses are high, the streets narrow and very crooked—worse than the older part of Boston.

The first train for Rome left about 9 A. M. It landed me in the Eternal City about 10 P. M. The journey was as much as a human being could well endure. I reached my destination thoroughly tired and much worse for dust and heat and irregular eating. My efforts to get up some wee bit of enthusiasm were quite unavailing.

There was no room here at Mondragone for several days; hence I had to stay in the city. On Friday, Aug. 3, Father Papi kindly brought me out here. Since then I have been helping Father Hughes.

Your Reverence's servant in Christ,
ELDER MULLAN, S. J.

OUR LOSS IN THE EARTHQUAKE AT SAN FRANCISCO AND AFTER

SAN FRANCISCO,
Sep. 4, 1906.

A Letter from Father J. F. Landry

REV. AND DEAR FATHER,
P. C.

While there has been no lack of information regarding the disaster that overtook San Francisco on the 18th of April last, it may be of interest to the readers of the *LETTERS* to know in detail how Ours fared in the calamity that swept our Church and College.

It was a quarter past five in the morning when the earthquake came. The bell for rising had rung at five, some were already dressed, others were dressing. In the house and out in the street there was hardly a sound to

break the deep silence that marks the early hours of the morning, when in the turn of an instant we were in the midst of the wildest confusion. To those who have lived some time in California an earthquake is no new experience; we get to know earthquakes fairly well, and we realized at once that this one was something out of the common. Ordinarily an earthquake gives notice of its coming by an underground rumbling, closely followed by the shake which grows in force until it reaches its highest point and then diminishes and dies away. But it happened otherwise in this case. There was no gradual approach, no warning. With a suddenness and fury that were appalling we were overpowered by it; the huge building was swaying and tossing and twisting in a way that made us think that the walls would collapse and bury us in the ruins. It seemed as if the solid earth beneath us had given way; so violent was the movement that some who tried to reach the door were thrown and forced to make headway on their hands and knees. All we could do was to get hold of something to steady ourselves and wait till the earthquake had spent its fury. When it was nearly half over its violence diminished somewhat, but it was only the preparation for a second shock, more terrible than the first; so that it looked as if we were surely doomed. All the while the plaster from the walls and the ceilings was coming down in a continuous shower; this, with the crash of furniture and the breaking of glass, made a hideous din. So it kept on for 48 seconds; only 48 seconds, but they were filled with a terror we shall never forget.

When the shaking had ceased, a party of five or six went through the rooms on three corridors to see if anyone was injured. On the second floor two doors were jammed in their casings and had to be forced open to release the Fathers who were closed in. In the Brother's corridor a door fastened in the same way had to be beaten down. All were accounted for and no one was hurt, though there were some narrow escapes. Every room showed the havoc wrought by the earthquake. Plaster, books, clothes presses, tables, stove pipes were scattered over the floor or piled up in a confused mass. In some rooms were dangerous looking cracks, in others the wrenching of the beams had caused the floor to part two or three inches from the wall. The peculiar twisting motion of the earthquake could be seen in the way some pictures, which still remained hanging, had turned completely round so as to face the wall. The most serious damage

was in the Exhibition Hall facing on Van Ness Avenue ; the top of the façade had fallen.

In the Church little harm had been done to the structure itself, but the sanctuary was strewn with wreckage. The elaborate Easter decorations which had not yet been removed were piled in a heap of broken candelabra, candles, vases and flowers. The two large candelabra, 11 feet high, which stood at the corner of the altar steps, were overturned ; as were also the carved oaken stalls on either side of the sanctuary. On the side altars the beautiful marble statues of our Lady and St. Joseph were thrown down and broken. Mass was going on when the earthquake came. As the consecration had not yet been reached, the father thought it best to go no further and withdrew to the sacristy. The altar was cleared and the debris around it pushed aside sufficiently to make a passage way from the sacristy to the altar and down to the communion-rail ; and four Masses were said, with many communions at each. During the last Mass at eight o'clock, with about 300 people present, there was another severe shock ; for an instant there was danger of a panic, but with the passing of the quake they quieted down and nearly all remained till Mass was over. Afterwards large numbers came to visit the Church for confession and prayer. They looked sorrowfully at the bare altar and littered sanctuary. The sight was sad enough, but worse was at hand. No one thought that this was the last picture of it to be impressed on our memory. We had looked upon it so many times before arrayed in a beauty that only those can know who have seen. The next view of it would be four walls with the tabernacle lying in the ruins.

After what we had gone through in the earthquake there were few who cared to stay in the house. It was a bright pleasant morning. The streets were filled with people. As they went along and saw on every side fresh evidence of the damage done, they began to realize the gravity of the disaster ; but they were little suspecting the other scourge soon to follow. Over in the eastern part of the city, columns of smoke began to rise ; some buildings had taken fire. At first it caused no great anxiety ; but when the volume of smoke gradually increased till it grew into a dense cloud, the truth became known. The water supply was cut off or greatly diminished by the breaking of the water mains ; and then the possibility of what was to come gradually dawned

upon us. The loss caused by the earthquake was five per cent, the remaining ninety five came from fire.

Immediately after the earthquake came a call for priests. The Mechanics' Pavillion, three blocks from the College, had been turned into an emergency hospital. Thither eight of the Fathers hastened to minister to the wounded. The immense floor of the Pavillion was covered with the wounded and dying. Relieving one another at intervals, Ours were hearing confessions and giving Extreme Unction till ten o'clock, others were out visiting the sick and dying. The fire continued to spread with fearful rapidity. After consuming hundreds of dwellings and small shops in the eastern part of the city, it moved to the northeast, crossed Market Street, the principal thoroughfare of the city, and invaded the business district, broadening its path and getting entirely beyond control. Blowing up buildings with dynamite did little or nothing to check its progress and for the next three days and two nights fire was king.

Still it was a long distance from us and its course was away from us. While there was every prospect that it would finally reach our street, we appeared likely to meet it from the north or east and no serious danger seemed to threaten from either of these; it struck us, however, against all our surmises, at the most vulnerable point, the two wooden towers on the south side, fronting on Hayes Street. In a house in the middle of the next block, and on the opposite side of the street, a woman attempted to light a fire to prepare some coffee, not noticing that the stovepipe had been disconnected by the earthquake. Instantly the room was ablaze. The fire department responded promptly to the alarm, but the stream of water was so small and weak as to be useless. In less than half an hour the fire had licked up the entire block and passed to the opposite sides of the street. It seized upon the houses directly across from us, and with the water supply exhausted we could rely only upon a favorable wind to blow it from us; but it happened just contrariwise. The wind freshened somewhat and drove the flames straight at the Church. A shower of burning embers, some of them quite large, fell on the westerly tower and set it on fire. A force of about sixteen men made up of some scholastics, firemen and volunteers, stood in readiness on the roof, and with the scanty resources at their command, succeeded in extinguishing it. There was some water in the tank on

the top of the house, but it was not available except in small quantities, which had to be carried across the roof of the Church and up four narrow flights of stairs in the tower. Under such conditions there could be no doubt as to the outcome.

A fire engine had drawn up close to the sidewalk in front of the Church to see if the water in the tank could be pumped out to supply a stream to the tower, but the distance was too great. With everything against them the men kept at their task though it was getting more and more hopeless. At last the blaze broke out in a place that could be reached only with a hose; they came down to re-fill the fire extinguisher and try again, but in crossing the roof of the Church they saw the other tower wrapped in flames; then they could no longer remain without serious danger to themselves, so they gave up the struggle and withdrew. Meanwhile those of Ours who were in the house at the time, about fifteen in all, were doing their part. Two Fathers removed the Blessed Sacrament from the Church and Domestic Chapel, and carried it—one to the Sisters of the Holy Family, and the other to the Ladies of the Sacred Heart. Some rushed to the sacristy and, with the help of several members of the congregation, saved many of the vestments besides some altar ornaments. One who was in the College building gathered up what he could of the coin collection and richer ore specimens and entrusted them to a student. Father Minister went to the Procurator's safe, took as much money and valuables as he could carry; and whatever insurance policies he could find he threw into a pillow-slip and brought away.

Reverend Father Superior took a part of the archives which were in his room and some valuables. This is what we saved; the rest with the exception of what was in the safes and vault, was a total loss. All this happened in scarcely more time than it takes to recount it. The soldiers now entered the house, told us it was soon to be dynamited, and peremptorily ordered us out. By this time the two towers were a mass of flames and the church was burning. The sight brought sorrow to thousands who stood around; many wept as they watched the destruction. What wonder that we should feel it so deeply. It was a beautiful church; the loss of it was hard to realize and harder to bear. By half past one the ruin was complete. To save more than we did was simply impossible. The suddenness with which the fire came left no time to do more than was done;

but apart from that even had we begun early in the morning to remove things to the sidewalk, there they would have remained to burn, for want of conveyances to take them away. Such was the case with thousands of others. Fortunately for us, an expressman, a relative of one of Ours, was passing and offered us the use of his wagon which we loaded with the vestments and some of the altar ornaments and sent to the Convent of the Holy Family on Hayes and Fillmore Sts.

On leaving the house Father Superior gave orders for all of us to meet him at the Convent of the Holy Family, whither he was going, to learn our destination. From there all were assigned to various places for the night. Some went to the houses of friends, some to their relatives, others to different parish churches, and two of the Fathers spent the night on the shore of the bay in the open air. The scholastics, brothers, and some of the Fathers were instructed to go to Santa Clara as soon as possible. As the day wore on, the fire kept creeping up towards the Holy Family Convent till it also seemed doomed. The Sisters sought refuge in the house of Archbishop Riordan, who was absent from the city. It was thought best, therefore, to remove our three ciboriums containing the Blessed Sacrament, the more valuable of the vestments and the archives. For this purpose we used the private carriages of Mr. Frank Sullivan and transferred them in three loads to the residence of Mr. Richard Queen. The following day the danger had passed from the Holy Family convent, but threatened Mr. Queen's residence; so that the vestments had to be removed once more, this time to the Little Sisters of the Poor on the western boundary of the city. The ciboriums were brought back again to the Convent of the Holy Family where they were placed on a table in one of the parlors: no light was kept burning because of the prohibition of the authorities. Here two Masses were said the following morning Friday, April 20. The day after, one Mass had just been finished and another was about to begin, when a soldier entered the house and ordered the lights to be put out. We showed him the permit from the chief of police, which we had obtained; but he persisted and we had to yield. We applied for this permission at the militia headquarters; it was granted, provided we had a soldier in the room as long as the lights were lit.

Thousands of people driven from their homes by the flames, gathered up what they could carry of their house-

hold goods and took their way to the western part of the city. The exodus began immediately after the earthquake and kept up for three days, growing steadily, till by Friday the sidewalks and streets of the unburnt district were filled with dense crowds, seeking a place of safety. Many found shelter on the Government reservation at the Presidio; others went to Golden Gate Park or the sand dunes near the ocean, and throngs filled the small parks. The ceaseless roaring of the dynamite like the booming of cannon, the smoke that rose in volumes, and the fleeing people, reminded one strongly of the bombardment of a city in time of war. At night we saw the fire in all its horror and could understand better the havoc it was working.

Throughout all this trying time the conduct of the people was admirable. It was a heavy blow; but their self-possession did not fail them. There was not the panic, lawlessness, and disorder that too often accompany a great calamity. They faced the situation with courage, and promptly took steps to do what they could do to better it. It was a patient, orderly multitude that trudged along the streets on their way to the parks; there was, of necessity, much jostling and crowding, and many inconveniences to try the temper; still complaints or quarrels were very rare. The regular troops had been hurried in on Wednesday morning; followed shortly by the militia. And thus good order could be maintained. Drastic measures were taken. The soldiers entered the stores where liquor was kept, and emptied it into the street; all lights and fires in houses were forbidden; after dark no gatherings were permitted in the streets—those who happened to be in the public thoroughfares might be called upon by the soldiers to “account for themselves.” Friday the “bread line” was started—it was a familiar sight for nearly a month. Rich and poor together waited their turn and received their loaf; there was no other way of getting it. The distribution of other relief supplies was quickly systematized, and very few suffered from hunger. Afterwards came the street kitchen. At first it was a few bricks on which to place the cooking utensils; then the family stove was brought out and wind-breaks of boards erected to keep the sparks from flying about; then sides were built and a roof put on. When the first rush of excitement had passed, men soon learnt to adapt themselves to the prevailing conditions and began even to look at the bright side of things.

During these days we saw little of one another. Most of the scholastics and brothers had succeeded in reaching Santa Clara College. The Fathers who remained were not idle; they visited the sick and wounded in the hospitals, heard confessions in the churches where they were staying, or in private houses, or sometimes while walking in the streets. The Sisters of the Holy Family offered us the use of a part of their convent; and, with the approbation of the Archbishop, Reverend Father Superior accepted it. We occupied the first floor. There was a large room partitioned off into alcoves with place for twelve; seven Fathers, three scholastics and two brothers. The front parlor was used as a chapel, confessionals were hastily constructed of old lumber and set up in the adjoining rooms; and we took up our usual work again so far as we could under the circumstances. The exercises of the Month of May were held in the temporary chapel and were well attended. Food supplies were obtained from the government relief stations; but we were badly in need of other things. Soon, however, we received assistance of all kinds, especially from our own, both in this country and abroad; and for their sympathy and generous kindness in our time of need we are deeply grateful.

Our students in the graduating class were sent to Santa Clara College, completed the course under their own professors, and will receive their diplomas during the coming session.

Towards the middle of May we "moved again." Mrs. Bertha Welch, from whom we had received so many benefactions in the past, gave us the use of her elegant residence at the corner of Eddy and Octavia Streets; and as it afforded conveniences which we could not have in the Holy Family convent, her offer was gratefully accepted. The two large front parlors, with the corridor between, make an excellent chapel; next to this are two parlors used also for hearing confessions and saying Mass; and further back, the dining room and kitchen. On the two upper floors are fourteen rooms and an oratory where Masses are said. Next to the house is a spacious lawn on which we erected (in one week) a building capable of holding 350 people. It is for the use of the Sodalities.

Four weeks after the fire we opened the vault and the two safes in the ruins. The first safe opened was that of the Procurator's room. Its contents were in perfect condition. The second safe contained the chalices and

ciboriums, they were badly blackened and bent. The vault was in too dangerous a position to be opened where it lay, so that it was necessary to have it brought out on the sidewalk. When the doors were opened it was found that by the charring of the wooden case containing it the monstrance had fallen out. The staff was loose, and the gold in the upper part tarnished; the more precious jewels were untouched, so were the rest of the jewels as far as we could see. The vault was opened without serious injury to the combination, and it is now in the new building where it will do excellent service as a strong room.

As soon as we were installed in the Holy Family convent, the question of our future Church and College was taken up. The disaster had wiped out the lines that marked the residence and the business districts, and it seemed likely that the old place would become a part of the business section, as it is now fast becoming. This, besides diminishing the congregation, enhances the value of the property and causes a corresponding increase in the taxes already high enough. It was thought best, therefore, to seek another location. A written requisition for the necessary permission was sent to the Archbishop; it was placed before his council and received a favorable reply. The next step was taken by the purchase of an entire block, four hundred and twelve and a half by two hundred and seventy five feet, bounded by Grove, Fulton, Cole, and Shrader Streets. It has an elevation that commands a view of the bay to the east and of the ocean and Golden Gate Park. The purchase price was \$115,000.00. Meanwhile buildings were needed for our immediate use; especially for the College, that there might be no interruption in the course. For this purpose a piece of property, one hundred and thirty seven and half by two hundred and seventy five feet, has been secured on the corner of Hayes and Shrader Streets. Plans were prepared and on Sunday, July 1, we held „inauguration ceremonies” of the new site. A covered platform was erected for the occasion, and addresses were made by Archbishop Montgomery, Reverend Father Superior, Mayor Schmitz, the Hon. J. F. Sullivan, Thomas W. Hickey and James R. Kelly. The contractor pushed on the work with all possible speed. The College was ready for opening day, September 1; the house will be ready for occupation a few days later, and the Church will be finished by the middle of October. Meanwhile we will have the usual services in the basement of the

college building. The entire structure has a frontage of 275 feet. At the corner is the Church (60 by 125 feet), with a seating capacity of about 800. The residence (155 by 32 feet) has two stories on the street frontage; the middle part (72 by 30 feet) being three stories high; besides the parlors, offices, library, refectory, etc., it has accommodation for fifty persons. The College (60 by 125 feet) is two stories high, with seventeen classrooms of various sizes. The building is of wood with brick foundations. The cost, which has greatly increased by the price of material, will not be less than \$50,000. The site of the former College and Church has been leased for five years on favorable terms. The contract for pulling down the walls and clearing away the debris has been made; the place is to be ready for the tenant by October 7th. Once we are settled in our new home, the plans for the permanent Church and College will be taken up and matured, and the building begun with as little delay as possible. What it will be in detail we cannot say now; but we are facing the future with confidence, and with God's favor we hope the "new St. Ignatius" will be a worthy successor of that which has passed away.

JOSEPH F. LANDRY, S. J.

ADDRESS OF THE LATE VERY REV.
LOUIS MARTIN, S. J. TO CHAPLAINS
OF JEUNESSE CATHOLIQUE.

Dec. 1904

The occasion of this address was a pilgrimage of a number of young Frenchmen to Rome accompanied by several of our Fathers. It was to these Fathers that our Father General gave this private exhortation.

. To fight against error is our vocation. St. Ignatius had no other object in founding the Society, as is evident from the Bulls favoring the Institute and our work. So we must above all fight without truce against the enemies of the Church—heretics and in our days the Freemasons. Have we used all our endeavours unsparingly to prevent their work? In our colleges—a ministry peculiarly ours—we have perhaps forgotten the object of St. Ignatius in founding them. If we take on ourselves the duty of training the young it is to pro-

teet them from error. The colleges have multiplied to excess. In each Province fifteen or twenty picked men should have been set aside to be applied to higher studies in Theology, Scripture, History of the origin of the Church—a field so well worked against us by protestants—and Science. Such men would have been ready to combat the errors prevalent. No one took up this work which is really ours, while secular priests, Dominicans, Marists and others might have done the same good as we in the colleges. It is not easy to resist pressure from without; still not only have all our young subjects been employed in the work of the schools, but it has been necessary even to call in strangers. It would have been much better to suppress two colleges in each Province.

We must never forget the object of our vocation. St. Ignatius wished to found a type of religious order different from any existing up to that time. He gave as end to the Society, struggle with the enemy, a work that others were not able to do. To realize this ideal he was the enemy of piety for piety's sake, for he would not allow choir, long prayers and other excesses of piety, excellent in themselves. Remark how he forms the candidate from the novitiate upwards for action and struggle. Half of the time of his novitiate is spent out of his cell in different experiments. The Master of Novices must "try" them; hence the month in the hospital, pilgrimage etc. and he declared these trials essential, so that before admission to vows their fulfilment has to be inquired into. From not understanding the spirit of St. Ignatius some Masters of Novices have turned out for the Society, not Jesuits, but nuns. And then what happens? Superiors write to say that such a one could not undergo such a danger. If these subjects had been exposed to these dangers in the noviceship, what is manifest to-day would have been manifested then; we should have dismissed them and all would have been for the best.

Your work is with young men. Very good! These men in ten or twenty years will be France. The old generation cannot be remade. You have to form the new. Amongst these young men—and I say the same for all our ministries—pick out the best, who are to be the Apostles of to-morrow. There are few who have the qualities requisite for fruitful apostolate, few who have the character—four or five at most. For the great body give ordinary care; confession, communion, preaching, that they may turn out well for their own sake, you

cannot obtain any more. But for the four or five reserve your best efforts; give them all you have and all you can. Form them with the greatest care, they are the flowers. Once formed, send them out to fight and take up others.

How will you form these young men? Above all put piety into them, but solid, reasonable, active, practical piety. To make them go to Holy Communion is all very well, provided we do not stop there. Try above all to have their life in conformity with their Christian principles. St. Ignatius considered action above all and had no desire that piety should take up the whole man. As for the boys in our schools, we should make them men of energy and character. Unfortunately too often we have succeeded in making them only nuns.

The original object of the Sodalities was to pick out the best and form apostles. The greater part of the time we have contented ourselves with an exterior piety and correctness of manner, and the Sodalities have helped only to make nuns, not men of action. Besides infusing solid, active piety into them, inspire your apostles with ambition. When you find a young man who wants to become something, to do something worth while, take him aside, form him and make him understand the grandeur and beauty of Catholic Apostolate, encourage him and send him out to work. To work and make others work was the great idea of St. Ignatius.

In the ministry above all, the great obstacle is discouragement. Never give way to useless complaints about the difficulties of our ministry in these days. The times are bad but we have been placed in our position by God precisely to do the work of the Society. There are always some to complain of hard times in order to have an excuse for doing nothing. Fight against discouragement. When difficulties arise say to yourself, "I am not surprised, I was expecting that, I will not give up my work for that."

Tell the Fathers of France I am well pleased with them. In the face of impossible difficulties the Society has stood firm and strong. One word was enough to make them give up their works, their houses, their colleges. This example given by your Provinces is truly edifying. When I tell the Cardinals what you are doing in France they will not believe. "Your Paternity must be concealing something." No, I have nothing to hide. To-day France is being tried. When persecution ceases there it will go somewhere else, I hope, to do its salutary work.

BOOKS OF INTEREST TO OURS.

Sodality of Our Lady: Hints and Helps for those in Charge. BY FATHER ELDER MULLAN, S. J. P. J. Kenedy and Sons, 12 mo. about 200 pages \$1.00 net.

Under this title Father Mullan has again laid Sodalties of Our Lady under obligation. This time, it is the Directors, Sub-Directors and Directresses whom he chiefly addresses. Prefects, however, and others of the higher officers will also find this book helpful.

Originality is not claimed by the author, but much that is in this book is entirely new and cannot be found elsewhere. Indeed, there seems to be no other book of the kind in any language. One of our French Fathers has, it is true, written a *Directoire*, but he speaks to none but College Directors. Father Mullan's book is addressed to all in charge of Sodalties. The "Hints and Help" are practical in aim, and give suggestions for conducting the various Sodality functions.

The book begins with a careful translation of the authentic *General Statutes* issued by Father Anderledy. This is the basis of all that follows.

One of the most valuable of the more than 25 chapters is the first on the Church Law touching Sodalties of Our Lady. The author was at great pains to make the chapter absolutely accurate. He mentions one or two sources on which he drew, but there were many more. Every statement was relentlessly challenged and he had recourse to continual consultation with his fellow Professors to be certain that all was right. We are sure that Ours will be greatly assisted by the information he has gathered together.

Other chapters can be but mentioned here :—

How to keep up interest, Fraternal Charity, Treatment of Officers, Exercises of the Regular Meetings, Monthly Patrons, Monthly Day of Recollection, Annual Retreat—are some of them.

Minute suggestions are plentiful throughout the book. They cannot fail to be useful; of course, as Father Mullan says in the Preface, not all could be followed everywhere, but Directors will at least be encouraged by them.

The last chapter is an inspiring address to the Directors personally.

We heartily recommend this book to all who are interested in the spread of solid sodality work.

Retreat Leaflets. BY FATHER ELDER MULLAN, S. J. P. J. Kenedy and Sons, \$3.00 a hundred sets of twenty-two sheets each.

These Leaflets are reprinted from Father Mullan's "Book

of the Children of Mary," but are meant for all kinds of exercitants, of either sex.

Most of Ours have used the separate pages got out thirty years ago at Woodstock for retreats of Ours and Externs. The present Leaflets are not of the same kind, but are mere *abstracts* of meditations, meant to be used by exercitants after listening to Points given as usual. Father Mullan's idea is to make retreats of communities and seculars more like what the Directory supposes. Meditation for any considerable time was the chief obstacle to this. He thought that such Leaflets would facilitate matters. He asked advice of Fathers skilled in conducting retreats and was encouraged to publish these sheets. He has used them himself in various shapes for several years and has found them exceedingly helpful. It is with the hope that other retreat-givers will be able by their means to help the practice of meditation that he has had Kenedy reprint the Leaflets from his Manual.

Each Leaflet is a separate page, about 7 x 5, printed beautifully and only on one side. The Meditation abstracts are these: Preparatory, Foundation, Three Sins, My Sins, Hell, Death, The Sacred Heart in the Blessed Sacrament, The Kingdom, The Standards, The Classes, The Three Degrees, The Finding in the Temple, Texts from Holy Scripture on the Passion, Emmaus, The Love of God. Besides the Meditation Leaflets, there are some for use at various parts of the retreat and meant to facilitate the work by way of "*Documenta*." Instances are: The General Examen, Subject of Particular Examen during Retreat, Reflection on Meditation, General Confession, Specimen Resolutions.

Of the Meditation Abstracts and the Documenta it is meant that each exercitant shall have a copy.

A third aid are two Leaflets for the Director. One is headed "*Reading in Common*," the other, "*Reading in Private*." There are blank pages for the Director to fill out with the readings he wishes made.

We promise any of Ours that see these pages that they will find them very useful and attractive.

The twenty-four Leaflets will be sent to any of Ours free of charge on application to P. J. Kenedy & Sons, 3 Barclay St., New York.

The Leaflets are for sale separately also. Fifty of the same subject are sold for fifteen cents; larger quantities cheaper.

Disquisitio metaphysica, theologica, critica de distinctione actualem inter essentialiam existentiamque creati entis intercedente ac præcipue de mente Angelici Doctoris circa eandem quæstionem auctore P. JOSEPHO M. PICCIRELLI, S. J. Neapoli 1906 pp. 424.

Father Piccirelli, Professor at Woodstock in the early days and well known for his excellent works *De Deo*, here pre-

sents us with an elaborate study of distinction between the Essence and Existence in created beings. He divides his work into three sections. The first seventy pages are devoted to an exposition of the preliminary notions from ontology, which may be found in many works but are here very conveniently expounded as a necessary preparation for reading the main portion of the book. The second section of ninety pages is devoted to proving that the distinction is not real, but *rationis ratiocinata formaliter inadæquata*. The rest of the book is a thorough discussion of the doctrine of St. Thomas on the point at issue and arrives at the conclusion that St. Thomas did not teach a real distinction and that those who deny this distinction to-day are not unfaithful either to the principles or the teaching of St. Thomas. Those who are interested in this subtle question will find Father Piccirelli's work very interesting reading on account of the detailed exposition of each point and the vigorous refutation of his adversaries. He ends with a prayer for peace and a request not to regard others as hostile to St. Thomas when they do not follow our own opinions.

We would call the attention of our readers to MR. MUCKERMAN'S *Attitude of Catholics towards Darwinism and Evolution*. We believe no clearer and more exact statement of just what modern science teaches and what should be the attitude of Catholics to this teaching has been published. Mr. Muckermann can speak with authority for he has made this study a speciality as a scientist and is well grounded in Catholic philosophy. We know that many are looking for a book which will state briefly and authoritatively from a scientific as well as from a Catholic standpoint the exact truth about Darwinism and Evolution. This the author of this treatise has done and done well, so that we can heartily recommend his book. It consists of only 110 pages, can be easily read in a few hours, and is withal so clearly and forcibly written, with an abundance of illustrations, that it forms most interesting reading. A copy should be in the hands of all our teachers.

At the Parting of the Ways. Considerations and Meditations for Boys by HERBERT LUCAS, S. J. B. Herder, St. Louis 1906, 317 pages \$1.00.

The excellent discourses contained in this volume were, with a few exceptions, addressed to the boys at Stonyhurst during the school year 1904-5. We are already indebted to Father Lucas for a similar collection of discourses, entitled *In the Morning of Life*, and we hope that each year will now be marked by successive volumes. The number of spiritual books written originally in English, is still very small and we are sure that our scholastics and even our older Fathers will gain much from the reading of the discourses, so admirable for their directness, their happy illustrations and

their complete suitability to the boys for whom they were written. We have been especially pleased with the strong appeals for a tender, personal love of our Lord, for manly piety and self-sacrificing generosity.

Father Lucas is up-to-date ; even President Roosevelt gets a mention. The life of Father William Judge, "the distinguished American missionary," is commended to the boys as a model of conformity to God's will. We wish we had space to quote particularly a vigorous page on our duty as educators to warn our boys against the spirit of worldiness. It is in the discourse entitled "The King's Highway of the Holy Cross." Moreover, we were happy to read what the author intimates in a footnote on page 227, that the Stonyhurst boys have responded heartily to the wishes of the Holy Father in regard to Frequent Communion on ordinary weekdays throughout the school year. For some the most valuable matter in the book will be found in the Appendix, which contains the discourse on "The Spiritual Exercises and the Christian Education of Youth" that attracted much attention at the time of its delivery on St. Ignatius' Day, 1902.

Let us close this brief notice with our congratulations to Father Lucas and our hope that none of our readers will miss the treat he has prepared for them.

We are glad to announce that the fourth volume of FATHER VERBEKE'S *Sermons*, out of print for some time, has been re-issued. It may be obtained of M. Auguste Coemans, Rue Royale, 162, Brussels, Belgium, for five francs. The fifth volume is in press.

FATHER JULES LINTELO of Arlon, Belgium, has written a timely booklet of fifty pages on "La Communion Fréquente et Quotidienne." It is dedicated to Catholic youth and gives an excellent explanation of the recent Brief of His Holiness Pius X on Daily Communion, with answers to the difficulties and objections made to the practice. Examples and illustrations are given and the whole subject treated in an attractive matter. It deserves translation. It is published by Casterman at Tournai and sells for only fifteen centimes.

ACKNOWLEDGMENTS.—Letters and Notices ; Nachrichten der Oesterreichisch-ungarischen Provinz ; Nasze Wiadomosci ; Stonyhurst Magazine ; Beaumont Review ; Zambesi Mission Record ; Relations d'Orient ; Berichten ; Fleur de Lis ; Catholic Opinion ; Mangalore Magazine ; Catholic Herald ; Boston College Stylus ; La Missione di Mangalore ; The Messenger ; The Messenger of the Sacred Heart ; The English Messenger ; Sendbote ; Mensajero ; Mensajero Mexico ; Messenger ; Missions Belges ; Chine et Ceylan ; Catholic Standard ; Mittheilungen.

OBITUARY

FATHER LEOPOLD VAN GORP, S. J.

FATHER Leopold Van Gorp was born in Belgium on June 11th, 1834. He was one of those to respond to Father De Smet's call for workers among the Indians of the Northwest. He entering the Society on the 25th of September 1855. His early training was received in the Novitiate of Tronchiennes, Belgium. His philosophical and theological studies were made in the different temporary houses of study of our American Provinces: he was attached to the Missouri Province. Sciences and higher mathematics were his special delight. He seems not to have spent more than the time necessary for his studies in the East for in 1864 we find him in Virginia City, Montana.

In 1868 he was put in charge of the residence in Helena, Montana, where he remained six years, being transposed in 1875 to St. Ignatius Mission where he remained for a long time as Superior. On June 26, 1888 by order of Superiors Father Van Gorp was changed from Superior to Minister and Procurator and those that saw this remarked how the good Father betrayed not the slightest emotion and showed a true spirit of humility and submission to his successor. During the years 1890-1-2 he acted as General Procurator of the Missions with his residence at Spokane. He spent most of the time in visiting the different missions. It was at this time that he made a trip to the East, to recruit subjects and look after temporalities.

In 1893 he was appointed by Rev. Father General to the office of Superior of the Rocky Mountain Mission which he held for seven years. At the close of his term of office he again took up the duties of General Procurator. He spent the year 1903 in Alaska and on his return in 1904 was again appointed Superior of St. Ignatius Mission which office he held till his death, April 7, 1905.

A severe cold which soon turned into pneumonia brought on the end. It was during this illness that the piety of the religious shone forth. Father Van Gorp had a horror of show in every line. Plain, solid and substantial were qualities he looked for in things spiritual as well as material. And in attaining these he managed to keep many of his great religious virtues hidden. But when the end was at hand the fervor of his soul broke through and those who watched his life ebb away, were surprised to see the depth of tenderness that he displayed.

Men of the world will remember Father Van Gorp as a great financier, as the man who tided the Indian Missions through critical times, who laid the foundations for whatever the Society possesses in the Northwest to-day. We of the Society will remember him as a man of God, as one who lived and toiled long and well for the interests of the Church and the Society, as a man lent us by heaven to build up our Missions and houses in the Far West.

All that is mortal of him lies in the graveyard at St. Ignatius Mission, beneath the cross and alongside of those for whose salvation he left his distant home so many years ago. May he rest in peace.

FATHER JOHN MOORE, S. J.

X

Born at Ballintree house, Dunboyne, Co. Meath, Ireland, Father Moore was only forty-eight years old when he died. That his boyhood and youth were singularly pure and innocent may be inferred from the fact that he sought and obtained admission into the Novitiate of the Society of Jesus at Milltown Park, near Dublin, when he was a boy of but fifteen years. Having completed his two years of Novitiate, he was sent to Roehampton for his Juniorate. He had been there scarcely a year when there came a request from the United States for young men full of a noble, enterprising and self-sacrificing spirit, to be the foundation-stones of the then nascent Mission of California. John offered himself to be one of the generous band destined to bear the heat and burden of the day all his life long in a foreign land. His first work was to complete his interrupted course of studies, after which he was employed for six years in teaching in the various schools and Colleges of the Mission. He then applied himself to the course of studies in immediate preparation for the priesthood. These he made at Santa Clara and was ordained in the year 1888 by Dr. Manogue, Bishop of Sacramento.

Once more did he devote himself to the task of teaching, now in California, now in Colorado. In 1892 he was sent to Manresa, Spain, for his tertianship, and at its close he was sent to the eastern coast of Italy, his head-quarters being San Remo, the world-renowned winter-resort for English and American tourists. Here he undertook the tuition of the Princes of Braganza, and at the same time looked after the spiritual interests of those who streamed into the sanatorium at the height of the season. Father Moore was singularly successful in the delicate work of awakening the idea of God in the heart of those globe-trotters, bent on present pleasure, and of gently drawing them on to His service. By his tact, pru-

dence, patience and suavity of manner, he succeeded in working many conversions. It was also about this time that he won a reputation for himself by the scholarly articles, couched in classic phrase, on subjects mostly historical or descriptive, which he forwarded to the "Messenger of the Sacred Heart" as also to other periodicals. He also travelled about a great deal preaching retreats and giving missions with lasting fruit to souls. It was at the height of this busy apostolate that, at the request of His Lordship Mgr. Cavadini, Bishop of Mangalore, Father Friedl, the Provincial of Turin, made Father Moore over to the Mission of Mangalore, no doubt at great cost to his own mission. Like a true son of the Society, Father Moore, at the first intimation of his Superior's will, left the field where he was reaping golden harvests and left Europe for broiling India, as once before he had left Europe for distant America.

The various posts of authority and prominence which in rapid succession he was called upon to fill in Mangalore are manifest proofs of the confidence reposed by his superiors in his high gifts and administrative abilities. Soon after taking his place on the Staff as Professor of English Literature in the College Department, he was appointed member of the College Council. On the departure of the late Father Maffei in order to devote himself entirely to the welfare, temporal and spiritual, of the pagans in the interior of the District where the light of religion and civilization had not yet penetrated, Father Moore was named Principal in his stead and member of the Mission Council. Four years after he had cast in his lot with the Professors of the College, he was placed at its head as its fifth Rector, and as such guided its destinies for four years.

As Professor, his lectures were delivered with the authority of one possessed of erudition. As one of his pupils remarked to the present writer, the entrance of Father Moore into the class-room was the promise of a rare literary treat, and he would gather up with avidity, as though they were so many treasures, the words of wisdom that dropped from the beloved Professor's lips.

But his sphere of usefulness was not circumscribed by Lecture-room, College Chapel or College Hall. Prior to his coming out to India, he had spent precious time in a study of the spiritual Exercises of St. Ignatius and had trained himself to a happy mode of conducting retreats and missions. No wonder then that he was in constant request for this species of work in the sacred ministry, and his apostolic excursions included Belgaum, Cochin, Hyderabad and Madras, where his numerous audiences were deeply impressed both by the solidity of his instructions and by the earnest tone of his exhortations. The four retreats he preached in Mangalore itself, attracted constantly increasing numbers that flocked to hear from all quarters of the town. He was

especially dexterous in weaving into the texture of his discourses apposite anecdotes, told with great vivacity and grace, which went far towards moving the hearts of his audience.

In his régime he tried to reach that happy mean between gentleness that relaxes discipline and rigor that estranges hearts from the ruler. Gentleness with firmness seems to have been his motto. Being a man of lofty ideals himself, he expected to see them realized in some appreciable degree in the young men, the formation of whose character had been entrusted to him. He fully realized that the child is father of the man, and that the youth of a race were the trustees of posterity.

While aiming at the formation of the character of his charges, he was alive also to their physical wants and convenience. As a mere Professor, and when he was not therefore burdened with rectorial responsibilities, he went down into the play-ground regularly of an evening. He tried to introduce the American national game of Baseball, and the boys were taking to it very kindly and were beginning to be proficient in it, when unfortunately he was forced to withdraw from the play-ground by higher duties.

During his tenure of office as Rector he also found means of making solid improvements in the College building itself. Through the generous aid of another enthusiastic admirer of his, he was enabled to protect the College against future shocks of earthquake and similar disasters by having under-arches built to support the heavy weight of masonry above, which by being constantly soaked in water during the time it was exposed to the full fury of the South-West Monsoon, threatened to crash down if endangered by any seismologic disturbance. Though this to some extent detracted from the grandeur of a long sweep of high arches of magnificent span, yet what was lost in beauty was an addition to solid utility.

The keynote of his character and the mainstay of his actions were his tireless and unflagging devotion to duty, which impelled him to put himself to no end of personal inconvenience and trouble for the sake of the institution he ruled and the students entrusted to his care. He would suffer no moment of time that he could call his own to run to waste, but would make the most of every flying minute, and thus it was that he was able to get through an enormous amount of work assigned to each day. To his kindness in word and act, those who have had the privilege of working with him bear willing testimony. The members of the College Staff, both clerical and lay, know how ready he ever was with encouraging word and sympathetic support, and how under trying circumstances he strove to lighten the burden of his subordinates. He was not the man blindly to follow in a

only because the groove had been cut ; but he would strike out a new path for himself if change of circumstances justified a new departure. All these and other amiable traits in his character had so endeared all hearts to him that the words of the valedictory address, read to him at his departure from Mangalore, had in them a tinge of sadness which was felt by reader and listener alike as something real and heartfelt. He bade adieu to India on 23d January 1905 and returned to the scene of his earliest labors in California. Apparently in good health, he cheerfully went about his usual duties but his health was not of the best since his return from India ; in fact as early as last December a complication of ailments had begun to cripple him in his ministry. A short stay in the hospital at that time seemed, however, to have restored him fully to health, but a relapse soon came, and the fatal disease which had fastened itself on him eventually did its work. The immediate cause of death was exhaustion resulting from an operation for appendicitis. After the operation which was performed on Wednesday, January 24, the Father seemed to progress favorably until a sudden hemorrhage on Saturday the 27th brought him to his death. One of our Fathers and two sisters were with him at the time of his agony, and he died calmly, conscious to the end. The death of Father Moore, although it might have been to some extent foreseen, was something of shock to all. His apparent good health and splendid physique gave no sign of his approaching end. Less still was there the slightest indication in his conversation or habits, to betray any fear, on his part, as to the possible outcome of his ailments. Always of the same even humor, chatty and full of interesting anecdotes about his missions, travels, India and Mangalore, the Father seemed to promise many additional years of faithful ministry. But God, in his own mysterious way, saw fit to cut short his career, and at once place within his reach the reward he had toiled for.

Thus ended the life of the good and great man who had merited so well of St. Aloysius' College and the Mission of Mangalore. Even though seas and lands lay between us and him, the *Mangalore Magazine* says, we felt that in his death we were losing a personal friend. As our Father Rector remarked in the tribute paid to the memory of the deceased, his affectionate interest in Mangalore did not cease at his leaving us for a distant land. From far-away, he continued to exert himself on behalf of the noble institution with which he had identified himself for eight eventful years. Many a Parish Priest of the Diocese likewise knows how generously he helped them and discovered for them ways and means for the maintenance of their parochial schools. He had, besides, all along cherished the pious hope of returning to the scene of his labors in India, and of ending his days in our midst.

Father Moore was a man of imposing presence, refined manners and a cultivated intellect. He was a ripe scholar, a man wonderfully informed, a historian of a high order, and master of a classical English style. He was an excellent preacher, an entertaining lecturer, and an accomplished priest. He wielded a graceful and facile pen and was contributor to several Catholic Magazines. A lasting monument of his literary taste and never flagging industry was the inception of *The Mangalore Magazine*, which he edited with consummate ability to the end of his stay in India.

He was also a faithful contributor to the pages of our own WOODSTOCK LETTERS and did much to show his interest in our work. As a young scholastic, as early as 1880, he contributed a letter on the dedication of St. Ignatius Church, San Francisco, and later on the new novitiate at Los Gatos. When transferred to Italy he wrote of "Our College at Monaco," "An Apostolic Excursion from San Remo to Ireland," and "From Tullamore to Mangalore." From India he contributed several valuable articles, and at the time of his death was engaged in preparing for our pages the "History of the Mangalore Mission" which he had already begun and continued through two numbers. This article was of such value and general interest that he was asked to publish it in a revised form in one of our Catholic Reviews. On his way from India to California he spent a few days at Woodstock where he gave an informal lecture to the scholastics on India. It is needless to say that he delighted all who heard him, indeed his talk was of such interest that through lack of time not being able to finish his subject, he to our great delight promised to finish it in the pages of "The Letters." None of us then thought we should be so soon called on to deplore his loss and to offer our prayers for the repose of his soul.—R. I. P.

FATHER BARTHOLOMEW CALZIA.

Father Bartholomew Calzia was born near Genoa, Italy, in the Riviera di Ponente, August 14, 1844. Entering the Society in his sixteenth year, he made his novitiate at Bastia, in the island of Corsica, where the novices of the Turin province were at the time. He studied rhetoric and his first year's philosophy at Monaco, whence in 1865 he came to California. Here after completing his philosophy under Father Charles Pollano, who had been his professor at Monaco, he taught and prefected at Santa Clara College for eight successive years. He studied theology at Woodstock from 1875 to 1879. Returning to California he went through his third year of probation and was Socius to the Master of

Novices at Santa Clara, where he took his last vows November 1, 1880. From this time till the summer of 1883, we find him variously employed as Socius to the Master of Novices, Superior and Professor of Juniors, Spiritual Father of the college-students, teacher of Latin, Greek, and Italian and, finally, Master of Novices, which office he held for a year, when he was transferred to parish work at St. Joseph's Church, San José. He labored at San José from 1884 till 1893; first as Minister, Operarius, First Prefect and teacher in the Collegium Inchoatum and Director of the Ladies' Sodality; then from 1884, as Vice-Rector and Pastor, offices which he filled with marked ability and success. With the exception of the term '93-94 which he spent as parish priest at Santa Clara, the remainder of his life was devoted to works of different kinds at St. Ignatius College, San Francisco. Here he first acted as Minister, Procurator, and Operarius. In 1898, while continuing to exercise the works of the ministry, he was given charge of the Ladies' Sodality which he conducted with extraordinary success, the membership reaching one thousand and branching out to all parts of the city.

Father Calzia had always been a most exemplary religious. To natural gifts of a high order he added the charm of an unassuming and constant piety, a meekness, patience, and charity which won all hearts, and a laborious activity which taxed his strength to the utmost. Though so delicate from his scholasticate that he was not expected long to survive his ordination, he lived and labored for twenty-nine years as a priest and that, too, for the most part, in days when much work was to be done and few were there to do it. He was a good theologian, and though his voice was at times harsh and unpleasant, his sermons and exhortations were generally excellent.

As a religious he was remarkable for a tender piety, a loving, childlike devotion toward the Blessed Virgin, which he strove to instill into all with whom he had to deal, a habit of continual prayer, patience in suffering, charity towards all and a fervent zeal for souls. In this connection it might be mentioned that he had prayed St. Aloysius, to whom he was especially devoted, that he would enable him to do for the salvation of souls what the Saint himself would have done had he lived to exercise the works of the ministry. His direction of the Ladies' Sodality was marked not only by the success we have mentioned, but also by a prudence and charity which endeared him to all. He knew each of his thousand sodalists by her Christian and family name, and so interested was he in the welfare of all that each might imagine she was the special object of his care.

While pastor of St. Joseph's he gained the affectionate esteem of the whole parish; nay, of the entire city of San José by his many striking virtues, not the least of which

was his charity to the poor, which his position enabled him to satisfy by relieving their needs in various ways. It was mainly during his tenure of office that the interior of St. Joseph's Church was completed and adorned along the lines planned by his predecessor Father Nicholas Congiato.

The day before his death, Father Calzia had conducted the usual exercises of his sodality. He was to celebrate the eight o'clock Mass on the following morning April 9th but failed to appear at the appointed time. The brother, thereupon, going to his room found him lying on his bed and gasping for breath yet fully conscious. The Sacrament of Extreme Unction was at once administered and the customary prayers recited, Father Calzia himself taking part in them as far as his enfeebled condition would permit. Shortly afterwards, still in the possession of his faculties, he calmly rendered up his soul to God in the sixty-third year of his life and his forty-sixth in the Society. The chief cause of his death was asthma.

God in his merciful providence had taken him to his reward nine days before the terrible catastrophe which made St. Ignatius Church and College a thing of the past, and rendered many of his sodalists homeless and destitute; both of these afflictions would have pained his compassionate heart perhaps beyond the point of physical endurance. His sweet virtues will long live in the memory of his brethren and of those who came under his influence. R. I. P.

FATHER JAMES P. FAGAN, S. J.

The following account is made up of two notices, slightly altered and enlarged, which appeared in the "Fordham Monthly," and were written the one by a friend in the world, the other by a brother in religion. Dr. James N. Butler, at a meeting of the Fordham University Alumni Association on Commencement Day, after thanking the Historian "for the honor and the privilege of saying a few words in remembrance of one whose name, life and character were affectionately enshrined in the minds and hearts of all those whose good fortune it was to know him well, Rev. James P. Fagan, S. J." continued substantially as follows:—

"In a short sketch such as this, it is impossible to do even meagre justice to a man of such general excellence as was Father Fagan. He played many parts in his all-too-short life, and he played each part well. Of him it may be truly said—"Nil tetigit quod non ornavit."

"Father Fagan was born on February 20, 1856, in New York City, which, up to the time of his lamentable death, he continued to love very dearly. He attended the Public

Schools up to the age of thirteen years, when he entered Fordham. Already well advanced in his English and Mathematics, being quick to learn and assiduous in application, he rapidly rose to Classics or, as it is now called, Freshman ; here his good pious early training together with his own natural bent, began to assert themselves, and the angel of vocations whispered, "to the Seminary." Accordingly the boy—for he was but a boy in years—entered the Jesuit Novitiate at Sault-au-Recollet and remained there two years. He was sent for his higher classical studies to Southampton, England, made his philosophy in Louvain, Belgium, and completed his theological course in Woodstock, Md. He taught as a scholastic in Jersey City, and in Fordham as a priest, and was professor of rhetoric at the Jesuit Scholasticate in Frederick. He filled many important positions in the Society of Jesus, was Associate-Editor of *The Messenger*, Socius to the Provincial, Prefect of Studies at Fordham, Georgetown and St. Francis Xavier's and during the last three years of his life was director of studies and Vice-Principal of Loyola School, where at a comparatively early age, he died suddenly on April 28th, of a stroke of apoplexy. The high esteem in which he was held, was made manifest by the large attendance at his funeral. At the Mass of Requiem about sixty priests were present in the sanctuary, while the church was thronged by a number of prominent gentlemen, including many of the Fordham Alumni Association, as well as by the students of the Loyola School, members of the different sodalities and a large body of the parishioners.

"I find it difficult to pick out a few of Father Fagan's admirable traits of character—he had so many. Fragile in body, he had a mind of such intense, ceaseless activity that it burnt out the delicate fuse, and the vibrating high-strung nervous machinery suddenly stopped.

"He was tenderness and charity toward the sinner. Hard on himself and scrupulous to a fault, he was generous, broad-minded and liberal in his dealing with others. Clear-minded, logical and quick to grasp the meat of any question presented to him, he was an invaluable guide, counselor and friend, particularly to the physician who is frequently worried by the many moral questions which arise in the practice of his profession.

"Father Fagan's love for children was one of the beautiful and tender traits in his make-up, and many a fervent orison ascends each night from children asking God to keep good Father Fagan safe and well.

"His intimates were few, but he held them with "hooks of steel," and his friendship was the ideal of Cicero ; "Nihil fictum, nihil simulatum ; sed quidquid est id et verum est et spontaneum." He had the lineaments and temperament of a poet ; and the heart of pure, unadulterated, refined honest

gold—in a word, everything that goes to make up the world's highest conception of a real man, and so we shall leave him over there in God's acre commending his soul to the master whom he loved and serve so well."

It is gratifying to see such a high tribute to one of Ours by a gentleman of the world, and it is peculiarly fitting that these words of praise should have been spoken in public, at St. John's College, for which, as his Alma Mater, Father Fagan always retained a special affection. He was pleased to hear of her successes, was faithful in attendance at the Alumni meetings, followed the careers of his classmates, and especially of the boys whom he had taught, with great love and interest, and wherever possible attended the entertainments given at the College and especially Commencements. He often spoke of his boyhood days and particularly of his year under one of his professors, and of the thoroughness with which the class did its work under such an excellent teacher.

Dr. Butler stands for the majority of the boys with whom Father Fagan came in contact. For he knew boys well and although he did not always attract them at first, he seldom failed to win them at the end, and many of them admired him greatly. All gave him their respect and trust, and aside from being their adviser at school, not a few came back in later years to consult him upon matters of difficulty. His absolute justice and evidently unselfish seeking for the boy's best interest never failed to be recognized, and there were those of his old boys who counted him among the best men they had ever met. A graduate of St. Francis Xavier's College, New York City, thus expresses himself; "The greatest tribute I can pay Father Fagan's memory is this. In all the years I spent at St. Francis Xavier's, and in the days since my graduation, notwithstanding the fact that for various reasons I came into contact with a very great number of boys or men, I cannot recall a single instance where the justice of Father Fagan's decisions was ever questioned."

Nor is this tribute to Father Fagan to be wondered at, for apart from his conscientious devotion to the boys who came under his care, during many years his main interest was education, its history, progress and relation to the great cause of Catholicity. He followed the educational legislation of the State of New York with much interest and, although ever modest and retiring, effectively assisted those who fought for Catholic interests. He was well acquainted with all the recent educational movements, and frequently spoke in Catholic and non-Catholic Educational Congresses, both in the East and in the West. The last courses of lectures which he delivered had for their object to awaken interest in the history of Catholic education, for he strongly maintained that almost all the modern improvements in

methods, systems, and even details of school management, had been anticipated by Catholic Schools hundreds of years ago, though now heralded in books and in the press as brilliant discoveries of modern pedagogy.

Naturally, his favorite study was the Jesuit system, the *Ratio Studiorum*; of this he had a profound knowledge, and he was conscientious in following its wise guidance. He lectured upon it at Woodstock and elsewhere, and was confident that the success of the Jesuit Colleges at every period may be measured by the closeness of their adherence to the Jesuit system. And yet he was ever most liberal in assimilating into that system such modifications as the exigencies of the times made necessary. He was a man of ideas and of grand ideals. Such men may meet with their meed of opposition and criticism, but for all that, they are the pioneers of solid development and progress. He endeavored to study the needs of his country and his times in a true Ignatian spirit, and if his zeal did not always meet with the response it deserved, it was not because he did not point out the right road, but because the American college men, with few exceptions, had not yet made up their minds "to scorn delights and live laborious days."

As a member of the Committee of studies of the Association of Catholic Colleges, and for some time its guiding spirit, Father Fagan made his influence felt outside the circle of Jesuit education. The Reverend Chairman of this Committee held his judgment in the highest esteem, and even when Father Fagan was no longer a member, would consult him on matters of moment. In fact, after Father Fagan had ceased to attend the annual convention of the Association, he was retained on this Committee of Studies, until, feeling that one more in touch with the active work of the organization should be substituted, despite many remonstrances, he insisted on retiring. On this occasion, the Reverend Chairman, having vainly tried by letter to shake his resolution, came all the way to New York to see what a personal interview might accomplish. Failing here also, he finally asked him to draw up a plan of studies to be submitted at the next convention; but Father Fagan felt that he must cease to be a member of that Committee in fact as well as in name.

This brief account of his interest in the work of education, a work that was dear to him, as being preeminently that of the Society, cannot be better closed, perhaps, than by quoting the set of resolutions which appeared at the end of the obituary notice, printed by the Trustees of the Catholic Summer School in their Syllabus of lectures for the Summer Session.

WHEREAS, It has pleased God to take from this life Rev. James P. Fagan, a member of this Board ; and

WHEREAS, By his services to the cause of education in general, and to the work of the Champlain Assembly in particular, he earned the gratitude of his fellow trustees and of the Catholic body in America ; and

WHEREAS, By his death the Church has lost a faithful priest, society a true leader, education a brilliant exponent, and the Champlain Assembly an earnest supporter ; therefore be it

Resolved, That we, the Trustees of the Champlain Assembly, deplore his death, sympathize with his bereaved family and the Society of Jesus and express our high appreciation of his merits as a holy priest, a friend of Christian education, and a Trustee of this Board ; and be it further

Resolved, That these resolutions be entered on the minutes of the Board, and a copy thereof transmitted to his relatives and his Society.

JOHN TALBOT SMITH, *President*.
CHARLES MURRAY, *Secretary*.

Father Fagan's educational work prevented him from ever devoting himself entirely to parochial duties. He gave many conferences and exhortations to religious communities, and, in recent years, many ethical instructions to Catholic teachers, and in general his spiritual ministry took this form rather than preaching in the pulpit.

Only those who lived with Father Fagan can realize how intense was his own interior life. It would be difficult to say which were his characteristic virtues, but one who knew him well gave it as his opinion that Father Fagan was distinguished for his unfailing kindness, his unflinching courage in the performance of what he regarded his duty even in the face of much opposition, and his spirit of prayer.

Many instances might be given to illustrate the last-named quality, especially his devotion to the Blessed Sacrament. He had a vivid realization of the Real Presence. The office of the Prefect of Studies in the Loyola School is situated near the chapel, and it may safely be said that he never failed, if disengaged while the boys' Mass was being celebrated, to leave his desk and kneel in adoration during the consecration. His private room faced the playground which lies between the Church and School. Almost every evening various sodalities met, and as the strains of the "Tantum Ergo" ascended to his window he invariably rose from his chair and knelt down until the Benediction was ended. He often walked to and fro in the school yard after evening recreation, saying his beads, planning a conference or exhortation, or perhaps settling some difficulty of the day. When the Blessed Sacrament was exposed on the altar, he would go to the railing near the Church and kneel in silent prayer until the Tabernacle door was closed. Even to the very end

he retained the custom of visiting the Blessed Sacrament on leaving and entering the house, and often, of an evening, one would find him alone in the Chapel, with no light but the sanctuary lamp, his head buried in his hands, making ready for the Holy Sacrifice of the morrow—that Holy Sacrifice from which he derived all his strength, and with the thought of which he strove to steel against dejection and discouragement the hearts of the Scholastics who gave him their confidence.

He ever lived in an atmosphere of prayer, for the first words to spring to his lips in moments of difficulty and trial were spiritual in character. "God's holy will be done"! was his favorite expression. "God help us!" with a sigh, was his usual sign of anxiety or surprise. In fact, those who were under Father Fagan were brought in close contact with the supernatural. Perhaps proposing a scheme for the furthering of the devotional or religious side of the school life, the subordinate would broach the plan to Father Fagan only to find him utterly opposed to the matter in hand as being inopportune. However after stating his objections, Father Fagan would seldom settle the question off hand but would promise to recommend it to God in prayer. The next day, perhaps, he would come to you and simply say: "I have been praying over the matter. Go ahead, and God bless you." To instance a single example. At the beginning of his first year at Loyola, the boys were, according to rule, to go to confession preparatory to the First Friday of each month, and at no other time was there opportunity for confession. It was proposed to Father Fagan to try and introduce the practice of weekly confession among the boys. Naturally he feared that this might be resented as an innovation, particularly as many of the boys came from families where Jansenistic principles were rife. However, he promised to say Mass for guidance and after his thanksgiving immediately sought the proposer of the plan and bade him go ahead with his usual "God bless you." The result was that by the close of the year nearly every student was going to confession every week.

As a conversationalist Father Fagan was very entertaining. His reading had been wide and careful, his memory was accurate and retentive, and his pen never idle; and yet with all his knowledge of facts and his interest in the great questions of the day he talked by preference of spiritual topics. Time and time again, especially with those who were his juniors in age, and with whom he felt at ease, he would take a larger and larger share in the conversation, until he finally found himself talking with much animation on some religious subject, and monopolizing, as he used to say, the entire conversation. Then he would apologize for his exhortation, as he playfully called it, and retire to his room, leaving a vivid impression of his spirituality upon all of his hearers.

Indeed his spirituality was the prominent, the dominant note in Father Fagan's character, although the first impression one received of him, especially from his refined, intellectual, priestly features, was that of learning. At his funeral, a member of the New York clergy said, that his own boyish aspirations towards the priesthood had almost been frightened away by the attainments he saw in Father Fagan, his ideal, and would have been abandoned altogether, had it not been for the Father's reassuring kindness and encouragement. And the Vicar-General of the Archdiocese of New York, Monsignor Mooney, paid a high tribute to his deep and unaffected piety at the Memorial Service for the deceased members of the Alumni of Fordham University.

Of his tenderness, much might said. He had suffered so much himself in life that he was gentle and kind in the extreme. He checked those who were inclined to put little stock in the illness of others, and pleaded that much of the so-called imaginary sickness was real and was made all the harder to bear because discredited and disbelieved; and his attention to the corporal ills and mental distress of others was rather that of a fond mother than that of a busy man. When a friend was in distress, he spared no effort, even at great personal sacrifice, to bring allievment; and that, too, with such magnanimity of soul that he strove to remove all appearance of having done anything out of the ordinary. On one such occasion, for example, he interrupted one who was striving to thank him and said, "Well, if our positions were reversed, wouldn't you do as much for me? What is the use then of referring to the matter."

To this gift of sympathy with those in suffering may be traced much of that wide spiritual influence which he exercised as a priest. He had an extraordinary facility for appreciating the difficulties of those who came to consult him, and was able to grasp the situation with remarkable ease. This together with his sympathy and clearness of mind enabled him to give solutions to those in doubt that generally gave satisfaction. This perhaps was one of his greatest gifts. He quieted scruples and restored peace and tranquility of mind to those who had long been disturbed.

His kindness of heart brought him many who were in distress, and he used to say that a priest who could and would feel for the sorrows of others need never lack objects for his compassion. In fact his mind was so sensitive that he worried continually, not only about his own troubles, but also about those of his friends and acquaintances. This they knew well, to whom he gave his confidence, to whom he applied for help, to whom he yielded his confessional when unavoidably absent. Those whom he visited, by whom his acquaintance was sought, and to whom his labor and sollicitude were devoted, were in large measure those in afflic-

tion. And yet he possessed an attraction rather for the cultured and refined than for the rude and rough. His work accordingly was not local and parochial; people came to him from a distance. This explains why one of our Mission band said, that he had found traces of Father Fagan's priestly influence in almost every New York parish where he had given a retreat. This explains also why it was that a number of those who came to the rectory the day before he was buried, some of whom wept bitterly, as for the loss of their best friend, were utterly unknown to the Fathers of the house.

Father Fagan died suddenly, in the full maturity of his powers, in the midst of a zealous work for the rich Catholics of New York and of a loving apostolate for those hidden, suffering souls, so dear the Sacred Heart. He was found dead in his room on the morning of April 28, 1906. He had risen from his bed and dressed himself, and it would seem had knelt at his desk with his beads in his hands clasped in prayer, probably in preparation for holy Mass. Suddenly the blood flooded the brain and paralysis, especially of the right side, followed. When he was called for Mass he was found prostrate on the floor, face downward. Those who first reached him asserted that the pulse showed some slight indication of life, so while extreme unction was being administered, the prayers for the dying were said. Though his death was sudden it cannot be said that it found him unprepared. Death was ever before his mind and he wished to pass away quietly when his work was done, giving trouble to no one; and as if in anticipation of the granting of this prayer, every night he used to prepare himself for death. Truly has he left to those who knew him well an inspiration and an example. R. I. P.

BROTHER BARTHOLOMEW TORTORE

Brother Bartholomew Tortore was born in Piedmont, Italy, May 22, 1832. Before his entrance into the Society he had graduated from the Roman Academy of Fine Arts, Faculty of Design and Painting, and had probably spent some twelve years in the exercise of his art. One of his finest productions was exhibited at his graduation from the Academy, its subject being the hero of Manzoni's novel 'The Betrothed.' The original, it is believed, he left with the Academy, but he brought a copy to California, where it adorns the studio of Santa Clara College and is universally admired as a piece of admirable conception and excellent detail. When still a secular at Rome, Brother Tortore had as his spiritual director the illustrious Father Francis Pellico of

the Turin province, who at that time (1870) was Socius of the director of the Spiritual Exercises at the House of Retreats, San Eusebio. It was probably during one of the retreats there given to externs that the artist decided to consecrate himself to God in the Society, which he entered in his thirty-ninth year.

He spent most of his religious life in the California Mission where, at Santa Clara College, he taught painting and drawing for twenty-four years until age and infirmities made it necessary to relieve him. After his entrance into the Society, his paintings were many and various, the chief among them being the altar-pieces, respectively, of the Monaco Chapel, Europe; St. Joseph's, San José, Cal., and the Church of the Immaculate Conception, Seattle, Wash. A specimen of his work is also to be seen at the church of the Gesú, Philadelphia. His minor pieces are very numerous and of different degrees of merit; the most notable being Our Lady of the Assumption, Patroness of the Souls in Purgatory, and St. Ignatius' vision of Our Lord in the chapel of La Strada, both of which are in St. Joseph's Church, San José.

But much as Brother Tortore excelled in his art, he labored none the less to perfect himself in the virtues befitting his vocation. Ever simple and humble, he would pass, as opportunity afforded, from the labors of the studio to the humbler employments of the kitchen or refectory; and was always punctual in his attendance at the spiritual exercises held in common by the brothers. For years he was afflicted with gout, rheumatism, and weakness of the heart; and his patience under the prolonged sufferings caused by these complaints was great and edifying.

As before stated, he had to be released from the labor of teaching in 1904. The last great work of his hand, completed only a few months prior to his death was the altar piece for our church at Seattle. The picture is some eighteen by twelve feet, and represents the well-known subject 'Our Lady Queen of the Society,' enfolding the members of the Society beneath her Sacred mantle. While it is the last, it is also one of the largest, most elaborate and perfect works of the brothers art. Brother Tortore was already ailing at the time of the earthquake of April 18, 1906. The shock of that terrible calamity prostrated him completely. He lingered on, suffering with heroic patience and resignation till the twenty-eighth of the month, when he was found to be so low that the last Sacraments were administered. On the following morning, April 29th, the brother piously and peacefully breathed his last in the seventy-fourth year of his age and thirty-sixth of his life in the Society. R. I. P.

LIST OF OUR DEAD IN NORTH AMERICA*From May 15 to October 15 1906.*

	Age	Time	Place
Mr. Edward Vorhies.....	23	May 18	Lafayette, La.
Fr. William H. Carroll.....	64	June 23	Georgetown, D. C.
Fr. Peter Prando.....	61	June 20	Spokane, Wash.
Fr. Joseph P. Gillick.....	52	July 5	St. Louis, Mo.
Fr. Valentine H. Rochfort.....	35	July 7	Fordham, N. Y.
Br. Thomas Shanahan.....	88	July 26	Georgetown, D. C.
Fr. Ferdinand L. Weinman.....	59	Aug. 15	St. Louis, Mo.
Fr. Charles F. Kelly.....	77	Sep. 19	Philadelphia, Pa.

Requiescant in Pace.

VARIA

ST. ANDREW-ON-HUDSON.—The community this year is larger than any thus far at St. Andrew. An event of September was the visit of His Grace, Archbishop Farley of New York. He had just returned from Europe, and as he had been absent during the annual diocesan Retreat, he came up to St. Andrew to make the Exercises. The evening of his arrival, a reception was given him. Three addresses, one by a Tertian Father, one by a Junior and the third by a Novice, and a poem, together with music, formed the program to welcome him back from the Tiber to the Hudson. At the end His Grace rose and favored us with an interesting account of his recent travels, skilfully interweaving his views on current Church conditions in Italy, France, Germany, Ireland, Iceland and Greenland. His Grace spoke warmly and favorably of the Society in general, and of its work as he witnessed it in the lands visited. At the close of his retreat he donated \$500 to the house, and declared that he is well pleased at having the Novitiate in his diocese.

Work on the new Chapel progresses slowly, but none the less surely and solidly. At present the roofgirders are in place, and the last step is taking to exterior completion, before severe cold sets in. There is still a great deal of work to do inside, in both the Chapel proper, and in the basement, which will be a hall to serve for plays and the like. The building will not be ready for use before spring, at the earliest. Besides the main altar, there will be eight smaller altars in recesses along the side of the Chapel, and a corresponding number below in the basement in case of need. The chapel, which might for its grand size be called a church, will be a great improvement over the present inadequate accommodations for the community.

Among the recent improvements must be mentioned the nearly completed House Library. It is through the gift of a generous benefactor, whose name is unknown to the community that the work is advancing. The whole frame structure of the library is of wrought iron, and though it extends upward through only two stories of the house, there will be four stories to the library proper. The alcove style in which the library is built affords room that would not otherwise be used.

Another chapel building is that at the State Hospital for the Insane, situated not far from St. Andrew. It is the second which the Chaplain has provided for his charges. The first serves as a church for the feeble-minded

groove, residents at the Cottages. The second church, which is not far from the main building, and nearly two miles from the first, is in the Gothic style, of stone quarried in the vicinity. The seating capacity of the new structure will be considerably greater than the other, for while the frame chapel seats but three hundred, the one now erecting will hold nearly seven hundred. The location selected is decidedly picturesque, and the surroundings, combined with the beauty of the architect's design, promise that the Chapel of Our Lady will be altogether a work of art, and a fitting temple for the worship of the Most High.

The New Novices.—The thirty-two new novices came from the following colleges:—

St. Joseph's, Philadelphia	9
Boston College	8
St. Francis Xavier's, N. Y	4
Fordham	2
Holy Cross	2
Loyola	2
Canisius	1
Johns Hopkins	1
Apostolic School, Turnhout, Belgium	1
University of Rennes	1
Private School	1

BUFFALO MISSION. Letter of Pope Pius X. to Father Bonvin.—Father Ludwig Bonvin of Canisius College, whose compositions have won favor in this and other countries, has received the following letter which explains itself:—

Vatican, May 11, 1906.

Reverend Father:—As His Holiness, the Pope, deigned to grant that your Reverence dedicate the solemn mass in honor of Saint Cecilia to his august person, so it has pleased him also to accept the printed copy which your Reverence forwarded to him. Thus by order of his Holiness I have the honor to communicate to you, together with his thanks for the proffered gift, the gracious expression of his high appreciation of the excellent musical work which has been composed according to the norm laid down in the *Motu proprio* of November 22, 1903, and which is, therefore, altogether worthy of being rendered in the church at liturgical functions. It affords the Holy Father great pleasure in particular inasmuch as this composition has been offered to him by a member of the Society of Jesus, which Society, as in all other matters, so also in the promotion of good and genuine church music according to the norm of the papal regulations does not wish to be behindhand. In fine, His Holiness encourages your Reverence to continue in this excellent way and imparts to you with a particular expression of his affection his apostolic benediction.

With expression of the deepest respect I have the honor of being your Reverence's most devoted servant,

Giovanni Bressan, Capp. Segr., di. S.S.

Cleveland.—St. Ignatius College has an increase of twenty-three. Father Odenbach still continues his Meteorological investigations; his latest invention is an electric Micro-seismograph, for recording earth tremors. It consists of two distinct parts: the pendulum with its electric contacts placed in a vault below ground, and the recording device, which is placed on the sixth floor of the College. It is believed to be the most delicate seismograph of its kind, having many valuable points claimed by no other device serving the same purpose.

We are glad to note that the college has adopted the Badge of Loyola for its emblem.

St. John's College, Toledo.—We have started an addition to our college building, the new part will form the central portion of the complete building and will contain a basement 60 x 60, first floor library and class rooms, second floor physical lecture room and laboratory, third floor chemistry, chemical laboratory and recitation rooms, fourth floor will be devoted to a museum. The new building is to be finished complete for occupancy by May 1st.

CALIFORNIA. *San Francisco.*—We are now "settled" in our new "home" 2211 Hayes St. On July 1 we broke ground, on September 1 the College resumed its work; and on October 1 we had 240 students in attendance. There are a fine set of boys—loyal, pious, studious and well-behaved. The street-car service has not yet been fully restored; when in full operation it will be extremely favorable to us in our new location. The Church will be ready in November. Meanwhile we have the regular services in the basement of the College. The Sodalties have kept together wonderfully during the trying months since the fire; the ground floor of the Church building will be their hall.

We are enjoying good health owing, largely, to the very suitable location where we are now carrying on our ministries. For this, and for all God's mercy to us, we are deeply grateful.

Santa Clara College.—Repairs from the earthquake of April last have progressed steadily and favorably, and soon almost every trace of the damages caused will have disappeared. In the students' chapel the ceiling and walls have been covered with the well known metal sheets. Proper tinting has admirably completed the interior renovation, so that the chapel looks in every way improved. The building received no great damage either outside or in; but it was judged best to remove all the plaster inside, and replace it with the metal sheeting. It is thus not only more lightsome and cheering, from the artistic tinting, but also safer.

The building most damaged here on our premises was the old "California Hotel," a Mission structure of 1821 or there-

abouts ; and it was decided to be a necessity to take it down entirely, though the first story, built of Mission adobe, or sun dried brick, was still very strong and solid. The part injured by the April quake was the second story, raised by Father Nobili in 1853 or 1854. The roof of this building caved in under the strain, and wrought considerable damage on all the rooms below, even in the interior part of the first floor. This building is being now replaced with a substantial and very shapely one story building with ample accommodations for debating halls, recreation, class, office and storage rooms. The dimensions are 112 ft. by 73, covering considerably more than all the ground of the California Hotel. As the adobe walls of the Hotel were in some places three feet thick, we shall have more room in the new building.

The rooms of the Sodality Club of the parish were in the old "California Hotel," mentioned above. The removal of that historic structure, bearing its name of "hotel" from Mission days, necessitated another location and building for the Club. This is being now erected by the Club, on the S. E. corner of Grant and Lexington streets, a corner of the old-time plaza of the Mission period. The structure will be of wood, roomy, and even handsome. The length is some 110 feet, including a spacious verandah, and breadth 40, including verandah also, 10 ft. all around. The building, it is calculated, will be ready about the beginning of December and it will cost about \$4000. The good people of Santa Clara and vicinity are all showing a most lively and substantial interest in the success of their good work for our boys and young men of the parish ; and it is expected that the whole outlay will be easily cleared by Christmas.

There is also projected a Ladies' and Gentleman's Sodality Hall, with ample and convenient libraries etc., an assembly room for entertainments, etc., which will be located near the present parish school, across the street in the rear of the college grounds. This building will have a frontage of 75 ft., and a depth of 90. It will be of one story only, and will be a solid and handsome building.

Toward the middle of the present month (Oct.) Rev. John J. Cunningham, S. J., is expected back from Mexico, where he has been laboring for the past two years, as professor of English in the Instituto Cientifico of the City of Mexico the College of Ours there. Father Cunningham will be on his way to Manila, P. I., where he will do excellent service no doubt, being thoroughly acquainted with the Spanish language, and a man of notable tact and ability. He goes to the Philippines as California's contingent, according to the order of our late Very Rev. Father General Martin.

A series, six in number, of able and interesting articles on the California Franciscan Missions is appearing in the "Sunset," the S. P. Company's Magazine, from the pen of the gifted Charles Warren Stoddard, Ph.D. The series began

with June-July number, and will conclude with the December. Mr. Stoddard is well known to the English reading world. He was professor of English Literature at the Catholic University, Washington, D. C., and he had also previously taught at Notre Dame, Indiana. He received the honorary degree of Doctor of Philosophy at Santa Clara, in 1901.

CANADA.—*St. Mary's College*, Montreal, has an increase of some fifty students over last year. This is the more remarkable as the Province of Quebec with 1,200,000 Catholics has twenty classical colleges in which the charge for tuition and board is only \$130 a year, while at *St. Mary's* the charge is \$180. Canadian parents have large families and are in general not rich, so they have to think twice before sending their boys to college; for the price has to be taken into consideration. Besides, the parish priests and the curates have great influence over the parents and as these priests come mostly from the country colleges, they naturally direct their parishioners to send their children where they have been educated themselves. This explains the small number of students at *St. Mary's* in the past. But how account for the present increase? First, families are in better circumstances and thus able to send their boys to us, and secondly our college is increasing day by day in prestige and priests who were formerly less favorable to us, seeing the good conduct of our students and their success in the University examinations, cannot help but recognize the superiority of our formation.

St. Boniface College, Manitoba, also shows a consoling increase, especially in the classical course. Notwithstanding the departure of five of the university students, our university classes show a fair increase over last year, while there is a still larger increase in the lower classes of the college course.

A Jesuit Parish.—The English-speaking Catholics of Winnipeg, who, ever since our arrival here twenty-one years ago, have longed for a Jesuit parish, are now working practically for that end, and, as there is question of erecting a new parish in Fort Rouge, a most fashionable quarter of the Central Metropolis, a petition is being signed in order to obtain the Jesuits. May God touch His Grace's heart and render it favorable to us! It would be a great blessing indeed for Winnipeg and a blessing for our colleges at the same time. Many Protestants, we hope, would be converted to the true faith, many Catholics would be strengthened in the path of duty and many boys would cross the Red River to share in the benefits of high Catholic education.

New Foundations.—Father Edward Lecompte, the Superior of our Mission, visited Edmonton lately accompanied by Father Socius, to examine the probabilities of our accepting a parish and a *collegium inchoatum* there. Ed-

monton is a city with a great future, as I found when I visited it six weeks ago in company with Father Bournival, late Rector of our Scholasticate. It is beautifully situated on the banks of the Saskatchewan. The view somewhat resembles that of the city of Quebec. This spot ought to be dear to the Society because the first Missionary to visit it was Father De Smet, who planted a cross near what was then Fort Edmonton. The present city has trebled its population in two years and is according to a recent census, the home of 12,000 people. Although 200 miles further north than Winnipeg, the climate is much milder, because the isothermal lines describe an upward curve as they approach the Rocky Mountains, owing to the warm winds that blow from the Pacific. Consequently the wheat harvest of that region is very abundant. I have seen pumpkins weighing 112 pounds, cabbages of 60 pounds and turnips 30 pounds. I ate melons grown by an Oblate brother at Edmonton and they were very ripe and good. There are coal mines quite near, so that coal sells at \$2.50 a ton retail. There are also oil and gas wells. Moreover the Saskatchewan River contains enough auriferous sediments for its exploitation which is actually carried on opposite the city. The Catholic population of the Province of Alberta is about forty per cent of the total. As the University of Alberta is soon to be established and none but the Methodists have a college there, it would be highly opportune for us to start a Catholic College somewhere in Alberta. Father Superior will also visit Calgary, Edmonton's rival.—*Father Dugas.*

X *Montreal. The Immaculate Conception. A new chapel in the parish.*—To satisfy the demands of one section of our large parish a chapel has long been needed. For the last six years Mass was said every Sunday in the upper part of St. Stanislaus school, but on account of the rapid growth of the parish in this division, it finally became necessary to make the hall into class-rooms for the children. So a chapel had to be built, and the first Mass was celebrated in it a short time ago.

The chapel, built of and named after St. Stanislaus, is 150 x 40 ft. Two galleries 10 feet wide run the whole length of the interior, each being supported by a row of eight columns. The seating capacity is 1000. Above the sacristy are rooms for the care-takers and three separate rooms for the Fathers who go for confessions, Masses and other services. Masses are said daily, and in addition, one of the Theologians goes every Sunday afternoon to give a catechetical instruction to the children.

The Scholasticate.—The Professors this year are as follows: Father E. Durocher, Evening Dogma, Father Jos. Ruhlman, morning dogma, Father J. Meloche, Moral Theology and Canon Law, Father L. Roux, Sacred Scripture and Hebrew, Father F. X. Caisse, Short Course. Father F.

Descoteaux Ethics, Father Jos. Carrière, Logic and Ontology, Father Jos. Fouillet Astronomy etc. Father L. Fougerat Mathematics.

COLLEGES, OUR.—The number of students in our colleges in this country and Canada on October 1st was 8,984, an increase of 103 over last year. While this increase is not as great as in 1905, when it reached the unprecedented number of 597, it is consoling to note that the augmentum is in the college course—this being 102—while the decrease is especially in the commercial course. Full particulars for each college will be found in the table at the end of this number. X

COLOMBIA.—At Bogota there is much work being done in our church, as the numerous sodalities of all classes keep our Fathers well employed all the year round, the harvest is abundant and the fruit lasting. Pres. Reyes is not friendly to Ours and the Government has recently given us some anxiety. The college building belongs to the Government and it wishes to deprive us of it, the school is however prosperous. At Medillin our college is also flourishing and there is plenty of work, not so at Bucaramanga, which we will soon be obliged to abandon on account of the need of a proper building. In general we are suffering from the depression throughout the country on account of the late war and the unsettled state of affairs. X

CUBA. *The United States Camp and Fleet saved by Father Gangoiti's forecast.*—The severe hurricane of October 17th which caused such a loss of life and property in Havana was foretold by Father Gangoiti, who is in charge of our observatory at Havana. Our soldiers were encamped in the city and several warships were in the harbor. Both the camp and fleet were saved by the timely warnings of Father Gangoiti. He telephoned to the camp that the cyclone would sweep through it within an hour. The soldiers hastened to save themselves and their property and in a hour's time the blast hit the camp and rows of tents went down like paper walls, the poles flying through the air, but the men were in the barracks and safe. The Captains of the war ships were also warned in time to make all snug. Warning was even given earlier; for the "New York Herald" of October 20th reports:— X

Father Gangoiti, head of the storm signal service maintained by the observatory of Belen College, Havana, gave to the United States Weather Bureau the first intimation it had of the West Indian hurricane. Fully a day and a half in advance of the storm he telegraphed to the Weather Bureau from Havana that a severe hurricane would pass between Cuba and Florida. This was fully borne out by the later developments. Father Gangoiti thereby has added to the prestige which he already enjoys as the foremost living authority on West Indian storms.

It will be remembered that this same Father predicted well in advance the storm which caused the Galveston flood, and this when the United States observers predicted incorrectly.

X
 ECUADOR.—A reputed miracle of our Lady of Dolors in our college at Quito has been the occasion of a great public devotion to our Blessed Mother and of the conversion of numbers who had been leading sinful lives. Its connection with the California earthquake, though this may be only accidental, gives it additional interest to us. The facts are as follows: On the 20th of last April, Father Roesch, Prefect of our college at Quito, was recounting to the students at the end of supper the frightful earthquake at San Francisco, when one of the smaller boys, who but a week before had made his first Communion, raised his eyes to a picture of our Lady of Dolors which hung on the wall. With amazement he saw that the Madonna opened and closed her eyes. Calling the attention of two of his companions, who also witnessed it, they fell on their knees and recited a Pater and Ave. The other students along with the Father Prefect witnessed the same wonderful occurrence. The Father thought it might be an optical illusion, but on examining the picture and the lights, no satisfactory explanation could be found for the phenomenon which lasted for fifteen minutes. An account of the occurrence spread through the city till it came to the Vicar General. He ordered a canonical investigation to be made. Forty-five witnesses were questioned under oath, and a committee of theologians were asked to examine the evidence. They reported (1) That the occurrence was historically certain; (2) That it could not be explained by natural causes; (3) That it was not due to diabolical influence. The Vicar General thereupon ordered the picture to be transported to the church of our Fathers. This was done on the 2d of June, more than 5000 taking part in the procession and 30,000 being spectators. At our church a triduum was preached and followed with great devotion by large crowds. The wonderful opening and closing of the eyes was seen at least seven times. On one occasion the phenomenon lasted over half an hour and was seen by thousands. The *Proceso Canonico* has been issued in book form filling forty-eight pages, and the "Razón y Fe," the monthly Review published by our Fathers at Madrid, has an article giving the facts with a reproduction of the Madonna. This represents the ordinary Lady of Dolors with the heart pierced with seven swords and has a sweet but sad expression.

X
 FORDHAM UNIVERSITY had on October 15th 543 students; 221 boarders and 321 day scholars. The Law School has 38 and the Medical School 21 students. The equipment in both these schools is all that can be desired and there is every reason to believe that the numbers will rapidly in-

crease. The first of the "Fordham University Publications" has just been issued. It is entitled "Essays in Pastoral Medicine" and is written by Dr. Austin O'Malley and Dr. James J. Walsh, the latter a professor and acting dean of the medical school.

FRANCE.—*A New Scholasticate.*—The difficulty experienced by the Catholic colleges in France has brought about the opening of colleges in foreign countries, where Catholic families may send their children. Thus the province of Paris has two such colleges, one in Belgium and another in the Island of Jersey. The latter has increased so much in numbers that it has been found advisable to move elsewhere the Novitiate and Juniorate which occupied adjoining buildings. Mold, also, where the tertians have lived for the past five years, was found to have many disadvantages, one of which was that it was so far distant from France, where the tertians are sent for the month of missions. Mold belonged to the province of Lyons, while Canterbury, where the theologians of Lyons and Paris lived, is owned by the province of Paris. As the Fathers of Paris desired to move their novitiate and juniorate from Jersey to Canterbury, and establish there also the tertianship, the scholasticate at Canterbury had to be moved. Mold was sold to the French Sisters of Charity of Caen and with the price of the sale, property was brought at Hastings, right next to St. Leonard's, the residence of the Provincial and the Novitiate of the Province of Lyons. A suitable building has been erected and is already occupied by our Fathers and Scholastics. The situation is pleasant, upon a hill, with good air, and in full view of the ocean. Ours are much pleased with it. The courses of theology opened on the 11th of October. Besides the theologians from the two provinces of Lyons and Paris, there are one Portuguese, two Englishmen, two Germans, one from Holland, without counting two Syrians and ten Armenians, who belong to the province of Lyons. The provincial congregation was held at Canterbury, at the beginning of August; vacation, retreats and ordinations followed and the scholastics left for their new home.

ST. IGNATIUS WATER.—Our Fathers of Cincinnati and Toledo are showing a laudable zeal in spreading wider and wider the use of the Holy Water of St. Ignatius. For this purpose they have issued booklets describing the practice, with prayers and instances of cures effected by its use. What makes these booklets of interest to our people is that most of the instances are taken from among our own country and are of recent date. The Cincinnati booklet has reached its fourth edition and may be obtained from St. Xavier Church; the Toledo edition is in German and may be procured from St. Marien-Kirche, Toledo, Ohio.

IRELAND. *Father William Delany's Jubilee.*—On January 20th Father Delany celebrated the fiftieth anniversary of his entrance into the Society. Father Delany was for some years on the staff of Clongowes; but he first came prominently before the public as Rector of Tullabeg (1870–1880). When he went to Tullabeg it was a mere preparatory school for Clongowes; when he left Tullabeg, it was the first Catholic University College in Ireland. Since then Father Delany has been connected with all the great educational movements in Ireland. In 1885 he was appointed Senator of the Royal University, and received the honorary degree of LL.D. He was President of University College, Dublin, from 1883 to 1887, and succeeded against much opposition in commencing the victorious career of the institution. He was re-appointed President in 1897, and every year since University College has headed the list of distinctions awarded by the Royal University of Ireland. As a preacher, a lecturer, and a controversialist, Father Delany is known for fertile ideas and a trenchant style. A large and influential meeting of the citizens of Dublin, presided over by the Lord Chief Baron, was held to consider what steps should be taken to commemorate the Golden Jubilee of one so widely esteemed by both Catholics and Protestants. It was decided to establish an Exhibition, tenable at University College, to be called “The Father Delany Exhibition” in memory of “The splendid services that he has rendered to Religion and Education in the course of his brilliant and arduous career.”

University College has again carried all before it in the summer examinations. Receiving no Government grant and labouring under many great disadvantages, its total list of distinctions exceeds the three Queen's Colleges, which share an annual grant of £25,000. The *Freeman* commenting on the results, says :—

“The summary of the distinctions at the recent Royal University Examinations is more startling and significant than ever. As usual, University College heads the list. But its preeminence was never before so marked. It has more than double the number of distinctions of any other College on the list, and nearly three times as many as Belfast Queen's College, nearly seven times as many as Queen's College, Galway, and just fourteen times as many as Queen's College, Cork. In the quality of the distinctions the Catholic predominance is still more remarkable. For the thirty-five first class distinctions of University College, Belfast Queen's College can show only two, and Cork and Galway a beggarly one apiece. It is surely a scandal that these inefficient Colleges should enjoy substantial public endowments, while the College which so completely eclipses them is unendowed.” The total Exhibitions and Honors are as follows :—

	First Class	Second Class	Total
University College.	35	36	71
Queen's College, Belfast	2	22	24
Queen's College, Galway	1	11	12
Queen's College, Cork	1	4	5

Not a little of these splendid results are due to our Juniors studying at University College, who gained thirty-five Honors and Exhibitions, including nine first and eight second places.

Two interesting debates have been held this session in the Aula Maxima of the College. The first was between our students and three representatives from Queen's College, Belfast, who proposed as subject "That Cosmopolitanism is the Legitimate Goal of Political Evolution." The debate was of a friendly nature, students from both Colleges speaking for and against the motion. The second was an Irish debate on the Poets of Munster, all the proceedings and speeches being in the old tongue. The large hall was crowded and several of Ours took part in the discussion.

Two Doctors in Oriental Languages.—"The Bechir," an Arabic newspaper, published at Bayreuth, in Syria, announces that at the late public conferring of degrees in the Bayreuth University, in the presence of the Syrian Patriarch and many other Bishops, and of the Consuls-General of France and Germany and other official notabilities, the degree of Doctor in Oriental Languages was conferred with very high distinction on the Reverend Edmund Power, a young Irish Jesuit. Mr. Power, who is not yet a priest, had passed a brilliant examination, oral and written, in the Arabic, Syriac, Hebrew, and Coptic Languages, and in Oriental History and Antiquities, and was then invited by the Oriental Faculty of the University to submit a Thesis for the Doctorate. He selected for this purpose a Study on Ousunget, an Arabic poet, contemporary of Mahomet. Having collected the poems of this writer, which were scattered in different publications, Mr. Power translated them into English with critical annotations, and added, in a preface, a long and interesting account of the poet himself, and of his epoch, the whole making a handsome volume of 300 pages. This Thesis was discussed in the public session of the University, and was defended by Mr. Power with such marked ability, that the Degree of Doctor of Oriental Languages was conferred on him with special honors. The news of this distinction for a gifted fellow-countryman will be welcomed, we are sure, by the Irish fellow-students of Mr. Power, who had already read a brilliant course in the Royal University of Ireland, and taken the B. A. degree in 1902, with First Place in Classical Honors on unusually high marks.

On the same day the Doctor of Oriental Languages was also conferred on the Rev. Austin Hartigan who has been studying in Syria with Mr. Power for the past three years.

Gardiner St.—Father Robert Kane's series of Lenten Lectures on "Home" attracted extraordinary attention. An hour before the lectures every seat was filled, while hundreds unable to get even standing room had to be refused admission. The discourses were printed verbatim in several newspapers and were the occasion of angry attacks from Protestant journalists.

It is expected that the recent Decree on Frequent Communion will meet with a ready response in Dublin. Even at present the average yearly number of Communions is 240,000 in St. Francis Xavier's alone.

Father H. V. Gill recently read a paper before the Royal Dublin Society "On a Possible Connection Between the Eruption of Vesuvius and the Earthquake at San Francisco in April, 1906." The paper contained an account of some experiments with rotating bodies, and an application of the principles involved to certain seismic phenomena. Professor Milne, the great authority on earthquakes, in a recent article refers to Father Gill's ingenious experiments and quotes at length from his paper.

MISSOURI PROVINCE. — The Provincial Congregation, called for the election of delegates to the General Congregation, opened on July 3 and closed on July 6. The Secretary of the Congregation was Father Michael W. O'Neil, and the Assistant Secretary Father George H. Worpenberg. Father Joseph Grimmelsman and Father William Banks Rogers were elected delegates to the General Congregation, and Father Michael P. Dowling, Father Thomas S. Fitzgerald and Father Frederick P. Hagemann were the alternates elected.

During the absence of Father Jos. Grimmelsman, Father George H. Worpenberg is discharging the duties of director of the Tertiaries.

St. Louis University.—The Scholasticate.—The staff of professors has remained unchanged, except that Father Aloysius Frumveller has been added to it as assistant Professor of astronomy and geology. At the present writing, the theologians number 96 and the philosophers 61. There are 75 theologians in the long course, 1 being from the province of Aragon, 1 from that of Maryland-New York, 7 from the Mexican, 8 from the Mission of New Orleans, 3 from the New Mexican, 5 from the California, 8 from the Rocky Mts., 1 from the Buffalo Mission, and the rest from the Missouri Province. Of the philosophers, 2 belong to the Province of Mexico, 18 to the Mission of New Orleans, 6 to the New Mexican, and the remainder to the Missouri Province. The short course theologians are divided into 13 of the Missouri Province, 2 of the Mexican, 2 of the New Orleans Mission, 2 of the California, and 2 of the New Mexican.

College.—Father Francis J. O'Boyle has succeeded Father Joseph Garvy as prefect of studies, the latter replacing him as professor of poetry in St. Xavier College, Cincinnati.

Chicago.—A temporary church of frame, with a residence of the same material, is now building on the site acquired last spring in the northwestern part of this city, a district known as Roger's Park. The new church and parish are to be under the patronage of our Holy Father, St. Ignatius. The erection of College buildings, with a view to which the property was secured, will not be undertaken this year.

Detroit College.—Father Simon A. Ryan has been succeeded as Prefect of studies by Father Richard D. Slevin, whom in turn he has replaced as professor of rhetoric in St. Ignatius College, Chicago.

Florissant.—*St. Stanislaus Novitiate.*—The Tertian Fathers number 21, of whom 14 belong to the Missouri Province, 3 to the Aragon, 1 to the Mexican, 1 to the New Orleans Mission, 1 to the New Mexican and 1 to the Rocky Mts. The Juniors are 22 in number, all of the Missouri Province, the Scholastic Novices are 29, of whom 9 are for the New Mexican Mission, the remainder for the Missouri Province.

Milwaukee. *Marquette College.*—The silver jubilee of the College was fittingly celebrated towards the end of June, the pulpit orator at the solemn pontifical Mass being the Rt. Rev. Maurice Burke, Bishop of St. Joseph, Mo., a sincere admirer of the Society and its work of education. The magnificent building, intended for the College department, and now rising at the side of the beautiful church of the Gesù will be a worthy memorial of this jubilee commemoration.

Omaha.—*Creighton University.*—The Medical department and the College are both progressing very satisfactorily; but they are distanced by the Schools of Dentistry and Pharmacy, which, though only one year in existence, are overcrowded.

St. Mary's College.—The accommodations for boarding students have been taxed to their utmost capacity, so that numbers of applicants have had to be turned away. A founder or generous donor, like Count John A. Creighton of Omaha, would prove a real "friend of Catholic Education" in St. Mary's, and his name would be held in benediction there for all time.

Cincinnati. *St. Xavier Branch High School and Preparatory Department.*—On August the 17th last, St. Xavier College secured a most desirable site for a future College, in Cincinnati. It is not intended to vacate the old downtown place, on Sycamore St., but there is every prospect of more than doubling the good which is being done there by placing an additional college on the "hill-tops," the distinctively residence part of the city. At present the spacious house on the premises

has been fitted up to serve as a branch school for the Academic classes of old St. Xavier. Two classes have already been begun, on Oct. 1st, with 16 boys in attendance. The tuition has been placed at \$80.00. The location is at the South-west corner of Gilbert and Lincoln Aves., Walnut Hills, one of the most beautiful residence suburbs. All the car lines on the "hill-tops," meet at Gilbert and McMillan Aves., only a few minutes walk from the new school. The price paid for the property was \$31,600.00. Father William Mitchell, s. j. has been appointed master of the school and Messrs. John Nash, s. j. and William Kane, s. j. have charge of the classes, this year.

SUMMER RETREATS.

GIVEN BY FATHERS OF THE MISSOURI PROVINCE

FROM JUNE 15 TO OCT. 15, 1906.

<i>To Diocesan Clergy.</i>	<i>Franciscan.</i>
Cleveland.....2	Alverno, Wis.....2
Denver.....1	Andarko, Okl.....1
Fort Wayne.....1	Farwell, Neb.....1
Indianapolis.....2	Maryville, Mo.....1
London, Ont.....1	Purcell, Okl.....1
Milwaukee.....2	<i>Good Shepherd.</i>
Nashville.....1	Carthage, O.....1
Oklahoma.....1	Chicago, Ill.....3
Omaha.....1	Cincinnati, O.....2
<i>To Religious Men and Ordinandi.</i>	Detroit, Mich.....1
Christian Brothers, Chicago, Ill.....1	Kansas City, Mo.....1
Christian Brothers, St. Paul, Minn..1	Milwaukee, Wis.....1
Ordinandi, Chicago, Ill.....1	Newport, Ky.....2
<i>To Religious Communities of Women.</i>	Peoria, Ill.....1
<i>Benedictine.</i>	St. Louis, Mo.....3
Guthrie, Okl. Ty.....1	Sioux City, Ia.....1
Nauvoo, Ill.....1	<i>Helpers of Holy Souls.</i>
<i>Charity.</i>	St. Louis, Mo.....1
Leavenworth, Kan.....2	<i>Holy Child Jesus.</i>
Mt. St. Joseph, O.....1	Lincoln, Neb.....1
<i>Charity B. V. M.</i>	<i>Holy Cross.</i>
Chicago, Ill.....8	Cairo, Ill.....1
Council Bluffs, Iowa.....1	Notre Dame, Ind.....1
Davenport, Iowa.....1	Salt Lake City, Utah.....1
Des Moines, Iowa.....1	<i>Holy Family of Nazareth.</i>
Dubuque, Iowa.....3	Chicago, Ill.....1
Holden, Mo.....1	Pittsburg, Pa.....1
Lyons, Ia.....1	<i>Humility of Mary.</i>
Milwaukee, Wis.....1	Ottumwa, Iowa.....1
Wichita, Kan.....1	<i>Immaculate Heart of Mary.</i>
<i>Charity of Nazareth.</i>	Chicago, Ill.....1
Mt. Vernon, O.....1	<i>Little Company of Mary.</i>
<i>Christian Charity.</i>	Chicago, Ill.....1
St. Louis, Mo.....1	<i>Little Sisters of the Poor.</i>
<i>Carmelite.</i>	St. Louis, Mo.....2
St. Louis.....1	<i>Loretto.</i>
<i>Dominican.</i>	Denver, Col.....1
Grand Rapids, Mich.....1	Florissant, Mo.....2
Great Bend, Kan.....1	Joilet, Ill.....1
Jackson, Neb.....1	Kansas City, Mo.....2
Madison, Wis.....1	Loretto Heights, Col.....1
<i>Felician.</i>	Nerinx, Ky.....2
Detroit, Mich.....1	<i>Mercy.</i>
	Chicago, Ill.....1

NEW ORLEANS MISSION. *A College at Nashville.*—A property of fifty acres has been purchased in Nashville, Tennessee, and a college and church will be built in the near future.

Tampa.—Father John Foulkes is the new pastor of the Sacred Heart Church in place of Father Navin, who is making his tertianship at St. Andrew. The school, which it is hoped will one day become a college, has fifty students, a record number, and could have one hundred and fifty if there was a suitable building to accommodate them.

Father Oliver Semmes has gone to the Philippines.

NEW YORK. *The Loyola School.*—The number of students at present is 47, against 35 this time last year, with every likelihood that more are to come. Of last year's students only two have not returned. One lived out of the city and found it difficult to get here in the morning on time. He is now at Georgetown College. The other was withdrawn because of his health.

Last June three of our students took College entrance examinations with the following results: Two secured Preliminary Certificates in the examinations set by the College Entrance Board. The same students also tried for and received the Yale Preliminary Examination Certificate, while a third student secured a Harvard Preliminary Examination Certificate.

From these cases just quoted it would be wrong to infer that all our boys are preparing for Protestant Colleges. On the contrary the majority of the boys that have left the Loyola School since its inception have gone to Catholic colleges, and the very one who passed most brilliantly in last spring's examinations intends to complete his course in our colleges.

OUR NOVITIATES.—The number of novices, juniors, and tertians in the novitiates of this country and Canada on October 1 was as follows:—

	NOVICES						JUNIORS			TER- TIANS	
	Scholastics			Brothers			Tot.	1st yr	2d yr		Tot.
	1st yr	2d yr	Tot.	1st yr	2d yr.	Tot.					
Md. N. Y.....	32	26	58	8	5	13	18	35	53	21	
Missouri.....	16	16	32	5	3	8	11	11	22	21	
California.....	6	6	12	0	3	3	7	10	17		
New Orleans...	8	7	15	1	1	2	6	6	12	1	
Buffalo Miss...	3	17	20	0	0	0	7	7	14	8	
Canada.....	15	15	30	8	3	11					
Total,	80	87	167	22	15	37	49	69	118	51	

PANAMA.—Father Daniel Quijano, who wrote several letters to us from Colombia, is now at Ancon Hospital in the canal zone. The hospital grounds contain many buildings among which is the mansion of Governor Morgan. The French expended over five millions dollars in erecting buildings and beautifying the grounds, and new buildings are now

in process of erection by the Americans. Father Quijano has been appointed by the American Government one of three chaplains to attend the Catholic patients. In July there were nearly five hundred patients in the hospital, the greater part being negroes and non-Catholics. Of the American patients some are Catholics and the Spanish are all Catholics at least in name. Few, however, attend the Catholic service on Sundays, though on Easter Sunday there was a good attendance, some fifty Knights of Columbus coming then to make their Easter Communion. The people of Panama are very indifferent in regard to the practice of religion which is due in great part to the influx of foreigners. Bishop Junguito of the Society experiences the same difficulty in the city of Panama and throughout his diocese. He has no clergy and but little means. There are no vocations to the priesthood. He has a so-called seminary in his own house, but it numbers but five or six boys who will in all probability when grown up give up all thoughts of becoming priests. The contrast with Bogota, Colombia, is marked; for there our Fathers have more than they can do.

Father Quijano has adopted Father Eugene McDonnell's plan of sending a monthly postal to sodalists and former patients described in our last issue.

PHILADELPHIA. *The Gesu.—An Edifying Façt.*—On June 17, the Rt. Rev. Auxiliary of the Diocese administered the Sacrament of Confirmation in the Gesu. The presence among the children then confirmed of a little boy between ten and eleven years of age called attention to an incident in the life of the Venerable Father Roccofort which deserves not to be forgotten. In 1897 when this holy priest was assigned for duty to the parish of the Gesu there lived opposite the Colledge a family in which was an infant who shortly after birth became the victim of a disease which left him to all appearances, and according to the universal verdict of specialists a helpless cripple, unable to stand, much less to walk. When called in Father Roccofort assured the mother that in good time the child would be able to walk. Then and often afterwards he blessed the little sufferer, always repeating the encouraging assurance.

On the 31st of May 1904 Father Roccofort went to his reward. When informed of the good priest's death and urged to pray for him his little friend declined to do so, adding that Father Roccofort had promised that when he got to Heaven he would ask St. Francis Xavier to cure him. If only a coincidence let it be so. The very week in which Father Roccofort died the little cripple began to use his limbs, which have gained steadily in strength ever since. Twice a day he attends the Parochial School and on June 17, walked to the Church for Confirmation in which Sacrament he took the name of Francis Xavier to whom through Father Roccofort he is convinced that he owes his recovery.

The College.—We have now 303 pupils in actual attendance. More consoling and encouraging even than the increase of new students is the fact that far the greater number of old boys have returned. Looking over last year's register and making inquiries we find that many of those who did not return have entered Ecclesiastical Seminaries, either Secular or Regular, or have taken up professional courses in Medicine, Law, Pharmacy and Civil Engineering.

PHILIPPINE ISLANDS. *Vigan.*—A recent letter from Father Thompkins announces that the school at Vigan opened on June 16 with a gratifying increase of students. On July 3, there were 70 boarders and 197 day-scholars. During vacation the house was renovated as far as its construction would permit. Father Benaiges, Mr. Denys, a scholastic and Brother Arnalot have been added to the community, which now numbers eleven. The classes in English have been rearranged. There are four grades, of which Father Thompkins teaches two. He has also one half-hour's class daily in United States History for the boys in the third year.

A notable event in the past few months was the reestablishment of the Apostleship of Prayer in Vigan and the solemn celebration of the Feast of the Sacred Heart. On St. Ignatius' Day our boys achieved a triumph in the Cathedral, in which the feast was celebrated, as our chapel is very small. Bishop Dougherty was to have presided at the Solemn High Mass, but having been unwell for some days, was unable to attend. His Vicar-General, Father Carroll, was celebrant. One hundred of our boys sang the Mass and the people were delighted. The Bishop says that when he pontificates in the Cathedral, he will have only our boys sing. Our Seminarians made their first public appearance at ceremonies on this occasion.

Under the impulse of the Holy Ghost a stronger spirit of devotion is beginning to manifest itself in Vigan and our boys are leading the way. Mr. Denys, the professor of Second Year Latin, suggested to his boys a visit to the Blessed Sacrament after class each day. Now fifty or sixty of the boys regularly make the visit. Last year three fourths of our boarders went to Communion weekly. This year the spirit is spreading among the day scholars. For the past two Sundays fifteen or twenty have received in the Cathedral, and about ten of these receive two or three times during the week. The people are remarking it, and some of the men, encouraged by the spirit of their juniors, are beginning to join them on Sunday.

The growth of religious spirit has excited the wrath of the ex-friar, Pons, who has issued a challenge to Father Thompkins inviting him to print his lectures on the Catholic religion and promising to answer all his arguments, theological and philosophical, in Ilocano, English and Spanish.

We hope to publish more details in the next number of the LETTERS.

PROVINCE NEWS. *The Augmentum*.—Thirty-two scholastic novices have entered the Novitiate since the publication of the last catalogue, and eight coadjutor Brothers; eleven have left, ten of whom were novices, and ten have died. The augmentum then is $40 - (11 + 10) = 19$.

The Provincial Congregation was held at St. Francis Xavier's, New York, from July 2d to 6th. Father Romano was elected secretary and Father Maas assistant secretary. The Deputati were Father Devitt and Father Pardow. Father Thomas J. Gannon was elected First Elector and Father Pardow the Second. The Substitutes chosen were Father Campbell, Father McKinnon and Father Devitt. Father Provincial with the two electors sailed for Rome on August 10th along with the Father Provincial and electors of the Province of Missouri. During Father Hanselman's absence Father McKinnon was Vice-Provincial.

The Electors chosen for the Missouri Province will be found under the Missouri Varia.

Father Melchers for California and Father De la Motte for the Rocky Mountains attended the provincial Congregation of the Turin Province, at Chieri and Father De la Motte was chosen one of the electors for that Province to the General Congregation.

Father Anthony Brunner represented the Mission of New Mexico at the Provincial Congregation of Naples, and Father Rockliff went to Valkenberg to represent the Mission of Buffalo at the German Provincial Congregation.

Degentes Extra Provinciam.—Father Elder Mullan left for Rome in July to assist Father Hughes in his work on the History of the Society in North America. He was occupied in this work till September 3d when he was relieved of his work as historian and appointed "Substitutus Secretarii" for the English Assistancy.

Father Papi, after spending some months in Rome in the study of Canon Law, has gone to Linz, Freinberg, Austria for his tertianship.

Father Walter Drum is at the University of St. Joseph, Beyrouth, studying oriental languages.

Father F. R. Donovan is at Tronchiennes, Belgium, for his tertianship.

Father George L. Coyle is at the University of Göttingen, Hanover, Germany, studying Chemistry.

Mr. McGivney, Mr. Toohey, and Mr. Cusick are at Innsbruck for their theology.

The Ministeria Spiritualia from July 1, 1905 to July 1, 1906, given at the end of this number show an increase of 500 in Baptisms, of 60,000 in Confessions, and in the Com-

munions of nearly 250,000, a gain of thirty per cent over last year. There has been a small increase in the number of retreats given to the clergy and also to religious, but a falling off of 300 in the number of the converts, mostly in Jamaica.

Retreats given in Summer of 1906.

To the Secular Clergy

Dioceses 21	Retreats 31	Priests	2901
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To Religious Men

Seminarians	Retreats 5	Exercitants	120
Communities	Retreats 7	Exercitants	646

To Religious Women

Sisters of Charity	Retreats 20	Exercitants	2588
“ “ Good Shepherd	“ 13	“	502
“ “ Mercy	“ 33	“	2224
“ “ Sacred Heart	“ 7	“	544
“ “ St. Joseph's	“ 17	“	2287
“ “ Notre Dame	“ 10	“	895
“ “ Visitation	“ 8	“	279
Different other Communities	“ 31	“	449
Secular Ladies	“ 8	“	555
Children	“ 18	“	2977
	208		16968

ROCKY MOUNTAIN MISSION.—Father De la Motte, Superior of the Mission, was chosen in the Provincial Congregation held at Chieri as one of the electors for the General Congregation. Father Goller was appointed Vice-Superior during Father De la Motte's absence.

Notwithstanding the epidemic of last May which caused the college to be closed, Gonzaga College, Spokane, opened with a good number of students, an increase of twelve over last year.

Seattle College has a large attendance of day scholars and the Indian schools are doing well.

Father Bernard and Father Balestra have been sent to Alaska.

ROME. *A Papal Blessing for Woodstock.*—Father Papi, writes from Rome as follows: On July 5th at half-past six I had a private audience with the Holy Father. As soon as I approached him he began to show that kindness with which everyone who has the privilege of meeting him is so much impressed. I made the three customary genuflexions, but when I knelt the third time he did not allow me to remain on my knees, but said, “Surgat et sedeat.” Then he inquired about America and the condition of things there

and especially about the Italians. I answered his questions, but he seemed to be well posted about almost everything. He praised highly the work of the Society in America and repeated twice, "I know that the Jesuits are all right; I know that the Society is doing well." He granted me several spiritual favors I asked from him, and among these a special blessing for Woodstock College. During the whole audience he was very kind and cheerful, though on that day he was not well and complained of the sirocco.

The History of the Society in North America Colonial and Federal, which is being edited by Father Hughes and which was promised for September, has been delayed on account of the publishers not preparing the Index as had been agreed on. This has at length been finished and revised by Father Hughes and the work may be expected to be ready before Christmas. An article descriptive of this history was published in the May number of "The Letters." This article has been printed separately and will be forwarded by "The Letters" to any of Ours who may ask for it. Ours throughout the country are asked to make this work known.

The General Congregation.—An account of its proceedings may be found at the end of this number.

Father Hagen at the Vatican Observatory.—The work of reconstructing the summer residence of Leo XIII in the Vatican Gardens is being energetically pushed on. Pius X set aside this villa for scientific purposes and selected the old tower of Leo IV with its adjoining structures as the site of the new observatory. On this tower a cupola has already been placed to which has been transferred from the observatory of the Jesuit Fathers on the Janiculum an equatorial with a ten inch objective. A bridge will connect this tower with the observatory. Another cupola will be built on the roof of the caserne of Leo XIII's villa. This is intended for a heliograph. Father Hagen will occupy Leo XIII's bed-chamber and will also use his kitchen. The villa café has been turned into a chapel for him and the adjoining room will serve as a sacristy. This is an historical spot; for His Holiness used to compose his verses in this room. A lodging will also be provided for the assistant astronomers, should their work require their presence in the observatory at night.

Father Hagen returned to Rome at the beginning of October. After assisting at the Provincial Congregation of his province at Valkenberg, Father Hagen made a scientific tour through Europe visiting the observatories of Nice, Marseilles, Toulouse, Bordeaux, and Paris, and then those of Leyden in Holland, Greenwich, Oxford and Radcliff in England. He did not visit any of the German observatories, as he had seen them all six years ago, but went on to Jena to attend the astronomical congress. Here he made an address in English to the assembled astronomers. The greatest sat-

isfaction was shown everywhere in the scientific world at his appointment to the Vatican Observatory.

Father Hagen is living at present in our house at Rome at Borgo S. Spirito. An observatory was erected here in 1882 to replace the observatory of the Roman College, which was taken from us by the Italian Government. Father Adolph Müller has had charge of this observatory since 1894. With Father Hagen came Father Stein, his assistant. Father Stein belongs to Province of Holland and has made special studies in astronomy at the university of Leyden, where a dissertation on the variations of the altitude of the celestial pole, based on his own observations and calculations, won for him a doctor's degree. Father Stein is known to some of Ours in this country for he has visited Georgetown where he made the acquaintance of Father Hagen.

OUR SCHOLASTICATES in this country and Canada had on October 1 the following number of students:—

	—THEOLOGIAN—			—PHILOSOPHER—			
	Long Course	Short Course	Total	1st yr.	2d yr.	3d yr.	Total
Woodstock.....	49	14	63	18	19	14	51
St. Louis.....	75	21	96	29	18	24	71
Montreal.....	13	4	17	13	0	8	21
Spokane.....	...	8	8	—	14	...	14
Total.....	137	47	184	60	51	46	157

SCIENTIFIC NOTES. *The Manila typhoon forecast vindicated.*—It would seem that hundreds of lives have been sacrificed owing to the refusal of the officials of Hong-Kong to receive messages from the Jesuit observatories. The telegram sent to the London Times reads as follows: "The report of Zi-ka-wei Observatory at Shanghai shows that a published warning was issued against the passage of a typhoon two days before it struck Hong-Kong. The latter place was not warned because for years the Hong-Kong Observatory has refused to exchange warnings with the Jesuit observatories at Shanghai and Manila. The public feeling here is intense over this disclosure. The Observatory methods for years have been the subject of public comment. A commission of inquiry is now sitting." Our readers will recollect how Dr. Doberck, the Director of the Hong-Kong observatory, at the time of the American occupation of Manila accused our Fathers of sending false and sensational weather warnings of the typhoons, and how Father Algué refuted the charges by the testimony of Admiral Dewey and many others. See "The Letters" Vol. xxix., 109. Mr. Robert Brown, an English scholastic, who for four years was one of the assistants of the Manila observatory, recalls this to mind in a letter to "The Tablet" of October 20th. He concludes that Dr. Doberck is alone responsible for the non-sending of

warnings as the Observatories of Zi-ka-wei and Manila are only too willing to furnish him with all the results of their observatories.

A high compliment was paid to the Manila observatory, by Captain W. A. Outerbridge of the steamship "Taming" in the following letter which he addressed to the South China Morning Post of Hong Kong :

"SIR.—The notice we had of the approach of typhoon of this morning is typical of the kind of service we get from the observatory here at Hong Kong and as a China coaster of twenty-five years service, eighteen as master in one of the most prominent firms, I would suggest that the Jesuit Fathers in either Shanghai or Manila be petitioned to take over the meteorological service of Hong Kong that they may all work in harmony and that we may expect some reasonable security in the way of notice, and some really definite idea of the whereabouts and action of these devastating storms.

"In this I am sure I do but voice the opinion of all the shipping community, for we place the most implicit faith in forecasts of the worthy Fathers, and swear by them; these 'experts' of Hong Kong we usually swear at."

On this letter the "Manila American" remarked: "The remarkable manner in which the observatory has warned the shipping interests of approaching storms has saved millions of dollars during recent years and with the extension of the wireless telegraph system, no part of the islands can be affected without prompt warning.

"The wonderful service rendered is only appreciated here when an opportunity is offered to compare it with that of other ports. The recent disaster at Hong Kong, that destroyed millions of dollars worth of shipping and thousands of lives, without a note of warning being sounded of its approach, gives us reason for gratification in the knowledge that we have an institution that is up-to-date, even aggressive, in its operations and we owe a huge debt to the modest members of the Jesuit society who have so faithfully preserved us from sudden and fearful disaster."

After writing the above letter Captain Outerbridge called on our Fathers at the Manila Observatory, and told them that this dreadful loss would have been impossible were the Jesuits in charge of the Hong Kong observatory. Only half an hour's warning was given by that observatory of the approach of the typhoon, while our Fathers gave more than twenty-four hours' warning.

Attention to the Belen Observatory forecasts for Havana saved much property and many lives, among them the soldiers of our army, as may be seen under Cuba.

SOUTH AMERICA.—*The Earthquake at Valparaiso*, Chili of August 16th, in which more than a thousand lives were lost and the greater part of the city was destroyed, did but little damage to our church and college at Santiago. This

is the more remarkable as the college building is a large structure, accomodating a community of fifty, and the church has a lofty tower which was uninjured. Nearly all the other churches in the city were destroyed or damaged but not a single crack was made in our walls by the earthquake and we escaped all damage from the fire. As the church was dedicated to the Sacred Heart, Father Sola, the Rector, attributes its safety to a special protection, as he is at a loss to explain otherwise our escaping unharmed. The saving of our college afforded our Fathers an occasion to give hospitality to many who had lost all. Thus the house of Exercises, one of the college buildings, was given up to a community of Fathers and Brothers of the Immaculate Heart, who had lost their home, and for several days a thousand of those who had suffered in the earthquake and the fire were supplied with food.

WASHINGTON, D. C. *St. Aloysius Church.*—Schools are in very good condition. The parochial school for boys has gained considerably over last year's record. The behavior of the pupils is very satisfactory. The girl's department is excellent. Night schools in languages and other branches have been established for the young men. It is an effort to give some young men a chance to complete their classical course and to pick up other useful matters. It will help the club which is still flourishing. The church services are well attended. There was a mission for the married women of the parish in October.

HOME NEWS. *The Ordinations* took place on June 26, 27, 28, First Masses on June 29. Sixteen received minor orders and the following major orders; William D. Kean, Michael J. O'Shea, Redmond J. Walsh, Edward T. Farrell, William J. Brooks, James A. Taaffe, John W. Linnehan, Joseph P. O'Reilly, Charles E. Lane, Francis H. Kreis, John X. Pyne, James I. Maguire, Patrick J. Sullivan, Richard A. Fleming, Joseph T. Keating, Henry A. Leary, and James F. Leary, for the Maryland-New York Province; Francis X. Finegan and Henry R. Fleuren for the New Orleans Mission; Joseph M. Minotti, for the Mission of New Mexico. Cardinal Gibbons conferred both the major and minor orders.

The Faculty for 1906-'07.—The following is the faculty for the new scholastic year: Father William P. Brett, Rector, Father Thomas J. McCluskey, Minister, Father Samuel H. Frisbee, Spiritual Father, Father Charles C. Jones, Procurator, Father Timothy Brosnahan, Ethics and Prefect of Studies, Father Henry T. Casten, evening dogma, Father William J. Duane morning dogma, Father John Corbett, Scripture and Hebrew, Father Timothy Barrett, Moral Theology, Father James F. Dawson, Short Course, Father John J. Lunny, Canon Law, Father Raphael V. O'Connell, Metaphysics of 3rd year, Father William J. Brosnan, metaphysics of 2d year, Father William J. O'Gorman, Logic, Father

Alphonsus J. Donlon, physics, Father John A. Brosnan, Chemistry and Mathematics of 1st year, Mr. Michael J. Ahern Mathematics of 3d year, Geology and Astronomy.

In the long course the treatises De Sacramentis and De Virtutibus infusis are being explained; in Moral the second volume, in Scripture, Inspiration, Hermeneutics and Special Introduction to the New Testament are studied.

The Woodstock community numbered on October 1st 159, classified as follows: Faculty, 20; long course, 49; short course, 14; philosophers, 51; Brothers, 25. There is one more in the faculty, eight more in the long course, eight less in the short course, nine more in philosophy, and ten more in all than at the same time last year, the Brothers remaining the same. Four of the theologians come from California, three from New Orleans, one from New Mexico, one the Rocky Mountains and two from Aragon. Of the philosophers ten belong to the Buffalo Mission.

Theologians' Academy, 1905-1906.—During the scholastic year the following papers were read:—

October 26th.—The Mediæval Drama a Development of Church Liturgy Mr. John J. Geoghan

November 23rd.—The Platform of Socialism Mr. Paul R. Conniff.

January 11th.—The Hagiographic Legend Mr. Justin Ooghe

February 1st.—Grace and Free Will in the Salutary Act Mr. Michael Sheehy

February 22nd.—Milton's "Reason of Church Government Urged against Prelaty" Mr. Mark J. McNeal

March 15th.—Pelagius and His Heresy Mr. Michael J. Tully.

March 29th.—The Morality of "Hamlet" Mr. William Devlin.

April 5th.—Catechetical Schools in the Fourth Century Mr. Walter Dwight.

April 26th.—Theosophy Mr. Joseph M. Minotti.

At the last meeting, April 26th, Mr. Walter Dwight was elected President, and Mr. Paul R. Conniff, Secretary, for 1906-1907.

Philosophers' Academy.—During the past scholastic year the following papers were read:—

Sept. 26.—"Cartesianism Examined." Mr. Goldbach

Oct. 25.—"From Sensation to Intellection." Mr. Simpson

Nov. 23.—"Philosophy and Education." Mr. Meagher.

Dec. 20.—"Newman as a Philosopher and Rhetorician." Mr. Siggins.

Jan. 3.—"Cooperation." Mr. Fox.

Jan. 18.—"The Psychic Faculties of Wasps." Mr. O'Brien.

Mar. 6.—"Ethical Responsibilities of the Novelist." Mr. Duffy.

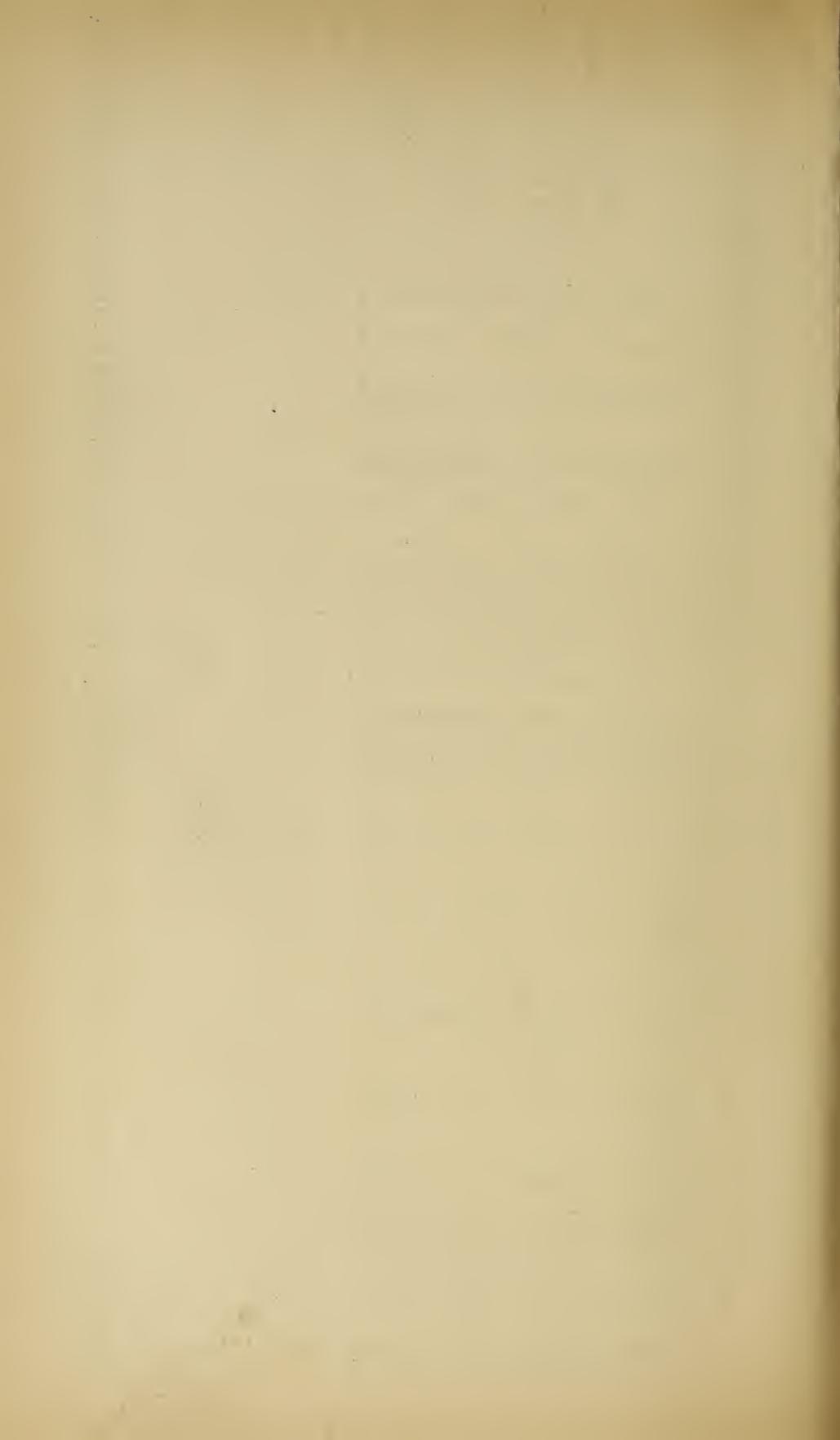
On June 28 Mr. Goldbach was elected President, Mr. Har-gadon Vice-President and Mr. Glover Secretary.

Students in our Colleges in the United States and Canada, Oct. 1, 1906

	No. of students	Boarders	H. Board.	D. Schol.	A. M. (in course)	College course	Grammar course	Latin Rudim.	Commer.	Preparat.	Augment. (Board.)	Augment. H. Board.	Augment. D. Schol.	Total Augment.	Augment.
Md. N. Y. Prov.															
Georgetown ⁽¹⁾	222	161	.....	61	4	78	125	.....	.....	15 ²	-14	.....	-14	-28	.....
Washington.....	80	.....	.....	80	.....	5	30	23	15 ²	7	.....	.....	-10	-10	.....
Fordham ⁽³⁾	513	205	10	298	.....	76	144	101	106	86	-23	-33	60	4	.....
Worcester.....	465	377	.....	88	.....	352	113	.....	.....	.....	15	.....	12	27	.....
New York.....	520	.....	.....	520	.....	93	306	.....	.....	121	.....	.....	-43	-43	.....
Philadelphia.....	303	.....	.....	303	5	93	75	100	.....	30	.....	.....	26	26	.....
Baltimore.....	132	.....	.....	132	.....	37	95	.....	.....	.....	.....	.....	-17	-17	.....
Boston.....	457	.....	.....	457	.....	184	141	132	.....	.....	.....	.....	107	107	.....
Jersey City.....	168	.....	.....	168	.....	16	54	48	.....	50	.....	.....	20	20	.....
Missouri Prov.															
St. Louis ⁽⁴⁾	382	.....	.....	382	.....	50	249	.....	62	21	.....	.....	-4	-4	.....
Cincinnati.....	386	.....	.....	386	.....	55	268	.....	37	26	.....	.....	-1	-1	.....
St. Mary's.....	358	327	.....	31	.....	69	146	.....	143	.....	17	.....	5	22	.....
Chicago.....	566	.....	.....	566	.....	86	299	.....	149	32	.....	.....	-28	-28	.....
Detroit.....	237	.....	.....	237	.....	53	184	.....	.....	.....	.....	.....	-2	-2	.....
Omaha ⁽⁵⁾	316	.....	.....	316	.....	51	265	.....	.....	.....	.....	.....	-27	-27	.....
Marquette.....	299	.....	.....	299	.....	48	173	.....	78	.....	.....	.....	13	13	.....
N. Orleans Miss.															
Spring Hill.....	225	225	.....	.....	2	64	49	.....	89	21	.....	.....	63	63	.....
New Orleans.....	370	.....	.....	370	.....	84	73	.....	76	137	.....	.....	-2	-2	6
Galveston.....	92	.....	.....	92	.....	6	40	18	.....	28	.....	.....	9	9	.....
Augusta.....	127	.....	.....	127	.....	11	33	.....	.....	83	.....	.....	-3	-3	.....
Canada Mission															
Montreal (S. Mary's)	314	146	34	134	.....	99	63	74	.....	78	12	9	16	37	.....
St. Boniface.....	233	114	74	45	.....	53	18	48	59	55	12	5	20	37	67
Montreal (Loyola)....	176	62	16	98	.....	34	59	24	.....	59	.....	-8	1	-7	.....
California Miss.															
Santa Clara.....	267	190	10	67	4	110	90	42	.....	21	-41	6	-9	-44	-126
San Francisco.....	239	.....	.....	239	.....	41	64	65	.....	69	.....	.....	-82	-82	.....
Buffalo Mission															
Buffalo.....	360	103	.....	257	2	48	277	.....	.....	33	4	.....	-2	2	.....
Cleveland.....	293	.....	.....	293	.....	77	199	17	.....	.....	.....	.....	23	23	37
Prairie du Chien.....	128	128	.....	.....	.....	26	33	27	22	20	7	.....	.....	7	.....
Toledo.....	175	.....	.....	175	.....	41	134	.....	.....	.....	.....	.....	5	5	.....
N. Mexico Miss.															
Denver.....	206	117	4	85	.....	41	98	29	.....	38	-18	-7	12	-13	-13
Rocky Mt. Miss.															
Spokane.....	375	190	.....	185	.....	57	121	33	95	69	-4	.....	16	12	12
TOTAL	8984	2345	148	6491	17	2138	4018	781	931	1099	-33	-28	164	103	103

(1) Law school, 334; Medical School, 80; Dental School, 20. (2) Special Students.

(3) Law School, 33; Medical School, 18. (4) Medical School, 24S. (5) Law School, 35; Medical School, 161; Pharmacy, 73; Dental School, 120.



SUPPLEMENT

CONGREGATIO GENERALIS XXV.

A Restituta Societate VI.

ANNO MCMVI.

R. P. ROGERIUS FREDDI VICARIUS GENERALIS

22 Mar. 1846—21 Sep. 1862—2 Feb. 1880.

Num. 6.

NUM.	ASSISTENTES ET PROVINCIALES	ORTUS	INGRESSUS	GRADUS
1	P. Joan. Jos. de la Torre, <i>Assist. Hisp.</i>	19 Mar. 1830	9 Oct. 1852	15 Aug. 1865
2	P. Mauritius Meschler, <i>Assist. Germ.</i>	16 Sep. 1830	8 Nov. 1850	2 Feb. 1867
3	P. Hermenegil. Baccolo, <i>Prov. Venet.</i>	19 Feb. 1838	11 Dec. 1854	2 Feb. 1872
4	P. Rudolphus J. Meyer, <i>Assist. Angl.</i>	8 Nov. 1841	11 Jul. 1858	2 Feb. 1876
5	P. Fr. X. Schwaerzler, <i>Prov. Austr.</i>	3 Aug. 1840	14 Sep. 1858	2 Feb. 1876
7	P. Marius Bouillon, <i>Prov. Lugd.</i>	27 Mar. 1846	21 Nov. 1862	15 Aug. 1881
8	P. Gerardus Swart, <i>Prov. Neerl.</i>	22 Jan. 1843	27 Sep. 1864	2 Feb. 1882
9	P. Joannes Clavé, <i>Prov. Tolos.</i>	21 Oct. 1843	12 Sep. 1864	2 Feb. 1882
10	P. Aloisius Caterini, <i>Prov. Rom.</i>	1 Dec. 1843	1 Nov. 1869	2 Feb. 1883
11	P. Carolus Schaeffer, <i>Prov. Germ.</i>	18 Feb. 1849	9 Oct. 1866	2 Feb. 1884
12	P. Eduardus Fine, <i>Assist. Gall.</i>	28 Mai. 1847	1 Sep. 1865	15 Aug. 1884
13	P. Henricus Moeller, <i>Prov. Missouri.</i>	5 Jan. 1847	10 Feb. 1867	15 Aug. 1884
14	P. Gedeo Labrosse, <i>Prov. Franc.</i>	8 Jan. 1837	9 Oct. 1856	13 Nov. 1885
15	P. Joannes Commee, <i>Prov. Hiber.</i>	25 Dec. 1847	8 Oct. 1867	2 Feb. 1886
16	P. Josephus De Vos, <i>Prov. Belg.</i>	9 Mai. 1852	20 Sep. 1869	2 Feb. 1887
17	P. Jos. de Magalhaes, <i>Prov. Lusit.</i>	12 Mai. 1853	19 Sep. 1869	2 Feb. 1888
18	P. Josephus Heinrich, <i>Prov. Camp.</i>	16 Mai. 1848	24 Feb. 1872	2 Feb. 1889
19	P. Ignatius M. Ibero, <i>Prov. Castell.</i>	15 Nov. 1858	5 Aug. 1872	2 Feb. 1892
20	P. Antonius Inesta, <i>Prov. Arag.</i>	23 Feb. 1851	25 Nov. 1878	2 Feb. 1893
21	P. Josephus Chiaudano, <i>Prov. Taur.</i>	21 Dec. 1858	2 Oct. 1877	2 Feb. 1895
22	P. Paschalis Scarcella, <i>Prov. Neap.</i>	26 Jul. 1864	1 Oct. 1877	2 Feb. 1899
23	P. Wlod. Ledóchowski, <i>Prov. Galic.</i>	7 Oct. 1866	24 Sep. 1889	25 Mar. 1901
24	P. Jos. Pagasartundúa, <i>Prov. Tolet.</i>	27 Jul. 1860	20 Feb. 1885	15 Aug. 1901
25	P. Franc. de P. Nalbone, <i>Prov. Sicul.</i>	18 Feb. 1866	30 Oct. 1880	2 Feb. 1902
26	P. Ricardus Sykes, <i>Prov. Angl.</i>	11 Jan. 1854	7 Sep. 1874	15 Aug. 1903
27	P. Josephus Hanselman, <i>Prov. Maryl.</i>	28 Oct. 1856	7 Sep. 1878	25 Mar. 1906

NUM.	ELECTORES	ORTUS	INGRESSUS	GRADUS
28	P. Dominicus Palmieri, <i>Rom.</i>	4 Jul. 1829	6 Jun. 1852	2 Feb. 1865
29	P. Nicasius M. Mola, <i>Neap.</i>	14 Jul. 1835	27 Nov. 1852	25 Mar. 1870
30	P. Eugenius Peultier, <i>Camp.</i>	2 Jun. 1834	28 Sep. 1853	2 Feb. 1871
31	P. Antonius Rota, <i>Arag.</i>	24 Apr. 1838	2 Feb. 1857	15 Aug. 1874
32	P. Josephus Knabenbauer, <i>Germ.</i>	19 Mar. 1839	27 Sep. 1857	2 Feb. 1875
33	P. Josephus Ehrmann, <i>Camp.</i>	8 Mai. 1840	12 Nov. 1858	2 Feb. 1875
34	P. Emmanuel De Caro, <i>Sicul.</i>	17 Aug. 1837	18 Oct. 1852	21 Nov. 1875
35	P. Januarius Bucceroni, <i>Neap.</i>	12 Apr. 1841	7 Sep. 1856	2 Feb. 1876
36	P. Franciscus X. Wernz, <i>Germ.</i>	4 Dec. 1842	5 Dec. 1857	2 Feb. 1876
37	P. Hieronymus Noldin, <i>Austr.</i>	30 Jan. 1838	6 Sep. 1865	2 Feb. 1876
38	P. Joachimus Campo Sancto, <i>Lusit.</i>	10 Mai. 1841	16 Jan. 1859	15 Aug. 1876
39	P. Antonius Forstner, <i>Austr.</i>	11 Mar. 1841	9 Sep. 1859	2 Feb. 1877
40	P. Radulphus de Scorraile, <i>Tolos.</i>	24 Jan. 1842	14 Jul. 1860	2 Feb. 1877
41	P. Jacobus Hayes, <i>Angl.</i>	3 Oct. 1839	7 Sep. 1858	4 Mar. 1877
42	P. Humbertus de Sesmaisons, <i>Franc.</i>	28 Jun. 1842	7 Dec. 1861	2 Feb. 1878
43	P. Henr. van den Boogard, <i>Neerl.</i>	27 Feb. 1843	7 Feb. 1862	15 Aug. 1879
44	P. Mathias Abad, <i>Castell.</i>	24 Feb. 1844	25 Jul. 1864	15 Aug. 1880
45	P. Josephus da Cruz, <i>Lusit.</i>	9 Dec. 1847	20 Apr. 1861	2 Feb. 1881
46	P. Ricardus Friedl, <i>Venet.</i>	16 Sep. 1847	10 Nov. 1862	2 Feb. 1881
47	P. Gulielmus Pardow, <i>Maryl.</i>	13 Jun. 1847	31 Aug. 1864	15 Aug. 1881
48	P. Isidorus Zameza, <i>Castell.</i>	4 Apr. 1847	29 Mai. 1864	8 Sep. 1881
49	P. Stephanus Harent, <i>Lugd.</i>	25 Dec. 1845	5 Oct. 1864	15 Aug. 1882
50	P. Michaël Audisio, <i>Taur.</i>	27 Feb. 1847	13 Aug. 1865	15 Aug. 1883
51	P. Antonius Foujols, <i>Lugd.</i>	18 Feb. 1850	8 Sep. 1866	15 Aug. 1884
52	P. Petrus Bapst, <i>Galic.</i>	9 Aug. 1845	4 Mar. 1867	15 Aug. 1884
53	P. Joannes Granero, <i>Tolet.</i>	27 Oct. 1848	31 Mar. 1867	15 Aug. 1884
54	P. Ludovicus Querini, <i>Rom.</i>	20 Mai. 1846	13 Oct. 1869	2 Feb. 1885
55	P. Guido Mattiussi, <i>Venet.</i>	14 Apr. 1852	1 Jul. 1868	15 Aug. 1885
56	P. Petrus Finlay, <i>Hiber.</i>	15 Feb. 1851	2 Mar. 1866	2 Feb. 1886
57	P. Augustus Petit, <i>Belg.</i>	19 Nov. 1848	24 Sep. 1868	2 Feb. 1886
58	P. Eugenius Portaliè, <i>Tolos.</i>	3 Jan. 1852	31 Dec. 1867	2 Feb. 1888
59	P. Caietanus Romano, <i>Sicul.</i>	31 Aug. 1850	28 Jan. 1868	2 Feb. 1888
60	P. Jacobus Vigo, <i>Tolet.</i>	4 Jun. 1851	5 Oct. 1871	2 Feb. 1889
61	P. Josephus Grimmelsman, <i>Missour.</i>	17 Mar. 1853	9 Aug. 1871	15 Aug. 1889
62	P. Josephus Bampton, <i>Angl.</i>	28 Oct. 1854	7 Sep. 1871	2 Feb. 1890
63	P. Matthaeus Devitt, <i>Hiber.</i>	26 Jun. 1854	11 Mai. 1872	3 Feb. 1890
64	P. Thomas J. Gannon, <i>Maryl.</i>	14 Jul. 1853	3 Aug. 1872	2 Feb. 1891
65	P. Rudolphus van Oppenraaij, <i>Neerl.</i>	17 Oct. 1856	26 Sep. 1873	2 Feb. 1892
66	P. Jacobus Daniel, <i>Franc.</i>	5 Apr. 1851	18 Apr. 1875	2 Feb. 1893
67	P. Georgius de la Motte, <i>Taur.</i>	19 Feb. 1861	7 Sep. 1878	2 Feb. 1896
68	P. Arthurus Vermeersch, <i>Belg.</i>	26 Aug. 1858	27 Sep. 1879	3 Feb. 1896
69	P. Gulielmus B. Rogers, <i>Missour.</i>	7 Dec. 1857	30 Oct. 1875	2 Feb. 1897
70	P. Wlodimirus Piatkiewicz, <i>Galic.</i>	26 Dec. 1865	8 Aug. 1880	2 Feb. 1899
71	P. Joannes B. Ferreres, <i>Arag.</i>	28 Nov. 1861	30 Jun. 1888	15 Aug. 1900
	POST ELECTIONEM			
72	P. Alfredus Maertens, <i>Proc. Gen.</i>			

A GLIMPSE AT THE TWENTY FIFTH GENERAL CONGREGATION.

The electors for the General Congregation began to arrive at the German College, Via Tolentino, Rome, on Aug. 27th and by the following Thursday Aug. 30th all had reported. Twenty-two Provinces were represented by 66 Electors; these with the four Assistants and Rev. Father Vicar, who was also the Assistant for Italy, made a total of 71 members for the Congregation. After the Election of the General, one more member is added, by the admission of the Procurator General of the Society, who comes in *ex officio* but has no active voice in the Election of the Assistants.

On Friday, Aug. 31st at seven P. M. an informal meeting was held to arrange some preliminary details and at nine A. M. Saturday Sept. 1st the Twenty Fifth General Congregation began its formal sessions under the presidency of Rev. Father Roger Freddi, the Vicar General of the Society.

The meetings of the Congregation were held in a Academic Hall, which occupies the fourth and fifth floors of the German College on the east side overlooking the Vicolo Falcone. This hall was specially decorated for the sessions of the Congregation; moreover upon the platform behind the table of the President there was erected a beautiful wooden altar with crucifix and candles, two of which were always kept lit during the sessions: on the eastern side wall also was hung a handsome medallion of our Lady of Good Counsel, before which two lamps were constantly burning at all the sessions.

The Electors sat at desks, that accommodated two each; these desks were arranged in rows perpendicular to the desk of the presiding officer and facing each other, with a broad aisle in the centre of the Hall and smaller aisles between the desks, all presenting somewhat the form and appearance of the choir as it is found in the sanctuaries of the ancient churches. A few horizontal rows of desks were also used in the rear for some few electors. The Assistants and Provincials sat on the right hand side in the order of their Profession; the other Electors upon the left. The list of the electors given in this number of the *LETTERS* will tell more clearly and eloquently than words of mine what sanctity, learning and wisdom were gathered together in the

representatives of the Society at this General Congregation.

The oldest member of the Congregation was Father Dominic Palmieri, Elector of the Roman Province; he was born July 4, 1829, entered the Society, June 6, 1852, and made his Profession, Feb. 2, 1865. The youngest member of the Congregation was Father Wlodimir Ledóchowski, Provincial of Galicia, who was born, Oct. 7, 1866; entered the Society, Sept. 24, 1889; made his profession March 25, 1901. Seven members of the Congregation were under fifty years of age and five over seventy years of age. It may be worthy of remark that Fathers Freddi, De la Torre, Meschler, Meyer, Schwaerzler, Labrosse, Peultier, Rota, Ehrmann, De Caro, Buceroni, Wernz, Campo Santo, De Scoraille, Van den Boogard, Abad, Da Cruz, Granero, and Vigo were members of the last General Congregation, and Fathers De la Torre Meschler, and Campo Santo were also in the Twenty-third Congregation.

At the Curia, talk at table is never permitted; there is reading always at dinner and supper; at table and in the chapel separate and fixed places were reserved for Father General and his assistants; the other Electors occupied seats indiscriminately without distinction of position or office.

When all the Fathers of the Congregation came together for the first time in common recreation the scene and the sound were certainly very striking and admirable. Jesuits from all parts and nations of the world had met for the first time and were striving at once to show their great interest and fraternal charity for each other. Italian, German, French, English, Spanish and Latin were heard on all sides. Of course Latin was most general, but where this language did not suffice to express modern ideas then a bit of French or English or German helped to clarify the thought in words; sometimes gestures did good service where all else failed, thus the meaning was caught in some sort and recreation went merrily on.

It was a pleasant surprise to find that several of the Fathers of the Belgian, German, Italian and Dutch Provinces understood and spoke English very well.

The Congregation began its practical work on Saturday by electing Father Rota, Elector from Aragon, as Secretary during the Election of the General. Later the Rector of the German College, Father Biederlack, was appointed as the Includor for the day of the Election

of the new General; the duty of the Inclusor is to see on the day of Election that, after the Electors have assembled in the hall of election, the door is securely locked, so that no one may enter or leave until the new General has been chosen and that during the election no one may have any communication with the Electors.

One of the important matters, which the Congregation must attend to before any candidate for the office of General can even be considered, is the selection of the "Commission ad detrimenta." This commission is made up of the Vicar General and the Assistants *ex officio* and five other Electors chosen by the Congregation to represent the five assistancies. It had been decided by a previous General Congregation that the five Fathers chosen for this Commission must belong absolutely to the Assistancy which each is chosen to represent; if therefore one were chosen for an assistancy to which he happens to be applied only *ad tempus*, while he in reality belongs absolutely to some other assistancy, then the choice is invalid and all votes so cast are null and void. An occasion for the application of this rule was had at the present ballot and at the same time a practical point was quietly and quickly settled by the General Congregation. When the votes for the Father who was to represent the Italian Assistancy were being counted, it was discovered that a Father had been voted for who did not belong absolutely to any Province of the Italian Assistancy but was only applied *ad tempus*, Rev. Father Vicar at once stopped the counting and mentioned to the Congregation the fact of these invalid votes; he then asked, Is it the will of the Congregation to take a new ballot or to let the present ballot stand and simply drop out the invalid votes? The Congregation unanimately replied, let the present ballot stand and drop the invalid votes. This decision was followed in all future elections without further inquiry. The five Fathers chosen *ad detrimenta* were;—

Father Palmieri for the Italian Assistancy; Father Schaeffer for the Germany Assistancy; Father Labrosse for the French Assistancy; Father Granero for the Spanish Assistancy; and Father Finlay for the English Assistancy.

The duty of the Commission on detrimenta is to get all possible information with regard to evils that have already come upon the Society or are threatening it and to summarize all clearly under separate heads according to the subject matter. A copy of this summary is put

into the hands of each elector and is called the *Interrogatorium*, because it furnishes the Electors with grave points of enquiry, when they ask informations about the fitness and qualities of candidates for the office of General. Two days were allowed to the commission ad detrimenta to prepare their Interrogatorium. The Quadriduum, or four days for taking information, began on Tuesday Sept. 4th and the Election was fixed for Saturday Sept. 8th, Feast of the Nativity of the Blessed Virgin. During the four days devoted to taking information about candidates for the Generalship no Elector is allowed to leave the House; they must give themselves to the important business in hand with prayer, fasting and other private mortifications, which may bring down upon all the light and strength and grace of the Holy Spirit; the day before the Election was a fast day for all.

Few probably of the Society ever reflect upon or even advert to the untiring endeavors and earnest, laborious means employed by the Society to ensure a good choice of a Father General. Here were seventy-one prudent, experienced and learned men debarred from all distraction, influence or interference of the outside world for four days and bound and stimulated by religious rule and sacred trust to strive seriously during this time to obtain such information and certain knowledge as would enable them to elect him who would best preside over the destinies of our Society and guide us all most fitly in the way of God. Each and all are bound to ask for information about candidates judged to be fit for the office and very minute and distinct directions are given by the Institute how questions are to be asked and how replies are to be made, so that charity and justice may be duly safeguarded and all bias of mind, prejudices and personal feelings may be entirely eliminated, so far as this is possible in human affairs.

As I enjoyed the privilege of being among the Electors of this 25th General Congregation, I deem it a duty to the Society as well as a prudent and abundant source of consolation and encouragement to all our Fathers and Brothers, to bear my humble but strong testimony to the immense zeal and painstaking, continuous labors of all the Electors during these four days. From morning till night each day the five storeys of the College where the Electors dwelt and the communicating stairs were alive with venerable and distinguished Fathers, Theologians, Rectors, Provincials or Assistants,

all with pencil and paper in hand going about quietly from room to room and requesting enlightenment on certain points concerning this or that possible candidate, about whom they were trying to form a wise judgment. Sometimes you would find Electors waiting at the doors or rooms for twenty minutes or a half hour to see this or that elector, who had perhaps gone to some other room to seek information, or was occupied within in consultation with an inquirer. Moreover in asking and giving information, all were most simple, kind, prudent, clear and candid. Truly every effort that was possible was earnestly used by the Electors according to the mind of our Institute to obtain a good election and this same great benefit was made doubly secure to our Society by the abundant prayers of our Fathers and Brothers throughout the world.

On Saturday, Sept. 8th the day fixed for the Election of the General, at 5.30 A. M. in response to the community bell all the Electors, wearing cloaks, were assembled in the sacristy of the College Church. Rev. Father Vicar clad in red vestments for Mass led the way to the altar of the Church; then followed two and two the Assistants and Provincials in the order of seniority of profession; after them came the other Electors two and two also, the eldest first. The Mass of the Holy Ghost was said and all received Holy Communion from the hands of Father Vicar.

At the end of the Mass Father Vicar removed the vestments and put on a cloak similar to those of the other Fathers. Immediately there came out from the Sacristy to the sanctuary the cross-bearer and two, acolytes with lighted candles, all scholastics, and a surpliced choir of Fathers and scholastics with Father Moretti, the Minister of the Curia, in surplice and stole as the celebrant. Arrived at the center of the Sanctuary the celebrant at once intoned the hymn, "Veni Creator Spiritus," which the choir of Fathers and Scholastics continued. Then the cross-bearer and candle-bearers marched down the middle aisle to the door of the Church that opens into the College; the celebrant and choir followed with a number of scholastics and Fathers all chanting or repeating the words of the hymn; then came the Electors two and two beginning with the youngest, Rev. Father Vicar being the last in the procession. It was a solemn and impressive scene as the long line of black-robed clerics proceeded slowly towards the election hall along the spacious corridors and up the great marble staircases

of the German Hungarian College, while the grave and majestic strains of the "Veni Creator Spiritus" ever and anon broke in upon the silent march and sweetly raised the heart and mind to God, for whose greater glory throughout the world this procession of Jesuits here at Rome on the natal day of our Blessed Mother had a deep significance.

When the hall had been reached, the cross-bearer, choir and celebrant took their places in front, before the altar that had been erected on the platform, the electors went to their proper seats, and remained standing. At the conclusion of the hymn, "Veni Creator," the celebrant sang the usual prayers; then he intoned the "Litanies of the Saints," which the choir continued to chant and at once cross-bearer, choir and celebrant singing the Litanies left the Hall and descended slowly to the church, where the litanies and other prayers were to go on uninterruptedly until the election of a new General would be announced. As the choir chanting the Litanies descended the stairs of the College from storey to storey the sacred music grew gradually weaker and weaker in the ears of the listening electors and at length the last feeble note ceased and all was still; the effect was deeply impressive. Soon we heard the Inclusor shut the large wooden door which had been erected specially for the occasion at the outer entrance, the door was locked from the outside and then we understood clearly, as our Constitutions express it, that the Electors were now shut up by themselves in this hall to remain there in complete silence with only bread and water for their food until they would elect the new General of the Society of Jesus. Abundance of bread and water was placed in a rear hall inside the inclosure, while the considerate kindness of Father Vicar added a little coffee for those who might be too weak to observe the entire law.

For the day of Election, the desk of the presiding officer had been put on one side of the platform, so that the altar was fully open to view and easily accessible; moreover in the front of the hall at the south east corner a small pulpit had been erected. Formal proceedings in the hall began with a sermon read from the pulpit by the deputy appointed some days before by the Congregation. It was a simple, beautiful and earnest exhortation imploring the aid of the Mother of God in this important work and describing in a general way what

manner of man our General should be. This sermon was given by Father Wernz.

At the end of this address, for an hour meditation was made, that each elector might decide before God for whom he would vote from the knowledge he already possessed under the influence of God's assisting grace; for from the time of enclosure until the election is completed, it is not allowed to talk with anyone or consult or get more informations. At ten minutes past eight the hour of meditation ended and then Rev. Father Vicar rising in his place pronounced over the Electors the following absolution: "By the authority of Almighty God committed by the Apostolic See to me, though most unworthy, I Roger Freddi, Vicar General of the Society of Jesus, absolve you from every sentence of excommunication, suspension and interdict and from all other sentences, censures and punishments, that may have been incurred; and, as far as there be need, I dispense you from all irregularities whatsoever to the end that the Election may be legitimate, in the name of the Father and of the Son and of the Holy Ghost. Amen." Rev. Father Vicar then knelt down himself and received the same absolution from the oldest Father of the Congregation, Father Palmieri.

After the absolution all the Electors took their seats and wrote out their vote with pen and ink. The voting slip consists of one small sheet of white paper about the size of our letter paper; this sheet of paper is arranged in four foldings; on the lower inside folding is written the name of the elector, who casts his vote. After he has written there his name he carefully folds it twice and seals the folds with a wafer, so that this part of the sheet cannot be opened. On the uppermost inside fold he writes the name of his choice for General and simply closes this folding. On the middle exterior part of the ballot, when closed, is found the printed form of the oath which each elector must take before he deposits his first ballot in the voting urn. During the balloting, Father Vicar presides at the altar, in front, assisted by the Secretary and the Assistant Secretary: these three see, sort and count the votes, which are placed by the voters in a locked urn.

When sufficient time had been given for all to prepare their votes, Rev. Father Vicar, the Secretary and the Assistant Secretary stood up at the desk on the platform and each of three in turn beginning with Rev. Father Vicar took the following oath: "I call upon God as a witness,

before whose eyes all things are clear, that I will faithfully receive and publish the votes. I also protest in the presence of the Divine Majesty and before the whole Society, which we here represent, that I will not admit anyone who should not be admitted, nor will I exclude anyone, who should not be excluded."

After all these prescriptions of our Institute had been carefully and minutely observed, the first balloting for the General was begun; the opening is impressive in the extreme. The Secretary rising in his place at the table beside Father Vicar and turning to the Rev. Father Vicar said to him: "Father, cast your vote in the name of Jesus." Then Rev. Father Vicar rising and going before the altar knelt on both knees before the crucifix and signing himself with the sign of the cross, in the name of the Father and of the Son and of the Holy Ghost, he read in an audible voice the oath printed on the exterior of each ballot: "I, Roger Freddi, call Jesus Christ, the Eternal Wisdom, to bear witness, that I choose and name as General of the Society of Jesus him, whom I believe to be best fitted for that office." Then rising to his feet and holding a little above his shoulder his closed ballot, so that all could see it, he put his vote into the locked urn upon the altar and bowing to the crucifix retired to his place.

When he got to his seat he turned to the Secretary, the Assistant Secretary and to the Electors and said: "Let all in their proper order cast their votes in the name of Jesus." Then the Secretary, the Assistant Secretary and the others came up to the altar one by one and kneeling, pronounced the oath and observed all the other details after the example of Rev. Father Vicar.

When all had voted the urn, was taken from the altar and unlocked and the Secretary counted aloud the votes; as the legitimate number was found in the box, Rev. Father Vicar next took each ballot opened it and saw the name of the Father chosen for General, then showed the open ballot first to the Secretary on his right hand and then to the Assistant Secretary on his left hand, so that both could read the name of the candidate chosen. When this examination and verification of each vote had been made, the Secretary announced in a loud voice the name of the candidate found on each successive ballot, so that not only the Secretaries but the whole Congregation could keep an exact account of the votes cast. As there were seventy one members in the General Congregation, thirty six votes sufficed for the election of a candidate to the office of General.

The result of the first balloting was: Father Wernz 26; Father Freddi 17; Father Ledóchowski, 13. Scattering 15.⁽¹⁾ The second ballot was: Father Wernz 35; Father Freddi 22; Father Ledóchowski 13, Father Nalbhone 1. The third and final ballot was: Father Wernz 42; Father Freddi 26; Father Ledóchowski 3. Rev. Father Vicar announced that Father Wernz had been duly elected, then Rev. Father Vicar sat down at his desk and wrote out the decree of election which he at once promulgated to the Congregation as follows: "Since in a full and legitimate Congregation, in which the votes of all have been duly cast and counted, a clear majority have chosen and elected the Reverend Father Francis Xavier Wernz; I, Roger Freddi, by the authority of the Apostolic See and of the whole Society, officially and formally declare ⁽²⁾ the abovenamed Rev. Father Francis Xavier Wernz to be the General of the Society of Jesus, in the name of the Father and of the Son and of the Holy Ghost. Amen. Rome, Sept. 8, 1906, Roger Freddi, Vicar General.

This proclamation was read about 10.30 A. M.

As soon as this decree had been read by Rev. Father Vicar, the newly elected Father General took his seat in the middle of the platform and all the Electors beginning with Father Freddi, the late Vicar General, came up to the platform and kneeling upon both knees before Very Rev. Father General kissed his right hand according to the form of homage prescribed by our Constitutions for this occasion. When this ceremony was finished and the votes had been entirely burned in the Hall of the Congregation before the eyes of all, then the Secretary, Father Rota, notified the Inclusor that a General had been elected. The door of the Hall was unlocked and the cross-bearer, choir and celebrant appeared at the door of the hall; the "Benedictus" was intoned by the celebrant, Father Moretti, Minister of the Curia, a procession was again formed and the Electors descended to the Church, the youngest in the lead, preceded by the cross, Father General coming last, while the verses of the canticle were chanted by the choir.

When all had reached the Church the Blessed Sacrament was exposed and the "Te Deum" was sung, followed by Benediction. In anticipation of the event many Fathers, Scholastics and Brothers had come from

⁽¹⁾ Viz., Nalbhone 6, De la Motte 3, Ehrle, 2, Meyer, Schaeffer, De Vos, Granero, 1 each.—*Letters and Notices*.

⁽²⁾ The Latin equivalent of this word is "eligo," which expresses the canonical act of the "electio solemnis."—*Editor W. L.*

our other City Houses to the German College so that a good number of Jesuits appeared in the Church. After Benediction another procession was formed and according to custom escorted the newly elected General to his room; when the procession reached Father General's room they opened ranks on either side and Very Rev. Father General passed between the open files of the Fathers; on arriving at the head of the lines he turned and gave his blessing to the assembled brethren and withdrew to his room; then the assembled Fathers and brethren dispersed to their rooms. The Society of Jesus had a General and all the ceremonies of his inauguration according to law and custom were now completed.

It was important that the Pope should be the first to know the name of the new General before any other person and especially before the news should get to the press. The Procurator General of the Society, Father Maertens, had been commissioned as a special messenger to bear the news to the Pope. As soon as the information was given him, he went at once to the Vatican, was admitted to audience immediately and told the Holy Father the name of the new General. The Pope sent back a very gracious message which was read at dinner; the original runs as follows:—

Dilecto Filio, Patri Francisco Wernz, venerabilis Societatis Jesu Præposito Generali hodie electo ex animo gratulantes, fausta quæque et salutaria in Ven. Societatis regimine adprecamur, et una simul pariter dilectis Patribus Electoribus, gratiarum cælestium auspiciem et præcipuæ benevolentiæ Nostræ testem, Apostolicam Benedictionem peramanter in Domino impertimus.

Ex Ædibus Vaticanis

VIII. Idus Septembris, Anno MCMVI.

Pius PP. X.

Very Rev. Father General with the five Assistants had a special audience with the Pope on Sunday morning Sept. 9th and the Holy Father was most gracious and kind.

The following summary of the chief events in the life of our new General will be of interest to all.

Very Rev. Father Francis Xavier Wernz, General of the Society of Jesus.

1842. Dec. 4. He was born in the city of Rottweil, Wurtemberg, Germany.

1857. Dec. 5. Entered the Novitiate at Gorheim, at the age of fifteen.

1859. Dec. 6. Pronounced his first vows at Gorheim.

1860. Made his first year of Rhetoric at Gorheim.
1861. Made his second year of Rhetoric at Freidrichsburg.
1862. Studied first year of Philosophy at Aix la Chapelle.
1863. Studied second year of Philosophy at Aix la Chapelle.
1864. Studied third year of Philosophy at Maria Laach.
- 1865-69. Taught grammar in our College at Feldkirch.
1869. First year of Theology at Maria Laach.
1870. Second year of Theology at Maria Laach ; did hospital service among the wounded soldiers.
1871. Third year of Theology at Maria Laach and priesthood.
1872. Fourth year of Theology at Maria Laach.
1873. Taught Grammar at Feldkirch for fifth year.
1874. Made his Tertianship at Exaeten.
1875. Reviewed his Theology at Ditton Hall, England.
- 1876-82. Professor of Canon Law and Writer at Ditton Hall, England.
1876. Feb. 2. Made his Solemn Profession, at Ditton Hall, England.
- 1882-83. Professor of Canon Law and Writer, at St. Beuno's, Wales.
- 1883-1905.—Professor of Canon Law and Writer at the Gregorian University, Rome.
1892. Oct. Was an Elector at the General Congregation at Loyola, Spain.
1904. Sept. 8. Appointed Rector of the Gregorian University, Rome.
1906. Sept. 8. Elected General of the Society of Jesus.

At the time of his Election to the Generalship, Father Wernz was Rector of the Gregorian University, in which he was also a Professor of Canon Law. He was a consultant to several Roman Congregations and a member of the Pontifical Commission for the codification of the Canon Law of the Church ; he is esteemed as one of the ablest canonists in Rome.

The office of Vicar General ceased with the Election of the new General, who henceforth presided over all the sessions of the Congregation and had two votes in all elections. The first business of the Congregation after

the election was the choice of a Secretary of the Congregation and two assistants: Father Bucceroni was chosen as Secretary and Father Granero and Father Vermeesch, as first and second Assistant Secretaries. Then were elected five deputies from the five different assistancies, who with Father General at their head form a committee, that determines, what postulates are to be admitted, what are to be rejected; which are to be referred directly to Very Rev. Father General himself and which to the Congregation. The five Fathers chosen for this Committee by the vote of the Electors were the five Assistants.

The Congregation then fixed upon the day for the Election of the new Assistants for the recently elected General and the Admonitor, who may be one of the Assistants or any other Professed Father of four vows. Four days were assigned for collecting informations about the fitness of candidates and on Friday Sept. 14, the following Fathers were elected:

Father Freddi	as Assistant for Italy
Father Ledóchowski	“ “ “ Germany
Father Fine	“ “ “ France
Father Abad	“ “ “ Spain
Father Hayes	“ “ “ England

The remaining sessions and time of the Congregation were employed in the discussion and consideration of various postulata from the different Provinces of the Society and in the settlement of other important matters, which could not well be arranged by Father General and his Assistants.

As the General Congregation is the highest authority and the supreme legislative body in the Society and is superior even to the General himself, as our Constitutions explicitly declare, it is consequently often obliged to consider and discuss many grave questions and to give judgment upon many difficult matters in order to safeguard and promote the most sacred interests of God and of souls. The greatest interest in America and all things American was manifested by the Fathers of this Congregation and the warmest sympathy in words and deeds was extended to all our efforts, difficulties and labors. Indeed this Congregation seemed in a very special degree to cherish a particular tenderness and charity for the American Jesuits and their Provinces and Missions and to be most anxious and ready to favor and help them with all possible generosity.

One was wonderfully impressed by the calmness, dignity and deliberation, that characterized all the sessions

of the Congregation ; the discussions too and the other proceedings were always conducted with marvellous simplicity, modesty, thoroughness and charity. It is difficult to say in the concrete just how and what it was, but the fact is most certain, that from actual contact with the Congregation, and with its individual members, there came a more exact knowledge and a deeper appreciation of the spirit of our Society, such as could be gained in no other way. For in the General Congregation the whole Society of Jesus is gathered together from all the nations and peoples of the earth with their necessary diversity of habits of life ; the entire corporate body stands before you and speaks and acts before your very eyes : at a glance, as it were, you are able to grasp, to comprehend the whole.

It was truly a great delight to note how reasonably and peacefully conservative all were, how zealously solicitous that in all things the mind and will of St. Ignatius should be kept most sacred, that the Society of Jesus should be preserved and amply safeguarded always and everywhere in its full integrity ; yet at the same time, it was clear how broad minded and big hearted all could be, when special circumstances seemed to require some modification of the law or when particular conditions of time or place suggested the prudence of a more limited application or a milder interpretation.

On Tuesday, Oct. 16, the Fathers of the Congregation had an audience with Pope Pius X. at the Vatican Palace in the Hall of the Consistory. Seventy-two chairs had been arranged for the Fathers in the form of a crown, so that both ends opened a bit on either side of the Pope's throne. As the holy Father entered the hall all the Fathers knelt upon both knees ; the Pope blessed them and then inclining his head towards them and smiling benignly he said : " Surgant et sedeant, please rise and be seated ;" the Fathers at once obeyed and the Holy Father sat down upon his throne. Our Father General then arose and read this short address to the Pope :—

Beatissime Pater :

Ante pedes Sanctitatis Vestræ provoluti, hic adsunt Patres qui XXV Congregationi interfuerunt. Mente et corde addictissimi semper huic Sedi Beati Petri, magno nunc animo profitentur coram Sanctitate Vestra Petri Successore plenissimam obedientiam, adhæSIONem et devotionem.

Initio hujus Congregationis Generalis Sanctitas Vestra

dignata est impartiri benedictionem Apostolicam iisdem Patribus. Nunc, ad exitum perducta Congregatione, omnes simul iterum Benedictionem Apostolicam implo-ramus. Hæc confirmet quæ, Deo adjuvante, decernenda putavimus; nostras roboret voluntates, omniumque sodalium Societatis Jesu, ut quæ statuta sunt exsequentes, possint semper et ubique sese ad majorem Dei gloriam, ad defensionem et exaltationem hujus Sanctæ Sedis et ad salutem animarum impendere.

Tua verba, Beatissime Pater, corda omnium nostrum qui te ut Patrem et Christi Vicarium venerantur et diligunt, illis animos adjiciant ad strenue bella Domini gerenda.

Nos autem a precibus pro Sanctitate Vestra fundendis nunquam desistemus ut Dominus Noster Sanctitatem Vestram diu ad universæ Ecclesiæ bonum in multos annos conservare dignetur.

At the end of Father General's address the Pope put on his spectacles and drawing out a paper from the breast of his white cassock he read in a clear, rich voice a very carefully written reply in Latin, as follows:—

Jucundissimum Nobis est videre et alloqui Vos, dilectissimi filii, qui pro Instituti vestri ratione e longinquis Orbis terrarum regionibus Romam arripuistis iter ad magnum Ordinis vestri actum complendum, et ad vota vestra circa majora Societatis negotia referenda. Dum porro vobis gratulamur ob ea, quæ magna cum caritate concordii animo statuistis, perquam plurimas etiam vobis agimus gratias ex eo quod plena animorum docilitate et voluntatis obsequio Nostris votis vos respondisse noverimus circa ea omnia, quæ vobis manifestavimus, illud adamussim adimplentes quod ab ipso sui exordio Venerabilis Societas Jesu Romano Pontifici devincta, ad Sanctæ Sedis Apostolicæ jura defendenda paratissima, se suaque omnia devovit.

Quod si incidimus profecto in mala tempora, et asperum, quod fere ubique Ecclesiæ, ejusque sanctis Institutis infertur bellum, æternam christifidelium salutem in discrimen adducit, dum iniquam hanc rerum ac temporum conditionem vehementer dolemus, maximas Deo agimus gratias, qui vos Nobis exhibet veluti lectissimam militum aciem, belli peritam, ad pugnandum instructam et ad ducis imperium ac nutum paratam vel inter confertissimos hostes convolare vitamque perfundere.

Dum, porro, vobis, dilectissimi filii, ex animo gratulamur, vos, sociosque vestros hortamur, ut in Domino

confisi, qui vobis pro religione certantibus præsens aderit, vires sufficiet, animosque ad pugnam roborabit, neque acerbitate, neque diuturnitate malorum vos superari aut frangi patiamini, firmum persuasumque habentes etiam adversa ad Ecclesiæ decus et ad Instituti vestri incrementum (quod non semel contigisse lætamur) contra hominum spem divino numine converti.

Durate igitur, dilectissimi filii, et religiosa vota, quæ publice constanterque huc usque professi estis integra servate; christianæ juventutis institutioni sedulo prospicite, eamque a venenatis pascuis per morbosum novarum rerum studium inductis arcete; in spiritualibus exercitiis et in sana divini verbi prædicatione fideles ad bonam frugem reducite; in edendis libris catholicam veritatem defendite contra innumeros, qui veri rectique principia impugnare aut in dubium adducere Christi Ecclesiam calumniis impetere et perniciosissimas doctrinas mentibus persuadere solemne habent; eamque, uno verbo, in cunctis ministeriis vitæ actionem sequimini, quæ fideles strenuosque Christi Apostolos apprime decet.

Durate, haud unquam fessi laborum, nam si pro justitia, pro religione, pro Ecclesiæ libertate aspera multa toleranda vos manent, solamina quoque plurima vos expectant, et illud quoque optatissimum continget, ut vel ii qui nunc infenso in Ecclesiam et in vos præcipue sunt animo, virtutem Omnipotentis sentientes vel inviti, divinitatem agnoscent, ac utriusque beneficiis fruuntur.

Ut hæc autem juxta vota succedant, vobis ac universis Societatis Jesu sodalibus et benefactoribus, tamquam pignus specialis, quo vos semper prosequemur, affectus, Apostolicam Benedictionem peramanter impertimur, Deum enixe adprecari ut cœlestium donorum divitias in omnes benignus effundat.

The Pope's voice was very distinct, energetic and warmly sympathetic and showed that his Holiness must be a very effective speaker in the pulpit. When His Holiness had finished, he rose and gave his Solemn Pontifical blessing to the Fathers; then accompanied by Father General he went around the entire circle and gave his hand to each Father who kneeling kissed his ring. When he had got to the end of this ceremony he turned to all the Fathers and said in Latin: "All the beads, medals, etc. which you have brought to be blessed are hereby blessed and enriched with all the indulgences,

which the Pope himself can give." Then in a very gracious and paternal manner he wished all the Fathers a happy journey home and concluded in these words: "May the angel Raphael accompany you on the way, so that with peace, safety and joy you may return to your homes." The Holy Father then gave his blessing again in the short form and withdrew.

As the Pope was leaving Father General asked him for the autograph copy of the address which he had just read to us and he very kindly gave it to Father General.

The audience lasted about half an hour and was strictly private; the Pope was alone with the Fathers; no one else was allowed to be present; even the Major Dominus Monsig. Bisleti retired from the Hall as soon as he had introduced the Holy Father.

The General Congregation finished its work on Thursday Oct. 18 P. M. Its final session was closed by the recitation of the "Te Deum Laudamus." In a few days all the Electors had dispersed to their homes in various parts of the world; the Twenty Fifth General Congregation was a page in the history of the Society of Jesus.

AN ELECTOR.

THE NEW ASSISTANTS

Italy.—Father Roger Freddi, the recent Vicar-General, was re-elected Assistant for Italy. A sketch of his career appeared in the last number of the LETTERS.

France.—Father Edward Fine, appointed Assistant for France in 1900, was also reelected. Father Fine was born May 28, 1847 and entered the Society in the province of Lyons in 1865. After his novitiate at Clermont, he professed for one year at Mongré, studied mathematics for two years at Paris, and taught that branch for three years at Avignon. He then made his philosophy at Vals and his theology at Aix, being ordained in 1878. After three years of mathematical teaching he made his third probation at Toulouse and was then appointed Superior of St. Joseph's College at Lyons, a post he held for six years from 1883 to 1889. He was the Rector of the Scholasticate at Mold for six years, taught Mathematics for a part of the time, and for two years, Moral Theology. In 1895 he was appointed Provincial of Lyons and in 1900 Assistant for France.

Spain.—Father Matthias Abad, Assistant for Spain was born in 1844. He entered the Society at Loyola in 1864. After his Juniorate and two years of philosophy he taught rhetoric for four years in Puerto Rico. Four years of theology followed, during which his health was affected, for in the catalogue of 1878 he is marked *cur. val.* at Cadiz. After his third probation, made as Minister in the Novitiate, he was appointed Socius to the Provincial and in 1881, Substitutus Secr. at Rome. In 1884 he became Rector of Valladolid, whence in 1887 he was transferred to Oña as Rector. After four years he was made Provincial of Castile and at the end of six years returned to Oña as Rector from 1897 to 1905. Last year he was General Prefect of studies at Oña.

England.—Father James Hayes, the new Assistant for England, was born in 1839. He entered the Society in 1858 and after his novitiate spent one year in the study of rhetoric, three years of philosophy and seven years of teaching at Stonyhurst. He studied theology for two years at Laval, one year at the Spanish scholasticate, then at Poyanne, and one year at St. Beuno's. After several years in the West Indies (three in Jamaica as Operarius) he was Prefect of Studies at Glasgow and from 1882 to 1887 Spiritual Father at Beaumont. During the next seven years Father Hayes was Rector at Farm Street London, whence in 1894 he was transferred to Liverpool and after two years he was appointed Rector there, a position he occupied during the past ten years. He speaks French, Italian, and Spanish fluently. He was some years ago Archbishop designate of Bombay before Archbishop Dalhoff.

Germany.—Father Włodzimierz Ledóchowski, Provincial of Galicia, was elected Assistant for Germany. We are indebted to our Polish correspondent for the following sketch of his life:—

When our Father Provincial left Kraków on the 20th of August for Rome, many feared we should not see him back again, although he himself jokingly remarked that he was going to be only a "youngster," amid all those reverend deputies. And our surmises were only too right. In a letter from one of the Polish electors, relating the election of the Reverend Father General, our fears were substantiated, and on the 15th of September a telegram reached Kraków announcing laconically enough: "Assistant of Germany, Ledóchowski." I very gladly send you some particulars about Father Le-

dóchowski, as they may interest the numerous readers of the WOODSTOCK LETTERS, for Poland is far away, and our Province a bit forgotten.

Włodzimierz was the eldest son of the late Antony Halka von Ledochow Count Ledóchowski, a brilliant cavalry officer in the Austrian Army, and of the Countess Josephina zu Salis-Zizers. He was born on the 7th of October 1866. The family of the Ledóchowski is ordinary from that part of the kingdom of Poland which is now under Russian sway, and many of its sons in past centuries held the highest military and civil offices of the country. Through his venerable mother, yet alive, Father Ledóchowski is related to the old Swiss family of the Salis-Zizers. Among his ancestors there were several priests. His great-grandfather, for example, after the death of his wife the Countess of Dönhoff, entered at the Lazarists at Warszawa, and the late Cardinal Ledóchowski the Prefect of the Propaganda, whose heroic virtues are known through the world, was the uncle of our Father Assistant. These holy examples are still followed in the family, there are soldiers and priests and nuns as before. One of the daughters of Count Antony, Julia, entered the order of the Ursulines, and is at present Mother Ursula, Superior of the large Convent at Kraków. Another of Father Assistant's sisters, the Countess Maria Theresia Ludovica, formerly Lady of honor at the Court of Vienna, is at present the well known general directress of the St. Peter Claver's Sodality in Rome.

Włodzimierz himself became page to the late Kaiserin Elisabeth of Austria, and began his studies at the age of eleven at the noble Theresian Academy at Vienna. There he pursued the course of his classical training with remarkable success. He was first every year in the award of Prizes, and at the end of the Gynnasium, a gold medal, the so-called Imperial Prize, the highest distinction of the Academy, was awarded to him. Baron von Gautsch a few months ago premier of the Empire, and at that time Director of the Theresianum, did not hesitate at the public exhibition to call the young Polish student "the honor and pride of the Academy." On leaving the Theresianum, Włodzimierz studied law during one year. But Heaven called him to higher destinies, and a short time before the death of his father, he entered the Seminary of Tarnów in Galicia. Soon, however, he had to interrupt his studies, for his health

had become endangered and following medical advice he set out for Rome, where he pursued his philosophy at the Germanicum. Here a new call came from above, and on the 24th of September 1889, at the age of 23, he entered the Novitiate of the Society at Staravies a little village in the heart of Galicia. As soon as his Novitiate was finished, in 1891, he was sent to Kraków to study theology, and June 1894 he was ordained. Finishing his course he immediately went to the tertianship at Tarnopol, where he made his last probation 1895-6 under the guidance of the former Provincial Father Michael Mycielski. Leaving Tarnopol he returned to Kraków, having been appointed a member of the house of writers in the Ulica Grodzka and *operarius*. In December 1898 he became Superior of the Grodzka Residence. Father Ledóchowski all this time was kept very busy. He published many articles in the *Prozegląd Powszechny*, the Polish Review of our Fathers; started the enterprise of the *Głosy Katolickie*, popular tracts on economical and religious subjects, which at present are printed monthly to the extent of 40,000 copies; founded at Kraków an association in behalf of the numerous housekeepers in order to help them materially and morally; preached many noteworthy sermons, some of which are printed in the "Kazania i Szkice Kziezy Towarzystwa Jezusowego" (Sermons and Canvasses of the Fathers of the Society of Jesus.) His nomination as Rector of the Collegium Maximum at Kraków followed on the 17th of July 1900. He was then approaching his thirty-fourth year.

The Province of Poland had been cruelly afflicted by the untimely loss of its beloved Provincial, Father Jan Badeni, and the Reverend Father Langer who had taken his place was an old man, who was soon after to die. When Father Ledóchowski on the 25th of March 1901 took his last vows amid the rejoicings of the theologians, a startling announcement was made that very same day at dinner: Reverend Father General Martin has appointed Father Ledóchowski Vice-Provincial of Poland. A new Rector was sent to Kraków, Father Anthony Boc. Father Ledóchowski a few months later set out for Rome, to confer with the Rev. Father General on many a difficult situation, and there on the 21th of February 1902 he was made Provincial of Poland. On returning to Kraków, the new Provincial transferred his Residence to his beloved Collegium Maximum, and devoted the whole of his abilities and wide spread influence

to the welfare of the Province. Two new Residences, were founded and a *domus Exercitiorum* at Czechowices which surely was the pet child of his heart; the College at Chyrów he enlarged, enabling it to hold more than 500 boarders which it has at the present time and a staff of fourteen professors who have gone through a regular course at the University. The Collegium Maximum was also enlarged, and some of our Fathers were sent to study in Belgium or at Leipzig, Munich, Rome and Beyrouth. Two great consolations Father Ledóchowski had during his Provincialate, a splendid Marian Congress was held at Lemberg, the capital of Galicia, and there also took place, in the church of our Residence, the solemn coronation of the miraculous picture of our Lady of Consolation.

We have heard that Father Ledóchowski in the present General Congregation had thirteen votes for General on first and second ballots. He was elected Assistant on the first ballot, receiving fifty votes.

We are told that he is to come back to Poland at the beginning of November, and shortly after, will leave us again, perhaps for ever. We all feel that his departure is a great loss to the Province, but we are sure it is going to be a blessing for the Society at large.

The new Assistant of Germany speaks and writes fluently French, German, Italian and Polish.

We who have known and loved his amiable simplicity, and paternal care, will surely accompany him through life with the best of our prayers, and beg that the choicest blessings of Heaven may descend upon him and his work.

D. A. STRACKE, S. J.

Kraków, October 14, 1906.

OUR NEW GENERAL AND CENTRAL AMERICA

The following tribute from the secular clergy of Central America appears in "La Religion" of San Salvador:

We priests of Central America, who have made our studies in the celebrated Gregorian University of Rome cannot help rejoicing that our worthy professor Rev. Father Francis Xavier Wernz has been elected General of the illustrious Society of Jesus.

We are many who have been the fortunate pupils of this wise and virtuous master.

In Argentine, Uruguay, Peru, Chili, Ecuador, Colom-

bia, Paraguay, Bolivia, Venezuela, Mexico numerous priests, who are the honor and glory of their dioceses, have had for professor the Reverend Father Wernz.

In Costa Rica there are 26 priests who have been his pupils, in Guatemala 5, in Nicaragua 6, in Honduras 1, in San Salvador 6.

We all congratulate ourselves that our dear professor has been elevated to the exalted dignity of Supreme Head of the renowned Society of Jesus.

Although they are insignificant, we send from these remote regions of Central America, our humble and sincere congratulations, and we beg of the Lord that his government may be fruitful in good work for the "greater glory of God," the honor of the Society of Jesus, and the exaltation of our Holy Catholic Faith.

