A Visionary Leader

Fr. Timoleone Raimondi, then 40 years old, shouldered the responsibility of running the Hong Kong mission when Msgr. Luigi Ambrosi died on March 10, 1867. Msgr. Ambrosi's health had been deteriorating slowly and painfully since 1863. On his deathbed, Msgr. Ambrosi charged Fr. Raimondi with the task of taking care of matters pending at the time, while waiting for a decision from Rome. In November 1867, Propaganda Fide confirmed Fr. Raimondi's appointment, but only for the time being (*pro tempore*). He had the titles of Pro-Prefect and ad interim Procurator. Fr. Raimondi felt disappointed. He thought that he and the Missionary Institute of Milan had the right to be given complete trust from the Holy See. He also needed full authority to address some serious problems experienced by the Mission and its rapid growth. Fr. Raimondi immediately had to manage a grave debt of 36,000 *scudi* left by his predecessor. While Fr. Raimondi vehemently criticized Msgr. Ambrosi for this debt, Fr. Gaetano Favini did not doubt Msgr. Ambrosi's good faith because he had been sick for the last six years of his life and thus had been unable to follow the financial administration closely. The financial problems stemmed from an unlucky turn of events, such as rents that went unpaid and the bankruptcy declared by a company whose Italian agent had borrowed money from Msgr. Ambrosi. Fr. Favini was right in defending Msgr. Ambrosi's good faith and reputation.

Propaganda Fide was taking its time in order to decide whether the same person and the same missionary institute should discharge both services of Procurator and Prefect, or, whether the two offices should be separated. The Procure entailed keeping ties with the missions in China on behalf of Propaganda Fide. These contacts consisted of sending and receiving letters and communication of all kinds between Rome and China. The Procure was first established in Guangzhou in 1705. It was moved back and forth to Macao and eventually to Hong Kong in 1842. The Prefecture, on the other hand, dealt with the missionary activities in the Hong Kong colony and nearby districts in the Mainland.

Propaganda Fide also had some reservations about Fr. Raimondi's suitability to guide the Hong Kong mission. Some complaints about Fr. Raimondi, also from Chinese clergymen, had reached Rome. Msgr. Ambrosi had openly expressed his preference for Fr. Favini. As indicated in an anonymous note kept in the archives of the Hong Kong diocese, the Prefect of Propaganda Fide, Cardinal Alessandro Barnabò, himself, objected to Fr. Raimondi's nomination. These reservations were due to Fr. Raimondi's character. Even though he was clearly a man of unquestionable organizational skills with a steely will, he had a strong and dominant temperament; he was stern in his appraisal of people and was little inclined to tolerate and forgive human weaknesses.

Even though Fr. Raimondi paid several visits to the inland districts of the mission, he had never been a front-line missionary in China, as he had in his early missionary enterprises in Melanesia. Once he became head of the mission, Fr. Raimondi proved himself to be a leader capable of organizing and giving a sense of direction to his people. The new Pro-Prefect organized monthly

meetings with the following order of business: 1. The sanctification of the missionary, i.e., ordinary guidelines that anyone can follow. 2. Proposals about charity works. 3. Information about the economic administration of the mission and ways to save its financial resources.

The need to cut down on expenses was the result of the debt owed by the Prefecture. That not withstanding, Fr. Raimondi stated that:

> *Financial support to the most important works, such as the mission on the Mainland, the most promising and precious endeavor of the mission, should not be cut.*

This directive clearly shows that Fr. Raimondi had his priorities and what they were. While Propaganda Fide had some doubts about his suitability, the missionaries of Milan were unanimous in suggesting the appointment of Fr. Raimondi as their leader. Fr. Favini, who was a potential alternative to Fr. Raimondi, supported him wholeheartedly:

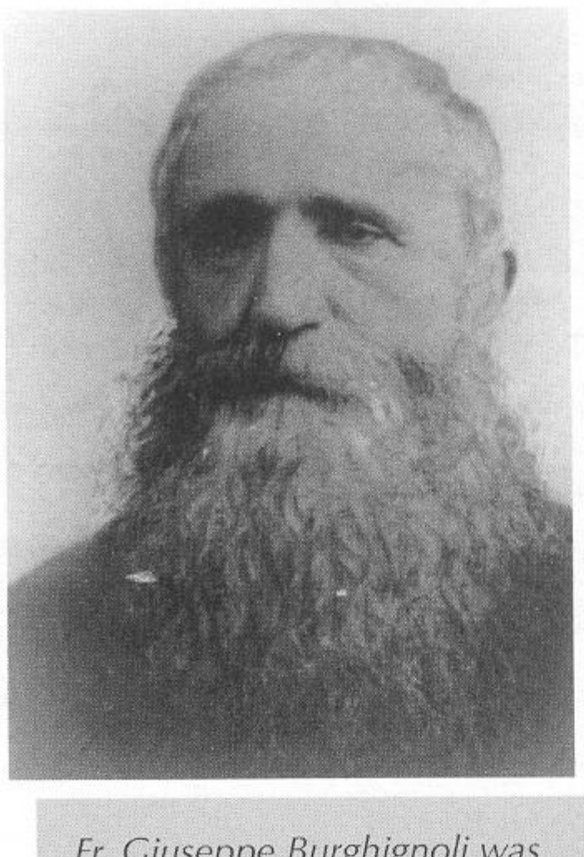
> *We are all gathered in our residence next to the Church in perfect accord and unity. We are waiting for the decision from Propaganda Fide and from our Superior at San Calocero to accept our choice of Raimondi as Msgr. Ambrosi's successor. Presently, Raimondi is acting as Ambrosi's vicar, and we are wholly pleased with him.*

In 1868, only a year after his appointment as superior, Fr. Raimondi lost two valuable missionaries: Fr. Gaetano Origo, who died at the age of 33, and Fr. Favini, aged 39, who had been the confessor of both Msgr. Ambrosi and Fr. Raimondi.



Fr. Giuseppe Burghignoli

Fr. Raimondi was a man of broad vision, lofty ambition, who had big projects. At the same time, though, he was a pragmatic individual who wanted things done properly and without delay. Under his leadership, a great deal was accomplished; yet, credit should not be given to him alone. Other missionaries, in particular, Fr. Giuseppe Burghignoli, Raimondi's Vicar and, from 1874 a Propaganda Fide Procurator, should share the credit for seeing to completion many works started by Fr. Raimondi who, being away from Hong Kong on frequent trips, could not oversee personally the day-to-day progress of the mission. A case in point was the building of the Immaculate Conception Cathedral. Bishop Raimondi was present for the laying of the Cathedral's cornerstone in December 1883. He took that opportunity to deliver an address that shows clearly how he, more than anyone else, could foresee the developments that the future had in store for Hong Kong. The Cathedral, built under the supervision of Fr. Bernardo Viganò, was consecrated five years later, on December 8, 1888 while Bishop Raimondi was in the United States. The ever present, ever reliable and loyal Fr. Burghignoli was there to preside over the celebrations.



Fr. Giuseppe Burghignoli was the loyal collaborator of Bishop Raimondi. Burghignoli ran the Vicariate during the numerous and prolonged absences of Raimondi.

In 1875, upon his triumphal return to Hong Kong as Bishop, Raimondi summoned the first Synod of the Church of Hong Kong, which provided the



Bishop Timoleone Raimondi, the first Vicar Apostolic of Hong Kong. Printed in 1883.

mission with renewed missionary momentum and with a reasoned plan. The proceedings of the synod, noteworthy for their clarity and pragmatism, were printed in the same year. Two years later, Bishop Raimondi published the '*Monita ad missionarios Vicariatus Hongkonensis*' (Rules for the missionaries of the Vicariate of Hong Kong), which contained, besides the Acts of the Synod, various other documents related to missionary activity, the decrees of Vatican Council I (1870), the *Syllabus of Errors* of Pius IX (1864), and the bulla '*Ex quo singulari*' of Benedict XIV on the Chinese Rites Controversy (1742).

In the 1870s, Fr. Raimondi was also engaged in a difficult conflict with the colonial government over two questions: the right of registration of marriage (which the government wanted to limit to itself), and religious education in public schools. (see chapter X).

A 'harsh and contemptuous character'

As true of many other people from Milan, his native place, Bishop Raimondi was a man of great initiative, ambition and vision: faced with a problem, he could also immediately see its solution and, without hesitation, he would set upon it.

His immense skills as a "doer" are shown by his ability to shore up most efficaciously numerous and grave financial straits, as well as solve juridical and politically thorny situations. He carried out multiple demanding ecclesiastical assignments. He was handed a mission small in size and beset with uncertainties and divisions, he left a Vicariate in full expansion, with solid financial, juridical and educational foundations.

Bishop Raimondi was an untiring worker who never spared himself, a born-leader always striving for excellence, unable to tolerate less than a 100-percent output, dissent, hesitation, misjudgment or weakness. In his eyes, priests and missionaries, rather than co-workers and confreres to support, were foot soldiers to direct. He was very stern with young missionaries,

who, in his opinion, lacked the spirit of self-denial and total compliance found in earlier generations of clergy.

Many suffered on account of Bishop Raimondi: starting with Msgr. Ambrosi, some Chinese priests, and also some confreres who, for the harshness with which they were treated by him, would write almost desperate letters to their superiors in Milan. Even excellent missionaries, such as Fr. Luigi Piazzoli, who succeeded him, complained loudly about Bishop Raimondi's temperament. Complaints about Bishop Raimondi's harshness reached Rome and, in 1879, the Prefect of Propaganda Fide, Cardinal Giovanni Simeoni, wrote to Bishop Raimondi asking him to soften his manners because some missionaries were so worn out that they were contemplating leaving the Vicariate.

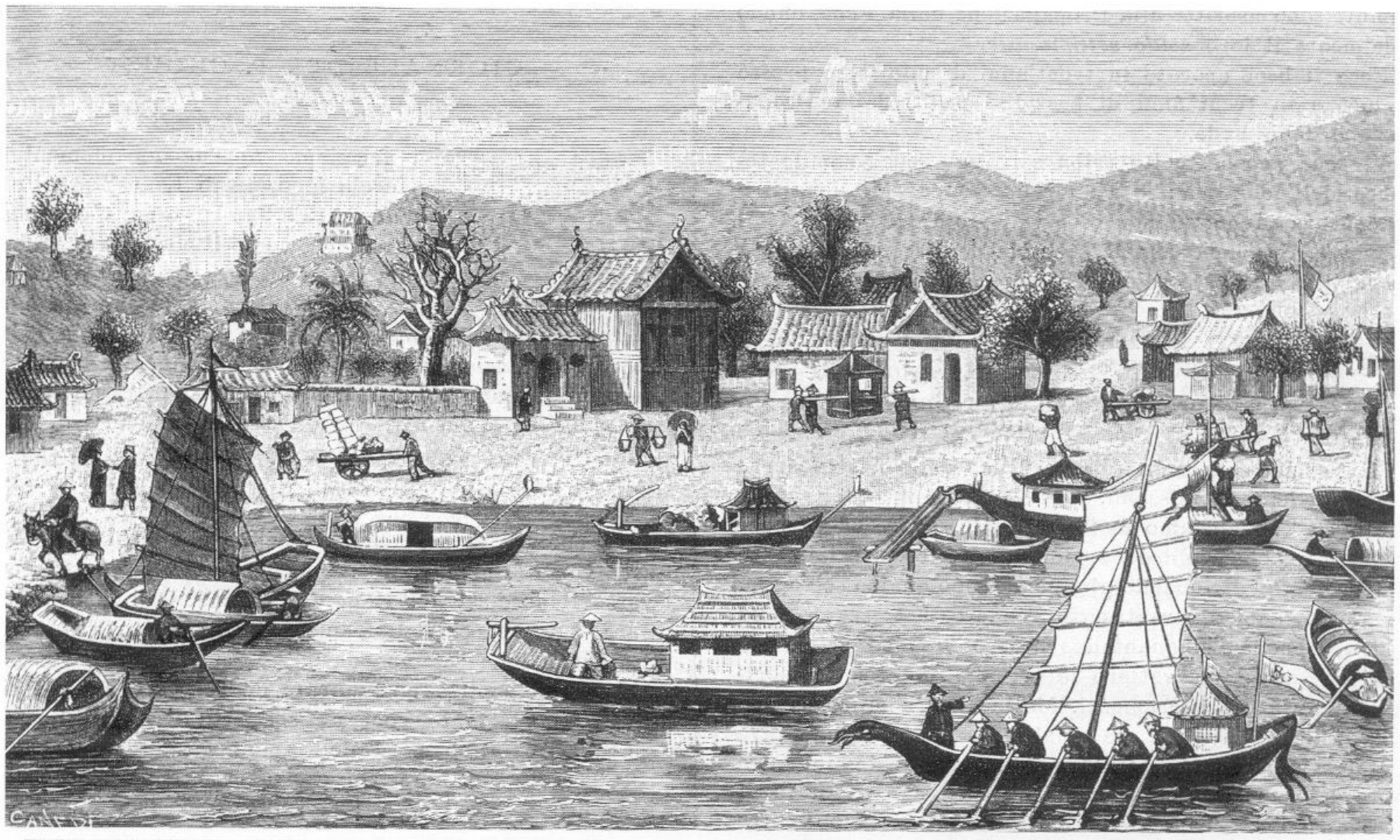
Bishop Raimondi had a bone of contention even with the Canossian Sisters, as this passage from a 1879 letter of Msgr. Giuseppe Marinoni, the Foreign Missions of Milan Director to Bishop Raimondi reveals:

> *Frankly we are forced to wonder about the excellent Apostolic Vicar of Hong Kong, for he holds in no esteem at all the most precious help provided by the nuns whom we keep sending there. The incomparable Bishop Angelo Ramazzotti, Fr. Paolo Reina, and other eminent mission superiors, held a quite different opinion of them. To talk about nuns with Bishop Raimondi is like talking about tourists of whom he doesn't care in the least. [...] This is the impression that one gets from reading his letters.*

Msgr. Marinoni, who loved Bishop Raimondi as a son, but whom he had not chosen as superior for the mission in Melanesia or for Hong Kong (the intended superior was Fr. Reina), kept writing to Bishop Raimondi asking him to change his attitude towards his missionaries. Bishop Raimondi's gripe was that the missionaries sent to Hong Kong were too few, and that those few were not strong enough. Msgr. Marinoni would retort that Bishop Raimondi was responsible for the situation because, due to his harsh temperament, he was driving away the good missionaries sent there. Here are the dour words of Msgr. Marinoni to Bishop Raimondi in a letter of October 11, 1879:

> *My dearest and beloved bishop, I am deeply saddened because, one by one, the Hong Kong missionaries want to leave since they do not see themselves treated with the consideration due to those who for a long time 'have endured the weight of the day and the heat', have faced most grave and deadly perils out of love for God and souls, and have still much need of comfort in their sufferings. You asked for new helpers, but, in conscience, who could provide them since excellent missionaries are tired of not finding an affectionate father in the midst of so many travails, who would not empathize with them, who would sustain them in their struggles, who would not be 'of one heart and of one mind' with them!*
>
> *I fear that, in a short while, Hong Kong will be left deserted and abandoned unless trust and hope are rekindled in the missionaries, unless their grievances are heeded lovingly, unless they are consulted on the more important matters of the running of the mission, unless, to put it simply, all progress of one accord.*
>
> *Bring me comfort, bishop, with your generous heart and, mitigating the impetuosity of your rather harsh and contemptuous temperament, unite to yours the hearts of all your missionaries. Do not engage in quarrels and recriminations, but rather call to mind what the prophet says: 'You did not dress the wounds of the injured sheep.' Read chapter 34 of Ezekiel, and carry out what the Lord promises to do himself through his shepherds, dealing tenderly with everyone, drawing close to*





A small port in Southern China. Printed in 1885.

everyone, without self-interest but rather looking after the good of others.

A traveling man

Bishop Raimondi traveled extensively. In his 36 years in Hong Kong, he was absent for a total of eight years.

In 1859, he was back in the Philippines to raise funds for the mission. In 1861 and 1862 he went back to Italy, from where he traveled to France in order to resolve a conflict with the Sisters of Saint Paul de Chartres, and to invite the La Salle Christian Brothers to open a school in Hong Kong.

In his capacity as Propaganda Fide Procurator, in 1869 he was charged with the delivery of a special questionnaire from the Holy See to the Apostolic Vicars of China in preparation for the First Vatican Council (1870). From June to December of that year, he visited China embarking on a trip of epic proportions. Travelling widely and suffering many discomforts, he met with dozens of bishops and missionary priests.

In 1871 and 1872, Fr. Raimondi traveled to Singapore, in the attempt, once again, to convince the superior of the La Salle Christian Brothers to come to Hong Kong, which finally happened in November 1875.

In 1873, he was back in Europe where he spent two years visiting France, Great Britain, Germany, Belgium and Italy. In the course of those two years, he discussed with Propaganda Fide the issue of extending the boundaries of the Hong Kong mission and his official title as its head. He returned to Hong Kong in 1875, beaming with joy because he had attained all that he had hoped for. Hong Kong was elevated to the rank of Vicariate. Its boundaries were expanded to include the Mainland districts of Kwai Shin (from 1911 known as Wai Yeung) and Hoi Fung. He was appointed as the first

Apostolic Vicar of Hong Kong and consecrated bishop in Rome on November 22, 1874.

In May 1881, Bishop Raimondi was aboard a ship on his way to Australia, Philippines, Japan and America. He made his way back to Hong Kong in January 1883. The main reason for the long trip was to raise funds for the Vicariate's rapidly expanding projects and services.

In November 1886, he headed to Australia again and then to America from where he returned to Hong Kong with funds to build the new Cathedral.

These lengthy trips endowed Bishop Raimondi with an uncommon knowledge of the world. Africa alone is missing from his list of travels. One wonders how many contemporaries traveled as much as he did. He made Hong Kong known to people in various parts of the globe.

Traveling was undoubtedly exciting and adventurous, but also difficult and dangerous. Raised in the romanticism-filled ambiance of the first half of the 19th century, Bishop Raimondi shared with his contemporaries the spirit of adventure and attraction towards new lands and distant seas. In this respect he resembles, perhaps, the captain turned missionary Carlos Cuarteron, with whom he spent two years between Manila, Labuan and Singapore. They were romantic and daring men, driven by an unshakeable faith, bent on living an exhilarating and heroic life.

Yet Bishop Raimondi had another personal reason for the last two trips. Besides taking them as part of his duty as the head of the Hong Kong Vicariate, he had hoped to recover his health. The doctors had suggested that he travel to places with healthier climates where he could rest and find some relief from the intense headaches he suffered. Yet, those demanding trips could hardly have given him the rest and the relief that he sought. Bishop Raimondi, a man of exceptional personality and achievement, passed away in Hong Kong on September 27, 1894, at the age of 67, after a long illness. His body rests at Happy Valley Catholic cemetery, and will in 2008 be transferred to the Immaculate Conception Cathedral.



Laying of the foundation stone

Excerpt from the address of Bishop Raimondi at the laying of the foundation stone of the Cathedral, December 8, 1883:

My dear friends, a few years ago, in the colony there was but one Roman Catholic Church on Wellington Street, and a small one at that. (...) Therefore we procured this large piece of ground whereon to build a Cathedral so large as to satisfy the present and future wants of the Catholics of this colony. (...)

Although the place looks prima facie rather far from the center of the town, it may perhaps surprise you when I assert that we are here more in the center of our Catholic community than we are at the present Cathedral down in Wellington Street. I dare even assert that when this Church is built, hundreds of dwelling houses will spring up as by enchantment in this same place, which some years ago people used to frequent for picnics. The place was very uneven when we got it, and we had to spend some time and money to level it. The foundations have already been laid under the superintendence of the untiring and indefatigable Father Bernardo Viganò. (...)

The position of the building could not be better. The beautiful public gardens in front of the Church invite recollection and meditation, while

the scent of the flowers reminds you of the perfume of prayer. Quite a noble place indeed, and at the same time, central and frequented. We are aware of the difficulty of the work we are undertaking, perhaps exceeding our strength, but with your cooperation, I am sure we shall find nothing in it that we cannot subdue and overcome.

It is for you that we have undertaken such a gigantic work; it is for your children. Look at the multitude of youngsters growing every day. They are pushing us forward, and seem to say, 'Give us a place, give us room; it is our turn'. We must provide them with a place where they can meet and adore their Creator together. We must provide them with a place where they can learn their Christian duties, otherwise, deprived of religious training, they will not be able to become faithful and useful citizens.

I hope to see this Church finished in two or three years. Then I will say to the Lord: "Now let thy servant go in peace for I have seen what for years and years I longed for." But if God will not allow me to see it finished, I will be happy all the same for having started a most necessary work, a work which will be one of the best ornaments of this colony.



Antonio Raimondi, brother of Timoleone, was a noted explorer and scientist. He spent his life in political exile in Peru.

A fighter of the Italian *Risorgimento*

The desire to travel and the tough personality of Bishop Raimondi must have been inherited from his family. Antonio Raimondi (1826-1890), the elder brother of Timoleone, was a fighter and a traveler as well. Antonio Raimondi was a remarkable scientist; explorer and naturalist. He is especially well known in Peru, where Antonio went into exile in 1850 and spent the rest of his life exploring the country and assembling a massive collection of its flora, fauna and minerals. The meeting of the two brothers in Peru, in 1883, must have been an intriguing event. Spending their lives outside their country of origin, they shared the same spirit of adventure and courage and an instinct for pursuing excellence. But they also embraced different, if not opposite, ideological passions. While Timoleone was an important bishop of the Roman Catholic Church in Asia, his brother Antonio had to flee Italy after actively fighting against the pope's temporal power, taking part, along side the anti-clerical forces lead by Italian national hero Giuseppe Garibaldi, in the armed defense of the 'Roman Republic' (1849).

Evangelizing through Education

The objectives of the missionary work were the conversion of people to the Catholic faith, the instruction of catechumens, their pastoral care and the establishment of a local Church. These objectives were flanked by two other services meant to support and complement the missionary activity: youth education and aid to the needy. The objectives were integral parts of the preaching of the Gospel, as a way of putting into practice the love of Christ, even though they would not necessarily lead to the conversion of all those who availed themselves of what was offered.

From the outset, the Catholic missionaries offered education to the people of Hong Kong, through the setting up of schools, and assistance to the poor. Msgr. Theodore Joset planned the building of a school and a house for abandoned children along with other necessary structures. In 1852, before the arrival of the missionaries of Milan, Fr.



A village school. Printed in 1890.



Matthew Lien built a chapel and opened a little school in Tsuen Wan, which he took care of for as long as his health allowed him. He took ill and died in 1854, at the young age of 32.

Educating youth

In 1861, Fr. Giuseppe Burghignoli, then at the beginning of his fruitful missionary life, worked in the same chapel and school founded by Fr. Lien in Tsuen Wan. Fr. Simeone Volonteri, in his first missionary stint on the Mainland in 1863, was asked, along with Fr. Andrew Leong, to open a school in Tai Wo, a Hakka village. Soon after that, the inhabitants of Ting Kok asked Fr. Volonteri to open a school in their village.



The establishment of the first two private Catholic schools in the Hong Kong colony, was due to the initiative of the two historically prominent female religious congregations in Hong Kong. The Sisters of St. Paul de Chartres founded a school in 1851 in Wan Chai, and the Canossian Sisters, who arrived in Hong Kong in 1860, founded a school for girls on Caine Road.

The Reformatory of West Point opened in 1863 with its first 12 young inmates. Later, the government provided land for its construction. The building of Holy Saviour College for which Fr. Ignazio Borgazzi, its first director, was sent to Manila to raise funds and pupils, was completed in 1864. Holy Saviour College, now St. Joseph's College, would be for many decades the main educational institution of the mission.

In 1871, Fr. Timoleone Raimondi described in enticing words the rapid progress of Catholic Church-run education:

> *Presently, the schools of the Canossian convent have been operating for 10 years. Seven years have past since the opening of the West Point Reformatory, six since the founding of Holy Saviour College. Looking back at our toils, we have reason to be pleased with our successes. We have a school here for European children designed to offer them a sound and useful business education. For the Chinese children we run a vocational and business school. The doors of our seminary are open to any Chinese youth who wishes to learn Latin... During the 10 years that the Italian convent has been open, about a hundred girls from good families have received a complete education of the best quality.*

Resisting secular policies

From the year 1871, the Government School Administration, influenced by the popularity of liberal thought in Europe, adopted the philosophy of 'secular education', thus excluding from the curriculum religious instruction in local schools. Fr. Raimondi became engaged in a hard struggle to safeguard

religious education, and took great effort to keep high standards at Catholic scholastic institutions. From that time on, the issue of school education, ever dear to his heart, became his most pressing preoccupation.

In 1872, he wrote two pastoral letters, in which he stated that it was the duty of Catholic parents to send their children to Catholic schools, thus avoiding exposure to the secular and a-religious education offered by the government. His stance caused debate and criticism in the local press. Fr. Raimondi was convinced that the battle with the government could be won only on quality: the Catholic schools should not be second best to their public counterparts. His primary objective was to find qualified personnel for the administration and teaching positions in Holy Saviour College.

In 1868, the Portuguese government expelled the Jesuits from Macao. They became available to work in Hong Kong, but Fr. Raimondi, perhaps perplexed by the fact that the Society of Jesus was often entangled in controversies, chose not to avail himself of their services. Fr. Raimondi was counting instead on the contribution of two Irish Benedictines, placed in charge of Holy Saviour College in 1873. Yet, at a certain point, they gave the impression of wanting to turn the college into a novitiate, which Fr. Raimondi strongly opposed. Upon their departure at the end of that year, the administration of the college was entrusted to Fr. Antonio Tagliabue, assisted by two Irish seminarians: William Cullen and William Kelly, who had studied in Milan at the Foreign Missions Seminary.

Again in 1873, the Legislative Council of the colony approved a law to subsidize private schools, including religious institutions. However, one of the conditions in order to qualify for the subsidies was to offer strictly secular education, and a government-appointed inspector would make sure of full compliance through final exams approved by the government. Consequently, all the Catholic schools turned down the subsidy.



Looking for youth educators

During his memorable trip to Europe from 1873 to 1875, when he visited France, Italy and Germany, Fr. Raimondi met eminent ecclesiastical figures of the time in order to solve the problem of Catholic education in Hong Kong. In Turin, he talked with Fr. Giovanni Bosco to see if he could put in the hands of the fledging Salesians the Catholic schools of Hong Kong. An agreement seemed a done deal if not for the opposition of Msgr. Giuseppe Marinoni at Milan's headquarters. After many difficulties and negative replies, Fr. Raimondi, a man who also in this case displayed uncommon resolve, headed to Paris to convince the reluctant La Salle Brothers of the Christian Doctrine to come to Hong Kong. A pastoral letter announced their arrival in 1875. They took over the administration of the Reformatory and Holy Saviour College, the English section of which separated from the Chinese in 1876 taking the name Saint Joseph. In 1878, the whole college, unified once again, took the definitive name of Saint Joseph's College. Edoardo Puricelli, a missionary brother of Milan, assigned to work in the college, joined the La Salle Brothers, taking the name of Bro. Benedetto Pietro.

In the 1870s, the debate between secular and religious education continued. With their high enrollment numbers and high academic standards, the Catholic schools held their own vis-à-vis their secular counterparts, even without government financial subsidy. On February 20, 1877, Bishop Raimondi published another pastoral letter to warn his flock against:



Teaching catechism in a Catholic house. Printed in 1882.

The tendency to deny what belongs to the supernatural realm, to exclude any religious expression, to eliminate from society any reference to a Supreme Being and one's duties towards Him.

That same year, two articles against the education policy of the government were published. Although formally anonymous, their authors were respectively a Catholic lawyer by the name of John J. Francis, who was an

invaluable adviser to Bishop Raimondi, and Raimondi himself.

The conflict would be resolved only with the arrival on April 22, 1877, of Sir John Pope Hennessy, the first Catholic Governor of Hong Kong. He attained from London permission to allow private schools to teach religious subjects. From 1879, St. Joseph's College was able to accept curriculum, inspections and subsidies from the government.

"The cause dearest to my heart"

The advancement of youth education was the most precious legacy left by Bishop Raimondi to Hong Kong. On January 12, 1884, he uttered the following poignant words:

> *The education of our young people has been and will always be the cause dearest to my heart. For it I toiled for 25 years and in it I have grown old. To it I will dedicate the years that are left of my life. I am proud that my flock has a school that is not only loyal to the teachings of our Holy [Mother] Church, but also that is second to no other Hong Kong school.*

At the death of Bishop Raimondi in 1894, the Catholic Education System consisted of a seminary and, 36 colleges and regular schools. The well-known government official school inspector Ernest Eitel stated, as early as 1882, the important role played by Bishop Raimondi:

> *The remarkable revival of educational zeal among the Protestant leaders was aided, and to some extent outstripped, since 1860, by a contemporary renewal of educational energy on the Roman Catholic side. The newly arrived Father (later Bishop) T. Raimondi occupied at once among Catholic educationalists the same prominent and fruitful position which Dr. [James] Legge, whom he much resembled also in character and shrewdness, occupied among the Protestants. Bishop Raimondi, however, became the strongest opponent in the colony of that educational secularism which Dr. Legge had established and to which the Protestant Missionaries meekly submitted for many years thereafter.*

Fr. Pietro De Maria picked up Bishop Raimondi's legacy as the administrator responsible for Catholic education under the governances of Bishops Luigi Piazzoli and Domenico Pozzoni. De Maria was also the administrator of the Portuguese section of the West Point Reformatory from the time, when in 1893, the La Salle Brothers left it, while Fr. Andrew Leong was in charge of the Chinese section. At the request of the government in 1894, the Reformatory also accepted youngsters who had to serve time in prison and started a vocational school. Fr. Viganò was called to run it until 1899, when due to illness he had to hand it back to Fr. De Maria. Fr. Giovanni Spada wrote on November 9, 1894:

> *Juvenile delinquents sent by the government will do the time meted out to them in a ward set aside for this purpose within the Reformatory as if it were a prison. Up to now, there are six of them, but unfortunately their number will increase. In the four months that I have been at the Reformatory, I was not in want of some consolation. Assumption Day was celebrated as solemnly as possible. Nineteen of these dear youngsters received their First Communion, and 26 people in all went to confession.*

