

your first attention.' But while Americans should not neglect their duties at home, they might sympathise with my work abroad and be interested in the conditions such as I found them as well as in the way in which I hope to relieve part of the suffering caused by neglect and ignorance."

Sister Sanghamitta has assumed a name which is sacred to the Buddhists of Ceylon. Sanghamitta was the daughter of Asoka, the Buddhist emperor of the third century B. C., famous mainly on account of the rock inscriptions which he ordered to be chiseled in various parts of India. He sent Buddhist missionaries to the Diadochian kingdoms, among them to that of Ptolemy of Egypt and to Antioch of Syria, and convened the first Religious Parliament in the valley of the Ganges. When the Singhalese, having been converted to Buddhism, requested Asoka to send religious teachers to their island, his son Mibinda and his daughter Sanghamitta, both having embraced a religious life, established themselves in Ceylon. Here Sanghamitta distinguished herself as a *thera* (i. e., a teacher), founding schools and orphanages and forming a centre from which missionaries went forth to Burma and Siam.

Señora Canavarro adopted the name of this Buddhist saint because she proposed to do the same kind of work in the same spirit. During her stay in Ceylon she was the Mother Superior of the Sanghamitta Convent at Colombo, which included an orphanage as well as a day school, a report of which with pictures of the site of the convent and of the Mother Superior in the midst of her scholars appeared some time ago in *The Open Court*, 1899, No. III., pp. 513. Her children call her *Nona ama*, or in English "Lady Mother," a name which has universally been adopted by the people of her new home.

Sister Sanghamitta will return to the East *via* England, where, in our opinion, she ought to be able to arouse much sympathy for her work, for England is directly and politically, while we are only indirectly and on general humanitarian principles, interested in the elevation of the women of the British dependencies.

Sister Sanghamitta will presumably not go back to Ceylon but will locate in Calcutta, because there, she says, she is more needed, and there the misery of the native women is greatest.

Our best wishes accompany her, for we are convinced that she can accomplish a work for which very few persons are adapted. Perhaps there is no one else who could do the same things that she does; and undoubtedly in her own quiet way and with her practical methods she will sow seeds of blessing in India, the fruits of which will be plenty and grow ever more plentiful in the time to come. P. C.

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#### PÈRE HYACINTHE IN THE ORIENT.

Father Hyacinthe has started with his wife, Madame Loyson, on a pilgrimage to Jerusalem. Their original plan had been, as he proclaimed in a conference given at Paris at the time of the Exposition, to hold meetings of brotherly union on the spot sacred to three religions,—that of the Jews, the Christians, and the Mussulmans,—to emphasise the common points of the three faiths, and, while not slurring their differences, to offer them an opportunity of meeting and exchanging opinions on religious topics. Father Hyacinthe has done much in behalf of the Mussulmans, and has called attention to their religious sincerity, their wonderful faith in God, and their deep religious earnestness. He is highly esteemed by the Sultan, and it was almost a foregone conclusion that on the strength of his personal relations with the Sublime Porte permission would be given by the Turk-

ish government to hold the conferences as proposed, at Jerusalem. But the project is as yet premature, and since Paris could not have a religious parliament, but only congresses on the history of religion, we need not be surprised that the government of the Sultan should have regarded Father Hyacinthe's plan as unfeasible. Father Hyacinthe and his wife were received at Court. Madame Loyson visited the Harem, and both she and her husband were treated with unusual hospitality and esteem.

It would seem, however, as if some definite influence had been thwarting their plans. Although the Mussulmans have full confidence that Father Hyacinthe would hold these meetings in the spirit of the Religious Parliament, and would not take advantage of the occasion to stir up dissent and ill-will, still confidence in the Christians generally has not as yet reached that plane where the Sublime Porte will allow such a step to be taken. In February, Father Hyacinthe and his wife were in Athens, where Père Hyacinthe spoke in the hall of Parnassus on "St. Paul on the Areopagus," on which occasion the Greek court, including Her Majesty the Queen, members of the University, ministers of state, and the aristocracy of Athens were present, while hundreds of people were turned away.

Father Hyacinthe and his wife were received in the Orient with open arms by the dignitaries of the Greek Church, in both Constantinople and Athens. They write full of sympathy for the Oriental Christians, and glory in the spirit of the Eastern Church on the classical soil of Greece, "where the gods are dead, but the Christ is risen."

The pilgrims propose to celebrate the Paschal Feast in Jerusalem, and our best wishes accompany them. No doubt they will be received with the same cordiality by the Mussulmans, Jews, and Christians of the Holy City, as was shown them at Constantinople and Athens.

## THE TREATMENT OF ANIMALS IN THE ROMAN CHURCH.

*To the Editor of The Open Court.*

Permit me to call your attention to a misstatement published in your March number under the headline "Moslem and Catholic Conceptions of Animals." The author, Mr. Evelyn Martinengo Cesaresco, speaking about Dr. Corrigan's approbation of a catechism, in which humanity to animals is taught, makes this surprising remark: "I believe this is the *first time* a Roman Catholic prelate has inculcated any such teaching, etc."

I say it is surprising to me, as it discriminates the doctrine of the Catholic Church. Would you please consult *Erklärung des mittleren Deharbeschen Katechismus zunächst für die mittlere und höhere Klasse der Elementarschulen*, by Dr. Jacob Schmitt, of the Priesterseminar of St. Peter, Freiburg in Breisgau, and *sub pede pagine* 301, etc., Vol. II., you will find as thorough an exposition of the relations of a Catholic to dumb animals as any sensible man, Mr. Evelyn Martinengo Cesaresco included, will approve of. The work mentioned is both approved and recommended by the Archbishop of Freiburg. The copy bears the date of the year 1889, and being in its seventh edition is reasonably supposed to have been approved, too, by some one in its first edition. Referring to the first volume, I see that its first edition bears the approbation of Bishop Lottar Kuebel, dated Freiburg, July 6, 1870.

Is it, then, not an imposition upon the intelligent readers of your publication