

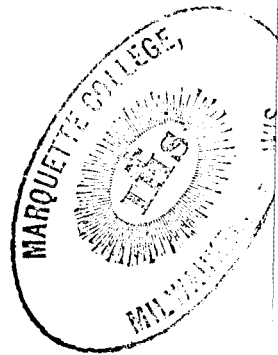
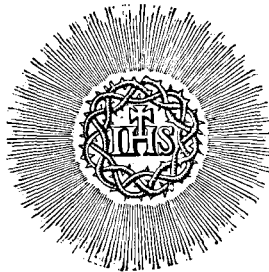
A. M. D. G.

WOODSTOCK LETTERS

A RECORD

*Of Current Events and Historical Notes connected with
the Colleges and Missions of the Soc. of Jesus
in North and South America.*

VOL. XIV.



WOODSTOCK COLLEGE

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WOODSTOCK LETTERS

VOL. XIV, No. 1.

SOME CHAPTERS OF THE HISTORY OF THE JESUITS IN CANADA.

(Conclusion.)

X

In 1648, the land in the immediate neighborhood of Three Rivers was beginning to fill with colonists. Less room than heretofore remained for the pasturage of cattle. The following document issued this year will show the interest that our Fathers had in live stock. The land mentioned herein is still known as "the common."

"Charles Huault de Montmagny, knight of the Order of Jerusalem, Governor and Lieutenant-General for the king along the whole of the great River St. Lawrence in New France, along the rivers and lakes and the lands that border thereon, declares that the lands limited as follows shall hereafter and forever be common to the inhabitants of Three Rivers to serve as pasturage for their cattle."

The Governor fixes the limits of the future common, and then specifies the conditions :

"And this on condition : 1. That the said inhabitants of

Three Rivers fell the trees found on said common as soon as possible, in order that the grass may grow on the said land, and in order that our enemies the Iroquois may not approach too close to the fort and to the houses that are situated near it; 2. That no inhabitant put to pasturage more than six head of horned cattle, great or small, on the said lands. . . .”

Father Jerome Lallemand, the Superior General, on behalf of the Jesuits, added an acre and a half to the common out of their land, and see how he is repaid by the Governor:

“And to serve as a remembrance, we declare that the Reverend Fathers of the Society of Jesus or their Procurator at Three Rivers may put to graze on the said common double the above number of cattle—large or small, as they please; and inasmuch as the said Reverend Fathers of the Society of Jesus merit our highest esteem, we declare that besides all that we have given them by the present declaration, they may put to pasture six other head of cattle on the said common.”

“Given at Fort St. Louis, at Quebec, 15 Aug. 1648.

(signed) DE MONTMAGNY.”

A wise condition is that obliging the colonists to fell the trees. Owing to the thickness of the woods on the common, the Iroquois could approach within a hundred yards of the colonists' houses. They still continued their depredations, one of their favorite pastimes being to kill the cattle found grazing and to carry off the carcasses. It was unsafe for a colonist to leave his house. He knew not the moment when an Iroquois bullet would reach him. When the husband or son left the fireside in the morning to plow or sow, the wife or mother was in anxiety until a happy return in the evening. The next day brought with it the same anxiety. “The Iroquois,” wrote one of our Fathers, “have drawn many a groan from the hearts at Three Rivers. They have mingled the tears of many a mother with the blood of her children.”

This was the heroic age of Canada; and our Fathers shed a lustre on it by their sufferings and their heroism. In

1649, Fr. Buteux, mentioning the continual danger in which he was living at Three Rivers, wrote: "If God in His goodness, wishes me to expose myself, sinner that I am, to the fury of these barbarians, I will freely give my life for the glory of God and the salvation of my flock." We shall see later that God took him at his word.

In the same letter he gives us the number of the Community at Three Rivers: "We are in all five Jesuits — three Fathers and two lay-brothers. We have, besides, six domestics, who render us great service in tilling the land and aiding the savages in their work."

The domestics, whom we meet so often in the *Relations* and *Journal*, were something more than mere hired servants. Owing to the great want of lay-brothers, the Fathers adopted some young Frenchmen who without being bound by vows, obliged themselves to live with them. These domestics were very useful to the Fathers; in 1649 there were twenty-three of them. At their death Masses and beads were said for them, and a goodly share, too, if we may judge from the following notice read in the refectory at Three Rivers in August, 1650: "Each Father will say six Masses and each Brother six pair of beads for the late Robert Le Coq, deceased in this country in the perpetual service of the Society." Le Coq had been killed by the Iroquois near Three Rivers a few days before.

XI

There was question of building a church at Three Rivers during the year 1650. The Jesuit *Journal* tells us that at a consultation held at Quebec in the month of April, at which were Fathers Jerome Lallemand, Vimont, Bressani, De la Place, and Richard, it was decided that it would be out of place to ask anything from the "Association of Inhabitants" for the building which the Fathers wished to raise on their ground at Three Rivers.⁽¹⁾ The Jesuits probably enlarged

⁽¹⁾ Benjamin Sulte in his *Chronique Trifluvienne* says that it was the Society of Jesus that had during the preceding year generously offered 2,000 francs to the mission of Three Rivers for building purposes. He credits the *Journal des Jesuites* with this. But M. Sulte is wrong. The French word

their chapel, for the church was not built until fourteen years later.

Three Rivers is the subject of a consoling passage in the *Relation* of 1651: "The residence of the Conception is on the enemy's frontier and, therefore, much exposed to the incursions of the Iroquois. But we may say with truth that greater peace or greater piety was never seen amidst the noise of arms and the horrors of war. The neophytes who are here in fair numbers, have made this place their residence through a motive that one could hardly expect from barbarians converted to the faith for so short a time. 'It is,' they tell us, 'to combat the enemies of prayer that we freely expose our lives. If we die in fighting we believe that we die in defence of the faith.' Their sentiments are the same when they go on the hunt after confession. . . . The God of love for whom they expose themselves so willingly to the dangers of fire and death, seems to take a special care of these good neophytes. Not one has been taken or pursued by the enemy; and though the snow is deep in these quarters during the winter, they never fail in their chase after moose and beaver. They are not ungrateful to Him who helps them. When they come back from the hunt, they enter the chapel and ordinarily lay at the foot of the altar the best part of the animals that they have taken."

This was the state of Three Rivers in 1651. The happy influence of religion had begun to tell on those savage hearts, as we are going to see.

XII

On the banks of the Upper St. Maurice dwelt the Attikameguès or White Fish tribe. These savages were powerful, but lovers of peace. The chase had charms for them that war had not, and they preferred to use their strength against the beasts of the forest. Three Rivers was their usual meet-

"*communauté*" (*des habitants* understood) occurring alone in the *Journal*, he did not very well see how it could mean anything but a *religious* community, and under the circumstances, that of the Jesuits. This is only one of M. Sulte's blunders; for a thousand others, see his *Histoire des Canadiens-Français*,

ing-place for the peltry trade. During the season they lodged near the fort to have free access to the chapel hard by, where they were present at all the offices. They sought the society of the colonists, and they never were happier than when with our Fathers. Father Buteux was particularly beloved by the Attikamegues, and the presents that they brought him every year were innumerable.

Several times previous to 1651 they had pressed him earnestly to visit them in their country. He had always been obliged to refuse. He was asked again in the spring of that year, and this time, notwithstanding his shattered health, he left Three Rivers when the snow began to melt and followed the Attikamegues up the banks of the St. Maurice. The events occurring from day to day he jotted down on paper, and the journal of Fr. Buteux forms an interesting chapter of the *Relations*. The high mountains he had to scale, the deep ravines and precipices he had to avoid, his narrow escapes from drowning in the swift current of the St. Maurice, the portages he had to make, his fatigues give an excellent idea of the life of our early missionaries.

Holy week and Easter were passed in the thick woods that cover the banks of the river. These days brought with them numberless blessings to himself and his companions, and his pains were mingled with consolations. On Easter Sunday he said Mass in a little chapel built of cedar branches, where all the Christians received Holy Communion. This was a sight sufficient to give joy to the angels. A wilderness of Canada had, without losing its savage aspect, become a paradise.

On Ascension Day, Father Buteux wrote: "After having said Mass on a rock in the middle of a little island, and after having passed over places dreadful to look at, I was ravished with joy to see a gigantic cross planted on an eminence before me. Our little band venerated it; we invoked the aid of our angel guardians and of St. Peter, the patron of these parts; we then fired a salute." The thunder ran through the forest and touched the mountains, and the echo

on its way to heaven came bounding back to the place where they stood.

This scene took place nearly two hundred miles from the mouth of the St. Maurice, where no white man had ever gone before. The cross had been raised by the Christian Attikamegues who had been instructed at Three Rivers during the preceding years. "It would seem," said the writer of a *Relation*, lavishing his praise on this worthy tribe, "that Innocence banished from nearly all the empires and kingdoms of the earth has come to dwell in the thick forests of the Attikamegues."

XIII

Father Buteux's trip to their country crowned the joy of the Attikamegues. These good children of nature received him as they would have received an angel. He baptized many who had been instructed by their fellow-savages. After a short stay with them he left, promising to return the following year.

In the spring of 1652, he set about fulfilling his promise. The Indians who had come to Three Rivers with their furs, were on the point of starting for their homes. Father Buteux was to accompany them. Before starting he wrote a letter to Fr. Paul Ragueneau, Superior at Quebec, "which," says Sulte, "shows up in all its candor the generous soul of a missionary." He had gone only as far as the Falls of Shawenigan when he was killed by the Iroquois.

Father Ragueneau gives the details in the *Relation* of 1652. The day after leaving Three Rivers when Father Buteux and his two companions "were making their third portage, they found themselves surrounded by fourteen Iroquois who were waiting for them at this passage. The savage walking in front was seized so suddenly that he had not time to make a step backward. The two others were thrown to the ground. Father Buteux fell wounded by two bullets in the breast; another broke his right arm. The savages jumped upon him, pierced him with their spears, and finished him and his companion with blows of their

tomahawks. The victims had no word on their lips at the moment other than the adorable name of Jesus."

This massacre took place on the tenth of May, 1652. Buteux was the seventh Jesuit that fell under the blows of the Iroquois. When the news reached Three Rivers, two bands were sent out to bring the precious remains to the Mission. But they only found the body of Fontarabie, his white companion, half eaten by the birds and wild beasts. Father Buteux had been stripped naked and thrown into the St. Maurice.

His death was an irreparable loss to the pious colonists. During eighteen years he had been their guide in the road to heaven; he had helped them by his counsel to bear patiently their perilous existence; now that he was dead, their sorrow knew no bounds. The Mission of Three Rivers had grown fervent under his guidance and it has remained so. Who doubts that Three Rivers of to-day owes many a favor to the intercession of the holy Jesuit whose blood reddened its ungrateful soil? Ungrateful, indeed, for nothing has been done to commemorate his martyrdom. Not a streamlet, not an islet bears his name. Let us hope that a monument will some day put an end to this neglect. The lovely Falls of Shawenigan would not lose any of their beauty if a simple cross, raised to the memory of a martyr, were to cast its shadow over their waters.

XIV

Father René Ménard became Superior of the residence. Among the first certificates of baptism written by him and preserved in the Parish Registers, we find that of a famous Iroquois chief, Agontarisati, and his companion, who were taken by stratagem and burned at Three Rivers, on the fourth of June, 1652. ⁽¹⁾

The death of their great chief excited the fury of the Iro-

⁽¹⁾ Anno Dñi 1652, 3 Junij, Ego Renatus Menard, sacerdos Societatis Jesu, baptizavi, sine caremoniis, in sacello nostro, captivos duos hostes, Agontarisati et ta Akenrat. Prior, Franciscus vocatus est; posterior, Petrus. Uterque sequenti die igne vitam finit—(Reg. Paroch. pp. 68). Sulte says that the date should be the 3d of July.

quois, and they determined to strike a death-blow at the colony. They continued their massacres during the rest of the year 1652. The early months of the following year saw numbers of these dreadful enemies in the neighborhood of Three Rivers. The Governor De Lauzon feared an onslaught. At his invitation, Father Le Mercier, Superior, left Quebec to superintend the fortifications that were about to be put up at Three Rivers. The Jesuit met with violent opposition from those whom he had come to guard. M. Benjamin Sulte, in his new History of the French Canadians, says that the Jesuits themselves were to blame for this opposition, but M. Sulte takes the wrong way to prove it. According to him the whole cause of the trouble was a wall that our Fathers had neglected to build. Here is a reason just as probable. The colonists whether through discouragement, or because their enemies had for years done nothing more than threaten an attack, turned a deaf ear to the Jesuits' appeal for aid. They preferred to attend to their private rather than to the public weal, and Father Le Mercier had accordingly much difficulty in getting the help he needed. This reason is also Mr. Sulte's—the one he gives in his *Chronique Trifluvienne*. Which are we to believe?

The fortifications were completed; and the venerable Mary of the Incarnation, in one of her letters, wrote that "Father Le Mercier had shown much skill in fortifying Three Rivers; and that the French were now in perfect safety." The end proved that Le Mercier had more prudence than all the colonists put together.

On the seventeenth of August, the Iroquois determined to fall upon the little colony. The blood of the chief Agontarisati had to be avenged and the French blotted out of existence. Five hundred Iroquois planned a skillful attack. They separated into three bodies and approached the fort at the same time. But they reckoned without their host. The new fortifications amazed them. The mouths of the guns pointing in every direction was too much for their courage and they retired disconcerted.

The historians of Canada almost to a man ignore the part

taken by Fr. Le Mercier in the defence of Three Rivers. The praises of the multitude are generally lavished on Peter Boucher, the commander of the fort, who, it appears, distinguished himself *inside* the fortifications. But facts prove that had it not been for the skill of the Jesuit, even Boucher would have had his scalp raised by the Iroquois.

XV

Father Leonard Garreau succeeded Fr. Ménard as Superior. The Parish Register has about twenty-seven baptismal certificates in his handwriting.

In October, 1654, Le Lauzon, the Governor-General, gave St. Christopher island in the St. Maurice to the Jesuits. The act of transfer tells us that the island was given to our Fathers in recognition of their services in the conversion of the savages, "which," says the act, "cannot be too fully appreciated." It was to remain free to them forever, and they had power to rent the whole or parts, subject to the laws existing at the time. The island has a surface of eighty acres, and it is the largest of the six that lie at the mouth of the St. Maurice. The year after the transfer, Fr. Garreau in the name of the Society, rented it to a number of tenants, the chief of whom was Christopher Crevier, from whom the island received its name. One of the conditions of the renting was that the tenants should have their corn ground at the Jesuits' gristmill, "when the said mill should be built!"

In 1660, the Jesuits at Three Rivers appear as grain-dealers. The *Journal* tells us that Mr. Boucher left for Quebec in the community boat with one hundred and eighty bushels of corn, for the Fathers. This helped the colonists to sow and live, for the want of grain was extreme. "We did not want to profit by the extreme misery of the country and we were satisfied with the ordinary price of the past, namely five francs, although other people were selling their grain at six, seven, and even eight francs."

During the years that lay between 1655 and 1661 the *Relations* give no important details in connection with the Tri-

fluvian residence. A few peace-parleys took place between Fathers Le Moyne and Druillettes and the savages. Promises of peace were made by the Algonquins and Iroquois in the presence of Father Ragueneau, 1656.

In September, 1660, Father Allouez became Superior at Three Rivers. A large number of the Ottawa tribe came to the mouth of the St. Maurice, bringing with them furs to the value of \$50,000. An excellent opportunity now presented itself to introduce the gospel into the country lying on the south bank of the upper Ottawa. Fathers Albanel and Ménard were chosen for the work. The latter died two years later in the woods abandoned by man. Fr. Jerome Lallemand, in 1663, tells us how the poor old missionary, worn out by age and labor, harassed by long and painful journeys, bathed in his sweat and blood, went to die alone in the depths of a forest, five hundred miles from Quebec. Heaven was unwilling that any mortal should hear his last sigh. Only the forest echoed it: and the rock on which he lay down to die was the only witness of those last raptures of love that he sent to heaven with his soul.

XVI

The colony had increased in numbers during the few years that had just passed. The little chapel belonging to the Jesuits was now too small to hold all the Trifluvians, and the people began to talk of building a church. The same subject had been broached in 1650, but nothing was done. In the spring of 1664 His Lordship, Bishop Laval, the Governor-General and the Superior of the Jesuits met at Three Rivers. The colonists laid their wants before them, and asked for a church and cemetery. The ground was allotted and the church built in 1665.

During these years the attention of our Fathers began to turn to the "Cap de la Madeleine," the point on the bank of the St. Maurice opposite to Three Rivers. A tract of land twenty miles long and six deep had been given to the Jesuits for the benefit of the savages converted to the Christian faith. As early as the year 1639 the land was in their pos-

session, but it was not until 1678 that their titles to the estates of Cap de la Madeleine and Batiscan were confirmed by the King of France.

About the middle of the century the Jesuits succeeded in drawing many savages from Three Rivers and its neighborhood, and settling them at the Cap. This step was taken to check an evil that had begun to spread. The use of "fire-water" had already created much disorder among the savages. The author of the *Relation* of 1663 tells us that his "ink is not black enough to depict the evil caused by this enemy. Only the gall of a dragon could write the bitterness that the Jesuits felt at the sight of the ravages caused by drunkenness." The bad example of the whites acted powerfully on the savage character, and the Jesuits isolated their wards as much as possible. They built a fort for them at the Cap, where they lived and followed the practices of a religious life with all the regularity of a monastery.

The history of the old Society at Three Rivers thus draws to a close. The little reduction on the opposite bank of the St. Maurice took up the attention of our Fathers. In 1672 the Recollects appeared again on the scene and they received back from the Jesuits the Mission that they had quitted forty-two years before.

XVII

The residence at the Cap de la Madeleine became the centre of a number of Missions that had been established in the neighborhood during the last few years. Among these were counted Batiscan, St. Genevieve and Becancom. Fr. Claudius Allouez had the care of the savages at the Cap some years after the permanent Mission was established in 1651. In 1663 he returned to Quebec and Fr. Fremin took his place. Two years later Fr. Fremin became Superior at the Cap. He applied himself to instructing the Montagnais and Algonquins, while the principle care of the Mission was given to Fr. Albanel. When Fr. Francis Duperon died at Chambly in November, 1665, Fr. Albanel went to take his place. He was replaced at the Cap by Fr. Druillettes.

These few details have been taken from the *Jesuit Journal*, but they are not numerous enough to give us anything like a satisfactory account of this important Mission.

Unfortunately, our success is not much greater when we look for details connected with the other Missions. For this the *Relations* do not suffice. True, the life and labors of our first missionaries are well drawn in these precious works, but they were drawn for the whole of France. And the rough strokes of the pen that roused such enthusiasm in France when they appeared, are not sufficient now to satisfy a pious desire to know the little incidents of Jesuit Community life in Canada two hundred years ago. The incomplete *Journal* is the only relic left to supply this want. This diary, embracing only the years between 1644 and 1669, contains all the details that the Superiors thought worth while noting down from Latin hexameters to the deeds of the scalping-knife. It resembles to an iota what the uninitiated would consider a well-kept diary of a Father Minister of the nineteenth century. Perfection of conciseness and the absence of far-fetched euphemisms are two of its good points.⁽¹⁾

⁽¹⁾ A few items taken at random from the pages of the *Journal* may edify. It is needless to say that the Superior's ordinary residence was at Quebec; and it was there that the *Journal* was kept.

1645—Oct. 30.—It has been decided that only one candle be lighted during Mass, at least on week-days.

November.—At the beginning of this month we lent the Ursulines the tabernacle of our Lady of the Angels. The angels were lent to the parish to decorate the altar.

Nov. 12.—We gave Mrs. Giffard a piece of old soutane to line sleeves with.—M. Nicolet has finished his chapel at Goose Island. He has a silver chalice and a white damask chasuble. We gave him two packages of tapers and three large pictures. We lent him two books—the life of our Lord and one of Dupont's works.—Father Dequen, Superior at Sillery, got himself into trouble for having accepted a few beaver skins from an old squaw and her relatives. This gift installed him unwittingly in the place of a relative that had been killed, and he was obliged to do as much for them as their dear departed would have done. He had to lodge and feed them all winter.

Dec. 4.—About this time we began to make our own bread. That made at the store-furnace is not good bread, and besides, it is time to try the wheat raised in this country.—At this time the Algonquins at Sillery took some rude disciplines for having got drunk several times. But they complain that the French get drunk and play the rascal, and not a word is said.

1646—New Year's day.—Mr. Giffard came to see us, and the Religious sent us letters with their compliments. The Ursulines sent us some gifts of candles, beads and crosses, and at dinner-time two fine tarts.

Jan. 5.—This evening Mr. Giffard gave us a bottle of "hypocratins;" the ladies of Hotel-Dieu a cake and six wax candles. On the Epiphany they sent us a fine dinner.

When Fr. Charlevoix visited the Cap in 1721, the Mission was far from being in a flourishing condition. From the way he speaks of it in his letters, the Jesuits must have abandoned the place several years before. One of the Fathers probably remained with the savages.

Charlevoix writing to the Duchess of Lesdiguières, says: "The Mission which our Fathers formed at the Cap de la Madeleine did not continue very long. This was partly the effect of the inconstancy of the savages. War and sickness, however, were the chief causes of the destruction of this rising church. A large number of Algonquins are still living in the neighborhood, of whom a great many were baptized when they were young, but they have now no religion. The West India Company have tried to remove them to Chicoutimi where there are many families of the same nation living under the care of a Jesuit missionary; others wanted to join them to the Abenakis at St. Francis. These

1647—*Feast of St. Ignatius.*—Benediction was given the evening before at 7 o'clock; *Laudate, Iste Confessor, Similabo, Magnificat* and *Salve Regina*. This went well.

Aug. 28—*Feast of St. Augustine.*—I (Fr. Jer. Lallemand) said Mass at the Hospital, and said a word or two on the Gospel *ex plano* in honor of the saint. Fr. Vimont preached in the afternoon. The Ursulines were a little vexed because I did not say Mass there, but the Sisters of Hotel-Dieu had asked me first.

1649—*New Year's Day.*—The Governor sent his butler this morning with two bottles of Spanish wine, a turkey-cock and an Agnus Dei.

March.—During this winter I finished the Friday exhortations by a general review, in order to give notice of defects. In the last two exhortations I read the rules for priests and lay-brothers. In these ordinary Friday exhortations I generally read the rules or the last treatise of Rodriguez.

1650—*New Year's Day.*—The Sisters of Hotel-Dieu sent us a letter early this morning by Mr. de Sauveur, to whom I gave a cake of wax for tapers, a crucifix and a Gerson. The Ursulines sent us the compliments of the season by Mr. Vignar,—but they sent nothing else.

1658—Mar. 31.—The Abbe Gueylus said in his sermon that it was a mortal sin to sell strong drink to the savages, He had said before that it was not a mortal sin.

1667—Mar. 13.—Fr. Julian Garnier who is not yet twenty-five years old has just been examined in the whole of theology according to the custom of the Society. The examiners were Fathers Lallemand, Pijart, Dablon and Pierron.

Dec. 8.—Mr. Philip Pierson preached in the refectory with satisfaction.

1668—*New Year's Day.*—Fr. de Beaulieu preached in our church *nimbus in societatis nostræ laudibus*.

The orig. MSS. of the *Journal* is in the possession of Laval University at Quebec. It was published in 1871, and formed a book of four hundred pages, 4to, in pica. Much information has been drawn from its pages by our Canadian chroniclers. Two of these, Benj. Sulte and Pascal Poirier, by twisting the true meaning out of several of the items and ignoring the guileless intention with which they were written, have said many things unfavorable to our Society.

efforts were made in vain. The only answer the Algonquins give is that they cannot leave the place where their forefathers are buried."

XVIII

Many years after Charlevoix's visit a fire destroyed the registers and archives of the Cap de la Madeleine and many precious documents were thus lost to us forever. Three venerable monuments still remain to show that our Fathers once lived there—the Residence, the Gristmill and the Parish Church. The savages' fort disappeared probably at the time of the fire.

The old residence—the one in which Father Le Moyne died a holy death in 1665—is now the Post-office of the village. The walls are massive, and they were raised, it would seem, for eternity. This was the manor-house of our Fathers, and it is not larger than our country-house at Hochelaga.

The gristmill built shortly after 1665 has also borne bravely the wreck of time, and like a faithful servant still grinds its neighbor's corn. A wooden storey has lately been raised on the old stone foundations. The motive-power is furnished by a rivulet flowing from the St. Maurice. This rivulet was once only a little creek, but it has developed into a good-sized stream, and it is still called the "Rivière des Pères."

These relics of the Old Society are objects of rare interest to the members of the New. A visit to the Cap is not despised even by our grave theologians; and on walk-days it is not an uncommon sight to see dark-robed Schols. wrapped in Ignatian mantles, crossing the St. Maurice on their way to the scene of their ancestors' labors.

The old church is naturally the centre of attraction. This little building, hallowed by the presence of the Old Society for seventy-five or a hundred years, has many claims to the veneration of the little community of theologians that has come to live in the neighborhood. Everything is there to remind us of the former owners—the hagiogram of the So-

ciety, the paintings hanging on the sanctuary walls. One of these is of St. Francis Borgia painted before his canonization. The absence of the nimbus produces a strange impression; and one begins to realize, despite our ordinary feeling to the contrary, that God's great saint was once a man like ourselves.

In the sacristy there are several sets of vestments beautifully wrought that belonged to our Fathers. Tradition has it that they were presented to the Jesuits by a French princess when the Mission at the Cap was established. There are also five or six sacred vases in massive silver; and one—not the least interesting—is the chalice used by Father Charlevoix, the historian of New France, when he visited the Mission at the beginning of the eighteenth century.

The bell in the steeple bears the date 1713. The names that were graven in the bronze when it was lifted to its present position have not yet been erased by the hand of time. The chief is that of Baron Robineau de Becancour. This Baron was lord of the manor on the opposite bank of the St. Lawrence, and firm friend of the Jesuits. He had on his lands an Abenakis village under the spiritual direction of our Fathers.

XIX

The church is in excellent condition, and was the only one in the parish up to 1882. At that time it had a narrow escape from destruction, as we shall see. The hand of Providence visibly preserved it from a piece of vandalism that the Society in Canada would have long deplored. During the winter that the new parish church was building, the St. Lawrence did not freeze, and the building material could not be brought from the quarries on the opposite side of the river. An idea that could only have originated in the regions of Pluto came into the mind of one of the residents of the place.

"Let us knock down the old Jesuit church," said he; "we will soon be able to build the new one."

"Amen," answered a dozen voices.

And the Vandals were soon to begin their work of destruction when the parish priest forbade them to remove a stone from the venerable pile.

"Let us make a Novena," said the worthy Curé, "and God will soon see us out of our difficulties."

The Novena was begun and the river began to freeze. When the Novena closed, a narrow strip of ice stretching across the river had frozen strong enough to bear men and horses. On either side of this miraculous road the dark water was visible. Full of confidence in God the whole parish set to work to draw the stones from the opposite bank, and in a very short time all the material was removed. When the last load had touched the shore, the narrow road of ice parted in the middle of the river and floated down with the current, leaving the inhabitants astounded at this evident mark of the goodness of God.⁽¹⁾

The old church grew dearer to all the neighborhood; and the parish priest profited by the circumstance to put into execution a project he had formed some time previously—the new Society of Jesus at Three Rivers should formally renew her relationship with the old Society at the Cap de la Madeleine.

One Sunday it was announced to the parishioners that on a certain day during the following week all the Jesuits at Three Rivers would come to the Cap, and the day would be a holiday for the parish. A High Mass of Thanksgiving would be sung for the return of the illustrious Society that had once dwelt upon that soil; confessions would be heard, and Holy Communion given for the prosperity of the parish and for the success of the works of the Company of Jesus.

The day came and went and the results surpassed all the expectations of the worthy parish priest. The whole village turned out, and our Fathers were kept busy for hours hearing confessions. More than three-quarters of the parishion-

⁽¹⁾ So strong was their belief in the miraculous nature of this road, that no one dared to cross the river unless on business connected with the building of the new church. A resident of the Cap, wishing to go to the other side on private business, first asked permission of the Curé, and then promised, as an assurance of his safe return, to bring back a load of stones.

ers approached the Holy Table, and Heaven poured down innumerable blessings on those who assisted at that happy family feast.

XX

When our Fathers left Three Rivers in 1672, the little colony comprised only a few houses and a church built beside the fort. A high and strong palisade kept the colonists hidden from the outer world during the moments of danger. When the Iroquois were no longer feared the palisade fell to the ground, and a prosperous era seemed to open up before those brave colonists who had seen the thickest of the fight. In the latter half of the seventeenth century Three Rivers had before it the brightest future of any spot in America. Hither came the most distant savage tribes with their furs. Hither, too, came the European traders. Few, indeed, of those who walk along the quiet boulevard that lies on the river's edge ever think that a time was when nearly all the commerce of America centred there. The two hundred years that separate that time from the present have produced many changes, but those changes never realized the brilliant hopes that were formed for the little colony in its early years. Scarcely nine thousand souls tread the earth that was moistened with the sweat and blood of their forefathers. Modern progress, too, finds it a difficult task to gain a footing within the limits of the little city. Many of the customs that the first colonists brought from France are still kept sacred. As an example, Three Rivers is the only town in America where the antique town-crier still lives and flourishes.⁽¹⁾

A fine gothic cathedral, built twenty years ago for the resident Bishop, towers majestically over the city. But the city does not look younger for that. A gothic cathedral

⁽¹⁾ The only town, we may add, where Ayer's Pills and Genuine Hop Bitters do not afflict the traveller's eyes. The bill posting fraternity give Three Rivers a wide berth, and clean street walls are the result.

takes us back to other centuries and lends a city a venerable aspect. Three Rivers shares this fate.

Between 1844 and 1850 the Fathers of the new Canadian Mission preached retreats in this and the neighboring towns. A century and a half had not been sufficient to blot out the remembrance of the Fathers of the old Society from Three Rivers, and those who followed them so many years later were received with open arms. But all traces of the old Fathers had disappeared. Only the parish registers remained to show their presence here in former years. The St. Lawrence still rolled past, but the canoes of the savages that glided lightly over its surface when Fathers Le Jeune and Buteux used to watch them from the shore, had yielded their places to steamships going to other continents. The swift current had eaten away the soil where the Jesuit chapel stood. The old fort, too, had disappeared, and the high plateau that frowned on the passing stream, lost its fierce military look. The ground where the soldiers were drilled became a green. All that remained were the souvenirs and legends that we like to hear told.

The parish church that was built in 1665 was replaced in 1715 by the present stone one. But even this has become a relic. Everything around it has grown tired of existence; it alone is left to recall the memories of the past—the steep roof, the carved sanctuary walls, the canopied altar;—even the old sexton has become an object of interest. This little grey-haired man is bent forward, thin and age-worn. The weight of years makes him totter when he walks. He has lived so long, that those whose birth and baptism he announced with the sound of the parish-bells, are becoming grey like himself. Many, indeed, whom he saw as little children have left this world, and their joyous christening peal he changed to a saddening death-knell. Fifty years ago the old sexton stood at his post for the first time. Ever since he has been a faithful servant in this house of God, and the marks of respect that he receives from every side are due to his devotedness and virtue as well as to his grey hairs.

XXI

Close to the parish church, and bordering on a part of the old Jesuit Estates—the fief Pacharini—there stands a large stone house, built in the last century style. The walls are high and massive, and cut up with innumerable windows. An old French chimney stands at one end, and looks as solid and as formidable as an Egyptian pyramid. This was the residence of the British officers, who were stationed at Three Rivers after the Capitulation of 1763. A private residence for many years, it became the episcopal palace when the diocese of Three Rivers was formed thirty years ago. Dr. Cook the newly-consecrated Bishop lived in it until his death. When the magnificent residence was built for the present Bishop, the old stone house found itself abandoned.

In 1881 His Lordship, Bishop Laflèche, invited the Jesuits to give the theological courses at his diocesan seminary, and he offered them the large stone house to live in. The offer was accepted, workmen were immediately set at work, and what with the knocking down of walls and partitions and building up of others, the interior soon began to look like a Jesuit residence. When the half dozen scholastics, with their professors, came to take possession of it three years ago they found themselves at home. They have lived and studied here ever since. The courses of Canon Law and Moral are followed at the Bishop's Seminary. The Repeitions and Circles, and the classes of Dogma, Holy Scripture and Hebrew are given at the residence.

As soon as the Montreal House of Studies will be completed the residence at Three Rivers will cease to be a theologate. This change will have many advantages, but Montreal cannot supply us with the magnificent scenery, the pleasant landscapes, the bosky groves, the fine country walks such as are to be found on the banks of the St. Maurice.

EDWARD EIVEND, S. J.

MISSOURI.

A SHORT HISTORY OF OSAGE COUNTY.

By Fr. N. L. Schlechter, S. J.

CHAPTER II.

In this manner came on the year '48, so ominous to Europe and so full of blessings for America. Jesuit exiles from Switzerland were received with open arms in St. Louis and a fertile field of action denied them at home was offered them by our Province in the valley of the Mississippi. It is said that in olden times hospitality was rewarded by the harboring of angels, and our Province might be proud, if pride were not forbidden, of having sheltered him that now is the head of the whole Society.

Some of these Fathers, then, came out to Osage County, and with this additional help Fr. Helias could say that the condition of Catholicity ceased to be problematic. However, before proceeding it will not be out of place to give the reader an idea of what Osage County was in '48. From '37 to '48 the number of families had grown partly from immigration, and partly from natural increase to such an extent that the parishes are supposed to have been as populous then as they are to-day. The reason for this seeming standing still of the population from '48 till '84 is explained by the fact that from '48 onward there being no room for newly-formed families in the old settlements, a system of emigration set in, and on this account as many as seven new parishes in and outside of Osage County were formed; and even to-day some two or three springing from the same sources are in process of formation. In '48 Osage County had undergone a great change. Extreme poverty had disappeared, wagons with wheels of sycamore and pulled by oxen were

going out of fashion. The first German settler, a certain Dohmen, that used a wagon made by the wheelwright and had a team of mules instead of oxen, is noted for this achievement in the County. And from that day onward the old wagons were doomed; for perfection put at the side of imperfection dazzles even the eyes of the dullest with its splendor. The ecclesiastical authority was vested in the person of Fr. Helias. He resided in Taos, Cole County, eight miles from Westphalia. His assistant was Fr. Buschots. During the week Father Buschots taught school mostly for the sake of instructing the children, but partly also for getting what money he could. Money in those days was scarce. The tea then in use was peppermint, or rather that kind of salvia known as penny-royal. That plant was then in esteem and old matrons will tell you to what perfection they had raised it in their gardens. To-day it has again resumed its character of weed. Salt was not always to be had in the settlement and salad if eaten was eaten without dressing, while the leading dishes, namely potatoes and bacon, were done up in various ways but always so that, as one of the Fathers said with pleasantry, the *forma substantialis* was still retained. The farmers, by this time, had improved their homesteads and the roads throughout the county were made passable.

It is easy then to see that in '48 and in many years following the task of the missionaries was not an easy one. But to make the measure full and overflowing there was a certain spirit of opposition and contradiction against the priests—a spirit which was kept alive among the peasants by some four or five half-educated men, called *Latinians*, because in Europe they had aimed at learning Latin, but had given up the hopeless task before coming to America. What their purpose was is not easy to point out; but they found a sufficient number of followers among the peasants—among such as mistook the land of liberty for the land of license. And if I were writing a detailed history of Osage County I would have to speak of an anti-clerical party; I would be obliged to tell how something like a plot was got-

ten up; how upon discovery of this the people true to their pastors roused themselves to meet violence with violence; and finally how it came to a street skirmish, in which victory turned the scales in favor of the clericals, so called, over their detested adversaries—the heretics.

The wise man says: "Better is the end of a speech than the beginning;" so it was here. But the lingering embers of opposition were kept aglow for some time, and it is mentioned among the special merits of Fr. Göldlin, S. J., that he, in his wise management, smoothed over all difficulties and effaced the last trace of distrust against the Fathers. These things happened in Westphalia. Yet this same Westphalia so unruly at first has become the very gem of a parish where the young men, one and all, belong to the Sodality, numbering at their monthly meeting about 120 communicants; and just as much may be said of the young ladies, and of the married ladies' Societies. What a change! "Let it hiss and spurt and fuss in the barrel," says Goethe, "in due season it will give a mellow wine." But the Latinians! I must add what I heard again and again, namely that they came by their deaths in a miserable, unchristian manner dying *unanointed* and *uncoffined*.

But I am forestalling, in as much as these events occurred sometime after '48. In that year then owing to the unlooked for help from abroad more missionaries were sent to the County, and with their aid the regular parish system was begun. There was room for improvement on all sides. The churches must be enlarged, school-houses erected, residences built for the priests. There was work enough for the Fathers at home, one might think; so that there was no need of looking abroad for more. But not so. Hardly had the Fathers domesticated themselves in their respective residences and parishes when they began to form new missions. Indeed, the Fathers, possessed of the true spirit, showed as much enterprise for spirituals as the farmers for temporals, and everywhere success followed in their wake; for "man toiling hard is ever an object of interest to the gods." Thus Fr. Buschots, then Superior in Loose Creek,

founded three new missions, being as it were the daughters of Loose Creek, viz: Maria Hilf among the Germans, Bailey's Creek among the Irish and St. Isidore among the French. Maria Hilf is a middle-sized parish to-day. Bailey's Creek is growing. It is there that only two years ago Fr. Gonser, S. J., built a very pleasing church and that for little money. The church of St. Isidore, on the other hand, is no more, the French being satisfied to go, if indeed they go, to a church, supported by others rather than to keep up their own.

Turning our eyes to Westphalia where Fr. Göldlin was Superior, we see him, assisted by several zealous Fathers, not only attend to the spiritual wants of Westphalia and Richfountain; but also engaged with the starting of new congregations, or in improving those already started. And first of these was Koeltztown, now a parish as large as Richfountain; the second was St. Thomas', where a fine brick church is being built, the third was Wardsville, which then had another name; and even as far as Vienna, the capital of Maries County, did the field of Fr. Göldlin's work extend. Trips of forty to fifty miles on horseback were no exception in those days; and happy for the Fathers that several of them were noted for great endurance in this manner of travelling, especially Fr. Buschots, but, above all, Frs. Weber and Göldlin.

I feel that here would be the proper place for giving an account of each Father's work during that busy and enterprising period from '48 to '60. To say what the common people told me so often during these two years of my stay in the County, would make a fine panegyric. But it cannot well be done. First, because we are told not to praise a man before his death, and yet many of the Fathers in question are among the living. Secondly, because the living, if mentioned would wish to be mentioned with exaggerated modesty rather than with undue praise. But the golden middle is not easily found, or if found, not easily followed up. Hence I choose to check my desires rather than to enlarge upon the works of such men as Rev. Fr. Cotting,

S. J., one of the pioneer Fathers, now at Whitemarsh, of Rev. Van Mierlo, S. J., now stationed at St. Charles, of Rev. de Haza, S. J., whose late loss is so deeply felt by his faithful people; of Rev. Shulak, S. J., the well-known missionary among the Poles and Bohemians, of Rev. Weber, S. J., for years the beloved pastor at St. Joseph's church, and of Rev. W. Niederkorn, S. J., who may be considered as the link connecting Osage County of the past with Osage County of to-day.

I have thus, in quick survey; brought down the history of Osage County from the beginning to the year 1860, thereby trending upon the last period to be mentioned in this paper. This period might be called the period of refinement and culture, using however the words with such limitations as a country district necessarily demands. The new railroad from St. Louis to Jefferson City gave the farmers a ready market for their produce, and their land grew proportionately in value. Plenty began to reign in the settlements. I say plenty, not wealth, because the hilly nature of the country forbids farming on a large scale, thereby putting a bar to wealth and, it is thought, to luxury also. Indeed, the soil would be fertile, if it were more level, and the scenery would be beautiful, if it were less crammed, and if the hills were not put like cannon balls, as the people say, side by side. It is only here and there that miniature alpine scenery arrests the attention; and it is only here and there that a quiet lake "holds her mirror to the fringed bank." But where there is an open valley, there surely extends from mountain here to mountain yonder a waving harvest; and what grows, grows well.

But to resume the thread of the narrative! With the railroad came an increase of specie in the settlements, and also an increase of liberality among the people for supporting religion. The log-churches, the log-houses for the pastors, the log-schools lost credit, and stone churches, brick residences and schools and convents took their places. The oldest stone church in the County is St. Joseph's at Westphalia, built by Fr. Cotting, S. J., enlarged, later on, by Rev.

W. Niederkorn with an additional heptagon sanctuary, which gives the church an antique appearance, and, finally, brought to completion by Rev. Fr. Krier, S. J., who in '83 finished the hitherto unfinished steeple. The next large church was that in Loose Creek, of which notice was given before. The last one is the church of Richfountain, built by Rev. Averbeck, S. J. It is the largest church in the County. Bishop Ryan, now Archbishop of Philadelphia, on seeing it for the first time, exclaimed: "I find a cathedral rather than a country church."

After the churches were finished, it was in season to think of erecting convents. The first convent was built in Westphalia, under Fr. Göldlin, S. J. It is a large brick building three stories high; and the schools are conducted with great credit by the Sisters of Notre Dame from Milwaukee. The next convent was erected in Loose Creek by Rev. de Haza, S. J., and given in charge of the Sisters of the Precious Blood. Lastly came the convent in Linn, capital of the County, finished only last year under Fr. Krier, S. J., and also given in charge of the school-sisters of Notre Dame; while Fr. Vallazza, S. J., convinced of the importance attached to convent education for a parish, fitted out the old frame church of Richfountain and the adjoining pastor's residence as a convent for the same Sisters. Add to all this that with but few exceptions the many lesser schools scattered throughout the country are Catholic schools though receiving government money for their support:—schools in which catechism is taught and bible history is read; these facts will give an idea of the firm and lasting character, to which Catholicity has attained in this and partly in the neighboring Counties. Yes, the lesson taught by the history of Osage County is encouraging, and it is this: the work may have been toilsome in the beginning, but it is paying in the end.

Osage County has been pretty much in this condition for the last eight or ten years. And all those Fathers that came hither during that time were reaping harvests large and comparatively easy in as much as they reaped where

others had sown, so that sowers and reapers were rejoicing together. But our work was done. The parishes were on a good and easy footing and ripe for the reception of secular priests.

However, if I said the parishes in Osage County were in good running order, I must make an exception of Linn, which only two years ago was made a regular parish. Linn, having a mixed population and but a small territory to draw from, it being surrounded on three sides by large parishes and churches, will need nursing for some time. Still the number of families necessary for the making of Linn are gradually coming in.

This was the condition of things in August, 1883. The elegant proportions of the new steeple in Westphalia were still a novelty to our wondering eyes; the four new bells with their cadenced harmony were still our daily surprise; the new clock in the steeple marking solemnly the rotation of time was still the great talk of the town—when the hour of parting sounded. Letters reached us from St. Louis conveying much meaning in few words. It was August the 25th and the import was as follows: "Osage County is your home no longer; Westphalia will have a secular priest immediately; the other parishes, soon." It is needless to dwell upon the grief which this news carried with it through the County. People had accustomed themselves to look upon the Fathers not only as spiritual guides, but also as colonizers; and where spiritual and temporal interests are linked the ties of attachment grow strong.

LIFE OF FATHER THOMAS COPLEY.

A FOUNDER OF MARYLAND.

CHAPTER IV.

Hopes of Return.

There now comes a curious incident in the correspondence. In the beginning of 1576, De Requesens, who cultivated the friendship of Elizabeth, complying with her wishes, ordered away all her exiled subjects; and Nevilles, Nortons and Markinfelds departed with their miserable dissensions and hopeless plots to other places. Copley, of course, came under the same ban, but he found means to obtain from Elizabeth a letter to the Commendatore, desiring him to show favor to Thomas Copley who has done her good service, and is not of those traitors and rebels who have fled from the realm, but is abroad for his religion and liberty of conscience. She can not deny that he is ancientment of her blood, or that he has formerly honorably served her. The copy of this letter is in French, dated Hampton Court, Feb. 1576.

Folded with this in the State Papers as though it had relation to the same person, is a document without date or signature which bears a singular meaning when viewed in a light received from another quarter. The words it contains are these:

"I have spoken with your friend, whose answer is he can not send the bird until it is hatched. The hen has busily built her nest and sits fast; so sure as any of her eggs be disclosed, you shall have speedy advertisement, not by letter, but by a trusty messenger, whom I have already sent many miles hence to serve that turn. You must procure him a passport from that side, and I will take charge to do

the like from this. Here is more likelihood of peace than war."

Many years afterwards, John, the youngest son of Copley, joined the English College at Rome to study for the priesthood; and entered, as was usual, an account of his previous life in a book kept for that purpose. He says—"I was born at Louvaine in 1577; and nine days after my birth I was sent to England, where I was nursed and brought up until my ninth year." We learn from the same source that Richard Southwell of St. Faith's, in Norfolk, who had conformed, received his wife's nephew, this poor little waif whose passage seems to have been taken before his birth. There can be little doubt that Copley paid well for leave to send his child home, as he had before paid for his wife's portion.

By a comparison of dates it seems probable that the two brothers-in-law exchanged children, or perhaps, if Bridget Copley were living she had a hand in the matter. Robert, her second son, was then a bright boy of fifteen, but he can enter neither of the universities. His cousins, Henry, William and Peter, are doing well at Dr. Allen's new college, now at Rheims—may he not go there and be trained in the right path, as one of his uncle's children, while this small infant, whose soul is as yet as safe in one place as another comes to us here in Norfolk?

It is certain that Robert Southwell, born in 1562, went in his fifteenth year, 1577, to Douay; and that in later years, when foremost in merit and danger, he tenderly interested himself for a brother of this youth, Anthony, procuring him in 1586, through Cardinal Allen, a position in the English College at Rome, and a pension from the Pope, a favor most ungratefully requited.

A grave mistake has been made by those writers who have accused Thomas Copley of imparting information to the English government.⁽¹⁾ Strype after quoting from the letters we have given, says honestly, "his cause still hangs dubious, the Court still doubtful of him; but I find in 1577, Dr. Wilson still tampering with him." In fact, that ambas-

⁽¹⁾ Strype, Vol. 2.

sador writes to Burleigh from Brussels⁽¹⁾ in the spring of this year, that Mr. Copley has written him from Hoyer, but has not satisfied him, as Mr. Bingham made him believe he would; in April he says that he cannot get Mr. Copley to be plain enough with him; again that he "is so fearful and precise I cannot get any particulars out of him. Don John has had four posts from Spain, four from Rome, and two from the Emperor, yet Mr. Copley is ignorant of all these things."

The Court is at Louvain where Wilson proposes to go, perhaps to see what can be done in the way of false keys and bribery after the diplomatic manner of that time. On the 14th of April, Copley writes to Wilson from Louvain that he is sorry he makes so light of the information he has given him; it were easy to forge an untruth, but he will never do so to please any man; what he (Copley) says is true and what Wilson will needs persuade himself but causeless fears which some man has put into his head; and that there is no danger of a blow to their country. It must be remembered that the Netherlands though torn by civil wars were still at peace with England; the Dutch sought to gain the aid ultimately lent them, and the Governor's appointment by Spain to prevent England from taking sides with the enemy, made large concessions to her. Thus when Elizabeth's ministers found they could not bend Thomas Copley to their purposes, it was determined to secure his banishment from a land, where in spite of Beggar and Spaniard and Walloon, Catholic, Lutheran and Calvinist, struggling in a frightful chaos of blood and ruin—the exile wrote he "had found liberty of conscience and peace from garboils." On the 1st of May, 1577, Don John made his triumphal entrance into Brussels; on the 7th of that month Copley wrote from Louvain to Dr. Wilson, complaining that his servant, Brooks, on reaching England, had been taken and spoiled of all he had, and carried to Court, merely because he had taken some pictures, sent without Copley's knowledge by women and children to others at home. He

⁽¹⁾ S. P. Flanders.

remains in Louvain by His Highness' advice, as the Queen's ambassador had begged he should be sent out of the country. He does not care whether he stays or goes, but as long as he is entertained by the King of Spain he will truly serve him. This then was the reason that he gave up, almost from the hour of his birth, his youngest born—he at least shall breathe the native air and stretch his young limbs on English turf. Exiled from home, driven from Antwerp and now from Louvain, who can tell what dark hours, what dangerous travel, what pestilential air in beleaguered cities is before them; so the little child, confided let us hope, to faithful hands, crosses the sea and all record of the father disappears from the State Papers for three years. We learn, however, from St. Monica's Chronicle that he retired with his family to France, having been recommended to Henry III. by De Vaux,⁽¹⁾ Don John's Secretary. Both Copley and his eldest son were knighted by that King. This Sir Henry Copley, own uncle to the Maryland founder, and said to have been a youth of singular promise, died at Paris of the pleurisy in the nineteenth year of his age.

Soon afterwards Copley, sorrowful and yearning more than ever for his native land, met Dr. Parry, one of Burleigh's peripatetic informers, a man of fathomless treachery, who was destined by a strange fate to meet the bloody death to which he had beguiled others. At that time he seemed merely a gentleman making the grand tour, a fashion set by the Earl of Oxford—"home staying youths have homely wits." This person, having frequented Copley's house, writes to his employer in 1580, commending in the highest terms Sir Thomas' dutiful speech of Her Highness and offering, if he is allowed to go home, to become security for his good behavior; mentioning the relationship between the exiled and the young Cecils, and concluding with, "in truth, my lord, there is nothing more apparent in the face and countenance of the whole household than to conform in the least to whatever I have written."

(1) Strype.

In the summer⁽¹⁾ of this year Copley himself wrote to Burleigh thanking him for his favorable mind, conveyed through Parry, and arguing against withholding his title because conferred by a foreign king, when so many English titles are conferred on strangers. After expressing his desire for a restoration of the Queen's favor, he says in a postscript that as he cannot send a handsome present, he encloses him a pedigree of the Belknap side of his family. In this he showed a perfect appreciation of the favorite weakness of Elizabeth's favorite minister, who, despised by the ancient nobility as a new man, sought to attach himself, parasite like, to any old tree—if he could gain their living as well as claim their blood, why not? That many hours which he might have spent in unravelling plots, mostly of his own devising, were given to the fascinating amusement of drawing up tables, not only of his own descent but those of many other persons, is known to every one who has gone through the English State papers. Jessopp has shown in his "one Generation of a Norfolk House" how he tried to prove his affinity to the Walpoles, when the estates of that family were likely to fall to the crown, owing to recusancy and other charges against the heirs. The manors of the Copleys are broad, they count kin with many great names—even with Her Highness; if certain things should fall out it were well to keep the connection in view in behalf of Robert and the other hopeful Cecil inheritors!

This attention was well received. Soon after, Copley writes the Lord Treasurer that he takes advantage of Parry's going over to renew his suit, hoping that his wife, whom he intends shortly, to send home, will be received. It may be that the intercession of the Lord Prior, who this year secured from the Venetians important concessions for English merchants, obtained that favor; at any rate Donald Sharples made the final entry in the "Accompte" "1581—Delivered to My Mysteres, Mrs. Copley, at Mr. Whyte his

⁽¹⁾ English S. P. *Foreign Affairs.—France*

house, in Watlinge Strete at her last being here in Inglande, £ 20."

No doubt, Lady Copley had the happiness of embracing the infant she had not seen for three years; she was probably accompanied in this journey by another son, Peter, whom we find in 1580⁽¹⁾ writing from Paris to his father at Becton, that after a difficult journey they had reached France, that his brother had resumed his studies and they want money. This third son of Sir Thomas Copley became a priest; he is mentioned in the Douay list as having taken orders on his coming out of England in 1582, and having been sent back. He may have been the priest Fennell or Blithe "entertained" afterwards by "Lady Copley — young Shelley," but as John Copley said nothing of him when he gave his account at the English College, it is probable that he died before 1599.

Henceforth we lose sight of Burleigh; perhaps, Lady Copley discovered during her absence that no favors were to be expected from his cold, calculating temper, though it would seem that the dark fanaticism of Sir Francis Walsingham, to whom Copley now applied, offered even less prospect of success. It must be remembered, however, that in January, 1582, the Duke of Anjou was in England, and, to speak figuratively, on his knees before Elizabeth; rings had been exchanged and the whole world believed that as soon as the bridegroom should be invested with the sovereignty of the Netherlands, which had been offered him, their nuptials would take place; and though Campion and his companions were butchered during his love-making, that the more earnest among her reformed subjects might not be alarmed—a proceeding which Anjou viewed with profound indifference—it was highly probable that some relaxation to the Catholics might be expected should he once become her husband.

On the 3rd of January, 1581, Copley writes from Paris to his cousin, Lady Walsingham, acknowledging a letter received from her. Her husband, Sir Francis, was in Paris at

⁽¹⁾ Intercepted letter Eng. S. P.

that time, having gone to France the July before⁽¹⁾ and "busied himself in looking for plots involving Catholics; not finding any he invented them, suborning false witnesses to swear to them. Burleigh seems to have been his accomplice in this proceeding;" so it was not about ribbons or gloves that his wife bethought herself of her good cousin. In this letter Copley says, referring to their connection: "There lived not, I think, a more good-hearted couple than my good father and my dear aunt, your grandmother; I have seen them both, old as they were, weep with joy when she sometimes came to Gatton." He then mentions that he had been twelve years deprived of his property, and though he has enough to live on, there is no overplus. He laments the dissensions among those "who believe in one God in three persons, which is the principal foundation," and concludes by asking her intercession with Sir Francis in obtaining leave for him and his family to return to England.

Walsingham for some reason flattered this hope and Copley believed that license to return would soon be granted him. In April he writes that he is going, with his wife's household, to remove to Rouen, there to await the Queen's decision, which if granted, his "case would be the more honorable, seeing the whole world is ringing with the vigorous persecution of the innocent Catholics." Surely only a bad courtier would have penned such lines while his cause hung undecided!

Later, after a letter from Sir Francis' secretary, comes an outburst of loyalty, a declaration that he loves the Queen dearly and had never imputed the hard dealings used to him to her, but to one whom God would not suffer to live to enjoy such benefit of his livelihood as he hoped—God forgive us all!

All this time Copley was in the service of the King of Spain, though he seems to have obtained leave of absence from the Prince of Parma, then engaged in reducing Oudenarde. The very day that place fell, July the 5th, Sir

⁽¹⁾ Sympson's life of Edmund Campion, S. J.

Thomas writes Walsingham that his "absence from the Low Countries, dutiful speeches of the Queen, and open hope of being recalled," have already caused him to lose credit "which it is time to repair, lest between two stools I fall to the ground;" and after reciting all his claims on the Queen, including their relationship through the Bullyns, begs that whatever is done for him may be done quickly. To induce dispatch, he sends *according to promise* an annuity of £100 a year from the Manor of Gatton to Lady Walsingham "while I shall by your means be permitted to remain abroad" —the greater desire being now abandoned. Whilst this correspondence was going on and the heartsick exile was deluded with false hopes of return, it seemed to Walsingham that it would be well to know what visitors were entertained by him in Rouen. "William Smith who had lived nine years in St. Paul's church yard" was accordingly sent over and obtained admission to Copley's service. Having been in it five months, he informs his employer that "to Lord Copley's house resort Lord Stourton's brother, Browne, Vaux, Talbot, Tichborne and Pounce," that audacious nephew of the Earl of Southampton, who, but a little while before, had published Campion's bold challenge to the Privy Council. The spy corroborates the statements of his master's expectations from England being known and that though "he is going to the Low Countries, it is thought he will lose his pension."

CHAPTER V.

Disappointment and Death.

In the spring of 1583, Copley still lingering in Rouen, beguiled by Walsingham, wrote, "Hope deferred makes the heart sick; fourteen years is a long time for a man to be kept out of his own." By accounts lately sent of his wife's poor portion, he finds it diminished, whilst not three days since, he had a schedule of twenty pistoles more a month of entertainment sent him without any solicitation. He finds those abroad are as loath to lose him as his own country to help him; yet if the Queen will restore him his reve-

nue he will bestow every penny on her and his friends in England! In May of this year, William, now heir of Sir Thomas Copley, joined the Prince of Parma at Tournay which city he had lately taken after a brilliant defense under the Princess Espinoy. This youth, then in his nineteenth year, was well received by Alexander Farnese and had a grant of fifteen crowns a month; but could not obtain another year's leave of absence for his father, who is recalled to the camp. This fact Sir Thomas imparts to Walsingham, saying that "it is better to have lack of living with liberty, than living without it at home—nay, as matters are now handled of both, if it be true that twenty £s a month is exacted of all Catholics. I tremble when I think what consequences such hard dealings are like to breed." He now believed with his friends that he deceived himself in hoping for any good unless he went to England; which he dared not do "for fear of Morris, the pursuivant, and his mates, at whose mercy I would be loath to stand; it is better to sue for grace here than at home in a dungeon."

All prospect of the profligate Anjou's wearing the crown matrimonial of England was at an end; after having broken faith with both religions and all parties, he was tried as constitutional duke of Brabant, grew weary of the checks imposed upon him; and, attempting an unsuccessful coup-d'état in Antwerp, was driven from that city to die, not long afterwards at Chateau Therry, "with strong symptoms of poison"—as became a Valois. If the Catholics ever cherished hopes of alleviation of their miseries through him they were over; and Walsingham seems to have deemed it no longer useful to treat with one, who, while suing for grace, had the boldness to hold language like this, and to be friends with the outlawed friends of Campion; as to his revenues what use to grant them to him to live on abroad when they will serve the servants of the Lord at home? Therefore, "all favors are withheld until he returns home and throws himself on the Queen's mercy"—the quality of which Copley knew too well; he writes to Sir Francis in courteous and dignified terms thanking him for his good will though

it has not been able to do him any good; imputing his ill success to the error of his own youth towards God, not to any offense against Her Highness.

He had received an intimation that he should spend no more Spanish crowns in France, nor have one penny more out of Flanders until he returned to his place about the Prince of Parma's person. He will remain at St. Omers until Antwerp or Bruges are reduced and he will trouble Walsingham no more. The date of this last letter is July 1583; on the 24th of September, 1584, Sir Thomas Copley died in Flanders in the service of the King of Spain, an upright, loyal English gentleman who, had "liberty to worship God according to the dictates of his conscience been granted him," might have served his country as faithfully as Raleigh and more honestly than Drake.

It is impossible to study Copley's letters without forming a very high opinion of his character: of his devotion to his religion there can be no doubt; for professions of Catholicity to Burleigh and Walsingham were not likely to be insincere. Whilst this may recommend him to those who agree with him, his honesty of purpose and manliness of nature should command the respect of all who value those qualities. Driven by persecution into exile, plundered of his possessions, he remembers that he is an Anglo-Saxon freeman deprived of his rights, and represents his wrongs to the Queen in words which have a far-off sound of Hampden or Henry. Comparing his language to her with that used by the subservient slaves who trembled at her glance and stabbed themselves when she frowned, we feel the superiority of this banished Catholic; he is reclaiming his own unjustly withheld in words which might be used to-day; they became as worms beneath her feet compared with a forfeited manor or a new monopoly. Though he desired above earthly things to return home and was willing in all things to render to Cæsar that which belonged to him, he steadily refused "to undertake more than as a good Christian he can perform:" dear are the wide walls of Leigh and the fertile fields of Gatton; still dearer is a man's soul which he *must* save;

nor through all those years of exile when "no drop of mercy fell" could he be lured to betray the king whose bread he ate;—others might be won to such baseness, but not for him was the vile trade of the informer. He lived for years surrounded by the adherents of Mary Stuart, yet his loyalty to Elizabeth as his rightful Queen was never doubted; indeed to the last he entertained an affection for her sufficiently surprising when we consider the treatment he received. His confidence that ultimately "her virtuous conscience," as he called it, would recognize the wrong done him and recall him, is constantly expressed and is pathetic when we remember how little she had of either quality.

But one characteristic impresses us more strongly than any of these—a consciousness, that came to him far ahead of the times when driven to seek the protection of Philip and Alva, that it might be possible for men of different religions to live together in peace; his soul sickens over the contentions that rend the world; his eyes turn admiringly towards "the Emperor of Germany who uses his subjects of both faiths." "Why," he asks of a statesman incapable of rising to such a height, "should we, who believe in one God in three persons, persecute each other about matters of less importance?"

Fifty years afterwards a handful of men, of whom his own grandson and namesake was one, proclaimed perfect religious toleration to all Christian sects on an isolated spot in the New World, with a result well known, it being highly probable that his transmitted teaching greatly influenced that act. The younger Thomas Copley had, as will be proved, far more share than has been supposed in the foundation of Maryland; and to the forgotten Confessor and neglected Jesuit we are indebted for "the act of Toleration." Sir Thomas Copley died in his forty-ninth year, not a fortunate man in the world's estimation, but happy he believed, in being able to retain "a conscience void of offense;" also happy that he died before things chanced as they ere long did, when he either would have been forced to abandon the King who had befriended him, or to meet with the Armada, English galleys set in battle array.

He left eight children; of his four daughters the eldest had married one of Parma's captain's, and another became the second wife, in 1585, at Dundalk, of Richard Stanihurst, the intimate friend of Campion; thus adding another link to the chain which bound the Copleys to the foremost martyrs of the faith in England. College companions at Oxford, they had gone together to Ireland where Stanihurst's father had been speaker of the House of Commons; and Campion's history of that country, and a contribution to Holinshed's history were long supposed to have been written by his friend. Stanihurst had some literary credit of his own; he was the first who attempted English hexameters, having published, 1583, a translation of the first four books of the *Æneid*. "He bussed his pretty prating parrot" is his way of expressing that Jupiter kissed his daughter. Both of Stanihurst's sons by Helen Copley became Jesuits; he on her death also took orders and died chaplain to Albert and Isabella in 1618.

CHAPTER VI.

The Family in England.

Lady Copley, who had Mersham Park; besides other property settled on her for life, returned to England with William, owner of Gatton and the other estates of his family, and Margaret, an unmarried daughter. Anthony is mentioned in the pilgrim book of the English College, as in Rome in 1584;—and soon after, as one of the students—while little John was still with his uncle Southwell at St. Faith's, though reclaimed by his mother on her return. The fall of 1586 was a season darker than usual to the unfortunate Catholics; worse than the insults, fines and imprisonment they were forced to endure were the evils brought upon them by that fated princess, shut up amongst them, and endowed with some strange power to draw the young, the noble and the gifted to their death—

"The bodies and the bones of those
Who sought in other days to pass
Were withering in the thorny close,
Or scattered bleaching in the grass;"

they saw them not, nor Gifford's treachery, nor Walsingham's wiles, but only one face fairer than that of which their Norse ancestors caught glimpses in the din of battle :—truly to them was Mary Stuart "a chooser of the slain." Among the youths implicated in Walsingham's conspiracy was Robert Gage, second son of Robert Gage of Haling, Surrey, a Catholic gentleman, who had been a member of Parliament. The young man had been ignorant of the attempt until after its discovery, but sought to assist the flight of his friends and was, as accessory after the fact, executed with more than usual barbarity at St. Giles in the Fields, on the 15th of September. Ten days before, his elder brother John had been arrested and committed to the Clink prison. Margaret Copley was also in custody at this time, and severely interrogated as to her knowledge of a person called Phipps,⁽¹⁾ now known to have been the Rev. Nicholas Smith who was also arrested; he owned that he lived at Gatton and was supported by Lady Copley, he being her kinsman; he had been to Gage's house the night before. The two young recusants who thus shared a common danger were, soon after their discharge, married and lived at Haling, as quietly as those evil times would permit, until 1590. They were then both arrested at a Mass said by the Rev. George Beesley, for which he was tried on the first and hung on the second of June. Gage and his wife were also condemned and, after two years imprisonment, drawn to the gallows in a cart with their hands ignominiously tied, but received a respite and were not further punished except by deprivation of goods.⁽²⁾ He was imprisoned in the Tower; and in the Broad Arrow tower, between the first and second recess, is shown a long Latin inscription, consisting partly of biblical texts and partly of reflections on the last day, made it is supposed in expectation of death, most ingeniously cut, and signed by him.

Haling, with about five hundred pounds a year, was granted to Howard of Effingham, son of him who had spoil-

(1) D. S. P.

(2) Brayley's Tower of London.

ed Copley; nor was it ever restored—Gage and wife were long forced to live on the charity of their friends, Gage of Firle, doubtlessly assisted by Lady Copley. They were the parents of Sir Henry Gage, Governor of Oxford, who fell at Culumbridge fighting for Charles I, and of several other sons who were priests.

This year there landed on the coast of Norfolk, Robert Southwell; he had been known at Douay as "the beautiful auburn boy;" and was now a man, who, at any period, would have won distinction; as poet, in beauty of rhythm and wealth of imagery he bears a close resemblance to Shelley; strange to say, they were descended from a common ancestor. His birth, education and accomplishments entitled him to a place amongst those brilliant men who have lent such splendor to the reign of Elizabeth; yet not to bow at her shrine, or to rival them in love or war had this young hero, generous, brave, unselfish, returned. It was to redeem the pledge given five years ago by Campion, to lurk in garret chambers and false chimneys during the day; to go forth at night to bury the dead, to comfort the dying, to strengthen the weak; often not knowing where to rest his head on which a price was set as that of a wolf; and to meet at last shameful tortures and a horrible death with a fortitude and courage almost incredible.

From the first, he, as well as his Superiors, had recognized the future before him, and he easily obtained a position as a scholar of the Pope and a pension for his cousin, Anthony Copley, at the English College, who requited this kindness by becoming a spy for Burleigh. A list of Englishmen in Rome transmitted by him may be found in the fourth volume of Strype's Memorials; and unpublished letters of the same character relating to Spain and Flanders are said to exist in the Lansdowne MSS. However, the other members of his family seemed to have been regarded with great suspicion at that time; we find "William Copley of Gatton⁽¹⁾ committed to the charge of Anthony Radcliffe, Alderman of London, until the Council return from Fotheringay,"

who reports to Davidson that his prisoner "is very tractable and he thinks may be easily won to be a good Christian." This hopeful young man was far enough from realizing such expectations; for on becoming of age, he found that to enjoy his estate he would have to take the oath of supremacy; to avoid which, he let it at small leases, took fines in their place and escaped to Flanders, "with only one servant," noted as a rare instance of self-denial at a time, when men of rank were surrounded by many retainers.

CHAPTER VII.

Marriage of William Copley.

There lived at that time in Louvain an English family esteemed on the continent for high cultivation and venerated for their intimacy with one of the greatest men of that century.

Margaret Griggs, who married a gentleman named Clements, had been the intimate friend of Margaret Roper and an inmate of the cultured household of Sir Thomas More; he had always greatly regarded her, and a few days before his tranquil passage to the scaffold he sent to her a mysterious package, the haircloth shirt which, unknown to others, he had long worn, but which he had confided to her. She remained long enough in England to assist the Carthusians of Sion House, each chained to a post and starved to death in prison, to the roof of which she gained access and let down food to them until discovered and prevented by their jailors; she then escaped abroad. Of her daughters, Winifred, who married Sir William Rastall, nephew and biographer of Sir Thomas More, is said by Fuller "to have been an exact Grecian;" to Margaret, Prioress of the Augustine nuns of St. Ursula, Louvain, she gave the relic of the Chancellor which is now at Abbotsleigh, England. Helen, a third daughter, became the wife of Thomas Prideaux of Devonshire, who seems, from letters of that time, to have acted as lawyer for his fellow refugees in the courts of Flanders. To this couple was born an only daughter Magdalen;

“who was brought up at her aunt's convent ; she was finely educated, had the Latin tongue perfect, also poetry, was skillful in painting and of good judgement and powers,” says St. Monica's chronicle. On reaching maturity, she was taken by her father to Spain and met William Copley there. Father Holt, writing in 1589 from Brussels to Cardinal Allen in Rome, says he has had a letter from Sir Francis Englefield in Madrid, who says that “the bans between young Copley and Mistress M. Prideaux were asked on Candlemas day ; he has more need of wit than a wife in these troublesome times—but youth will have its swing,” adds the good priest. Thus it would seem that the mother of our Maryland founder had not degenerated from the attainments of those who had preceded her, nor was she unworthy to rear him who was to help to lay the corner-stone of a great edifice. William Copley had a pension from the King of Spain, and lived in that country for many years. In January 1596, he writes to his cousin, Robert Tempest, Mignon College, Paris, about some jewels and apparel of his which were at Rheims ; he wishes them sent to him, as he is not going to Flanders nor to England until it is converted which he thinks will be “in three or four years”—it does seem “he wanted wit.”

CHAPTER VIII.

Birth of Father Thomas Copley in Madrid.

The four children of William and his first wife were all born in Spain, which fact was afterwards a protection from pursuivants and rabble of that kind to Father Thomas who, born in 1594, was the eldest son, though he on becoming a priest transferred his rights as to family inheritance to his brother William. The early education of Father Thomas must have been received at the ancestral seat of Gatton. The Copleys had returned about 1603 ; during their absence in Spain the proceeds of the estates had been enjoyed by Sir William Lane, whose mother was a sister of Sir Thomas Copley. The nomination for the borough of Gat-

ton had been in the hands of the government; Francis Bacon, who was also a relative through the ubiquitous Belknaps, at one time sat in Parliament for that place.

The return of the Copleys from Spain to Gatton after an exile of many years, which they endured willingly and joyfully for their faith, was brought about in this way. When Isabellâ and Albert of Austria went to govern in the Low Countries, William Copley had his pension transferred and also went thither to be near home, and in 1599 his wife crossed over to England to see if there were any possibility of recovering the estates. Before her departure, she placed Mary,⁽¹⁾ her eldest daughter, then only seven years of age, at St. Ursula's, at Louvain, with her aunt; her other children, including Thomas, were then very young and it is not known what disposition was made of them. Lady Copley remained away in England three years, when finding that nothing was to be accomplished as long as Elizabeth lived, she returned to her husband. On the accession of James in 1603 and the proclamation of pardon, William Copley and his family returned to Gatton; he compounded for his estates in the sum of £2000, to raise which he was obliged to sell a manor; besides this, "he paid £20 a month from that time until the present," says St. Monica's Chronicle from which the above facts are taken.

The persecuted Catholics had expected, with reason, some alleviation of their sufferings from the son of Mary Stuart; they were soon deceived, as not only the previous exactions continued, but others more distressing came upon them. Those among them who had property were begged and obtained by James' favorites and courtiers "to make money of" by whatever means they could, as coolly as if they had been cattle. We find at the commencement of the reign of James a grant for that purpose of William Copley to the Earl of Southampton. This may have been an act of friendship to prevent his falling into other hands, South-

⁽¹⁾ Mary remained at Louvain two years, and though young she exhibited a fitness for religious life, but her father reclaimed her, saying he would have her see the world ere she relinquished it. Later on Mary, and Helen her sister, were professed at Louvain.

ampton's father having been a recusant himself and in custody on that charge, of Sir William More of Loosely, when this Earl, Shakespere's friend, was born. It has been impossible to discover the exact date of the return of the Copleys; perhaps, by troubles brought on other members of the family, and on himself, by the foolishness and wickedness of Anthony Copley⁽¹⁾ it was some time delayed.

The Copleys though obliged to alienate more of their estates on account of fines and ameracements were still well off in this world's goods. Father Thomas now in his teens was given such a training as a Catholic who thought more of his conscience than advancement before men could allow his offspring. Most likely tutors of undoubted loyalty to Mother Church were selected, as it is too much of a risk to expose the faith of the young to the chilling influence of teachers who have a false religion. Probably some priest, some Jesuit Father, who before the world passed for a gentleman of refined tastes and seemly behavior, but at heart was thirsting for souls, ready and eager to undergo an ignominious death for their sake, was the guiding spirit of Thomas Copley during his early years. And there was need of that heroism, that spirit of martyrs, that unflinching self-sacrifice which we consider the glory of the early Church. Plots and counterplots, dissensions among the members of the true fold, ill-fated attempts, like that of the Gunpowder Plot, on the life of the sovereign, the consequent persecution that followed—all these trials were the faithful to endure in the days of James. Glorious the renown of those who stood firm. Father Copley spent his early years amid such scenes. And that they were not unfruitful let his entrance into, and after work for, the Society bear witness. His joining the Jesuits was, no doubt, the rebound of an heroic nature, influenced by God's grace; still the bright example set by his sisters had its effect. Despising the

⁽¹⁾ This perfidious wretch seems to have been one of the false brethren so common in those days; a traitor to his religion he hesitated not in the least to betray his friends and kindred to gain favor or, most of all, money. We shall give at the end of this history an account of his misdoings which may throw some light upon the condition of Catholics in those times.

riches of the world,⁽¹⁾ he withdrew to the continent to prepare himself for greater things. His sisters had already gone thither to dedicate themselves to the service of God. St. Monica's Chronicle speaks of the journey of these young ladies from England to Belgium and the mishaps by the way. We quote from it the leading facts to show the spirit which animated the Copley family.

In 1610 Mary, the eldest daughter of William Copley of Gatton, and Helen, her sister, two years younger, "being now of an age to undertake any state," says St. Monica's Chronicle, determined to pass over to the continent and become nuns.

Having relations at the Benedictine Convent at Brussels, they at first thought of going there, but hearing that their great aunt, the Prioress, and the English nuns had left St. Ursula's at Louvain and established in 1609 St. Monica's Convent of English Canonesses of St. Augustine in the same city, they changed their intentions and determined to join that house. They informed their mother of their design and she acceded to it, but begged them not to take leave of her nor tell her when they were going.

A widow lady whom they knew being about to go over in the suite of one of the ambassadors, they repaired to London to join her and took lodgings at an inn in Southwark. There was great excitement in London at the time, as news had just been received of the assassination of Henry the fourth of France; many Catholic houses were searched. And the two young ladies got into a religious discussion with the inn-keeper's wife, who gave information of her suspicious lodgers to the nearest justice of the peace. They had with them an aged nurse who had come out of Spain with them, and a Flemish man-servant.

That night just as they were going to bed, the justice and many men came and demanded admittance; the frightened girls at first refused to open the door, but as they threatened to break it open,—“taking their books and money for the

⁽¹⁾ William Copley, the father of Thomas, had sold Mersham Park, as we have said already. The transaction was for the benefit of some greedy Scottish favorite of the King.

voyage, they got into bed, leaving out one vain book of Virgil which was taken away." So lying still in bed they desired their nurse to open the door. There came into the room many men who drew open the curtains; the justice of the peace sat down by the bedside and asked of what religion they were. The eldest answered that they were well known in Southwark to be recusants; for their family had one manor and many houses there. He asked if they would go to church, to which Mary replied "no, they would not be dissemblers; he then asked Helen the same question and received a similar answer. He did not distrust them, but put their man, who lay in another chamber, in prison. They sent for their mother who got them released and went with them to the water side, which she had not intended to do, and their man was released through his ambassador.

At St. Omer's, they were received with great kindness by their relation, Dr. Redmond and at Louvain by Dr. Cæsar Clements, their mother's own cousin, Dean of St. Gudule. The Mother at Louvain rejoiced over them, saying: "it is now time that I go to my home, for I have two to leave in my place;" she died ten days afterwards.

"The two Copleys' eldest brother came over in 1611 to pass his philosophy in this place (Louvain); and boarded with our Fathers (their Chaplains); some time after their profession he himself entered into the Society of Jesus, leaving his inheritance unto his second brother, William, taking our Lord for his better portion."

CHAPTER IX.

Entrance of Thomas Copley into the Society.

In 1604 a noble Spanish lady had left twelve thousand crowns to build a house in which English novices of the Society of Jesus might be trained;—a mansion which had belonged to the Knights of Malta and thence called "St. John's" was bought in Louvain two years afterwards—and besides the original purpose young gentlemen were received for the higher studies. Thither came as Rector, in the very

year that Thomas Copley entered the Society, one of the most remarkable men which that age, fertile in greatness, produced, who concealed under the alias of "John Thomson," a high name and romantic career. His real name was John Gerard and his life is said by an English periodical "to be equal to anything which has been published since the days of Defoe."⁽¹⁾

Born of an ancient Catholic family of Lancashire, still extant and still Catholic, in the early part of Elizabeth's reign he joined the Society before his twenty-fifth year, when he at once returned to England and became the most active and formidable of those champions who defied the warrants of the Privy Council, and the search of the pursuivants. Of distinguished appearance and fine manners, familiar with the usages of the best society, as much at home with the hounds and hawks of my lord, as in the withdrawing-room of my lady, he so won the hearts of all men that he was enabled to win them to the love of God.

The elegant gentleman⁽²⁾ "attired costly and defensibly in buff leather garnished with silver lace, satin doublet and colored velvet hose with correspondent cloak and gilded dagger," with whom Sir Everard Digby was so fascinated, that before he discovered Gerard's true character, he wished him to marry his sister—gave instructions as he sat with his catechumen at the card-table and heard confessions returning from the hunting-field; his converts were of all classes from serving men to earls; the widow of Essex was his penitent, and he almost won to a better life the beautiful lady Rich, "the Stella" of Sir Philip Sidney, but most of all his influence was felt by the young.

"At least ten young men of birth and fortune left England and joined the Society of Jesus before the close of Elizabeth's reign, and in every instance we can trace his influence," says Jessop, and since the publication of Foley's "Record" the number has been considerably increased. He

⁽¹⁾ Notes and Queries for 1881.

⁽²⁾ Description of his arrest—MSS. at Hatfield.

seems to have inspired the deepest attachment and reverence; wealth and position were exerted as his safe-guard, but his best protection was his deep insight into the hearts of others, a far-sighted sagacity in which audacity and prudence were singularly combined; he divined the treachery of the false brother and eluded the snares of the priest-taker with an address and coolness which Carson, in his encounters with men scarcely less savage, never surpassed. He was, however, captured at last and thrown into the Tower, where he was repeatedly and vainly tortured by Topcliffe; he could not be won to betray his friends. When scarcely recovered he gained the good will of his keeper and, with the assistance of two devoted lay-brothers of his order, made his escape from that prison, and recommenced his labors, which were brought to an abrupt close by that mysterious puzzle in history, known as "the Gunpowder Plot," for which his convert and intimate friend, Sir Everard Digby, was executed. Gerard himself was accused of being privy to it, but while the pursuivants were close upon his track and his fellow priests were under arrest, he had letters in his own handwriting, denying his knowledge of it, dropped in the streets of London, and made his escape to Spain, and soon after to Rome, where, being appointed penitentiary at St. Peter's, he resided some years. Robert Parsons, then approaching the end of his labors, was there, and to these two, the most eminent Englishmen of their order, the outlook in their own country must have seemed dark indeed; for now the succession of the Stuart line was assured and the future, to the Catholics, under beings as subservient to the Puritans as James had proved and as bitter as his heir, Prince Henry, was known to be, must have extended like an arid desert marked only by the bones of the dead.

We believe that Parsons and Gerard then first conceived that design, which, though not carried out until more than twenty years afterwards, was patiently adhered to, a scheme which seems to have first originated with the father of the latter, and of which we owe our knowledge to Father Parsons himself; he says, "Sir Thomas Gerard, father of Father

John, petitioned Queen Elizabeth to be allowed to colonize the northern part of America, but the project failed owing to the coldness of the Catholics." Their reluctance to engage in an enterprise of that kind in an entirely unknown land where, as yet, there was not planted a single foot of their nation, is not surprising; now the success of the plantation in Virginia was certain; why might not that old plan be resumed, a grant be obtained which will empower Catholic Englishmen to win from savage nature a new home in the New World; where, under other skies and by strange streams, they may dare to practise the old faith as it was practised everywhere less than a hundred years ago. There too may the red men, whom Segura and others of Ours gave their lives to gain, be won to christianity and civilization; 'tis a mighty continent; who knows but in a few hundred years the cross, aspiring heavenward, may rise over the shrines of a hundred cities richer than Antwerp or Venice; and venerated prelates from great empires not yet dreamed of, may be called to Rome to Council or Conclave? If such were the visions of those far-sighted Jesuits they have been fully realized. Unfortunately the records of the Society lost during its suppression renders proof impossible, and we can only judge from the result.

In 1610 Robert Parsons died; in 1611 Gerard passed to Louvain to train others to tread in his footsteps; before his arrival there, among the first novices to enter St. John's was one destined to play an important part in the new design, Andrew White, a secular priest and experienced missionary, who having been sent into exile in 1606, had come the next year as an aspirant to the Order. He seems to have known the elder Garnett and corresponded with both Parsons and Gerard, though he left Louvain before the arrival of the latter, being sent back to England in 1610. He was professed in 1619, and seems to have returned to the continent whence he was called to join the Maryland expedition.

We find that in 1615 William Copley, younger brother of Father Thomas, had letters of naturalization granted him, he having been born in the dominions of the King of Spain; the next year he was married to Anne Skelton, whose father

settled on her Ongar and other property in Essex; Gatton, Colley, and the Maze were settled on the issue of the marriage.

Before this, Thomas Copley had probably been admitted to holy orders and had transferred his rights as heir to his brother, being then of legal age, having been born in 1594 or 1595, and was no doubt pursuing his ecclesiastical studies at Liège, the house of novices having been removed from Louvain to that city, Gerard still remaining Rector.

On "the 20th of August, 1610, died Magdalen, wife of William Copley, Sr."—the first record of the family that occurs in the Parish register; she was buried in Gatton church where Aubrey saw her tomb and others belonging "to the gentile family of Copley."

The parliamentary returns from that place seem to have been anything but satisfactory to the House of Commons, which had already begun to manifest that spirit which rose so high during the next reign; in 1621 the Committee of Privileges report that "John Hollis, son of Lord Haughton, and Sir Henry Britton, both papists, were returned for the borough of Gatton, through the influence of Mr. Copley, owner of almost all the town; that Sir Thomas Gresham and Sir Thomas Bludder were chosen by the freeholders. The House declared the former election void, and returned the last." About this time William Copley of Gatton finding "it not good to live alone," or unable to withstand the fashion of the period, to marry as often as circumstances would permit, though fifty-seven years old, contracted a second marriage with Margaret, sister of Bartholomew Fromonds, of East Cheam, Surrey. Her Aunt Jane had been the wife of the celebrated Dr. Dee; her brother was a Catholic gentleman who seems from D. S. P. to have been frequently in trouble for entertaining priests, and who regularly paid twenty pounds a month for recusancy.

Manning says that William Copley "prevailed on his son by a former marriage to join with him in settling Leigh Place on his second wife for her jointure, and on his issue by her, which was accordingly done."

If William was the son referred to, he did not long sur-

vive his disinterested act, but died on the 5th of July, and was buried on the 6th, 1622, in Gatton Church, leaving two daughters, Mary aged three years, and Anne, one year old. It seems that their grandfather disputed the deed of settlement, but it was confirmed by the Court of Wards—and he had the mortification of knowing that the main part of his inheritance would pass from his family through these females, instead of descending in the right line, and to a son whom his second wife had lately borne him.

CHAPTER X.

Father Copley's Return to England.

About this time there lived in England a man named John Gee, who had taken orders in the Church of England; his⁽¹⁾ enemies said he “had cozened a widow out of a large sum of money, forsook the country, and going abroad either became, or pretended to become a Catholic.” He afterwards returned to the established church, obtained preferment and published “The Foot out of the Snare” between 1623 and 1624, in which he gives a list of priests and physicians in London. To him we are indebted for the information that “Father Copley, Junior, one that hath newly taken orders and come from beyond seas” was among the number.⁽²⁾ His old Rector, Father John Gerard, had been recalled to Rome in 1622 from Liège, and was now confessor at the English College; and as there had probably been a general change, Father Copley may have been sent home to arrange about the portion reserved to him, which the death of his brother and the new domestic ties of his father rendered necessary.

It is not likely that his real position was as well known to everyone as it was to Gee; he probably passed in society for a young gentleman whose peculiar tastes induced him to forego matrimony and to reside mostly abroad:—whilst he was protected from the “evil crew” of pursuivants by his

⁽¹⁾ Marden, a fellow clergyman of Established Church, in D. S. P.

⁽²⁾ In 1632 Rev. W. Clarke writing to the Clergy Agent at Rome, gives a list of the regular and secular priests in England; we find in it this entry: “Jesuits out of prison, Thomas Copley, etc.”

birth in Spain and by Gondomar, then all-powerful at the English Court. He had another friend there also, his cousin George Gage, son of Gage of Haling; George was a priest like himself and had been an active agent in promoting the marriage of the heir apparent with the Spanish Infanta; he had also been employed by James on a mission to the Pope; Sir George Calvert, the Secretary of State, known to be most anxious to see it accomplished, no doubt assisted at the interviews of the King and that young ecclesiastic; perhaps he had introduced him to his notice; for, from his position, the history and members of the great Catholic families must have been known to him. George Gage, though prothonotary for the See of Rome and trusted with important state secrets by his own King, was a young man at this time; he was probably older than his brother Sir Henry, who was born in 1597, but he seems from his subsequent career to have merited the confidence reposed in him. He was now in London with his Cousin Thomas Copley; it is not improbable that the two, who had so much in common may have recognized each other sometimes strangely disguised, or, wearing ruffs and rapiers with hawks on their wrists, may have ridden as gay gallants to Gatton to tell its owner how His Highness fared in Spain.

The necessity of caution was so paramount in those evil days and so many stratagems were necessary, that it is almost impossible to identify a priest when he appears in any record. It is hoped that Foley's "List of real and assumed names," soon to appear, may throw some light on the "by" names of Father Thomas Copley; it is almost too much to expect to be informed what became of him during those years during which we lose sight of him. He may have been doing humble duty in some remote country district, hearing the confessions and sharing the life of cottagers, or have been the honored guest of those high in place and, taking his proper position under another appellation, may have been on intimate terms with the justice who would have arrested, or the judge who would have hung the audacious Jesuit "who went about to seduce the King's subjects from the church as by law established." He may have been

employed in some house of the Society on the Continent; and this idea is borne out by a glimpse we get of him from D. S. P.—probably an intercepted letter from Francis Plowden, head of a well known family of Shropshire, and brother of Thomas Plowden, S. J., dated March 2nd, 1628, to Thomas Copley, relating to a bond in which Plowden had joined with his late brother William Copley, for four hundred pounds to Drue Lovett, and in which Sir Richard Munshull had some interest. Plowden seemed to desire Copley's intercession with the latter gentleman.

Drue Lovett was one of three brothers, all goldsmiths or bankers, and Catholics, who were extensively employed by their co-religionists in settling the fines with which their estates were charged, and as security for them in the troubles to which they were constantly exposed. Perhaps this document was found at the Jesuits' house in Clerkenwell, from which many papers were carried off and eight priests arrested the 15th of that month; and this seems probable from the fact of Thomas Plowden, or Salisbury, being one of them, and that the letter was captured in transitu. Here, also was arrested Robert Beaumont, whose real name was Jamison, a nephew of Father Gerard, and Thomas Poulton, an uncle of Ferdinand Poulton⁽¹⁾ who was subsequently to be Thomas Copley's companion in the New World. They were tried and one of them was condemned to death, but they were all released through the influence of Sir Lionel

⁽¹⁾ The Poulton family had several of its members in the Society. Father Ferdinand (whose name in Confirmation was John) *alias* John Brooks, or Brock, *alias* Morgan, was the son of Francis Poulton and Ann Morgan. In the Maryland catalogue he appears as John Brock (*vere* Morgan). He had an uncle named Ferdinand Poulton who was at one time a member of the Society, but left about 1623, and was known in England under the *alias* of John Morgan. The Father Ferdinand Poulton of Maryland was born in Buckinghamshire in 1601 or 3; he was educated at St. Omer's and entered the English College at Rome for higher studies in 1619 as John Brookes, aged 18; he entered the Society in 1622. He was at St. Omer's in 1633, at Watten 1636; was Superior in Maryland under the *alias* of John Brock for several years, beginning with 1638. In 1640 (19 Sept.) Gov. Calvert specially summoned him as Ferdinand Poulton, Esquire, of St. Mary's County, to the Assembly. He was accidentally shot whilst crossing the St. Mary's river, June 5th, 1641. says an old catalogue, though Br. Foley has July 5th. Fr. Poulton was professed of the four vows, Dec. 8th, 1635.

There seems to have been a great intimacy between the Calverts and Poultons. I find that William Poulton *alias* Sachervall, a secular priest and brother of Father Ferdinand, was chaplain to Mary Lady Somerset, a daughter of Lord Arundell of Wardour and sister-in-law to Cecil Calvert Lord Baltimore.

Cranfield who had been, or was in business with Giles Poulton, another brother of the priest, the Earl of Dorset, son-in-law of Cranfield, bringing the warrant for that purpose to Newgate.

CHAPTER XI.

Father Copley in Maryland.

On the 29th of Sept. 1633 a ship known as the Ark attended by a pinnace, the Dove, was lying at Tilbury Hope waiting for Edward Watkins, "the searcher of London," an official who seems to have united the duties of a custom-house officer and a notary public, to come on board and administer the oath of allegiance to the colonists. He certifies that it was taken by a hundred and twenty-eight individuals; unfortunately it can never be known how far Mr. Watkins was reliable, or if it were not possible for him to confuse a broad piece slipped in his hand with the required attestation, an hallucination not unknown in much later times.

As the oath was such that Catholics refused to take it, only the Protestants who had joined the expedition with a few lay-members of the older faith may have done so.⁽¹⁾ Lord Baltimore states that three hundred and twenty persons had sailed in those ships; the remainder may have come on board after Watkins' departure, as it is known Frs. White and Altham and the lay-brother Gervase did. Fr. Thomas Copley was not with them; the year before, in 1632, he was professed as we learn from St. Monica's Chronicle; where he was stationed at that time does not appear, but two months after the departure of the Ark and the Dove and while they were in mid-ocean, he was in London, and presented, on the first of December, a petition to the King which may be found in D. S. P. for 1633.

"Petitioner is an alien born and, therefore, he conceives that for his religion, he is not liable to be troubled by the laws of this realm, yet fearing he may be arrested by some messengers while following occasions which concern his father's and his own estates, he prays his Majesty to refer

⁽¹⁾ Letter to Wentworth.

this petition to one of his principal secretaries who may signify to messengers to forbear to trouble petitioner. Underwritten refers to Sec. Windebank to inform himself of the truth of the above petition and take such cause for petitioner as may be fit."

For thirty-five years the owners of the Copley estates had been in exile; the estates had been sequestered and had thus been preserved intact, instead of being sold piece-meal to pay fines and ameracements; so that the family retained a larger share of wealth than others of their faith; and Father Thomas had, probably, when he relinquished his rights as the heir, been allotted an ample portion for his support. This portion he was now engaged in selling and in the purchase of goods and the transportation of men to Maryland. He may have been interested also in assisting Lord Baltimore to fit out the expedition which had just sailed, for though Father White in his "relation" says that nobleman bore the whole charge, it is apparent he was mistaken; on the tenth of January, 1634, Baltimore writes to Wentworth, Lord Stafford: "I have sent a hopeful colony to Maryland with fair expectation of good success, however without any danger of any great prejudice unto myself, in respect that others are joined with me in the adventure." It is certain that on his arrival in Maryland Copley claimed, not only the nineteen men he had brought with him, but twenty-eight who had come before, including White and Altham, making forty-eight in all, which entitled him to ten thousand acres of land which he took up. St. Inigoes near the old city of St. Mary's, and St. Thomas' Manor in Charles County formed part of this domain and are still in possession of the Society, the oldest religious foundations in the United States—albeit the founder is forgotten, and are the mother houses of Catholicity in this land.

The position Father Copley occupied was a peculiar one; though a professed Father of the Society, he retained his worldly rank also, by which he was recognized both in England and Maryland, and he had either powerful friends at Court, or the King must have been aware that he was one

of Lord Baltimore's associates when he gave him the following protection, lately discovered at Annapolis: ⁽¹⁾

"Whereas Thomas Copley, gentleman, an alien, is a recusant and may be subject to be troubled for his religion; and for as much as we are well satisfied of the conditions and qualities of the said Thomas Copley and of his loyalty and obedience towards us, we hereby will and require you and every one of you whom it may concern, to permit the said Thomas Copley freely and quietly to attend in any place, and go about and follow his occupation, without molestation or troubling him by any means whatsoever for matters of religion, or the persons or places of those unto whom he shall resort, and this shall be your warrant in his behalf. Given at our palace of Westminster the 5th of Dec. in the 10th year of our reign (1633)." It was ten years before the civil wars and the King's name was still a tower of strength; under this ample protection Copley could go and come as he pleased, collect his men, buy his goods, and it may be, "follow his occupation" in more important matters, administering spiritual and bodily comfort to his less fortunate co-religionists, confined in the noisome prisons, while the vile brood of "messengers" could only snarl at him from a distance. He may have resided at Gatton going up to London as his business required his attention.

A new family had sprung up at Gatton, John and a younger half brother, Roger, only two years old at the settlement of Maryland. His two orphan nieces resided with a guardian appointed by their mother, who was buried in Gatton church in 1632. There was little to retain him in England save the command of his Superiors; but there he remained until 1637. In the spring of that year he took ship for Maryland, bringing with him John Knowles, an enthusiastic young ecclesiastic from Staffordshire, and nineteen laymen whom he "transported;" that is, whose passage he paid, on condition that they remained in his service for a specified period. That these men were, as a rule, Catholics there can be no doubt. At a time when it would have been an act of suicide for a Jesuit to disclose himself to the aver-

⁽¹⁾ In Neill's *Founders of Maryland*.

age Protestant, it is not likely he would have sought recruits among those who would continue in the New World the severities which drove him from the Old; and an examination of the names shows that many were identical with those in lists of recusants, with those who were set down for "fines and amercements" and "given away;" all such were known in those days as "papists" to pursuivants and greedy courtiers, and they are so regarded by modern readers who have toiled through many volumes of State papers. The men thus transported felt no shame in the title of "servant" which then bore another meaning; their poverty was often to them a sign of steadfastness to the faith; and it were better to exchange a few years of labor in the fields of the Fathers with the promise of peace and plenty beyond, than fall, a soldier of fortune, in the Low Countries.

In the July of this year, whilst the ship that bore Thomas Copley still breasted the Atlantic, his old teacher, Father John Gerard, who had been for many years confessor in the English College, died in Rome—an aged man whose wisdom, zeal and sufferings intitled him to give counsel to those Superiors who selected the laborers for Maryland. It is probable that he, with Father Fitzherbert, chose them. White, Altham, and Gervase were known to Gerard, having shared the dangers of the English Mission thirty years before with him. William Copley had been the intimate friend of Fitzherbert in Spain, whilst Ferdinand Poulton was his relative and the convert of Gerard. Richard, second son of Sir Thomas Gerard of Bryn, Lancashire, one of "the gentlemen" pilgrims of 1634, was great nephew to Father Gerard, who thus lived long enough to rejoice over the success of the expedition; the one ray that came to cheer the hearts of English Catholics after long years of gloom. On the⁽¹⁾ 8th of August, 1637, Thomas Copley, Esquire, entered his claim for six thousand acres of land due by condition of transportation, for thirty-one persons he had sent out, and registered the names of Andrew White, John Altham, Thos. Gervase, Thomas Stratham, Matthias Sousa, Mr. Rogers, John Bryant, Michael Hervey, Henry Bishop, John Thorn-

⁽¹⁾ Annapolis Records.

ton, Thomas Clarenton, Richard Duke, John Thompson, John Hollis, Robert Sympson, John Hilliard, John Hill, John Ashmore, Thomas Hatch, Lewis Fromonds, Mary Jennings, Christopher Charnock, Richard Lusthead, Robert Shirley.

It also appears that in 1634 several gentlemen of the expedition, who probably returned to England soon after, assigned to the Fathers of the Society the men they had brought out. John Saunders assigned Thomas Hodges, Richard Cole, John Elkin, Richard Neville, and John Marlborough; Richard Gerard assigned to them, Thos. Munns, Thomas Grigston, Robert Edwards, John Ward, and William Edwin. Edward and Frederic Wintour assigned Wm. Clarke, John Price, White John Price, and Francis Rabetnett. Matthias Sousa was a negro, having been added whilst the Ark and Dove wintered in the West Indies. Hervey, Hollis, Hilliard, Ashmore, Fromonds, Charnock, Shirley, Cole, Neville, Edwards, may have been cadets of well known Catholic gentry bearing those names. Lewis Fromonds was doubtless of the family of East Cheam, in Surrey, to which Thomas Copley's stepmother belonged; several members appear from its pedigree which was prolific in younger branches, to have borne the name of Lewis, which was afterwards given to a nephew of the priest. From a further memorandum in the Annapolis Record "Thomas Copley, Esquire, demandeth four thousand acres for transporting into this Province himself and twenty able men to plant and inhabit"—the names appended are his own, John Knowles, Thomas Dawson, Richard Cox, Robert Sedgrave, Luke Gardiner, Thomas Mathew, John Machin, James Campbell, James Compton, Walter King, George White, John Tuo, Philip Spurr, Henry Hooper, John Smith, William Empson, Nicholas Russell, Edward Tatersell, Thomas Smith, Henry James.

It is probable that Luke Gardiner was of a family in Surrey, a branch of the Gardiners of Norfolk, to which belonged Fathers Humphrey and Bernard Gardiner of the Society, who were relatives of Thomas Cornwalllys, the Maryland Commissioner. Gardiner also at this time demanded land as having brought out his father, mother and several other

members of his family; he took up a plantation on St. Clement's bay and was ancestor to a family which still supplies worthy members to the Church of God.

HISTORICAL POINTS CONNECTED WITH NEWTOWN MANOR AND CHURCH,

ST. MARY'S COUNTY, MD.

(Concluded.)

The Newtown Manor must be forever dear to every American Catholic heart from the fact that it was frequently chosen by the Select Body of the Catholic Clergy as a fitting place for their little councils. Long before a Bishop sat in the Sees of New York, Philadelphia, Boston, San Francisco, or Baltimore, councils were held in the old Jesuit Residence on Britton's Neck. Those who are concerned in the progress of Catholicity in this New World cannot but take an interest and a pride in those old wainscoted rooms where, immediately after the Revolutionary war, over a hundred years ago, a few zealous priests gathered together to devise the best means for spreading the light of the Eternal Verities throughout this Western Hemisphere. We have already seen that a council was convened at Newtown in 1783. It remains for us to state that a like council was held at Newtown on Dec. 3rd, 1798. The Fathers present were James Walton, Charles Sewall, Augustine Jenkins and Francis Neale. In 1802 at a meeting of the Select Body of the Clergy held at Newtown the following historic Prelates and distinguished ex-members of the Society of Jesus were present: Right Rev. J. Carroll, Right Rev. Leonard Neale, the Rev. Messrs John Bolton, and Barnaby Betouzey. The meeting was held on the 13th of October. John Bolton was elected one of the trustees. In the first resolutions of the Body the same Father was unanimously elected Secretary of the Corporation. In the 3rd resolution Rev. Francis Neale was made its

Agent. The Right Rev. John Carroll and Bishop Neale, James Walton, John Bolton, and Barnaby Betouzey constituted, according to documents examined, the Corporation of the Select Body of the Catholic Clergy of that period. Justly do all Catholics take a pride in the grand Councils of late years held in New York and Baltimore, but it would be ungrateful in us to forget the little band of early missionaries who sowed the seed that we are reaping, to forget the roof that sheltered the pioneer priests of the glorious American Catholic Church.

We have already stated that the Newtown Church is humble in appearance. This is perfectly exact. It is a low frame building without any pretensions to architectural beauty. Attached to the main body of the church are two apartments, a sacristy and a room. The room is above the sacristy. Near the stairway leading up to the room is the confessional. This was built in 1815. Over the front part of the church is a neat, square bell-tower with a cross on it. This church was probably considered large and beautiful at the time it was built. Father Ashley had it erected in 1767. Certainly few Catholic churches in this country can boast of such an age as that claimed by the Newtown chapel. It has several times been repaired, painted and shingled, and is still tolerably well preserved.

In the early part of this enlightened century Newtown was an interesting spot; it presented a picture of romantic, picturesque beauty worthy of the brush of one of the old Flemish or Dutch masters. Few of our modern poets with their gilded, stilted style could do its rare simplicity ample justice. There stood, quite adjacent to the lofty manor, an ancient wind-mill such as at present may be seen gracing some of the landscapes of Belgium or Holland. The white sails of this venerable machine generally moved slowly, and with a dignity becoming their age and importance; but it would be hard to calculate the rapidity of their flying movements when the winds were high and angry upon the neighboring bays and river. There stood, too, close to Britton's Bay, and looking out upon its white-plumed waves, a few rusty,

wide-mouthed cannon—the relics of warlike times—the once proud defenders of St. Inigoes Fort. There was the smithy, whose gloom was lit by raining fires, before whose heavy anvil stood a huge dark vulcan. There were the picturesque cottages, robed in flowers and graceful vines, in whose bosoms the industrious shoemakers and the nimble tailors sang and worked, and worked and sang, from the rise to the set of sun. The Indian wigwams, it is true, had already disappeared, but in their places, scattered here and there through the woods and by the duck-infested creeks, rose up the numerous old log cabins of the Newtown servants. On an autumn evening when the tempest raged, and the “the winds lashed the dark waves to silver,” a regular fleet of fishing boats tacked up the safe deeps of Britton’s Bay. Now and then, when the summer’s light glowed upon all the surrounding waters a graceful ship glided silently up St. Clement’s Bay and left its missionary or gentleman farmer on Priests’ Wharf, took in its freight of tobacco and fruit and sailed away in mute magnificence. If we stroll down to the garden we will find rich clusters of red and white grapes hanging gracefully and temptingly from all the rustic arbors and irregular fences. If we turn into the orchard there we can see large apples, green as if painted on the exterior, but rich and yellow beneath their skins as the oranges that droop in golden groups above the marble pools of “Bagdad’s citron groves.” It was a pleasant thing to see the dewy beds of sword-like tobacco, and the white waving fields of blooming cotton. What could be more touching than to hear the slaves, during the husking season, singing their ancient lays in their quarters or in the white barns full of the year’s golden grain. A picture to be preserved in the museum of ancient art was that of “old Harry” playing on his shining banjo, Uncle Abraham cutting on the strings of his green-coated fiddle, while “Aunt Priscilla” accompanied the music with a voice, though untrained, full of melting harmony.

A prominent figure at Newtown in the early days of this century was Mrs. Helen Wathen, with her craped bonnet,

and her pair of bright steel spectacles. This lady with Miss Polly Ford, Miss Sally Jarboe and Miss Jennie Digges, already mentioned in a former article, attended to the Newtown altars in their palmiest days. These pious and respectable ladies washed the linens white as driven snow, dusted the church so that you could scarcely find an atom on the floor or on the pews, mended the vestments, and nursed the tenderest buds for the holy altars. Miss Sallie Jarboe lived a hermit-life in a little room, or cell, which was attached to Mr. Russell's house—about the spot where Mr. Benjamin Jarboe now resides. She spent her time in pious works, silent prayer, and holy contemplation. When not at the church, or engaged in sanctifying herself in her pictured cell, she quietly went around, like a true Sister of Charity, to visit the sick or to comfort the unfortunate.

Miss Polly Ford, a lady of good taste and high education, to her other duties added that of scribe. It is from her that Miss Jarboe, who could not read herself, though quite respectable, and refined in many ways, learned all the prayers and lives of the saints which she knew. It is said that the two aunts of the celebrated James Usher, who had been blind from their cradle, from the retentiveness of their memory could repeat with accuracy nearly the whole of the Bible. Almost as marvellous things are told of Miss Jarboe. From Miss Ford she learned by heart all the prayers in the Pious Guide, and the lives of several of the saints. In 1819, there was no press in St. Mary's County, This Father Edelen states in his controversy with the Rev Mr. Brady. The difficulty arising from the want of a press was obviated in some degree by the use of scribes. We find Father Edelen engaging Miss Ford, in the year 1820, to transcribe a large number of copies of "George Ironside's Observation." These copies in the neat and graceful handwriting of Polly Ford were eagerly sought after by the ladies and gentlemen of the Newtown Congregations. Some of them are still treasured up as precious mementos by some of the old families in Southern Maryland. Mr. Ironside was a sincere and zealous convert to our holy Faith, and was well known in

Washington where he taught at the old Seminary. Miss Ford lived long enough to be able to attend to the altars of St. Aloysius', the new church at Leonardtown. Her funeral was described to me by some old colored folks as one of the finest that ever took place in St. Mary's. "The bell of Leonardtown," said one old colored woman, while tears filled her eyes at the recollection, "tolled, and tolled, and tolled until her corpse reached the grave-yard gate." Miss Polly Carberry took upon herself the education of the children of the Newtown congregation. This excellent lady, while she taught the little ones the rudiments of learning, tried above all things, as far as in her lay, by word and example, to instil into their young hearts a love for virtue and religion. She had her select school near the old St. Ignatius' grave-yard. At certain stated times she led the children in bands to confession and Holy Communion. In the school-room she fixed a little altar before which the children loved to pray. One of the fairest sights that could be seen at that time was the May Procession of Miss Polly Carberry's school. It surely was a picture for angels to gaze upon with pleasure, to see the innocent children, with simple bannerets and waxen tapers encircled with modest flowers, and a high cross carried before them, marching down the road towards St. Francis' Church. It made the aged weep to hear those sinless children singing the praise of the Mother-Queen of May. Miss Carberry, though she led a holy and useful life in the world, was not yet satisfied. She sought to be still nearer her dear Lord. She longed to be counted among His chosen spouses. God saw the desires of her soul and blessed her with a religious vocation. She died at a very advanced age, not many years ago, in the Carmelite convent in Baltimore.

While speaking of the Newtown scenery I should have mentioned a tan-yard that could be seen "just below the kitchen and toward the creek." This is a fact scarcely worth mentioning, still as the tan-yard helped to enhance the picturesqueness of the Newtown landscape, I thought it well not to pass it over in silence. All must confess that the

beauty of a piece of natural scenery is very much increased by the appearance of a mill, a ruined hut, or a rustic bridge. Though these things in themselves may not possess much to attract the eye, still when placed in the proper place in a view they certainly help to lend an additional charm to the whole landscape. This secret is well known to poets of nature and to scenery painters.

The visit of a Bishop to St. Mary's County, in olden times, was always sure to create a great excitement and a holy joy. The old people still speak in glowing colors of the receptions that used to be given to Bishops Carroll, Neale, Maréchal and Whitfield. The whole country gathered to meet them with joyous hearts and beaming countenances. The young men spread green branches, and the children scattered fresh flowers, all along their route. Processions were formed, hymns were sung, and all the large bells were rung in unison as they passed a town or hamlet. Old men and women, who had lived in the days preceding the erection of an episcopate in this country, threw themselves upon their knees on the road side when they saw the prelate's carriage advancing, and, while they bent their heads to receive a blessing, thanked God they had lived long enough to see those princes of the Catholic Church among them.

Newtown, for over two hundred years, has been noted as a place for making retreats. No house could be better suited than Newtown Manor for such a purpose. Its solitary position on Britton's Neck, its quiet and repose, far away from any town or hamlet—we do not take into account the few outhouses, or the old log cabins scattered over the Manor grounds; the beauty of the surrounding scenery which naturally raised the mind to the Source of all Beauty; the holy recollections that clustered around it; the presence of holy and devoted missionaries; the nearness of the chapel on whose humble altar dwelt the Holy of Holies; the graves of those who had loved and kept the faith in days of persecution and trial; all combined to make it a house fit for prayer, a place where the soul, forgetting for a time the things that are of earth, rose up into close union with God,

rose up to the companionship of angels and saints. Some of those who sat in the Assembly of 1649, some of the patriotic officers and soldiers who crossed the Delaware with Washington; some of those who fought in the war of 1812 for the defence of their country could be counted among those who retired to the Newtown Manor to divest themselves of all stains and blemishes. Holy Prelates and Priests, too, have on several occasions retired to the old Manor to meditate more freely on the things that are of God.

The old Manor was not always a quiet safe home for those who wished to meditate in solitude. During the Puritan Ascendency it fell into the hands of the fierce and merciless enemies of all virtue and all true religion. Its halls and corridors were profaned by revelry, and by the ribald jest and song of the drunken trooper. In place of the crosses that so often shone there, its walls glistened, or grew red, with the stacks of thirsty swords and bayonets piled against them. During the Revolutionary War, its peace was often disturbed by red-coated soldiers who sometimes knocked in its doors with the butts of their villainous guns. Tradition says, however, that during the War of Independence our Fathers did not wholly abandon it. On the contrary they, as soon as circumstances would allow, threw open all its rooms to the heroes who fell wounded in the cause of their country. And thus a new interest is attached to the famous old Manor from the fact that it was a *temporary hospital for the soldiers of 1776*. In the war of 1812 the chain of its deep repose was once more sundered. It was no longer a place of peace or security. The British soldiers, who sailed around the Potomac and the waters of Britton's Bay, and St. Clement's, rendered it a place of insecurity and unrest. For months such was the unsettled and troubled state of things that no public service could be held at the Newtown church. As an example, I have been told, that on a certain Sunday, when the people had piously gathered at St. Francis' chapel to hear Mass, the alarm was given that a British sloop of war had entered Britton's Bay. Great was the consternation of the congregation. The priest, who was

in the act of preaching, finished his discourse immediately, and urged the people to fly at once to their homes. They reluctantly abandoned him, and he went on to finish the Holy Sacrifice of the Mass.

Neither "the dry powder" of the Puritans, nor the famed claymore of the Highlanders, who came with the Parliamentarians, could destroy the pure faith handed down from their noble forefathers to the Catholics of St. Mary's. Persecution failed, ignobly failed, in the Southern Counties of Maryland. The persecutor and his swords have long since descended, "unwept, unhonored and unsung," into unhallowed graves. This the enemies of our Holy Religion were forced to acknowledge even before the light of this great century dawned upon us. But even as late as 1819, they did not give up the struggle to force the Catholics into the evangelical light which fell from the countenance of Dr. Martin Luther. The zeal of rich parsons could not bear to see the benighted "Papists" walking in the paths of "error and superstition," walking in the footsteps of those who bled in the Roman arena for the Faith which Augustine, Polycarp, and Ignatius held. A pompous and Rev. Mr. Brady, a Protestant Rector in St. Mary's County, imagined that he could do what whole armies could not—uproot Catholicity in the first home of the Maryland Pilgrims. His eyes glistened and his heart beat fast as he thought of the easy method by which he could accomplish his desires. His plan was a simple one—to distribute the Bible, published with the divine approbation of the king of England, among the Catholics. The plan, it must be confessed, was not an original one. But that mattered little to the zealous Mr. Brady, for his wife and seven daughters, and his housekeeper, too strongly, warmly approved of it as being *a good one*. We must here give a brief account of the Bible Movement as it will help us to understand better Mr. Brady's action, as it will prove, too, that we were right in boldly asserting that he had not even the merit of originality in his undertaking. In 1804, the "British And Foreign Bible Society" was formed in London. Shiploads of Bibles, without note or comment,

were sent to all parts of the world — to Asia, Africa, and America. Almost every one knows how the Holy Writings were treated by the Bible-loving Savages of India who used them to kindle their fires when they offered sacrifices to their idols. The amusement too created by the mishaps of the colporteurs in the beginning of this century are a matter of romantic history. In May, 1816, at a Convention held in New York, some very zealous gentlemen resolved to imitate their friends in England, and so the "American Bible Society" was inaugurated. The Honorable Elias Boudinot, of Burlington, New Jersey, was at the head of this apostolic work. It certainly looked well for the work that it was begun under a gentleman who was an "Honorable," and an "Elias." Dr. Mason was appointed to prepare an "Address to the People of the United States." The Dr. who certainly knew something about sensational writing began his ponderous Address as follows: "Every person of observation has remarked that the times are pregnant with great events. The political world has undergone changes stupendous, unexpected, and calculated to inspire thoughtful men with the most boding anticipations. That there are in reserve, occurrences of deep, of lasting, and of general interest appears to be the common sentiment." Here we pause as "thoughtful men" to say that we wonder to what wonderful changes he alluded, and to ask whether these "boding anticipations" were ever fulfilled? We do not intend to embody in this article the whole of the "grand Address"; we shall merely take its more beautiful and soul-stirring passages. The Dr. in his own elegant way, goes on to speak of the rapid growth of the Young Republic: There was one danger that he feared, and that was that the moral cultivation would not correspond with the increase of the population. "In the distinct anticipation of such an urgency," he continues, "one of the main objects of The American Bible Society is not merely to provide a sufficiency of *well printed* and accurate editions of the *Scriptures*; but also to furnish great districts of the American Continent with *well executed stereotype plates*, for their cheap and extensive

diffusion throughout regions which are now supplied at a *discouraging expense.*"

We know not how long it took the Address to reach the few parsons in St. Mary's, but it looks as if it had taken nearly three full years. But when it did reach them, great was their joy, and it was hailed as a heaven-sent boon. We may imagine with what zeal and pathos the Rev. Mr. Brady read the following magnificent passage to his handful of parishioners at the churches of "William and Mary, and St. Andrew:" "Come then, fellow-citizens, fellow Christians, let us join the sacred covenant. Let no heart be cold, no hand idle, no *purse reluctant* . . . Come while room is left for us in the ranks whose toil is goodness, and whose recompense is victory. Come cheerfully, eagerly, generally. Be it impressed on your souls, that *contributions*, saved from even a cheap indulgence, *may send a Bible to a desolate family.*" Mr. Brady immediately began to distribute Bibles not only among the members of his own church, but also among the Catholics. The Rev. Father Edelen, as a watchful and careful guardian of his flock, would not allow of this conduct. He made any Catholics who had received Protestant Bibles bring them to him. A controversy arose between him and Mr. Brady, in which, it need not be stated, the latter gentleman fared very badly. Father Edelen throws some light upon the Catholic history of the period by saying that if Mr. Brady would only visit his next-door neighbor he would find a copy of the Douay Bible on the table.

The colored population of St. Mary's County have long claimed the labors and care of our Fathers. This portion of our flock is now very considerable, and has been for more than a hundred and fifty years. Up to the civil war nearly every important farmer had a certain number of *servants* in his possession. Some gentlemen had from fifty to a hundred, or even more of them. To attend to the spiritual wants of all these was no light duty for the missionaries. To baptize and instruct them, to teach them the beauty and sanctity of the Sacraments, to explain to them the Christian doctrine, was not a trifling task. Though some were gifted

with sharp, clear wits, though most of them were docile and good-hearted, still this only lightened the work. Many of them were unable to read, were not blessed with good memories, and some unfortunately were fond of those sorts of amusements, such as dances by moonlight, where virtue is too often lost. The vigilant eyes of our Fathers had nearly always to be upon them. The old-timed, old-fashioned colored people were very much like children who needed careful and fond guardians to keep them from contracting bad habits. To the credit of our Fathers, after the Grace and Mercy of God, and the kindness of good masters and kind mistresses, it is to be said that the colored members of our church in St. Mary's are a people full of a lively Faith, a people burning with an ardent charity. They are for the greater part a pure, temperate and honest class of the community. They are as affectionate as children towards those who take an interest in them; they are humble and respectful towards those who have authority over them. To see them hurrying through the fields and woods at the sound of the early Mass bell is a sight well calculated to repay the priest for all his labors in their behalf. To see them crowding around the confessionals, even before daylight, is a beautiful and consoling sight to the eyes of Faith. In olden times it was, in some respects, much easier to attend to the colored Catholics of St. Mary's than it is at present. In former days the priest was wont to visit a gentleman's house, and gather together all the servants of the neighborhood. He then gave an instruction, read some prayers to them, recited the Rosary, and heard their confessions. In the morning he said Mass in the farm-house and gave Holy Communion to the adults. Since the war the colored folks have taken up little pieces of land here and there in the woods, and along the creeks and road-sides. They are scattered in all directions, and, generally speaking, having no mode of travelling, except on foot, the priest is obliged to seek them out separately, and in twos or threes instruct them, and exhort them to virtue. Of course, I speak now more especially of the young and infirm, and of those already far

advanced in age. The strong and healthy young men and women think very little of marching through the snow or rain from five to ten miles to hear Mass or attend a mission. Some of our Fathers took a deep interest even in the temporal welfare of the colored servants. Father De Vos whose body after death, it is said, exhaled a beautiful odor, was accustomed to visit them in their "quarters" and examine into their general treatment by their masters. And no master was ever offended because the holy priest gently reminded him of his duty towards the poor slave. Nearly all the distinguished Fathers whose names have already been mentioned in our preceding articles had to labor for the colored members of their congregation. It surely must have been an edifying spectacle to see an Atwood, a Poulton, a Molyneux surrounded in some of the "quarters," or in some old log cabins teaching the elements of the Christian Doctrine to a group of little colored children. In our own Nineteenth Century such men as Stephen Dubuisson, German Barnaby Betousey, Rantzau and Epinette, Vicinanza and Nota became the servants of the lowly slaves, and spent years in teaching them the way that leads to life everlasting. The names of Father Thomas Lilly and Father Peter Miller come naturally to our pen when we write of the Apostles of the colored race in St. Mary's County. Others, too, rush to our memory, but as they are still on this side of the grave we dare not speak of them here, lest we offend their modesty.

By a special act of God's Providence the Society was never suppressed in White Russia. When the *Christian* princes of France, Spain, and Portugal hunted down the sons of St. Ignatius these latter received a kind welcome and ample protection in the dominions of the infidel Catherine II, Empress of Russia. On February 2nd, 1780, some novices were received at the famous Novitiate at Polotsk. A few years later on a Vicar-General was appointed in the person of Father Czerniewicz. In 1801, Pius VII, formally constituted the Society in Russia. Immediately afterwards fervent students and zealous priests hurried from all parts of Europe to join the novices at Polotsk. Among these were Fa-

thers Francis Malevé, John Henry, Adam Britt, John Grassi, P. Epinette, and Maximilian de Rantzau. In 1803, Bishop Carroll addressed a letter to Father Gruber, General of the Society, begging him to send some of his subjects over to Maryland. The request of the distinguished Prelate was granted, and Father Gruber sent the above named priests all of whom were "men of eminent virtue and learning." On the arrival of Malevé and his companions they found several of the members of the old English Province in Maryland. It would be difficult to describe the mingled feelings of joy and gratitude to God of the veteran ex-Jesuits when they found themselves in the company of their brethren from the far-off land of White Russia. Long had they wandered from place to place, from house to house, with little to cheer or console them, in order to preserve the grand old Roman Creed among their beloved people. Days of joy, no doubt, they saw during their long missionary career. But the longest chapter in their lives was filled with details of hardships and sorrows. They lived at a time when "with desolation was all the land made desolate." They saw that awful moment when it was announced to the Christian and to the Pagan and Infidel world, that the Society of Jesus was dissolved. And oh, the dreary time, the sad time, that followed the sacrifice of the Order that they loved, the mother whom they cherished and honored, and to whom they had willingly vowed obedience and surrendered their hearts and their wills. Long, painful, and mournful were the hours of darkness and gloom through which they watched for the day-star that would herald a new morning, a morning of light, and life, and strength, and beauty for their ever-venerated Society. But, thanks to God, before they die, before the old guards fall at their posts, their constancy, and hope, and faith are fully rewarded, and their Order is once more sent forth on its glorious mission. Now they feel like chanting the hymn of holy Simeon:—"Now, O Lord, dismiss thy servant in peace."

Father Francis Malevé was born in Belgium, on the 1st of December, 1770. He entered the Society in 1804, and

received his grade one year after the Restoration of the Society. He was for some time Pastor of Jodoigne, near Tirlemont, in Brabant. He was the intimate friend of the saintly Father Charles Nerinckx, who highly esteemed him. When that holy priest determined to devote his life to missionary labors in America Father Malevé resigned his parish and accompanied him as far as Amsterdam with the intention of crossing the sea with him. While at Amsterdam, having resolved to become a Jesuit, he changed his mind and set out for the Novitiate at Polotsk. The Princess Gallitzin, writing to Bishop Carroll, says that Mr. Francis Malevé was "a candidate perfectly recommended by all that there is most pure in Brabant." Father Francis was a brother of Father Melchior who was sent to Astrachan, the Capital of Persia, and became so proficient in the Armenian tongue that he preached publicly in that language a few years after his arrival. He also soon spoke Turkish and Tartar. On Ash-Wednesday, 1807, Father Nerinckx wrote to his parents: "In the midst of our trials consoling news comes to us by letters from Maryland, purporting that, in Georgetown, the Order of the Jesuits rises like an aurora, which will, before long, I trust, spread its light through our wilderness, and through the woods which overshadow these our unexplored regions, darkened more by the cloud of heresy, unbelief, error, and sin than by their foliage. Five Jesuits have arrived there from Europe, among them a professor of theology and one of philosophy. With the others is Father Malevé, who having resigned his pastorship of Jodoigne, near Thienen, at the time that I left Everberg-Meerbeke, accompanied me to Amsterdam with the intention of going with me to America. He there joined the Jesuits, under the impression that, as he was told there, no Catholic priests were allowed to land in America (a most egregious falsehood). From Holland he was sent to Riga, in Russia, thence to Astrachan,⁽¹⁾ the Capital of Persia, and is now in Georgetown in the immediate vicinity of the Capital of the United

⁽¹⁾ Most likely Father Nerinckx was thinking of Melchior Malevé.

States of America—a rather memorable journey. Behold how wonderful are God's designs."

In May, 1807, Nerinckx also writes to his parents: "I have not yet determined where to live. The Vicar-General Badin wishes me to remain with him, and the Bishop of Baltimore (Bishop Carroll) entreats me not to go to the state of Indiana, where he intends to send two countrymen of mine, the Jesuits, Fathers Malevé and Henry. As soon as other Fathers arrive from *Europe* to fill their places at Georgetown they will start for that mission."

Bishop Carroll wrote from Baltimore, February 2nd, 1809: "Mr. Nerinckx, Henry and Malevé are continually busy in the vineyard of the Lord and render most important services for the salvation of souls."

Father Malevé after having spent some time at Georgetown College was sent by his Superiors to Newtown. On February 21st, 1809, Bishop Carroll writes: "Fathers Henry, Malevé, and Wouters attend numerous congregations on the right and oriental shore of the Potomac. The first lives about ten leagues from Washington below the river; the second ten leagues further down; and the third, at about the same distance from Father Malevé; not far from the mouth of that majestic river, which flows into the Chesapeake."

Again the venerable Prelate writes on the 5th of September, 1809: "I have the happiness of having with me for the last few days your excellent friend, Father Malevé, formerly pastor of Jodoigne, in Brabant, now a Jesuit. He writes to you, and no doubt tells you, that I recalled him from his former residence, *Newtown*, near the mouth of the Potomac, where the climate did not agree with him; I send him to a more healthy place. The regrets, veneration, and affection of his parishioners prove the assiduity and success of his labors for their salvation. I can render the same testimony to the Jesuit Father Henry, formerly a vicar in the diocese of Liége, and to Father Wouters, born at Wormhout, in Flanders, and singularly to Beschter, also a Jesuit, formerly pastor and dean in the province of Luxembourg, Netherlands, in the several congregations which they direct."

Father Malevé succeeded in 1811, Father Dubois, afterwards Bishop of New York, at St. John's, Frederick. Besides his many duties in Frederick itself Father Malevé attended an extensive mission, comprising four counties in Maryland, and a great part of Virginia. Though, as I have lately learned from a venerable priest whose childhood and boyhood days were spent at Frederick, that town was noted for its bigotry in the early part of this century, still Father Malevé was highly esteemed by many of its most respectable inhabitants. Several lots of ground were bestowed on him by them for the benefit of his mission.

In an account of his journey from Bardstown, in Kentucky, to Baltimore, written by Father Nerinckx in London, in 1820, the holy priest thus refers to Father Malevé: "Proceeding on our journey (the weather continued cold), we arrived on Thursday night in Fredericktown, at the house of Rev. Father Malevé, an old acquaintance. This zealous missionary has recently bought a house, which he intends altering into a school for the education of children whose parents are unable to pay. A married man with his family lives in the house, with the understanding that he has to teach the poor children." As stated in the "History of St. John's Church and Residence," already published in the *LETTERS*, Father Malevé died at Frederick, on the 3rd of October, 1822.

Father John Henry was born in Belgium in 1765. He entered the Society in 1804, and received his degree on the 12th of March, 1815. Before entering the Society, as Bishop Carroll stated in his letter, he had been a vicar in the diocese of Liége. Father Nerinckx speaking of the Jesuits of White Russia who came to America, after mentioning three of them, says: "the fourth one is Father Henry, well known in Louvain, and, it is said, a man of merit and talent." Father Henry made his Novitiate at Polotsk. He had as fellow-novices some of the most distinguished missionaries of modern times. Among others may be mentioned the illustrious Father Giles Henry, his namesake, his countryman, and, very probably, his near kinsman, who helped much

to carry the light of religious truth throughout the vast Russian Empire. Father Giles Henry and Father Suryu, says a modern writer "offer a striking instance of the undaunted spirit that has ever characterized the apostles of the Society. By the desire of the emperor, they went to found a mission at Mazdok, in the Caucasus, a place colonized by prisoners and malefactors, whose extraordinary ferocity the Russian forces had hitherto failed to subdue. But the persevering efforts of the Jesuits were more fruitful; they succeeded in converting and civilizing men plunged in the lowest depths of degradation and depravity, and in the words of the missionaries themselves, their converts, from being as savage as wolves, became as gentle as lambs." Fr. John Henry had also for a fellow-novice "Brother Roothan," afterwards a holy and illustrious General of our Order. In the "Documents Inédits" published in 1869, by Father Augustus Carayon, we find the following letter from Mr. Roothan: "Duneburg, the 1st of August, 1805: I hope that in a short time Father John Henry will arrive at Amsterdam in good health, and that he will find you equally, as also Father Groenen and Father Verbeck, in good health to the greater glory of God. I trust that he will soon be in a condition to aid you in taking charge of souls, and that, communicating to others *the abundant treasures that he has amassed*, he will produce fruits of salvation and correspond perfectly to the end of the Society. I know that the Divine Goodness, in order to propagate Its glory, will give him the grace to make rapid progress in the Dutch language. To be a missionary of the Society, and especially at Amsterdam, is a sure sign that he will soon become master of that language. It is manifest that God gives special graces to the missionaries of the Company to learn foreign languages." In proof of this last assertion Mr. Roothan refers to the success of Father Melchior Malevé in acquiring strange tongues. Towards the end of his letter, which was addressed to Father Adam Beckers, at Amsterdam, the good priest who directed Father Henry to Polotsk, Mr. Roothan says, that on the 28th of July he had the happiness to receive Minor Orders from

the Right Rev. Monsigneur Benislowski, and adds, that Father Henry will tell the Fathers at Amsterdam all about the occasion. Father Henry was a priest, or at least a Divinity student, during the sway of the French revolutionists of 1793—he was then twenty-eight years old—and heard daily of their terrible works of plunder, blood, devastation, and desecration in their own unhappy land, while he also saw their miscreant and unholy deeds in his own dear Brabant. The memory of these dark times must have gone down to his grave deep-written in his generous and noble heart.

In 1806, Father Henry was at Georgetown College. In 1807, he is said to be on the missions and busy in learning English. The following year we again find him at Georgetown. In 1809, according to Bishop Carroll, he was at St. Thomas' Manor. Sometime afterwards we find him Superior at St. Inigoes. In 1816, he left St. Inigoes for Bohemia. He is said to be an active missionary in 1817. In 1818, he is named in a manuscript catalogue, for that year, as being assistant to Father Malevé at Frederick. In 1822, he was appointed once more Superior at St. Inigoes. The following year he was removed to Newtown where he died of what doctors call "bilious fever."

The result of the work done by the Missionaries of St. Mary's must not be judged by the number of Catholic inhabitants at present in that County, though even in that respect it is a grand result. It must be remembered in making our calculations of the successes of missionary labor in Southern Maryland that even in the last century St. Mary's became the mother of many another Catholic settlement from Frederick County to Kentucky. To-day the children of St. Mary's keep the priceless pearl of Faith with them in many a home from Boston to the Golden Gate. The descendants of old St. Mary families have become distinguished missionaries in the far regions of the West; they have become prelates in the Church distinguished alike for piety and learning; they have shown themselves laymen worthy their grand old pilgrim fathers. The pure daughters of St.

Mary's have filled the cells of convents not only in Georgetown, Washington, Baltimore, Mobile, New York, and Philadelphia, but also in many a European town and city.

We will finish these "Points" on Newtown⁽¹⁾ by giving a list of the Superiors of that Mission from the year 1797 down to the time the Fathers changed their residence:

Fathers Robert Molyneux, Superior from 1797 to 1805; Ignatius B. Brooke, 1805 to 1811; Leonard Edelen, 1811 to 1823; John Baptist Cary, 1823 to 1830; James Neill, 1830 to 1833; Aloysius Young, 1833; Aloysius Mudd, 1833 to 1835; Peter Havermans, 1835 to 1841; Ignatius Combs, 1841 and 1842; Robert Woodley, 1842 to 1845; Joseph Enders, 1845 to 1847; Nicholas Steinbacher, 1847; Thomas Lilly, 1848; Ignatius Combs, 1849-1850; Robert Woodley, 1851-1854; James Power, 1854; George King, 1856; Peter Miller, 1857; James Moore, 1858. In 1859, Father Joseph Enders became Superior, for the second time, of Newtown. Under him the Fathers moved their residence to Leonardtown. Since this change of residence Newtown has been attended by the Superiors or by some of the missionary priests who live at Leonardtown, near St. Aloysius' Church.

WILLIAM P. TREACY, S. J.

⁽¹⁾ Any documents or letters relative to this interesting old Mission for the present century will be gratefully received by the writer of the foregoing articles.—*Editor of the Letters.*

MISSOURI.

ST. LOUIS UNIVERSITY, Nov. 25th, 1884.

REV. DEAR FATHER,
P. C.

The sixth year of the Post-Graduate Course having opened, and the members presenting themselves in very much the same proportions, some new, some old, as in former years, the averages and general aspects of this department may prove interesting to not a few among us, who have a special regard for higher education. The results from the tabulated account read as follows, up to the present date:—

MEMBERS:—Grand total for six years, 108. Many of these having attended during more years than one, the number of memberships thus represented by 108 members amounts to 178. Among the complimentary memberships conferred on some friends and benefactors, only those are counted which resulted in actual attendance.

DEGREES:—The number of degrees conferred upon members, in five annual commencements, has been 31. That of Ph. B. requires an oral examination, besides the presentation of an essay, upon the subject matter of the course; twelve such degrees have been conferred; of Ph. D., one; of A. M., eighteen. Only a small proportion of the members have not had a degree before joining the course. Next to the simple college graduates, A. B., the largest class represented among the members has been that of M. D., of whom we have had eighteen or more.

RELIGION:—Chiefly Catholic: 19 have been non-Catholic, of whom two are ministers, Unitarian and Episcopalian; one member is an Israelite. With regard to Catholics, it may be noted that these philosophical expositions of science have done, in some one instance or other to our knowledge, what the pulpit had failed to do, in reviving faith and practice.

This is significant with regard to the effect of this same philosophy upon non-Catholics.

LECTURES:—266 private lectures have been given up to date, and 13 public lectures besides to a general select audience, admitted by tickets purchased at half a dollar each.

ATTENDANCE:—Average at the 266 private lectures about 15 or 16 members an evening; average at the 13 public lectures, about 150 persons an evening.

COURSES OF LECTURES:—There were about 60 lectures in each of the first three years: then, one of the three weekly lectures being struck out, there remain yearly about 44 or 45. Last year and this, 12 of this number are public.

SUBJECTS:—*1st year*:—Metaphysics: Insanity, Kantism; Ethics: Questions; History, Points; Science: Electricity.

2nd year:—Metaph.: Biology, or The Principle of Life; Anthropology and History, Points; Ethics: The Principle of Authority.

3rd year:—Ethics: Church and State, Theories on Society; Metaph.: Sensation; History and Anthropology, Points; Education in the middle ages, Feudal System.

4th year: Logic, Formal and Applied; History, English; Anthropol., Points.

5th year: Ethics: The Moral Structure of Man; History of Saracens and Turks; Metaph.: Knowledge, Animal and Rational.

6th year: General Physics: Transformation of Species, Evolution; History, Historians. Previously to this year the public lectures were announced as repetitions of private lectures: this year, Astronomy and Geology are popularly treated, without being repetitions.

LECTURERS:—They have been eleven in number. The contributions of short courses, comprising from three to six lectures, do not come heavily upon the Rev. Professors, if the general responsibility of the department is sufficiently provided for, by being made to rest on one person or two.

These are some of the general results appearing from a conspectus of five years' work, the sixth having opened auspiciously.

Respectfully,
ST. LOUIS UNIVERSITY.

RECOLLECTIONS.

Laudetur SS. Sacramentum.—To say nothing of the miraculous cure of Mrs. Mattingly⁽¹⁾ which *aliunde* has been treated of exhaustively, there were three instantaneous restorations of health in the Visitation Convent in Georgetown. After the cure of one of these Sisters, whose name in the world was Miss Millard, my teacher, who is still living, though it is fifty-one years since he taught me Natural Philosophy in Georgetown College, gave an account of the marvellous event. He said he felt sure on the morning of the Sister's recovery that our Lord had given her new flesh at the moment of communicating. How he and Leibnitz and the modern agnostics who say, according to their name, they don't know, may agree on such a point, "deponent sayeth not."

Father Francis Neale.—He was the brother of Archbishop Leonard Neale, and a holy man. As our pastor at Saint Thomas' he gave us fine preaching and plenty of it. The steps to the pulpit wound up by a large window through which the preacher had a view of the stragglers, who not unfrequently in country places stand about the church to talk over their crops and cattle instead of hearing the sermon. This they do more readily, as the preacher, at least this was the way in my time, speaks after Mass, having allowed himself a short time to break his fast. Father Neale would tap at the window as he passed up to the pulpit: "Come in and hear instruction," he used to say in a commanding voice. And we may be sure no one unheeded the call; for his word was law. Once on a church-day, it was given out that the choir was to be reprimanded next Sunday from the pulpit. As many were anxious to hear that

⁽¹⁾ Mr. Carberry, brother of Mrs. Mattingly and ex-Mayor of Washington, told me he looked upon the cure of his sister as being "a miracle equal to the resurrection of Lazarus." Of course, he meant the miraculous nature of the event.

instruction, there was, on the day appointed, a large attendance. Those who had provoked the coming Philippic, my seniors, but still youths, took care to fill up all the seats in the choir; so that some two or three good old pious men, noted for praying there, not finding a place to be seated during the sermon went to a retired spot behind the organ, where they could hear instructions but not be seen. I should myself have probably been on the field of action had not our pious female sex confined my piety to a pew. I still remember how animated our dear old priest was and how the congregation enjoyed the sermon. Warming in his zeal and still thinking that there were greater disorders, than he had noticed, he exclaimed: "Even at this very moment there are, perhaps, some behind the organ, conversing instead of hearing instruction: come out from there I tell you!" O misery! The pastor must be obeyed! and out walked before the whole church, with their hands most piously joined and their heads bowed down, two of the patriarchs mentioned above, while the youths looked, and no doubt, felt most jolly—and the rest of the congregation cared more, perhaps, for the fun, than the disaster.

Amid scenes of this checkered kind we boys got our "*first* preparation" for holiness. But as there is a variety that spices life, so coming shades darken the light-heartedness of youth; and hang a misty gloom over declining years: "So goes the world," on its march to eternity. Our dear old Fr. Neale (before the scenes alluded to), occasionally attended from Georgetown the missionary church of Alexandria, Va. In the course of his visits there, he met with a strange experience at the Communion railing. This was on a large Communion day, Easter, I believe. The communicants, as the season called for them, were quite numerous, and the church, in its humble beginnings no ample Basilica. Three rows of recipients approach the holy Table and Father Neale observed that notwithstanding the crowd, there was all the three times he went around the railing still one vacant place. Mass over, an enraged woman, out of breath and full of wrath came into the sacristy while he was

investing and complained bitterly that he had exposed her to disgrace before all the congregation by refusing her Communion three several times. This charge he positively denied. "How can your Reverence say so?" rejoined the woman. At the moment, a thought flashed upon the Father's mind of the curiously vacant place at the Communion rail! "Come," he said to the woman; "come with me into the church. Where did you kneel during Communion?" "Just there," she said. "Then, my good woman, look into yourself; for there I never saw any one whilst going around. That place was always vacant."

There had been a difficulty the previous evening in the confessional; but of this only the penitent could speak, and for her alone it was an open question. The vacant place at the rails *only* gave a right to the confessor to admonish, with a pious consideration, his penitent. The "*unseen*" woman was, it would seem, a heavenly monition. An unspeaking angel guarded the chair of the confessor.

"*A majoribus accepimus; Patres nostri narraverunt nobis.*" —The divine warnings are more frequently, than strikingly presented to us. Our own generation has experienced not only the mercies of God, but his terrific justice in the instance I now record. Fr. George King of George, as the style then used to go, narrated the facts to me, which I now pen down, and these same were remarkably corroborated by an after occurrence. There is a row of houses in Georgetown, not far from the monastery, known by the name of "the twenty buildings." Some of their inmates were disreputable, indeed wholly degraded. In a thunder-storm, God so disposed, that one of the infamous inmates was struck by lightning, and on the instant killed. It was a misfortune sometimes happening, and would probably have been little heeded, had not God in this case set His divine seal upon it: "digitus Dei est hic." "The handwriting" was here not on the wall of the house, but on the body of the culprit. The gleam of the electric light appeared on the breast of the victim after her death. The light shone bright and then faded soon away, as it is seen in the sky during a storm. So

wonderful a phenomenon attracted great attention. On observing it, words were seen written with light. These words being unintelligible to the bystanders, the priest, one of our Fathers, was sent for to decipher them. The sacred Daniel at once read the handwriting, as follows: "Damnata in æternum!" The words appeared in full brightness and plainness at the lightning's flash and again disappeared, as the brightness of the flash faded away. The priest read them plainly and clearly written; and gave out their meaning to the awe-struck attendants.

The news of this being bruited abroad, a great crowd came to the house. All could see the repeated flashes of light and the words written in Latin.

The present nuns of the Visitation in Georgetown were preceded by "The Poor Clares." Each community in succession lived at the same place and each, I believe, had their scholars. "The Poor Clares," were very humble in their beginning, and the Visitandines had no wealth in those days to be proud of. As the Sisters had no private play-grounds, their scholars used to play at that time on the streets and the commons about the school. The crowd around the lightning-struck house attracted these girls' attention and they ran there to see what it was. The bad reputation of the locality made them quite shy; but curiosity and the reported miraculous occurrence led them to creep up to the window. From the street they looked in and saw the priest stooping over the stricken body and reading the writing upon it.

This narration of our informant was confirmed thus wise. Some fifty or sixty years after this event he met a venerable lady who is still living in Washington, D. C. At the time of the lightning accident she was a pupil in a school in Georgetown. While on a sick-call from St. Aloysius' our informant was overtaken by a thunder-storm and sought shelter in the lady's house. To suit the conversation to the surroundings our informant related the case of the olden time in Georgetown. To his utter surprise, she exclaimed, when he mentioned the nuns' girls: "Father, I

was with those girls of the Georgetown school! I stood on the street there; I peeped thence through the window and I saw the priest looking on the woman's breast and reading the words."

This was a wonderful coincidence and a striking confirmation of the above relation. And all this reminds us forcibly of the miracle of St. Francis de Hieronymo. In nearly similar circumstances, he asked a dead harlot laid out on her bier: "Catharine, where are you?" The dead woman rose up from her bier and answered the saint, "In Hell!"

S.

CANADA.

THE OLD FORGES ON THE ST. MAURICE.

It may be well now to throw a little light on the history of the large stone house at the "Old Forges" on the banks of the St. Maurice, commonly called the "Maison des Jésuites."⁽¹⁾ This title given to it even by the inmates themselves has led a few of Ours astray in regard to the past ownership of the building. And the chapel-ceiling of the present kitchen, together with the long corridors that run through the house, has only helped to complete the deception. The fact is the house was not built by the Old Society and, in all probability, never belonged to it. Here are a few facts which may prove the assertion.

The Forges on the St. Maurice were established by several individuals shortly before 1736. In that year they were sold to the King of France, and began to be worked in his name. Only coarse articles were manufactured and the revenue was trifling. Three years later, engineers were sent out from France to put the establishment on a firmer footing. The Forges prospered, and in 1746 or thereabout, the large stone house was built at a great cost by Louis XV.

⁽¹⁾ This sketch was intended to form a chapter of the interesting article on Jesuit History in Canada, but it came after the paper had been printed.

and made the headquarters of the officials of the establishment. A heavy iron plate in the back of the chimney-grate bears a date 1746 or 1756, the third figure being illegible. But it matters not. Suffice it to say that the Old Society did *not* build the house. Did it come into its possession afterwards? It is not probable, as we shall see.

The St. Maurice Forges were the only iron-works in the country and were in constant operation. It is not probable, therefore, that the King of France gave the Jesuits a house of which he had the greatest need himself. After the Capitulation of 1763, George III. reserved the "Old Forges" as part of the Crown's domains in Canada and carried on the work with the same vigor. It is not probable, either, that *he* gave the residence of his officials to the Jesuits. In 1767 a Stock Company formed at Quebec leased the works and made the stone house their headquarters. When this lease ran out in 1782 the Jesuits had ceased to exist.

The sketch of the "Old Forges" from which I have gleaned these facts covers the period from the establishment of the works down to 1853. No mention whatever is made of a Jesuit, except Charlevoix, and that only in an unimportant matter. What is likely is that one of our Fathers may have come from Becancourt or Cap de la Madeleine, or he may, perhaps, have lived at the Forges, and attended to the spiritual wants of the people employed there. The present kitchen may have been the chapel. There is no other foundation, I take it, for saying that this was a "Maison des Jésuites."

E.

APOSTOLIC SCHOOLS.

An Appeal of Rev. William Ronan, S. J., Rector of the Apostolic College of Limerick, Ireland; to the Venerable Hierarchy, the Rev. Clergy and the faithful of the United States.

[We gladly insert the appeal of Fr. Ronan, believing as we do that the work which he has so much at heart cannot fail to interest our readers and command their earnest encouragement and support. We have watched with pleasure during the past few years the development of the idea embodied in the Apostolic Schools. The work Fr. Ronan has already accomplished and his thorough-going determination with God's help to secure the means of carrying out his large and elaborate plans, confirms us in the belief that great things are to be hoped for from this institution both for our Society and for the Church.

Mungret is three miles from Limerick. It was in olden times one of the great monastic centres of Ireland. The community numbered not less than 1500 monks; and from its schools apostles and scholars went forth to every country in Europe. But when the evil day came, like many another sacred spot Mungret passed into the hands of strangers. Some years ago it was used as a Government Model-farm, but being found unsuited for this purpose, Fr. Ronan with the express approval of Fr. General obtained a lease of the property for 500 years at the nominal rent of 70 pounds a year, which sum by the way is returned to him as a gift of prize money for his scholars. And so Mungret is once more an apostolic centre. Fr. Ronan proposes to use the alms from our churches for the support of boys who wish to enter the Society. He is going to take six Indian boys sent by Fr. Cataldo to be educated for the priesthood.]

Loyola College, Baltimore, Md., 18 Nov. 1884.

I have been for years engaged in giving Missions throughout Ireland, and in every parish I found a number of highly gifted youths who would willingly have embraced any opportunity of becoming priests and devoting themselves to *Foreign Missions*, but whose parents were unable to procure

for them a suitable education. In speaking the matter over with the bishops and priests who know the country best, the conviction forced itself upon us that we have in the youth of our virtuous poor, who are the descendants of the Saints and of the old nobility of the country, the best materials for Missioners, and in such numbers as to be practically inexhaustible. I have prayed, and hoped, and labored for more than twenty years, and I have at length, with God's help, succeeded in founding the Apostolic College of Limerick. Fifty promising youths have been received into our College, who are being trained and prepared for the priesthood by Fathers of our Society. We hope to be enabled to add ten each year to our present number.

With the consent of their Lordships, the Bishops of Ireland, I have visited almost every diocese in the country, and have met the Rev. Clergy at their Conferences, and in their homes; I have exposed to them our plans, and I have asked them to find out, and select, proper subjects for our training. Our standard is high, and we require 1st. that none be selected except children of virtuous parents; 2nd. they must be able to graduate with honors at the Royal Irish University; 3d. their vocation to the priesthood must be vouched for by the priests who recommend them. The result is that the number of applications for admission increases daily, and hundreds of most desirable youths are anxiously waiting for the time when they too may be admitted.

So earnestly have the Irish Clergy taken up our cause, that many of them have invited me to their parishes, and have gone with me from door to door urging our claims upon the faithful. A large number of them have become annual subscribers to our college fund, and within three years the sum of fifty thousand dollars has been contributed by the Clergy and people of Ireland.

So far the success of our work leaves nothing to be desired. Ours is one of the Colleges of the Catholic University of Ireland, and our students have been singularly successful at all the examinations of the Royal Irish University. In addition to this, our Collegiate instruction includes a

thorough course of scholastic philosophy. The spiritual training of our students has made such an impression on our Venerable Bishop, Rt. Rev. Dr. Butler, that his Lordship has given us charge of his diocesan Seminary.

Much remains to be done to develop and consolidate this charitable work. The help I have received in Ireland, during a most distressing period of her history, for a work from which she can reap no benefit, gives me double assurance that those for whom the work has been principally undertaken will come to my assistance. We require one hundred thousand dollars to complete our scheme, and to place the Apostolic College on a basis of permanent success. A mite from each of the faithful will bring about the accomplishment of designs which must certainly recommend themselves to even the most sceptical. Our young men can repeat in the nineteenth century the work done by the Irish apostles from the fifth to the eighth centuries. And as our Divine Lord chose the Greek language and the Roman people as the natural means of establishing His Church, so, in these latter days, has He chosen the English language and the Irish race to spread His Kingdom over the New World, and to perpetuate the work of saving souls, which, above all others, is dear to His Sacred Heart.

Contributors of \$2500, or \$125 a year in perpetuity, found a free place forever, and furnish a continual succession of Apostolic men to the Foreign Missions.

Contributors of \$600 each, can secure the entire education of one student at the College, and become the adopted parent of an Apostolic scholar.

Contributors of \$25 annually, are inscribed on the list of special benefactors of the College.

In return for the alms given to the Apostolic College of Limerick, the following spiritual advantages are secured :

1. A Plenary Indulgence on the principal festivals.
2. The benefit of five Masses, offered every week for our contributors.
3. Special daily prayers and Communion of the Apostolic students for all who contribute to the support of the College.

4. A special share in the good works which shall be done later by these young apostles in distant Missions.

I have the honor to subscribe myself,

Your obedient servant in Christ,

WILLIAM RONAN, S. J.

The following are a few of the letters written by the Bishops of Ireland to Father Ronan on his mission to the United States :

Letter of the Bishop of Limerick, in whose Diocese Mungret College is situated :

MY DEAR FATHER RONAN—I earnestly hope and pray that your mission to America to collect funds for the Apostolic College of Mungret may be crowned with the success which it deserves. The College, which you have set up under the authority of your own superiors, and with the warm approbation of the Irish Bishops, is already a signal success; and it only needs the material support which you are now seeking to give it stability, and make it a permanent boon and blessing to the Foreign Missions.

Already you have within its walls, under the most efficient training in piety and learning, a large number of youths, who, though gifted with exceptional abilities, and most holy dispositions, and blessed moreover with a strong vocation for the foreign missions, yet because of the want of worldly resources, could never fulfill that vocation, or attain to the priesthood at all, if God had not inspired and helped you to open to them your Apostolic College. There can be no doubt but the work to which you are devoting your life is the work of God. The Irish Bishops and Clergy, who have given you such generous support, have recognized this; and I am sure the American Prelates and Clergy for whose help rather than for ours the work is undertaken, will not be slow to recognize it, and to extend to you that helping hand, which they never refuse to a work stamped, as yours is, with the seal of God's approval and blessing.

Believe me to be your affectionate servant in Christ,

(Signed)

✠ GEORGE BUTLER.

Letter of the Primate of all Ireland :

REV. AND DEAR FATHER RONAN—I have to acknowledge your esteemed letter, in which you say that your Father General has ordered you to proceed to America to collect alms for your Apostolic College. Your object is a most deserving one. It is to supply priests from the virtuous children of Ireland, principally for the Irish abroad. You deserve a blessing, and you are sure to get the aid of the charitable children of St. Patrick wherever you go; and it is idle for me to assure you that I bless your mission from my heart and recommend it.

(Signed)

✠ DANIEL McGETTIGAN.

Letter of the Archbishop of Cashel :

MY DEAR FATHER RONAN—I have heard from a friend within the last few days, that you are on the point of proceeding to the United States, with a view to the interests of your Apostolic College. I approve highly of your project, and believe that in this, as usual, you are acting wisely and well. I have no doubt, indeed, that when you lay your project carefully before our American people, and tell them all that you have already done and all that you hope later on to do, your finances will be largely served, and your consequent power for good considerably increased. I know of no greater charity than the one you are so earnestly striving to advance; and I heartily recommend it to the kind consideration of my countrymen in America.

(Signed)

✠ T. W. CROKE.

Letter of the Bishop of Elphin :

MY DEAR FATHER RONAN—Most cordially do I wish you success in your mission to America, and I promise you it shall not be forgotten in my prayers. The continuance and extension of the Apostolic College which you have established in Limerick, is a work which must be viewed with special favor by the Bishops and Clergy of America, and which is sure to receive their generous support. If it has been so warmly encouraged and sustained here in Ireland, which is not to be the work-field of your future missionaries,

what sympathy and support may you not expect in those countries in which they are to devote their life-long labors? The mission you are undertaking, in obedience to your superiors, is not a pleasant one to nature, but it will be "*Ad majorem Dei Gloriam*," and that is enough for a child of St. Ignatius. (Signed) † L. GILLOOLY.

Letter of the Bishop of Ardagh and Clonmacnoise :

MY DEAR FATHER RONAN—With all my heart I bid you "God-speed," and pray our Divine Master to grant special blessings to your labors in America on behalf of your Apostolic College in Limerick. Having been so long connected with the Foreign Missionary College of All Hallows, I naturally take a great interest in the holy work of educating Irish students for the foreign missions. And I cannot but rejoice, that the Society of Jesus, which in times past gave St. Francis Xavier and Blessed Peter Claver to the two hemispheres, is now developing that work through you. May the Lord of the Harvest multiply the fruits of your toil to His own greater glory, in your holy institution.

(Signed) † B. WOODLOCK.

Letter of the Bishop of Clonfert :

MY DEAR FATHER RONAN—The arduous work of founding your Apostolic College, which you have with such holy zeal undertaken, has my best wishes and earnest prayers for its success. I am confident our exiled countrymen in America, when they learn the great object you have in view, will assist you with the splendid munificence which characterizes their response to every appeal made to them on behalf of the Catholic faith, and of this afflicted old country.

There are thousands of the rising youth of Irish pious parents who are ready now, as were Irish missionaries in former days, to carry the faith into distant countries. All that is needed is the opportunity of being trained in holiness and learning in institutions like your Apostolic College, which already, by your superhuman efforts, bids fair to bear abundant fruit. (Signed) † PATRICK DUGGAN.

Letter of the Bishop of Raphoe :

MY DEAR FATHER RONAN—I wish you every success and every blessing in your mission to America, on behalf of your Apostolic College. I could not speak too favorably of the success which you have already achieved with the limited means at your disposal. I am perfectly sure our countrymen in America will appreciate the work as it deserves. It is a work full of promise for the good of religion and the salvation of souls. I have no doubt it will be a powerful instrument in the hands of Divine Providence for giving a fresh impetus to that missionary spirit which has been one of the chief glories of our country for centuries.

(Signed)

✠ MICHAEL LOGUE.

Letter of the Bishop of Galway, Kilmacduagh and Kilfenora :

MY DEAR FATHER RONAN—I recommend most earnestly your meritorious undertaking of making an appeal to the dispersed sons and daughters of Ireland in favor of your Apostolic College. How many poor boys are there in Ireland who would become most zealous missionaries if they had only the means and opportunities of preparing themselves for the sacred ministry.

(Signed)

✠ THOMAS J. CARR.

Letter of the Bishop of Dromore :

I earnestly recommend Rev. W. Ronan and the object of his appeal, hoping that all on whom he may call will receive him kindly and generously. I have known him for many years as a most zealous priest, and now he is about to undertake a very laborious and harassing task to forward the spread of piety and religion.

(Signed)

✠ JOHN P. LEAHY.

Letter of the Bishop of Achowry :

The Rev. W. Ronan, S. J., has with singular zeal established in Ireland an Apostolic College, with the view of helping to supply priests who would minister to the spiritual needs, principally, of the Irish in foreign lands. He is now about visiting America to seek aid for his admirable

and holy work. I take leave to recommend the object of Father Ronan's most laudable mission to the hearty benevolence of the faithful children of our dispersed race.

(Signed)

✠ F. T. MACCORMACK.

Letter of the Bishop of Killaloe :

VERY REV. DEAR FATHER RONAN—The priests of this Diocese having already in some degree contributed to your very meritorious project, is a proof that I cordially approve and wish success to your labors on behalf of your Apostolic College. I hope that all who take an interest in the spread of our Holy Faith will respond to your appeal, and I wish you every blessing.

(Signed)

✠ J. RYAN.

Letter of the Bishop of Ross :

MY DEAR FATHER RONAN—I need scarcely say that I wish your mission *ex corde* every success, and that I shall be delighted to learn that by your journey across the Atlantic you will have secured all the assistance that you expect, and all the sympathy and friendship which our countrymen in the United States never fail to extend to a good cause, and to an earnest and devoted advocate.

(Signed)

✠ W. FITZGERALD.

Letter of Coadjutor Bishop of Cork :

MY DEAR FATHER RONAN—I most heartily recommend your Apostolic College to the charity of the faithful. I know by experience that many vocations are lost, because young men do not find a way open to them. I am confident you are supplying a great want and I wish you every success.

(Signed)

✠ T. F. O'CALLAGHAN.

Father Ronan has received several other letters from the Irish Bishops, all most kind and wishing his mission every success.

Letter of the English Assistant of the Society of Jesus :

I earnestly recommend to the charity of all zealous Catholics of the United States the work for which the Rev. Wil-

liam Ronan, S. J., is authorized by his superiors to solicit contributions. The Apostolic College of Mungret is destined to train and educate priests for the missions, and as Ireland has always been the most fertile soil for ecclesiastical and religious vocations, the supply of well-trained missionaries will be in proportion to the means contributed for their preparation. (Signed)

J. E. KELLER, S. J.

[As to the working of these schools it may be well to say briefly: the apostolic pupil is the child of honest, pious parents, none the less estimable because at times they are not largely blessed with the world's goods. His dispositions of mind and heart and body are such as to give promise of a holy, zealous priest, else he is not eligible. His parents, or some friend, or the parish priest, or the Sisters of the convent where he serves Mass have noticed his good dispositions; they know he would like to be a priest, and they foster and encourage his aspirations. They communicate with the Rector of the Apostolic School, their protégé is examined and if judged fit, is admitted, if there be a vacant place. If his friends can afford it, they help him to defray the expenses of his education. If not, God's providence and the generosity of the faithful are relied upon, and are not found to fail. Sometimes a pious person, or a family, or a Sodality will undertake to pay for a pupil, in order to draw God's blessings on themselves, and to share in the prayers and future labors and holy Sacrifices in which the pupil will not forget his benefactors. Sometimes a larger donation is made; or Bishops or Superiors of missions and religious Orders will contribute a certain sum to be devoted to the education of boys for their dioceses and missions. Thus in one way or another means is had to educate 50 or 60, or even more boys, in each school. The daily life of the pupil is more or less like that of our juniors—a round of literary studies and spiritual duties all carefully arranged and graded through a course of four or five years, so as to build up and fashion according to the divine ideal, the character of a holy, learned, earnest priest. As a military school undertakes to train up competent soldiers, so the Apostolic School aims to form capable subjects for the priesthood, and as the military pupil, though he intends to be a soldier, yet determines for himself according to his circumstances the regiment, or the branch of military service which he

will join, so the apostolic student means to be a priest, but as to the question whether he will join a religious Order; or this Order rather than another, or whether he will be a secular priest, it is to be decided by himself according to his inclination, disposition, capacity—according to his vocation. This is considered a most sacred matter and no influence is ever allowed to interfere with the boy's free choice and God's designs.—*Editor.*]

ST. MARY'S CHURCH AND RESIDENCE,⁽¹⁾

ALEXANDRIA, VIRGINIA.

In my last paper I spoke of the legal warfare between the trustees, headed by Fr. Fairclough, on the one part, and Fr. Francis Neale, the representative of the Society, on the other. The opinion of Mr. R. J. Taylor, a prominent lawyer, was sought for concerning the validity of the title of the Society's agent. At a meeting of the trustees, as mentioned before, the following opinion was read: "I have examined the Deeds by which the Lot, on which the Roman Catholic Church of Alexandria is erected, and the contiguous lots, forming parts of the Establishment, were conveyed to the Rev. Francis Neale.

"They all purport to be absolute Deeds, for the individual use of Mr. Neale, disclosing no Trust and no specific object of appropriation.

⁽¹⁾ The first Mass in Alexandria, according to Mr. William Carne, was celebrated in 1781, and this was so stated on his authority in the last paper. Since then my attention has been called to the following letter which appears in a book, *Adventures of my Grandfather*, London, 1867, by John Lewis Peyton: "Stony Hill, Stafford Co., Va., Sept. 20, 1772.—Gaston came with me and remained a week, then leaving for Alexandria, where he has many friends. He is a Roman Catholic in faith, and my sister told him yesterday she thought he must be going to Alexandria, where there is a Catholic Church, to make confession." These words throw some light upon the tradition concerning the large log house in which a priest is supposed to have resided in the last century. This tradition was mentioned in my paper.

"The following facts, however, can be clearly made out by parol and written evidence—

"First—That the Lots and the Building on one of them were avowedly purchased for the use of the Roman Catholic Congregation of Alexandria for church purposes.

"Secondly—That a large portion of the purchase money was derived from voluntary subscriptions of members of that church.

"Thirdly—That large sums of money were received by Mr. Neale as legacies from Ignatius Junigal and other pious members of the church, which by the Terms of their wills were expressly declared to be for the use of the Roman Catholic Church of Alexandria. That these legacies, if not in part applied to the purposes of purchasing the said Lots, and enlarging and improving the Buildings, have never yet been appropriated as directed by the said wills.

"Fourthly — That the Lots and Improvements, from the periods they were respectively purchased (beginning about the year 1810) have until this time, always been used for the accommodation of the members of the Roman Catholic Church of Alexandria, as a place of worship, and for no other purpose—that the church has been solemnly consecrated according to the rites of the Roman Catholic Church, all of which was well known to Mr. Neale and was acquiesced in by him.

"Fifthly—That large and expensive additions and improvements have been made adapting the Building to the use of the members of the church as a place of worship—with funds derived from the voluntary subscription of the members of the church in Alexandria—with the knowledge and acquiescence of Mr. Neale.

"Sixthly—That Mr. Neale, when the said conveyances were made, was, and has since continued to be a Priest of the Roman Catholic Church.

"From all these circumstances no rational doubt can be entertained that the purchases above-mentioned were made for the use of the Roman Catholic Church of Alexandria;

and that the conveyances, tho' in appearance absolute, nevertheless were in Trust for that purpose.

"And I am clearly of opinion—that parol or other evidence is legally admissible to shew the Trust in which Mr. Neale held and yet holds the property in question—and that the Trust for the use of the Roman Catholic Church of Alexandria is legally to be inferred from the facts before stated.

"I am further clearly of the opinion that a Court of Chancery will protect the R. C. Church of Alexandria in the use of the said property for religious purposes, as it has been heretofore used, and will by Injunction prevent Mr. Neale or his representatives from asserting his legal title, to the disturbance or prejudice of the R. C. Congregation of Alexandria."⁽¹⁾

An extraordinary meeting of the trustees was held Oct. 21st, 1830. Two letters⁽²⁾ were read by the Rev. Mr. Fairclough; one of these was from the Archbishop of Baltimore and in it the faculties of the pastor were revoked; the other came from Rev. Father Dzierozynski, the Superior of the Society, authorizing Father John Smith (the bearer of both letters), to take possession of the "Church and House adjoining." The trustees were startled by these communications and immediately determined to resist the demand for the surrender of the "Church and the House adjoining." The following resolution was passed and entered in their records: "Resolved, that the trustees declare that they acknowledge no right in the Rev. Francis Neale, or any of his representatives, to take possession of the Church and House adjoining it of the congregation of Alexandria."

In the meanwhile the trustees were becoming very suspicious, and one would think from the way they acted that Fr. Neale was going to sell the property and make way with the money. At the same time, as if judge and jury

⁽¹⁾ I give this opinion in full, as Mr. Taylor has made out a strong case. The U. S. District Court, however, did not think it strong enough to deprive Fr. Neale of the property.

⁽²⁾ The Archbishop's letter was dated Oct. 14th, and that of Rev. Father Dzierozynski, Oct. 21st.

had decreed the property to them, they passed two or three significant resolutions on Oct. 22d. A former resolution of Oct. 18th, by which Rev. Mr. Fairclough was to "keep possession of the property belonging to the congregation until otherwise directed by the trustees" was amended so as to read that "three months' notice be given to the Rev^d. Mr. Fairclough of any intention on the part of the trustees to remove him from the property." By another resolution, passed at this meeting, "Rev. Fr. Neale was requested to make a transfer of any right or title that he may claim upon the property, belonging to the Catholic congregation of Alexandria to the Archbishop and his successors." Fr. Smith was requested to show a copy of this resolution to Father Neale who at the same time is respectfully invited "to communicate with the trustees in writing as soon as possible." The trustees received on Oct. 25, a letter from their secretary who informed them that he handed to Fr. Smith a letter, addressed to Fr. Neale, which embodied the resolutions passed Oct. 22nd. Fr. Smith did not notice it. Captain J. Nevett was requested to call on the Archbishop of Baltimore and "demand the petitions that were sent to him for the non-removal of the Rev. Mr. Fairclough."

When the secretary waited on Fr. Smith, as we gather from the report, the reverend gentleman refused to receive their letter for Fr. Neale, because he questioned the authority by which the trustees acted. And in this he was right. He, moreover, said that the communication should be signed by each trustee. When the signature of each member of the board had been obtained, with the exception of that of Capt. Nevett, Fr. Smith kept out of the way of the secretary and returned to Georgetown without the letter. All this is duly reported by the secretary. Fr. Smith had, no doubt, in the meantime reported to his Superior and been congratulated upon his tact in not making himself the letter-carrier of a self-appointed board of trustees.

At a stated meeting held by the trustees, Oct 27, the following letter from Fr. Neale to Fr. Fairclough, demanding possession of the church property was spoken of: —

"Being informed that his Grace, the Abp. of Baltimore, has been pleased to withdraw your pastoral care of Alexandria, after thanking you for your zeal manifested in the discharge of the powers I had placed in your hands, I am now obliged to recall those same powers. You will, therefore, Rev. Sir, deposit the keys of St. Mary's Church into the hands of the Rev. Stephen L. Dubuisson, residing at present, at Georgetown College, who will visit you for that purpose and from you receive the above keys for me and in my name, he being authorized by me to take possession of the property which I hold in Alexandria. My present ill health prevents me from waiting on you personally; I am now convalescent from a strong attack of the paralytic and the bilious complaint.

"With every sentiment of respect and thanks for the discharge of the powers I entrusted you with,

I am, Rev. Sir, Very respectfully,

(Signed)

FRANCIS NEALE."

St. Thomas' Manor, Oct. 12, 1830.

This letter had been in the hands of the pastor for two weeks and, as was said before, had caused the resurrection of the board of trustees who were to wrest the property from the Society and persuade the Archbishop to remove the suspension of the pastor. Mr. Taylor's opinion had in the meanwhile been sought. He advised the pastor "to write to Fr. Neale and say to him that he acknowledged no right in Mr. Neale to the property; and ask him whether he demands it as having a right and title to it according to the deeds recorded in the clerk's office."⁽¹⁾ The pastor quickly complied with the advice, when the trustees added the weight of a resolution to this effect. Fr. Neale is requested in Fr. Fairclough's letter to answer in regard to his demand for the property, and this he does. He claims the property by reason of deeds on record, and concerning the power which he gave the pastor to act as his agent, he recalls to mind that this fact was stated to the congregation prior to

⁽¹⁾ Trustee Journal.

the building of the present church. "You were in my name and with my authority to make the addition. * * * * If it were not for the power given me by those deeds you find in the clerk's office, I would not have given you the power of attorney, etc."

The trustees held a meeting, Oct. 29, and passed a resolution to ask Rev. Mr. Smith on whose authority he acted; they say, however, that they are willing to receive him as pastor, provided he disclaims any interference with the church property. So that poor Mr. Fairclough is to be thrown overboard. Still the letter of Fr. Neale arouses them, and they resolve to bring suit for the property, which they would have transferred to the Archbishop and his successors in *trust* for the Catholic congregation of Alexandria. The trustees met on Nov. 1st, and the committee appointed to consult Mr. Taylor in regard to the suit against Father Neale made their report. They are requested to wait on Fr. Neale on hearing of his arrival, "and acquaint him of the resolution of the trustees to prosecute him in a court of justice, and endeavor to prevail on him to make a transfer of the church property to the Archbishop and his successors." A letter addressed to Fr. Smith in which the trustees express their willingness to receive him as pastor in case he urges no claim to the property, has been shown to Fr. Dzierozynski, who says "that things should go on as usual." The committee reported also that Fr. Dzierozynski would write to the Archbishop. The trustees felt that they should write too; hence it was "resolved that a letter be addressed by the trustees to the Archbishop stating a number of circumstances attending the removal of the Rev. Mr. Fairclough; relative to the church property, and praying the restoration of the Rev. Mr. Fairclough." There is no little plausibility tinged with cunning in this letter. It is evident, the trustees, by whom inspired we can easily conjecture, are eager to get rid of the Society altogether and to have a pastor of their own liking.

ALEXANDRIA, Nov. 1, 1830.

Most Revd. Sir,

We, the Trustees of St. Mary's Church, Alexa. beg in the most respectful manner to state some important facts relative to the distracted state of the great and respectable majority of the Roman Catholic Congregation, and indeed of the Town generally speaking.

In the first place—we profess ourselves as dutiful and obedient Catholics to you, our Spiritual Superior, and bow submissively to your orders (however repugnant to our feelings) inasmuch as your Grace's spiritual jurisdiction extends. We beg of your Grace not to think for a moment that the smallest idea of rebellion exists among us.

In the second place—We beg with all deference to your Grace to assure your Grace that in our opinion your Grace has been deceived respecting the Property of the Church and House adjoining. Your Grace has been informed that the Property in fee simple is vested in the Revd. Fr. Neale. It is true that the Deeds speak this, but then the monies which have from time to time been bequeathed, and donations and subscriptions to a very large amount, evidently prove that the legacies, donations, subscriptions, etc., were all intended for the sole use and benefit of the Catholic Congregation. We have taken counsel upon this subject and we are supported in the assertion.

Now we are informed that the Revd. F. Neale as a Jesuit cannot hold property even in Trust for any specific purpose consistently with the Institute of his Order. We are informed that the Revd. Father Dzierozynski has acknowledged this. The Revd. Mr. Smith has acknowledged this also. Now, if the Revd. F. Neale's heir die intestate the property may be alienated, or subjected to a long and tedious law suit, and finally, perhaps the property adjudged to his relations. All this is very painful. And this we wish to avoid.

In the third place—Religion has suffered severely from the late violent proceedings. A sensation has been created which will not easily subside. Many who were inclined to judge favorably of our religion have expressed strong sentiments of a complete opposite nature.

In the fourth place—This congregation has for years past before our late Pastor's, the Revd. J. W. Fairclough's, arrival, been subjected to a variety of Priests, one presenting himself one week, and another the next, etc., and for some weeks

none at all. Your Grace is well aware that confidence ought to exist between the confessor and penitent. This cannot be the case in repeated removals. We, the Trustees, judging of the future from the past, and dreading the consequences to ourselves and families, have determined that the possession of the Church and property shall be vested in your Grace and in your Grace's successors in Trust for the Catholics of this our Congregation.

In conclusion we beg of your Grace to consider the dreadful consequences which must necessarily take place if resistance be made. Your Grace's name and that of, Mr. Neale must be dragged before a Court of Justice in no hallowed manner. To prevent all these sad scandals we would humbly propose that the Revd. Mr. Fairclough should be reinstated in his Pastorship, and that, if such were the desire of the Jesuits, one of their members should be appointed to assist him; and that the Revd. F. Neale should be privately induced to surrender any nominal claim which he may think that he possesses upon the property of our Church. We disclaim any interference in spiritual matters, in proof of which we have offered the keys of the Church to the Revd. Mr. Smith provided that he in accepting of them disclaim any interference in the temporal concerns of the Church, which terms have not been accepted. It is now we believe in your Grace's power by adopting the above measure, to put an end to the scandals which have been produced.

We and the whole Town can testify to the ready obedience and edifying deportment of the Revd. J. W. Fairclough upon receiving his orders from your Grace. The Revd. Mr. Smith testified to it himself before a third person, so that we hope that this will operate in his favor for receiving from your Grace a restoration of his faculties.

We are, your Grace,

Your Grace's Most Obdt. Servts.

Signed by

J. C. Génères, Js. D. Kerr, Ed. Smyth, Wm. Egan, John Roach.

Absent from Town, in Baltimore, J. Nevett.

THOS. POINCY,

Sec. Pro tem. of the Trustees of St. Mary's Ch.

I know not how this letter was received by Archbishop Whitfield. From what happened afterwards I judge he was not over pleased with its contents. The trustees were not idle in the meanwhile. The committee appointed to wait

on Fr. Neale made their report. They said "that the committee waited on the Revd. Gentleman and that he was determined not to give up his right to the property as vested in him by law; that he would not make a transfer to the Archbishop; that if the property were not given up to him, he would have to use such means as would get it. The Revd. Gentleman denied of any legacies left to him in Trust for the congregation, but that they were left for any use that he might chose to apply them."—Mr. Kerr of the same committee reported an interview he had with Mr. Taylor, who now recommended a new policy. The trustees, enjoying the nine points of advantage coming from possession, are to let Fr. Neale bring suit for the property. And thus the trustees were engaged on Nov. 5th.

The Archbishop is criticised at a meeting held, November 8th, for not answering the letter of the trustees. "They consider that the Archbishop has treated them with great contempt and that they feel themselves much aggrieved in consequence;" so runs the resolution. At the same meeting a committee was appointed to "wait on Mr. Taylor or Mr. T. F. Mason, and inquire if it be necessary for a bill of injunction on the property, and, if so, to obtain it forthwith." The committee reported, Nov. 10th, that Mr. Mason had said that an injunction was not necessary. At this time the trustees were about to pass a resolution against Fr. Smith, who was to be informed "that he should have nothing done in the church or sanction anything that might be done therein without the authority of the trustees." This bold measure was deferred. At the next meeting, Nov. 12th, it was passed with the amendment "except those things only which are connected with the discharge of his clerical functions." This is strong language from laymen who were not even recognized by the State law, who on the strength of a few resolutions had deluded themselves into the belief that they could dispose of the church property as they liked.

Capt. Nevett who had been appointed to wait on the Archbishop concerning the letter of the trustees of Nov. 1st, and which had not been noticed by his Grace, reported, Nov.

19th "that he had not seen the Archbishop, but that he had had an interview with the Revd. Mr. Damphoux, and stated to the Revd. Gentleman the object of his visit to the Archbishop. The Revd. Gentleman observed that he did not know that the Archbishop had received the letter of the trustees and thought that the Archbishop would not have treated it so indecorously as not to have replied to it. The Revd. Gentleman advised Capt. Nevett not to see the Archbishop; that he himself would see him and inquire into the subject."

"The Revd. Mr. Fairclough," says the Journal of the trustees, "had been requested at a previous meeting to write to the Revd. Father Kenny⁽¹⁾ and invite him to Alexandria in order to lay before him all the documents in his possession regarding the property of the church, in order to effect, if possible, a peaceable adjustment of the property." The letter to Fr. Kenny is dated Nov. 16th, and reads as follows: "I am truly pleased," writes the pastor, "to hear of your arrival in the District, as I expect much from you, inasmuch as regards the convulsed state of things in Alexandria. You must already have heard of the Archbishop's determination respecting myself. But that is a matter of small import. The main question is property. Father Francis Neale claims all the property as his own; this the congregation disputes, and unless the affair be amicably settled it must come before a Court of Justice. Having known you in England and America as a man of sterling honour and impartiality, I hail with feelings of no common kind your arrival at this critical juncture. I would have visited you in person at the college, but my present feelings would not consent: besides I have a quantity of documents to expose to you upon which you may form a correct judgment. Could you, Revd. Sir, make it convenient to visit me next Friday evening and spend the night with me, so that every necessary explanation might be made both for your satisfaction and mine? Be pleased to let me know by post, if this arrangement will suit you."

⁽¹⁾ Father Peter Kenny, then acting as Visitor.

Father Kenny replied to this letter Nov. 18th from Georgetown College :

"REVD. DEAR SIR, I learned at Baltimore the unhappy state of things at Alexandria. It most sincerely grieved me to find you at issue with Father Francis Neale; but still more so to hear the Archbishop say, that he had withdrawn your faculties, and that he was determined not to restore them, though he had been solicited to do so by some of the inhabitants of Alexandria. I cannot express the affliction which this news gave me. To displease him and to oppose your old friends were not the deeds, that I expected to hear of you. Though the circumstances under which we meet diminish very much the gratification, which I should feel in seeing you, yet as you seem to hope for some good from the interview, I will be with you to-morrow, and happy shall I be, if the result prevent further dissension and disedification. Your obliged and faithful friend,

PETER KENNY."

The interview with Fr. Kenny was unavailing. In the Journal of the trustees "Rev. Mr. Fairclough reported that he had an interview with Revd. Father Kenny and that he had declined having anything to do in the affair, leaving it entirely to Mr. Neale to act as he pleased, and refused to look into any of the documents which the Revd. Mr. F. wished to lay before him. The Revd. Mr. Fairclough proposed to the Revd. Father Kenny that the Archbishop would send a pastor who was not a Jesuit, and that the congregation would place him in possession of the property without the least difficulty." On hearing this report, the trustees approved highly of the proposition made by the Revd. Mr. Fairclough, and passed a resolution to that effect.

Thus on Nov. 19th, 1830, the contest was dragging its slow length along. My readers are as tired of it as I am; but this dispute is a part of the history of St. Mary's. The trustees had planned to remain in possession and leave the

writ of ejection to Fr. Neale. This good Father⁽¹⁾ in the interests of the Society and for the benefit of our holy religion did not hesitate to take measures against the trustees, or more properly, the pastor, who was acting through them. The trustee system is a bad one always; but in the present case where the trustees were self-appointed, without legal existence, time was not to be lost in treating with them. Accordingly on Dec. 2nd a writ was served on the Rev. Mr. Fairclough, by the U. S. Marshal of the District of Columbia. The document was of this tenor:

"*District of Columbia,*
County of Alexandria, } To wit:

"Whereas the Revd. John Smith of said county, agent of the Revd. Francis Neale, and parish priest of the Catholic church of St. Mary's in Alexandria in the county aforesaid hath this day complained on oath before me Adam Lynn, justice of the peace for the county aforesaid, that the Revd. Joseph W. Fairclough of said county, unlawfully and forcibly holds him out of possession of the church of St. Mary's in Alexandria in the county aforesaid and Presbytery adjoining with appurtenances belonging thereto, and prays to be put in possession of the same, these are therefore in the name and on behalf of the United States, to require you to cause to come before me twenty-four good and lawful men, of the county aforesaid on Tuesday the 7th inst. at 11 o'clock, at my office, to inquire upon their oaths of such things as shall theret be enjoined them touching the said unlawful and forcible detainer, and also to require you to

⁽¹⁾ Fr. Francis Xavier Neale was born in Charles County, Md., June 3rd, 1756. He made his classical studies like his brothers, Leonard and Charles, at St. Omer's; afterwards he went to the "Academy" at Liège which during the suppression continued for a time the good work of the English Scholasticate. Having been ordained, he left Liège, April 3rd, 1788, and returned to America and served on the old Missions of the Society in Maryland. He was a prominent member of the "Select Body of Clergy" under the "Corporation of the Catholic Clergy of Maryland." When permission was obtained by Archbishop Carroll to establish a novitiate, one of the first to enter the Society on the feast of St. Francis Borgia, Oct. 10th, 1806, was Fr. Francis Neale, and at the same time he was made Master of Novices, having under him, Br., afterwards, Fr. John McElroy. There is in the Alexandria residence a fine portrait in oil of Fr. Neale. He died at St. Thomas' Manor, Dec. 20th, 1837.—*See Recollections.*

summons the said Joseph W. Fairclough then and there to attend to answer the said complaint, and have there this warrant.

"Given under my hand and seal this 2nd day of December, 1830.

ADAM LYNN."

To the Marshal of D. C.

This writ⁽¹⁾ gave no little annoyance to the trustees. It settled the point about their legal existence—they were ignored, and Mr. Fairclough had to answer for his trespass. On Dec. 3rd two resolutions were recorded. The trustees disclaim having used any unlawful and forcible means to keep the Revd. John Smith "out of the possession of the church" and house adjoining; that the church has been open to the said Revd. John Smith from the time of his arrival. They seemed to forget that any means of keeping the rightful owner from the full benefit of his property is "unlawful and forcible." They were of the opinion that as long as they did not shoot at or threaten Father Smith, though they had annoyed him quite effectually, nothing unlawful and forcible had been done. The trustees also complained that Fr. Smith had never yet exhibited to them "his authority from the Rev. Francis Neale as his agent." In this Fr. Smith was right, for they were not the former agents of Fr. Neale, but Mr. Fairclough was one, and on him the proper notice had been served.

We find the trustees again assembled on Dec. 10th to take measures for the good of the cause. Mr. Zachariah Nicholas was authorized to take the keys of the church and house if Revd. Mr. Fairclough wished to absent himself.—The proceeding of the writ served on Rev. Mr. Fairclough having been stayed by the authority of the Chief Judge, and the Judge's opinion in regard to the demand of an Injunction having been deferred, it was "*resolved* that if the said

(1) In our Catalogue for 1829 it is noted, "that the Society has a house and church in Alexandria, D. C., in the care of a secular priest, for some years back, and up to this time he cannot be induced to give them up." It would seem that Fr. Fairclough received another summons besides that of Justice Lynn, and, perhaps, had treated it with contempt.

injunction be granted to-morrow or any time thereafter, that a committee of Messrs. Kerr and Egan wait on the Revd. Mr. Smith to complain of the remarks he made on the last Sunday regarding the trustees; and request him to desist hereafter from anything of the kind in the church." I don't know what Fr. Smith said in church, but most likely it was no more than the trustees richly deserved.—Mr. Egan was appointed treasurer "to receive such sums as may be given to him by individuals for the purpose of seeing the counsellors at law; and of defraying any other expenses that may accrue in sustaining our claim in law." Messrs. Kerr and Smyth have to see to the disbursement of the money.

For Dec. 17th I find the following entry in the Journal: "The trial took place last Monday, but not having terminated satisfactorily, a new trial was ordered for this day. Our counsellors, Taylor & Mason, obtained a *certiorari* from the Chief Judge, which superseded entirely the trial and confirmed the Revd. Mr. Fairclough in possession." This triumph was brief, as the ejection was finally granted by the United States Circuit Court.⁽¹⁾ And this ends the affair. Fr. Fairclough, as always happens in such cases, had his party in the congregation who presented him with an elegant gold chalice on his departure for England. Fr. Smith succeeded him in February, 1831.⁽²⁾

THE FIRST RESIDENT PASTOR OF THE SOCIETY.

Fr. Smith the first member of the Society who, as resident pastor, took charge of the congregation had a difficult work to do, and, from the accounts that have come down to us, did it well. "The Rev. John Smith," writes Mr. Carne, "was an eloquent and whole-souled Irish Jesuit,⁽³⁾ who, though he assumed the pastoral charge under circumstances of a most difficult character, yet, by his zeal and

⁽¹⁾ Carne, p. 6.

⁽²⁾ Revd. Mr. Fairclough labored for many years, says Mr. Carne in his native country in the duties of his sacred ministry. No doubt, he had become a sadder and a wiser man by his experience in Alexandria.

⁽³⁾ He made his theological studies in the U. States.

charity healed, in as large a measure as possible, the breach which had been created among the Catholics, and by his intrepid discharge of duty during the cholera epidemic of 1832 as well as by his free and engaging manners, won the respect and esteem of the entire community." Fr. Young writing to Rev. Father Ryder, in a letter we have already quoted, speaks of the hard task marked out for the zeal and charity of the new pastor. "Rev. Mr. Smith was commissioned," says Fr. Young, "to take possession of the church and property in the name of the Society. There were many unpleasant difficulties attending the transaction. A great blow was given at that time to religion in this place from which she has hardly yet well recovered. God speed the realization of the prospect which now seems to brighten before us. It was during Mr. Smith's residence here, that the Sisters were established, in Alexandria, and a respectable school for boys."

The Sisters of Charity purchased a house on the corner of Fairfax and Duke streets, where they opened a boarding and day-school which for a time was well patronized. The Sisters erected also a small frame building on Fairfax street on a part of their lot, and began a free school for girls. We must not suppose that Fr. Smith in training the young gave all of his attention in the line of education to the girls, as he felt, as all should feel, that the boys have pressing needs in this respect, and in truth are exposed to far greater temptations of losing the faith from ignorance of it. He purchased the property on the northwest corner of Duke and Royal streets, and with the assistance of Mr. Joseph Brigdon, a pious layman, "built the old St. John's Academy and established that school on a firm basis, using his own house as a boarding-house, and drawing students even from Philadelphia." This school,⁽¹⁾ though not long in the hands of the

⁽¹⁾ I have before me a printed programme: "Premiums distributed at St. John's Academy, July 28th, 1838," for reading and spelling, geography, English and Latin grammar, arithmetic, mathematics, classes in Virgil and Cæsar, the French language, and writing. Another programme, July 25th, 1850, tells us twenty-eight speeches were delivered, the exercises ending with the distribution of prizes. Does not this remind us of the olden time? Then the

Society, has continued down to the present time, and is now in a flourishing condition under the charge of Mr. Richard Carne, whose sketch of St. Mary's we have so often quoted.

During Fr. Smith's pastorship immigration began to reach Alexandria in consequence of the work on the Chesapeake and Ohio Canal. Many Irishmen with their families settled in the city and soon became the larger portion of the congregation. The pastor was glad to see them and labored zealously in their behalf until he severed his connection with the congregation, which took place in June, 1838.⁽¹⁾ During Fr. Smith's stay in Alexandria the Fathers at Georgetown helped occasionally. I find in the baptismal records three entries made by the venerable Father Curley of the College, fifty years ago. I notice also that Fr. William Grace was at one time the assistant of the pastor,⁽²⁾ and taught classics in the Academy in 1837 and 1838.

exhibitions began (*infandum jubes renovare dolorem?*) as early as 9 o'clock in the morning and were kept up with speeches of the students, addresses to Societies, distribution of prizes and diplomas, and farewell advice to graduates and the rest of us until 2 o'clock in the afternoon or later, perhaps. All this was done near the Calends of August. And I believe people enjoyed it; they liked public speaking. The young collegians cherished the ambition of becoming orators, and parents desired to see their sons excel in declamation. The effect was good and showed itself in many ways. In this practical age since the war, we can scarcely fill a hall with people, though our programme is cut down to the shortest limits of time—an hour or two—and our speakers do not philosophize on the known and unknown. The truth is there is now a shorter route to money and favor than by the cultivated intellect and the eloquent tongue.

⁽¹⁾ He left the Society about this time, "and," says Mr. Carne, "labored faithfully in one of the churches in Brooklyn, giving his life for his flock in visiting the emigrants afflicted with ship fever."

⁽²⁾ The record of funerals has the following entry by Fr. Smith in 1831: "At the house of Mr. Edward Smith who had afforded him a refuge in his later years, Pierre La Croix in his 88th year, probably the last surviving soldier who served under Montcalm, the best general of the French, who with a superior force defended Quebec against Wolfe when they both fell on the field of battle. La Croix was then 12 years of age, a drummer in one of the French regiments. He afterwards served during the revolutionary war, spoke often of the bravery of Montgomery who fell under the walls of Quebec. La Croix was a *soldier* and he died a *christian*, professing the faith of the true Catholic Church of which his name, *the Cross* was an emblem. The writer has often greeted him in passing, and he was a real sample of the old French regime in native courtesy."

MISSIONARY LABORS OF FATHER MAGUIRE AND COMPANIONS,

FROM AUG. 31ST TO DEC. 22ND, 1884.

FAIR HAVEN, CONN.—Fair Haven was till very recently a separate town, but, now, it forms part of New Haven. New Haven is one of the most important cities in the State, as it is one of the handsomest cities in the whole country. The private residences are especially beautiful, and the streets are shaded with lofty elms. From the numbers of these trees, New Haven is often called the "City of Elms." Yale College, one of the oldest institutions in the country, is one of the great ornaments and attractions of this city. It is said, that its scientific course holds the first place among all the colleges and universities in the States.

There are six Catholic Churches in the city, all having large congregations. This is most remarkable, when we remember, that when Fr. Fitton, one of the pioneers of Catholicity in New England, undertook to build a church for the few Catholics in the place, no one would sell him the land. When by some stratagem he succeeded in purchasing a site, the Protestant carpenters all refused to work for him. Not very many years have elapsed, and now the Catholics of New Haven number nearly one half of the population. They have not only large and well finished churches, but excellent parochial schools attached to all their churches. Here I think I am safe in saying, that the priests of Connecticut take a more lively interest in religious education than any others in New England. Not only do they erect schools, but they seem to follow up their working.

Fr. Mulholland is the Pastor of St. Francis Church, in which Frs. Maguire and Macdonald opened the first mission of the season on the 31st of August. The mission lasted but one week. As the mission was asked only for the men,

of whom we were told there were about 1000 in the Parish, we did not suppose we would have very laborious work. To our surprise, we found we were supposed to attend to the women and children as well. With the mission set in the warmest spell of the season. With the intense heat, poor ventilation and the church packed even into the sanctuary, the work was most oppressive and it was with great difficulty the Fathers were able to bring the mission to a close. With scarcely any assistance from the priests of the House, 1800 Confessions were heard, and 2000 received Holy Communion. Many went to Communion a second time on account of the *Triduo* previous to the 8th of September.

Fr. Mulholland has a beautiful Parochial School under charge of the Sisters of Mercy. He devotes much of his time and attention to it, and, though open only a couple of years, it has already done much good. One thing we could not help noticing. It was the excellent discipline and behavior of the children. The manner in which the Sisters brought them in and out of the church was admirable. Though about 700 in number they pass by the church to and from school without the least noise, whilst the majority of them enter the church morning and evening to make a visit to our Lord. I have never anywhere seen children that gave such satisfaction as the children of Fair Haven.

FAIR HAVEN, VT.—On Sept. 14th, Frs. Maguire, Langcake, and Macdonald opened a mission in Fair Haven for Fr. O'Carroll. This mission lasted but one week. Two Fathers would have easily sufficed for the work to be done here; but the Pastor wished to make the mission more solemn and to enable us to do our work in the Confessional more thoroughly. He was right, for after all it is in the Confessional that the great work of the mission is to be done. Here it is that the sores of the penitent are to be healed, and such advice to be given as may prevent a relapse and insure a permanent cure. In small missions we can so do our work, that the fruits may be more lasting. In large missions, this is not easy. With a band of four men,

often without any other or else very little assistance, with about from six to ten thousand penitents to hear in 14 days, we have to rush confessions more or less. It is often simply a question which is best to be done: To send all away in the grace of God without being able to take the time needed to more likely effect a lasting conversion; or else devote all your time to about one half of the people and at the close of the mission send the balance away in their sins with a strong probability that they may not go near a Priest till the next mission? So I say again, there is much satisfaction in a small mission. Accustomed as we are to the wickedness of the large cities, it was a pleasure for us to pass a few days with the good people of Fair Haven. It was very edifying to see many of them walk three or four miles twice a day. Many Protestants attended the evening sermons, but it would require more than ordinary logic and grace to convert some people, and so we had no conversions.

As fruits of the mission, we may count 1178 Confessions, 900 Communions; many came to confession from adjacent Parishes in the State of N. Y., distant only a mile or so. The second week our band was increased by the arrival of Fr. McCarthy; and during this week we gave four missions in four small succursals of Fair Haven, and all returned to Fair Haven on Saturday of the second week to assist at Confirmation to be administered by Bishop Goesbriand on Sunday. Sunday was a great day for the people of Fair Haven. The Church was packed; a solemn High Mass was celebrated; the Bishop himself preached, and after Mass administered the sacrament of Confirmation to 111 candidates. Fr. O'Carroll at the close ascended the pulpit and gave a statement of the good work done by the missionaries during the preceding fortnight and very handsomely thanked them for the results thus obtained. The Bishop treated us very kindly, and told the Pastor he should invite us back in the course of a year or two.

Fr. O'Carroll is a zealous and hard working man. He has erected in Fair Haven a very beautiful Gothic Church about 170 feet long, and also erected or bought four other

churches in the outlying missions. There is scarcely any debt on any of them. The interior of the Church at Fair Haven is very elegantly finished. The frescoing is, perhaps, not of a very high order of art; but it is, what is much better, calculated to inspire religious sentiments. The mysteries of the Rosary and the chief events of our Lord's life and other lessons drawn from the Bible are most instructive. Indeed, one is surprised to see such a magnificent structure in a small village of 2500 inhabitants. The Protestants of the town are proud of it, and invariably bring strangers to see it. The Catholic population of Fair Haven is chiefly Irish with a good sprinkling of French Canadians. The latter attended the mission very faithfully, and the Pastor speaks of them in the highest terms of praise. Most of the people in this part of the country work in the slate and marble quarries, for which this part of Vermont is famous. The marble and slate are exported to all parts of the country. They marbleize slate with such perfection, that it is most difficult to distinguish the slate thus worked up, from genuine marble; and many, no doubt, buy marbleized slate thinking it to be marble.

One thing that struck me in Fair Haven, was that the people were very *tall*. On inquiry I learned that the Vermonters are noted for being *tall*. I suppose the mountainous country along with the bracing air may have something to do with the growth of the people.

CASTLETON, VT.—Frs. Langcake and Macdonald opened a mission in the Catholic Church at Castleton on Sunday the 21st Sept., and closed it on the following Wednesday evening. This place forms part of Fair Haven Parish. Fr. O'Carroll told us we would have about 250 confessions; but at the close of the mission we had 430 Confessions and 380 Communions. The attendance was very large, considering the Catholic population. Some came ten and twelve miles. No one could tell where the people came from. Many had been scarcely looked upon as Catholics; many had never been seen in the church before; and many now

turned up who neglected to make two previous missions given in this church. A great number, who lived at some distance from the town came to the Mass in the morning and remained about the church the whole day. One poor old widow had a very wild son, who had not been to confession for years. He left home some twelve months ago, and the poor mother did not know where he was. When she heard the mission announced she began to pray and had her friends pray that he might return and make the mission. On our arrival, she asked us to pray for her intention. To her great joy, her son returned on the Monday after the mission opened. It appears that he made up his mind only on Sunday to go home to his mother, and finding a mission going on, he had the grace to make it, thereby filling the heart of his good mother with great consolation.

The Protestants attended the mission in larger numbers than in any place we have as yet been. Three ministers with their wives attended every evening. We did not hear what they thought of what they heard. A little scene somewhat unusual in a Catholic Church occurred one night during Fr. Langcake's sermon. The Father, seeing the great enthusiasm of his audience, made some good hits and after one more than usually good, the audience right heartily clapped hands. The Father was obliged to interfere and stop the applause.

Castleton was organized as a town in 1777, and is the oldest town in the State of Vermont. As Castleton is the oldest town, so the old Catholic Church, still standing, is the oldest in the diocese. The present church, a large and very comfortable building, was a few years ago one of the leading Protestant Churches of the place; but the congregation dropped off and Fr. O'Carroll purchased it at a great bargain. Opposite the old church some forty years ago, stood a Medical College, at that time a very flourishing institution. One Saturday night, some of the students placed a corpse on the steeple with a chaplet of potatoes around its neck. The Irish, on observing it Sunday morning as they gathered for Mass, were shocked and very indignant, and were about

to destroy the College and to deal summary punishment to the perpetrators of this shameful outrage. The priest interfered, and calmed them down, telling them that God himself would punish these wicked youths in his own good time. The priest was right. One after another, they died an unnatural death; one cut his throat; another was shot by a friend; another, found dead in a lonesome place, and so with the others. One still survives, and he has been paralyzed, walking around on crutches for the past fifteen years. The Catholics fully expect to see something worse happen to him before his death, though they regard his present infirmities as a just punishment for his co-operation in this outrage.

There are two literary characters in Castleton, whose acquaintance we formed during our few days' sojourn. One of them is *Jimmy Carney*, the Irish poet, as he is familiarly called. Jimmy can neither read nor write, and his songs are popular, not on account of their literary merit, but because he sings them well, and generally makes some of the well known young ladies the subjects of his muse. Some of these young ladies were so much annoyed at the liberty Jimmy had taken with their names, that they came to us, to see if there was any possibility to get redress from him. It was too late, however. Some of Jimmy's friends had his songs published in a small book, and they are now sung all around those parts. The book is titled: "A complete collection of songs of Jimmy Carney, as composed and sung by that Gentleman in the hotels, groceries, markets, stores, shoemakers' shops, private residences, church sociables and other places of entertainment."—He winds up a piece on the Bomaseen Hotel, in which we lodged whilst in Castleton, thus :

"You may travel the West, likewise the East, with North and South all round,
And I'll bet you a pound, 'mid the Yankee race, nowhere can such a place be found;
The praties are sweet, the grog is strong, the table the best ever seen,
So strangers all, both great and small, come to the House called Bomaseen."

The other literary character boarded in our hotel. The following list of titles appended to his name in the title page of a pamphlet will be a sufficient notice of him: "History of

... compiled by G. D. Spencer, First appointed agent of Virgil & Co's New National Express; Operator of the Canada and Troy Junction Telegraph Co. in St. Alban's; formerly organist in the Congregational Church, Castleton; graduate of Castleton Seminary; clerk in a Dry Goods Jobbing House in N. Y.; merchant at Castleton; Cor. Sec. of Y. M. C. A., Fair Haven; correspondent of various newspapers; Sec. of the Rutland Co. Merino Sheep Producers' Association; a foe to tyrants and an upholder of liberty; a lover of right and a hater of meanness."

WEST CASTLETON, VT.—Frs. Langcake and Macdonald, having driven from Castleton, a distance of six miles to West Castleton, on Thursday morning, found on their arrival at 9 A. M., the handsome new church crowded with the good people of the place, and that, too, notwithstanding quite a heavy rain. Mass was said and the mission opened. Immediately after the sermon there was a rush for the confessionals. We had at the close of Mass on Saturday morning 280 Confessions and 250 Communions. Every one in the place made the mission. The Catholics of this place formed a settlement by themselves; and in any part of the world it would be hard to find a people so good and virtuous as those of West Castleton.

The church is situated on the borders of Lake Bomaseen—one of the most beautiful sheets of water on the earth. It is nine miles in length and two and a half in its greatest breadth. The word "*Bomaseen*" means *beautiful waters*, and the name is a proof that the savages had a keen appreciation of the beauty in nature. In the middle of the lake is a pretty island, covering about ten acres. On this island, well covered with trees, is a very fine hotel, the resort in summer time of many visitors—even from N. Y. The island is called Taghkannuc after an old Indian Chief of this name, whose daughter was buried at the foot of a large pine tree, which is still standing on the island. The lake abounds in various kinds of fishes. Among others, I may mention salmon-trout, pickerel, swago bass, rock bass, perch, bull-

head or pout, eels and white fish. Salmon-trout weighing 18 lbs., have been taken here; pickerel weighing 30 lbs., have been taken; but the usual weight is from 18 to 25 lbs. There is also excellent sport for the hunter on and around the lake. With the grand scenery surrounding the lake, I do not think of any more beautiful spot.

I might say with Jimmy Carney, the poet of Castleton :

"You may travel through all America and Europe also,
Through Asia and through Africa you may likewise go;
But no where in your travels will you find a spot, I ween,
To compare in beauty and grandeur to our Lake, called Bomaseen."

POULTNEY.—At the end of the week's mission in Fair Haven we divided our forces, Frs. Langcake and Macdonald moving on Castleton and West Castleton, and Father Maguire and I on Poultney and Middletown. The latter began operations at Poultney and continued until the following Thursday morning. The people came not only from the village and immediate environs, but also from distances of ten and twelve miles, and from across the border from the Albany diocese. The very first day a gentleman came to ask a private interview, and on its being granted, stated that for some years he had abstained from the Holy Table, because he was unable to believe in the Infallibility of the Pope, which he thought a doctrine never taught, or, held by the Church prior to the Vatican Council. He quoted Catechisms, works of controversy, such as "Hughes and Breckenridge," "Purcell and Campbell," etc., and the letters of Pope Honorius. A long half hour had passed ere he struck his colors and went away with a lighter heart and step than when he came.

The work at Poultney was almost incessant. The attendance at the evening service was so large that not even standing room could be had, and many had to listen at the windows and from the sacristy. The number of Confessions heard at Poultney was about 630. Sixty were prepared for Confirmation and received that sacrament the following Sunday at the hands of Bishop de Goesbriand, of Burlington. When we arrived at the church we found it already

full and a large number in the church-yard. We then brought the children out into the church-yard on the hill-side and drew them up in three parallel lines, one behind the other and a few paces apart. Before them stood the Bishop with Fr. Carroll and Frs. Macdonald and McCarthy and "stante vulgi corona." Above, was a cloudless sky from which the sun poured down his beams and flooded everything with brightest light; below, a feast for an artistic eye in the little girls dressed in spotless white contrasting with the many-hued attire of the spectators, and the venerable prelate clad in sacred vestments. The Bishop's address had a military ring about it. Indeed the long lines of confirmandi made one realize that these were being incorporated into the soldiery of Christ. The sacrament was then administered and the touching and picturesque ceremony brought to a close.

F. McC.

MIDDLETOWN, VT.—On Thursday morning we set out for the above-named village situate high up in the mountains, and a favorite resort for those who can afford to flee from sultry cities to drink in the sweetness of the mountain air. We found the people waiting for us at the church (a new one) and, after a short delay, I offered up the Holy Sacrifice. The greater part of the day was spent in the church, or, in converse with the good people, some of whom came from a distance and remained in the village until after the evening service. Here we had but 70 Confessions; and twenty-four hours after our arrival we took our leave and returned to Fair Haven. We regretted the shortness of our stay, as we felt sure, three or four days could have been spent among these people, who showed excellent dispositions.

F. McC.

NORWICH, CONN.—Norwich, bounded on three sides by water, claims to be the most beautiful city in New England, and hence, is familiarly called "the Rose of New England." I may say it deserves the pretty title. Whilst the greater portion of the city is peculiarly handsome, there is no part

of it that is *shabby*. Many of the citizens are millionaires. The Protestants are noted for their bigotry, and when Fr. McMullen, about fifteen years ago, purchased a lot for a church on Broadway in the most fashionable part of the city, a large amount was offered to recover it; and when this was refused, an appeal was made to the State Assembly to stop the erection of the church. The church went on, and stands to-day a proud monument of the piety and generosity of the good people of Norwich. It cost over \$300,000, and is regarded as one of the finest Parochial churches in the whole country. The rectory is a very palace, and the new school, erected two years ago at an expense of \$49,000, is a magnificent specimen of school architecture. This is, perhaps, the finest church property in New England, and what is most worthy of note is, that, though having cost nearly \$400,000, there now remains only a small debt of \$40,000, which the Pastor means to cancel in four years.

St. Patrick's, the name of the parish church, is situated in the centre of the city, whilst the majority of the Catholics live in the outskirts, notably at two points—Greenville and Bean Hill—the former two miles and the latter a good mile from St. Patrick's. On Sundays, Masses are said in chapels in these places for the accommodation of those who do not wish to go to St. Patrick's Church. During the mission, all the exercises were held in the principal church, and the attendance was excellent, many walking from the neighboring parishes several miles night and morning. Many of the most respectable Protestants attended the mission, and among others Chief Justice Parker. Much good was the result of this mission, and many hardened sinners made their peace with God. Among them was one who had not been to confession for over 30 years. Though several other missionaries had even gone to his home to talk to him, and though various priests used all their powers of persuasion to get him to approach the sacraments, he invariably resisted the grace of God and proposed doubts about religion, which no one seemingly could answer to the old man's satisfaction. On Tuesday of the second week, the old man of his accord

came to the church and met one of the missionaries, who, luckily, got a hint from one of the assistants who he was. He at once began to expose his doubts, when the Father, after telling him how glad he was to meet him, expressed his regret that he had not then time to solve his difficulties, but he invited him to hear Fr. Maguire's sermon that evening on *Confession*, and, if his doubts still continued, to call on him towards the end of the week. To the great surprise of this Father, the very next evening the old man came to his confession—the grace of God took possession of his heart—his doubts had all disappeared and he went home a happy man.

Fruits of the mission 5,600 Confessions ; 6000 Communions ; 15 adults prepared for First Communion ; 55 Confirmed ; and 2 converts received into the Church, whilst a few others were left under instruction.

ST. MARY'S, BOSTON.—On Sunday, the 26th Oct., Fathers Maguire and Macdonald opened a week's mission in this church for the Married Men's Sodality on the invitation of Fr. Reid, its zealous Director. Though missions and retreats are quite common in this church, and though this was the week preceding the Presidential election, the attendance was, nevertheless, excellent both morning and night. About 2000 men approached the sacraments during the week.

As a result of the mission, Fr. Reid received 180 recruits for his Sodality, which now numbers over 700 members. This Sodality is doing excellent work, and it is, indeed, hard to find such a body of good men as belong to this Sodality. It is a truly grand sight to see them on their Communion Sunday receive in a body. Fr. Scanlan was not idle during the mission. He, too, had an eye to business, and had arrangements made to have one portion of the church reserved for his young men, who turned out nobly. A large accession of new members to the Sodality of young men was the gratifying result. Experience teaches all, who have anything to do with parochial work, that Sodalities are the very life and soul of a parish. This the Fathers of St. Mary's

seem to thoroughly understand, and I have no hesitation in saying, that, though this parish cannot be by any means called a very large one, still its Sodalities, at least in numbers, stand second to none in this country.

Since the appearance of the last number of the WOODSTOCK LETTERS, the new school of St. Mary's, built at a cost of about \$75,000, has been opened. This school is an addition to the Boys' school, and is a building of four stories 105x70. The old building is three stories high 75x50; so that the entire length of the parochial school from Cooper street to Stillman street is 180 ft. The school contains 24 classes, capable of accommodating about 1800 children. The actual number attending school is about 1500. The girls are in charge of the Sisters of Notre Dame, and the boys are taught by competent young ladies under the direction of Fr. Byrne, who takes a lively and active interest in the work and is fast improving the order and discipline and progress of the children. The upper story of the new school is a hall, having a very capacious gallery. This hall is quite handsome and has a seating capacity of 1300; but many more could be easily packed into it. On Sunday afternoon the children meet here for instruction and Benediction of the Blessed Sacrament.

The lower flat of the Boys' school, 75x50, has been fitted up by Fr. Scanlan for rooms for the young men. The young men are this Father's pride and he is working hard for them and with excellent results. These rooms are very compact. The largest is the Gymnasium, well equipped with various means of promoting the bodily education. Near this room, we have a Billiard, a Pool and a Smoking Room, all nicely and tastefully gotten up. The Reading Room and Library, stocked with excellent books and papers and periodicals, is at some distance from the Gymnasium and quite retired. These rooms are free to members and open only to them. At night when they are lit up, they are very comfortable and attractive, and, situated as they are in the centre of the parish, they are well attended.

St. Mary's Parish is now well equipped. With its mag-

nificent church, its large and comfortable house, and its excellent schools, nothing more is now needed for the spiritual welfare of the people in the way of buildings. Much credit is due to Fr. Duncan and the other Fathers, who have taken part in this noble work. St. Mary's has ever been a model parish, and has accomplished much good in Boston. The fine results achieved by our Fathers in this parish are not only the good done within the parish limits; but their example has stimulated others.

ST. DOMINICK'S, PHILADELPHIA.—Whilst the mission at St. Mary's was going on, Fr. Langcake was giving one in St. Dominick's, a small parish a few miles outside of Philadelphia. He was much pleased with the result of his labors in that place; 550 confessions were heard, and this number included, I believe, all the communicants of the parish. Eden Hall, the grand boarding-school of the Ladies of the Sacred Heart, lies in this parish. The Pastor, Fr. Wall, is chaplain of the convent.

BROOKLINE, MASS.—On Sunday, Oct. 26th, I was called to Brookline to give a week's mission for men in the Church of the Assumption, of which Rev. L. J. Morris is Pastor. The sermons were well attended throughout; but the confessionals were not crowded owing to the fact that it was the week before the Presidential elections, and processions and meetings in the interest of the several party candidates proved too strong an attraction. The number of confessions heard was about 420. Thus my labors were light. My stay in Brookline was made pleasant by the genial companionship of the zealous Pastor. One of the fruits of the mission was a not inconsiderable increase in the membership of the Sodalties.

F. McC.

WHITEHALL, N. Y.—At the end of the second week (Nov. 23rd) of our mission in Troy, Fr. Maguire sent me to give a week's mission in Whitehall, a town situated at the southern extremity of Lake Champlain. I found there a large brick

church and Pastoral Residence, both built by the energetic Pastor, Fr. John McDonald, who has been in charge of this congregation from the time of his ordination sixteen years ago. His people are for the most part natives of that country, and possessed of much shrewdness and intelligence. They came to the exercises very faithfully, in spite of stormy weather. On the closing night the church was very full, owing to the presence of a large number of non-Catholics. The number of communicants in the parish is about 500. Of these 425 approached the Sacraments. A Sodality of the Blessed Virgin was organized, and began its career with a membership of fifty. The Pastor was so good as to declare himself more than satisfied with the results of the mission.

F. McC.

ST. JOSEPH'S, TROY.—Fr^s. Maguire, Langcake, McCarthy and Macdonald opened a mission in this church on Nov. 9th, and finished it on the 23rd. This church was commenced by Fr. Havermans, an ex-S. J., in 1847. Fr. Havermans has been through life a very zealous priest, and in Troy has built several churches, and is to-day the earnest and indefatigable Pastor of St. Mary's, the fashionable church of the city. St. Joseph's came into the hands of the Jesuits about 1848, Fr. Verheyden being the first Pastor. He said Mass for some time, I was told, in the basement on the bare ground, and it is said that his first Christmas collection amounted to the enormous sum of \$1.50. At that time, there were but very few families in what to-day constitutes the excellent parishes of St. Joseph's and St. Michael's, numbering, the first, 6000 souls, and the second, 2000. Fr. Verheyden was succeeded in 1852 by Fr. Thébaud, who here wrote his work on the *Twit-Twats*. In 1860, Fr. Loyzance succeeded Fr. Thébaud, who again took charge in 1863, and was in 1868 followed by Fr. Driscoll, who remained in charge till 1875, to be then replaced by the present zealous Pastor, Fr. Loyzance.

St. Joseph's Church is not very stylish in point of architecture, but is quite large and comfortable. At the close of

the men's mission 2300 men were counted as they passed into the church. The good Fathers of St. Joseph's are very zealous and doing excellent work. Their confessionals are crowded by persons from all parts of the city. The choir of this church is an object of special interest. Both the organist, Dr. Guy, who has played in this church for 31 years, and the soprano, Miss Mitchell, familiarly called the *Music Box* from her great vocal powers, have a musical reputation reaching far beyond their native State. The Litany they sang at the opening of the evening service was something divine. It is needless to say that the mission was well attended. People came not only from adjacent parishes, but even from Albany. The work in the confessional was hard and continuous, and only for the valuable assistance of the Fathers of the House, all of whom were ever ready to lend a helping hand when needed, much work must have remained undone. Fr. Maguire, seeing the great enthusiasm of the people, seemed, if possible, to have surpassed himself in his evening sermons.

We heard 8000 Confessions, and about the same number of Communion were given; 5 or 6 Protestants were received into the Church, and some others were left under instruction; 30 were prepared for their First Communion; and 102 for Confirmation.

Fr. Loyzance has a very handsome parochial school just opened under the charge of the Sisters of St. Joseph. These Sisters have their Provincial House in this parish, and a flourishing novitiate. They were brought to Troy in 1860 by Fr. Loyzance. The present school is intended for the girls, and, as soon as circumstances will permit, the zealous Pastor means to build another school for the boys. In the meantime many of the boys go to the orphan asylum which is under the charge of the Christian Brothers. This asylum is another fine institution of this parish, accommodating at present 350 orphans: 1200 children of this parish attend the Catholic schools, and every morning at 8, they assemble for Mass, and twice a week they meet in the church in the af-

ternoon for special instructions, which are given at present by Fr. Quinn.

ST. MICHAEL'S, TROY.—Whilst Fr. Maguire was closing the mission in St. Joseph's, Fr. Langcake was opening one in St. Michael's. In this mission, Frs. Langcake and Macdonald with valuable aid from Frs. Nash, the Pastor, and Quinn of St. Joseph's attended to the confessions, Fr. Maguire coming only for the evening service. St. Michael's is a beautiful church planned by Keely and costing \$65,000. It was built in 1874 and is entirely out of debt. It is a mile distant from St. Joseph's. The Pastors of St. Michael's since its opening, in their regular order of succession, are as follows: Frs. Regnier, Fitzpatrick, Flynn, Maréchal, Cooney, McQuaid and Nash, the present zealous and popular Pastor. The number of Confessions was 2000; many came from St. Joseph's and made the mission a second time, and many from other parishes as during the preceding weeks at St. Joseph's. Six were prepared for First Communion; 35 for Confirmation, and three or four Protestants left under further instruction.

St. Michael's, situated on Snow Hill, commands a magnificent view of the city, the Hudson, and surrounding country. The great industry of this parish is the iron and steel works, a visit to which is most interesting. One great curiosity is the manufacturing of horse-shoes. In one of the iron mills there is a water-wheel, 60 feet in diameter, the largest wheel, it is said, in the country.

CHURCH OF THE HOLY INNOCENTS, N. Y.—This mission was opened by Frs. Langcake, McCarthy and Macdonald, of the band, assisted by Fr. Fitzpatrick from Baltimore, and Fr. Harpes from Manresa, on Sunday the 7th Dec., and closed the 21st. Fr. Maguire was unable to attend through sickness, and his absence caused many and sincere regrets among numerous friends he had made in a previous mission given in this church. The parish was formerly very much larger. Large slices were taken off and given to adjoining

parishes, so that the parish now, according to the Pastor's estimate, has a population of almost 6000 souls, chiefly made up of servant-girls and coachmen. There are but very few families, one consequence of which was that we were frequently idle during the day. This was especially the case in the men's week. Many went to confession to St. Francis Xavier's and other churches, and thus the number of our Communion much exceeded the Confessions heard in the church. Frs. O'Connor, Carroll and Toner gave us valuable assistance. During the mission, a Sodality of 300 young ladies was established, as also an association of young men to the number of about 250. Perhaps, what afforded the greatest pleasure to the Pastor was our *booming* of his *Church Debt Society*, which resulted the first week alone in an accession of 500 new members, which means a yearly revenue of \$1500.00.

The fruits of the mission were 5478 Confessions; Communion, 6500; First Communion of adults, 35; converts, 2, and 6 left under instruction; and 78 adults were confirmed by Archbishop Corrigan.

General results: Confessions, 27,665; Communion, 30,125; First Communion of adults, 86; Baptisms, 13; Confirmation of adults, 272; left under instruction for Baptism, 10.

Since the above account was written, the leader of the Missionary Band, Fr. Bernard A. Maguire, who has labored so zealously and fruitfully for the last ten years, has been relieved from his arduous duties. The weight of years and his increasing infirmities caused Superiors to give him the rest so much needed. May we not hope that the milder climate of Washington will prolong the usefulness of this eloquent Father and exemplary religious? R. M.

OBITUARY.

MR. FRANCIS T. McNULTY.

The fairest flower in the garden is generally plucked and God in like manner often chooses the best, taking them away to enjoy early the beatitude promised to His faithful. Thus was it with our young brother, Francis T. McNulty, whom God took to himself in all the bloom of his youth. His most edifying death occurred on the night of Oct. 21st, and has left a deep impression on those who were present at this most touching scene.

Born in Boston, July 21st, 1862, he attended our college there until, in 1881, he entered the Novitiate at Frederick as a Scholastic novice, where during two years of his probation he delighted every one with his many and great virtues. What shone principally in him were his great cheerfulness and simplicity, and it was impossible not to be immediately attracted to him by these endearing traits of character, though others equally beautiful adorned his pure soul. Gratitude too formed a special virtue for him. Those who had done him any little service could tell by the lighting up of his eye, the thanks that he could in no other manner express, and the faithfulness with which that service was treasured in his memory. His piety was great, but so unobtrusive that no one was aware of its perfection except his Superiors, though indeed all could not but feel certain that it was no ordinary piety that so patiently met the inroads of the fell disease which finally took him from us.

His natural talents were in harmony with the virtues that adorned him, and with truth may it be said he had those natural qualities so essential for reaching a high sanctity. A smile constantly lit up his amiable countenance, and all of us were put to the blush at beholding such resignation united to such suffering. The day before he passed away,

we came, at his request, to bid him good-by. This parting was most affecting, and certainly one of the greatest proofs of the happiness that attend those that die in religion. All this time he was constantly invoking his Lord, and it was something most edifying to see how, like a true religious, borne down by sufferings, he ceased not to praise his eternal Creator. As he had lived, so he died, gently breathing out his pure soul in the peace of the Lord whom he had loved so well.

Looking at him so calm, so angelic in the cold embrace of death, we could almost imagine the days of Aloysius or Berchmans had returned. Though his stay had not been long, well did he perform his work and show to his young companions how strong is the spirit of the Society and how great this dear mother can render even the youngest of her children.

BROTHER JAMES MAHER.

At 8 o'clock A. M., on the feast of All Saints, 1884, while all the inmates of the Novitiate at Florissant were rejoicing at the happy conclusion of the long retreat, the death-bell suddenly rang out for the departing soul of Brother James Maher, who had come some months before to prepare for his approaching end, and whose spirit was at that moment set free at last, to enter a better world. Every one felt that a meritorious life had just been crowned by a holy death.

Born in the diocese of Dublin, Ireland, on March 19th, the feast of St. Joseph, 1817, James Maher had led at first a rather checkered life, part of which he spent as a sailor. He was 42 years old when he entered the Novitiate at Florissant, August 6th, 1859; but during the twenty-five years of his fervent religious life, he made up for lost time. Employed successively in a variety of occupations, first as clothes-keeper at the Novitiate, then as sacristan at Milwaukee, as cook at Cincinnati, as porter for nine years at the St. Louis University, and lastly as sacristan in Detroit where his health, much weakened before, broke down entirely, he

was in every employment a model of obedience, of humility, of charity, and of fervent piety.

While porter, he could be found at almost any moment, when not actually occupied in his active duties, either making beads in his little room, or more usually saying his beads before the Blessed Sacrament. But his piety never interfered with the diligent discharge of his temporal duties. He was especially solicitous to relieve the wants of the many poor people who thronged to the college door in every variety of need; and the only times when he might appear to find obedience a little irksome were when his charity to the poor was kept in reasonable bounds by the prudence of Superiors.

It was evident that his mind was constantly united with God, to whom he referred all benefits with edifying simplicity. Once when present at a conversation, in which some of our Fathers were enumerating the Confessions, Holy Communions and other spiritual fruits reaped of late in their growing parish, the good Brother at the conclusion remarked in terms more pious than complimentary to the Fathers present, and with the greatest sincerity of heart: "And the good God has done all this with such weak instruments."

For the last twelve years of his life he suffered from a lingering disease, which at last took the shape of a cancer in the stomach. But he worked on as long as he could, only anxious to make himself useful, and to do the holy will of God, a perfect model of a good religious. After receiving in good time the last sacraments, he lingered a couple of weeks more without complaining of his ailments, and at last died as quietly as a child that falls asleep in the arms of its mother.

R. I. P.

FATHER FRANCIS BECKER.

Father Becker came to this house nearly eighteen months ago, and in a short time made himself many friends by his candor and amiability. With the members of his class in Ethics he was much respected and loved, for every one saw

in him a master, and one also who elicited the affections of his hearers by the simplicity of manners and the kindness of heart with which he listened to everyone who spoke to him concerning the difficulties usually met with by students. He was a well-read man, not merely in the standard authors, but in all the branches connected with the matter of the class. He was especially well informed on international law, political economy and the theories of modern writers on Ethical topics. Those under him this year were looking forward with pleasant anticipations, when a fatal disease attacked him a few days after the opening of schools.

Fr. Becker was taken ill of a carbuncle on the neck during the first days of September. Everything was done to relieve him, and after a time the crisis seemed to be passed. The greatest hopes were entertained of his recovery; indeed, no apprehension was felt of a fatal turn in the disease. All at once, a few days before his death, unfavorable symptoms were noticed, and in spite of what was done for him, he did not rally. He passed away on the morning of November 15th, after receiving the last sacraments with great devotion. The last words he uttered, at the suggestion of the Father who was with him in his dying moments, were his vows; he offered himself again to God with all the strength and fervor he could summon in his exhausted condition, and then yielded up his soul. His death was a great shock to the community, not only as unexpected, but as the taking off of one whom all loved as a kind and edifying religious.

Fr. Becker was born in Maestricht, Holland, March 7th, 1838; after his humanities, made partly in his native town and partly in our college of Sittard, he entered the Society, Oct. 3rd, 1854. He was ordained in Brussels Sept. 7th, 1867, by Rt. Revd. Walter Steins, Vicar-Apostolic of Bengal, and took his last vows, Feby. 2nd, 1872. R. I. P.

MR. JOHN A. DOYLE.

On November 18th, 1884, at Detroit, Mich., died John Aloysius Doyle, at the early age of 25 years. Though for the last four years, the deceased had been regarded as delicate no one imagined his death was so near. It was only three weeks previously to his death that he remained from class, and at first his ailment was regarded as being only of a temporary nature; in a short time it was thought he would again be able to resume his duties. Almost always during his illness we indulged in fond anticipations regarding his recovery, and whether or not it was that the wish was father to the thought, we could not bring ourselves to recognize the fact that we should lose him; we were hopeful even to the last, and it was only a day or two before the end came that a serious change manifested itself. Even then though grave apprehensions were entertained, we thought he would live, if not till spring, at least till Christmas. About midnight, however, of the 17th November the Brother who with the most loving care had waited upon him during his illness, thought he would see if anything was needed. When he approached the bedside, to his surprise he saw that a total change had taken place, and that his poor patient was fast sinking. He ran down stairs for Father Minister, who as soon as he entered the sick-room, seeing that no time was to be lost, at once annointed our then dying brother. He lingered till about half-past four, and whilst the prayers for the dead were being recited and the last absolution given he breathed his last. His death was a very happy one, calm, and apparently without any pain; so quietly did he expire that it was some time before those about him realized that he was dead.

The death of this dear brother made a great impression upon outsiders as well as those of the household. Taking as he did a prominent part in church services, by reason of his having charge of the Acolythical Society during many years, he was well known to frequenters of the church. They

were struck by his bearing, by his tact, by the easy grace with which he conducted the services of the sanctuary, and as they saw him lifeless before that same altar, around whose hallowed precincts he so often ministered, many a fervent prayer went up to heaven for the young levite whose zeal for the glory of God's house did so much to render the church services attractive. Those who knew him best, his own brethren, felt most the loss of one so suddenly taken away. He was child of the Society; he rather never knew the world than abandoned it. His true Catholic parents forbade his ever setting a foot inside a godless school; from the moment he could lisp his alphabet he was placed under the care of our Fathers in St. Louis, and whilst yet very young, in the summer of 1875, he went to the Novitiate at Florissant. After his noviceship and juniorate, he went to Woodstock, and having there finished his philosophy, he was sent to Detroit to teach. He thus never knew the world, and his whole manner of action showed that he was ignorant of its wiles and its deceits. He may be said to have been always a boy, as owing to his great innocence, all that is good and attractive in boyhood clung to him.

In character he was most energetic, full of life and spirit, and so great was his courage that it added to his lease of life; had he been of a less determined nature, to bodily weakness he would long before have succumbed. His class was his joy, and a better teacher it would be hard to find. He had a wonderful faculty for making boys learn; his pupils *had* to know their lessons. Whence his power over them came it would be difficult to say, but certain it is that he was a most successful teacher. His knowledge was as varied and as solid as his powers of communication were great. In the natural sciences he was a master; his pupils in this branch justly held him in the highest esteem. As a classical scholar he was equally proficient, whilst as regards music he was far above mediocrity; the services he rendered the church through his St. Cecilia Society are ample testimony to his capability on this point.

That his pupils always appreciated him was well known,

but it was never imagined their love for him would show itself to the extent it did. As soon as they heard of his death they met together in order to lay on his bier some testimonies of their regard. The most beautiful floral tributes were the result. That of the Acolythical Society to its "President" was one of the richest ever seen in the church, whilst one from his class to its "Professor" was second in beauty of design and costliness only to that presented by the altar boys. At his funeral services there was an immense crowd of people. The sight of the young religious in his coffin was well calculated to make the profound impression it certainly wrought. In death a holy calm, not to say, beauty, shone on his face; the terrors of death seemed turned from his bier; he was in truth only "sleeping," and from the lips of those that gazed on his placid angelic brow only one prayer came forth, "may we too die the death of the just, may our last end be like unto his." R. I. P.

MR. JOHN FELIX MAHAN.

At Frederick on the fifteenth of January, in the twenty-fourth year of his life, the seventh after his entrance as a Scholastic into the Society, Mr. John Felix Mahan passed to his reward. He had been ailing for over two years with an acute form of pulmonary disease, which kept growing persistently worse in spite of the best efforts of physicians to overcome it, until the end came with his death.

Mr. Mahan was born in Philadelphia on the fourth of September, 1861. His early life was spent as a sanctuary boy in St. Joseph's parish, where his piety and the open-hearted simplicity of his ways won him many warm friends. When later he felt himself called to serve God in the Society, he attended the private classes at Stiles street, where he remained until his entrance into the noviceship at Frederick in October, 1878.

Young Mahan's life in religion was edifying. His noviceship was characterized by exceptional fervor. The testimony of those who enjoyed his society during these days

is very remarkable. "He was so regular," says one of his co-novices, "so exact that one felt quite safe in taking him as a pattern." His charity too was very great, ever watchful and self-forgetting, and full of consideration for others. During his juniorate he gave evidence of good talent; so that Superiors fancied they saw a great career of usefulness in store for him; but that was not to be. At the beginning of his second year of studies he was made bidellus of the Juniors, but after a few months was taken out of the office by the Superior, who noticed even then that he was beginning to show signs of disease. About a year afterwards, while pursuing his course of philosophy at Woodstock, it became evident that a change from the confined life of a scholasticate was needed; and he was sent together with Mr. Mugan to Las Vegas. The good care there bestowed upon him did much, and he seemed for a time to rally; but it was soon found that no real improvement could be hoped for. The end was not far distant. Mr. Mahan was fond of talking about this little episode in his life—his trip, as he was wont to call it—and the many kindnesses he had received from his Superiors and those of the Missouri Scholastics, whom he met with on his way.

In the summer of 1883, he was sent to St. Francis Xavier's in New York, where he was engaged to do some light work about the Vice-President's office. The activity and energy which he brought to bear on the work here entrusted to him was a matter of wonder to those who knew of his weak state of health. Early last fall he contracted a cold which settled on his chest; and that proved the beginning of the end. In December he was sent to Frederick to prepare for death. There under the kind care of the Master of Novices, he died as he had lived—without a complaint of his great suffering without a word of regret for the young life which God was calling to Himself. So are they taken from us: Fenton, Lübbe, Mugan, Mahan. Humanly speaking it seems strange; but God, who knows best, will surely listen to our prayers and raise up others in their stead, who may in many ways be like to them.

R. I. P.

V A R I A .

SOULS UNDER THE SOCIETY'S CARE IN THE UNITED STATES.

The following statistics were compiled from answers to inquiries made last autumn. In a few places the parishioners are not reckoned, for there are none, or very few, but the persons who frequent our churches for Mass, sermons, instructions, and the sacraments of Penance and the Eucharist. A few houses did not send answers, and the result will fall short on this account.

PROVINCE OF NEW YORK MARYLAND.

Alexandria, Va., and Missions, whites 1600, colored 100, total	1700	Islands (New York) whites	9000
children in parish school.....	180	St. Joseph's (New York) whites	4000
Baltimore, Md. whites	2500	children in parish school.....	500
Bohemia, Md., and Missions, whites 500, colored 50, total...	550	St. Lawrence's (New York) whites	6000
Boston, Mass., College, whites 9000, colored 12, total	9012	children in parish school.....	500
St. Mary's (Boston) white 9000, colored 15, total...	9015	Philadelphia, Pa., Gesù, whites 2250, colored 5, total.....	2255
children in parish school	1500	children in parish school.....	450
Holy Trinity (Boston) whites	5000	St. Joseph's (Philadelphia) whites 2500, colored 50, total	2550
children in parish school.....	430	children in parish school.....	300
Islands (Boston) whites	832	Providence, R. I., whites 5000, colored 7, total.....	5007
Conewago, Pa., and Missions, whites 3600, colored 7, total...	3607	children in parish school.....	434
children in parish school.....	400	St. John's, Fordham, N. Y., whites	1300
Frederick, Md., and Missions, whites 930, colored 718, total	1648	St. Ingoes, Md., and Missions, whites 1200, col'd 1800, total..	3000
children in parish school.....	50	St. Thomas', Md., and Missions, whites 500, col'd 1000, total..	1500
Georgetown Coll. D. C., whites 300, colored 10, total.....	310	Troy, New York and Missions, whites	8000
H. Trinity (Georgetown) whites 2300, colored 700, total	3000	children in parish school.....	1200
children in parish school.....	350	Washington, D.C., St. Aloysius', whites	7500
Goshenhoppen, Pa., whites.....	1300	children in parish school.....	500
children in parish school.....	80	St. Joseph's (Washington) whites 1100, colored 30, total	1130
Hanover, Pa., whites 750, col- ored 7, total.....	757	children in parish school.....	137
children in parish school.....	110	Whitemarsh, Md., whites 350, colored 1125, total.....	1475
Jersey City, N. J., whites.....	7500	Woodstock, Md., and Missions, whites 907, colored 107, total	1014
children in parish school.....	850	Worcester, Mass., whites	145
Leonardtown, Md., and Missions, whites 4400, col'd 3000, total	7400		
New York, St. Francis Xavier's, whites.....	10,000		
children in parish school.....	900		

Prov. of N. York Maryland—Whites 109,264; Colored 8743; total, 118,007.
Children in parish schools, 8877.

PROVINCE OF MISSOURI.

Chicago, Ill., Holy Family, whites.....	20,000	Parsons, Kansas, whites 900, colored 4, total.....	904
children in parish school.....	4300	children in parish school.....	145
Sacred Heart (Chicago) whites.....	5200	St. Charles, Mo., whites 1000, colored 25, total.....	1025
children in parish school.....	996	children in parish school.....	90
Detroit, Mich., College Church, whites.....	4000	St. Louis, Mo., St. Jos'h's, whites children in parish school.....	5000 1050
children in parish school.....	340	University Church (St. Louis) whites 7000, colored 800, total	7800
Florissant, Mo., German, whites Florissant, Mo., English, whites 1100, colored 60, total.....	800 1160	children in parish school.....	477
Loose Creek, Mo., whites 1600, colored 1, total.....	1601	St. Mary's, Kansas, whites 1000, Indians 200, total.....	1200
children in parish school.....	247	children in parish school.....	80
Milwaukee, Wis., College Ch. whites.....	1500	Washington, Mo., whites..... children in parish school.....	1600 290
St. Gall's (Milwaukee) whites.. children in parish school.....	3600 600	St. Xavier, Cincinnati, Ohio, whites 10,000, colored 500, to- tal.....	10,500
Normandy, Mo., whites 325, col- ored 17, total.....	342	children in parish school.....	1200
children in parish school.....	68	Slavie Missions in Neb., under Frs. Stuer, Maly, Turk, Pold, Sebastianski, whites 6690, col- ored 1, total.....	6691
Omaha, Neb., Holy Fam'y, whites Osage Mission, Kansas, whites 1300, colored 10, Indians 300, total.....	1700 1610	children in parish school.....	380
children in parish school.....	292		

Prov. of Missouri—Whites 74,315; Colored 1418; Indians 500; total 76,233.

Children in parish schools 10,780.

Sault Ste Marie, Mich. (Miss. Can.) whites 1200, Indians 700, total	1900	Seguin, Tex. (Prov. Mex.) whites.....	500
children in parish school.....	170	children in parish school.....	70

MISSION OF NEW ORLEANS.

Augusta, Ga., wh. 600, col. 50, tot. children in parish school.....	650 250	New Orleans, La., whites.....	3500
Galveston, Texas, whites.....	2000	Spring Hill, Ala., whites.....	950
Grand Coteau, whites.....	2010	Selma, Ala. whites 500, colored 4, total....	504
Mobile, Ala., St. Jos'h's, whites children in parish school.....	800 100	children in parish school.....	60

Mission of New Orleans—Whites 10,450; Colored 54; total 10,504.

Children in parish schools 410.

MISSION OF CALIFORNIA AND ROCKY MOUNTAINS (TURIN).

Santa Clara Church, College, and Missions, Cal., whites...	1200	St. Mary's, M. T.	
children in parish school.....	80	whites 140, Indians 340, total	480
San Francisco College (Cal.)		children in parish school.....	125
whites	6000	Yakima, W. T.	
St. Francis Regis Mission, W. T.		whites 3000, Ind's 2000, total	5000
whites 5000, Ind's 3500, total	8500	children in parish school.....	50
children in parish school.....	200	*Rest of Missions, from Father	
St. Ignatius' Mission, M. T.		Cataldo,	
whites 400, Indians 1500, total	1900	whites 31,460, Indians 32,660,	
children in parish school.....	102	total.....	64,110
San José, Cal., whites.....	10,000	children in parish school.....	125
children in parish school.....	120		

Miss. Cal. and Rocky Mountains—Whites 57,190; Indians 40,000; total 89,190
Children in parish schools 702.

MISSION OF NEW MEXICO (PROV. NAPLES).

Albuquerque, N. Mex., whites..	8500	Las Vegas, N. Mex., whites.....	500
Conejos, Col., whites.....	3000	Pueblo, Col., whites	2000
children in parish school.....	150	children in parish school.....	150
Denver, Col., whites.....	1500	Trinidad, Col., whites.....	7200
children in parish school.....	200		
Isleta, Texas, whites, 2400, col- ored 5, Indians 150, total.....	2555		

Mission of New Mexico—Whites 25,100; Colored 5; Indians 150; total 25,255.
Children in parish schools 500.

MISSION OF THE GERMAN PROVINCE, BUFFALO.

Burlington, Iowa, whites.....	3125	Prairie du Chien, Wis., whites	1620
children in parish school.....	250	children in parish school.....	300
Canisius Coll. and St. Michael's, Buffalo, N. Y. whites.....	3400	St. Ann's, Buffalo, N. Y., whites	6000
children in parish school.....	600	children in parish school.....	1300
Mankato, Minn., whites.....	3500	St. Mary's, Toledo, O., whites...	4000
children in parish school.....	500	children in parish school.....	620
		St. Mary's, Cleveland, O., whites	3000
		children in parish school.....	556

Mission of the German Province, Buffalo—Whites 24,645; total 24,645.
Children in parish schools 4126.

Whole number of souls under our care: 354,234, divided thus: Whites.
302,664; Colored, 10,220; Indians, 41,350. — Children in parochial schools.
25,729. More detailed returns from the Mission of New Orleans might change
the total of colored people.

CAIRO.—Our Fathers have lately discovered in their own grounds a spot, which is by tradition pointed out as a halting place of the Holy Family.

CALCUTTA.—Most Revd. Paul Goethals, Archbishop of Hierapolis, Vicar-Apostolic of West Bengal, is engaged in the building of a Catholic University in Calcutta. It will be in connection with the magnificent college of the Society there.—*Unità Cattolica*.

CALIFORNIA.—Ours have leased their old property in San Francisco for fifteen years on very favorable terms. This arrangement relieves the finances of the college and church.

CANADA.—Contrary to expectation the new House of studies at Montreal will not be ready for a few months yet. The church, however, was opened, Dec. 8th, by the Bishop of Montreal.—The Mission increased its membership by 10 in 1884.—FF. Pichon and Ruhlmann are the new preachers this year at the Gesù, Montreal. — A new organ is being placed in the Gesù. — Public disputations in philosophy began in November at St. Mary's College, under the auspices of the Apostolic Commissary, Dom Smeulders. — Governor Masson and staff, together with the Mayor and all the principal citizens were present at the Third Centenary celebration in Fr. Désy's Sodality Chapel, Quebec, Dec. 8. Fr. Le Veux preached. Fr. Désy has erected in the chapel a fine altar in memory of the tercentenary.—The late attempt to blow up the Parliament buildings, Quebec, with dynamite, gave our Residence in Dauphine street hard by a good shaking.

CHINA.—On the 11th of November last at midnight, a band of brigands fell upon the residence of our Fathers at Tsin-chan-kiao. The doors flew open under the blows of the axe, and the house was filled with the cry of death. Fr. Jeekinger, who was the first to see the danger near at hand, called up hurriedly the other Fathers, and rang the church-bell for help. All saved themselves by flight; and the people on hearing the first sound of the bell, rushed out of their houses to the Fathers' assistance, without distinction of pagans or Christians. They obliged the brigands to take to their heels, and soon extinguished the fire, which had been set to the house before they could prevent it.

DISPUTATIONS.—We have seen the theses for disputations from nearly all the Scholasticates on the Continent. The usual subjects are affirmed. In some places the theologians defended theses *de virtutibus moralibus, de jure canonico, de peccato actuali, de actibus humanis, et de jure et justitia*.

Our own disputations took place on Dec. 12th and 13th; the defenders were, *De Sacramentis in genere*, Mr. H. Richards; objectors, Messrs. Henry Otting and Vincent Testamento: *De Deo Creante*, Mr. William Brett; objectors, Messrs. Ferdinand Moeller and Alexander Burrowes. Fr. John Buckley read a dissertation upon the last verses of St. Mark's Gospel.—In philosophy (3rd year), Mr. Jno. Brosnan defended; Messrs. E. O'Sullivan and Howard Brown objected; in 2nd year, Mr. Chas. Maeksey defended; Messrs. John A. Moore and James McCabe objected.—Messrs. H. S. Maring, and J. J. Curran gave the "Mechanics Specimen."

ENGLAND.—This Province with the Mission of Canada has 712 members; the increase in 1884 was 27.—Fr. Gower and Anselm Gillet of the Honduras Mission paid a visit to this house; the latter gave us a graphic account of his imprisonment. There are eight Fathers and one Brother in Honduras, in four residences.—Fr. William Burns called here *en route* to Jamaica. Jamaica employs 12 members of the Society; Fr. Thomas Porter is Superior and Vicar-Apostolic.—The English Province has 82 members in missions. — *Catalogue*, 1885.

FRANCE.—The Novitiate of the Province of France has been removed to Slough, two and a half miles N. N. E. of Windsor. — In Lille, Province of Champagne, Fr. Watrigant conducts a house of retreat for men; it is now in its third year and does well.—Fr. Prosper Baudot has introduced at Boulogne the practice of a day's recollection once a month among the secular priests.—Fr. E. de Guilhermy, the author of the new Menology of the Society, died in Paris some months ago.

INDIA.—We take the following tribute to the Marquis of Ripon from a letter of Fr. Auguste Jean of Trichinopoly:—"Worthy Lord Ripon is about to leave us. He, too, is become, in a certain sense, 'a sign which shall be contradicted.' The Indians are enthusiastic about him, while the majority of his countrymen, some of whose privileges he has attempted to curtail, have turned against him. All must acknowledge the perfect rectitude of his intentions. Lord Ripon is a man who does not act before having prayed and having had prayers offered. He had conveyed to us his desire that a novena of Masses should be offered up at the college for his intention before the feast of St. Francis Xavier. He hears Mass daily, communicates three or four times a week, assists frequently at the public services, and edifies those present by his devout recollection."—Our college at Trichinopoly has 1086 students. They hold their own in the university examinations.—*Letters of Uelrs*.—Mangalore will have, it is said, a Vicar-Apostolic.

IRELAND.—The University College now under our care is well launched. Last year's successes were beyond expectation. Our Fathers are extremely pleased with the fruit of their labors.—*Dublin Letter*.—The Novitiate at Dro-more is in the palace of the former Protestant Bishop who, since disestablishment, has no occupation. The palace, which Ours have bought, was once the residence of Bishop Jeremy Taylor.

LANDER CITY, WYOMING.—Fr. Brenner writes from this place that the work is just beginning for the whites and the Indians; there are 120 whites under our care. A school has been opened for the Indians by Fr. Jutz, twenty miles from Lander. Fr. Brenner will open a school very soon, and will be the teacher of it himself; he goes once a month to Fort Washakie to attend the soldiers. This mission belongs to the Province of Germany.

LYONS.—The thirst for knowledge, innate in the Armenian, the hope of learning French and the affability, charity and disinterestedness of our Fathers help to fill our schools in the Levant. Despite the wretched accommodations, there were just 333 children attending our school in Mersivan at the close of its first year. Prayers are taught and recited in school, and the for-

gotten practice of family prayers is being revived, even among the schismatics. The methods and results of St. Francis Xavier in India are repeated in Armenia. Many of the children have already been admitted into the Church and made their First Communion. In a few cases parents followed the example of their offspring. At the newer posts of Lokat, Amasia, Sebaste and Cesarea, the numbers at the schools are smaller, but the results are encouraging. At Adana in Cilicia nothing but a good school is needed to bring over the people *en masse*. An attendance of 800 might easily be had. Already two native Priests have abjured their errors. Family ties alone and the necessities of life keep many others away.—At Beyrout those of the Scholastics who have sufficiently mastered Arabic are organized into catechetical bands and are doing much good. There are about 500 students in the University, exclusive of Ours. Medicine has recently been added to the faculties already in existence. In arts the standard of the best French schools is maintained. A Maronite religious passed a successful examination for the Doctorate of Theology. Nine posts in all have been occupied in Syria. A large and beautiful church has been erected in Aleppo.—Lyons has sent 40 of Ours to Syria within the last year.—A college has been opened recently in Alexandria. Owing to the unalterable resolution of the Fathers to make religious instruction and exercises obligatory on all comers, the number is yet small. At Cairo the college is well attended and flourishing. The most cordial relations exist throughout the East between Ours and the ecclesiastical authorities.—*Letters of Mold.*

MADURA.—Fr. Celle has gained the affection and confidence of the pagans. At Manamadure in Shevagungah he was requested by them to conduct all their schools. He has already accepted their offer. The Protestant teachers are furious, and they are making preparations for quitting these two places.

MISTASSINI AND THE JESUITS.—The recent discovery of Lake Mistassini in the Hudson bay region by Explorer Bignell, acting under the auspices of the Canadian geographical society, was an important one. But it loses some of its importance in the light of the information brought out in another column, which goes to show that the lake was known over 240 years ago. It is certainly mysterious that the existence of so great a lake should remain unknown to the world even after it had been discovered. But that was no fault of the original discoverer. A son of that wonderful order—the Jesuits—whose members spend half their lives in learning how to do good during the other half, was the first discoverer of Lake Mistassini, and reported his important discovery at once to his religious superiors, by whom it was at once given to the world in the *Relations des Jésuites*. Of the identity of the great lake of 1643 and 1672 with that discovered by Bignell in 1884, there can be no doubt. The proof is too plain, the evidence is too positive, and the honor of original discovery can be given to the Père Albanel without in any manner detracting from the merit of Mr. Bignell. Père Albanel leaves no room for doubt either about the identity of the lake he discovered or about the fact that he was fully aware of its size and importance. He describes it as so large that it required 20 days' sailing with fair wind to traverse its length, and reports the characteristics of the fauna and flora of the region, the fish in its waters, the islands and banks, and the rocks from which it takes its name, in almost as great detail as does Mr. Bignell, its new discoverer. The geo-

graphical society of Quebec, while it has done itself great credit, has added a new laurel to the glory of that heroic band of Jesuit missionaries who traversed this continent so thoroughly and described it so accurately as to leave little original work for their successors.—*Detroit Paper*.

MISSOURI.—The Province has now 361 members; increase in 1885, 20.—St. Mary's College, Kansas, gave 12 vocations last year.—The missionaries are kept busy.—Fathers Higgins, Lambert and Brady lectured in the town of Ann Arbor, Mich., at the invitation of some of the University students. Monsignor Capel opened the course.

NAPLES.—A scholasticate will be opened in the city of Naples this year. The novitiate is in a flourishing condition.—The old novitiate which is in the suburbs has been bought back by the Rev. Fr. Provincial, who intends to use it for a boarding-school.—Arrangements have been made to buy a portion of our old college at Bari, where our Fathers destined to have charge of the old church of the Society will reside. From these facts with many others, it is evident that the suppressed Province of Naples is fast reviving.

NEW ORLEANS.—The Mission has now 167 members, an increase of 16 for 1884. The colleges are doing well.—We see from a correspondent in the *New York Tribune* that Archbishop Leray has issued a circular concerning the church for the colored people. The paper says Ours will have charge of the congregation.—Fr. Chas. Piccirillo, our prefect of studies, is tarrying in New Orleans for the benefit of his health.—Mr. John D. Whitney, one of the theologians of the second year, is in Spring Hill College for the same reason.

NEW YORK.—St. Francis Xavier's will publish a calendar monthly.—The preparatory department is doing well.—Fr. Jeremiah O'Connor gave lectures on the Sundays of advent.—It is said work will be resumed on the church of St. Lawrence in the spring.

PARAGUAY.—“It seems that scarcely anything remains of our old buildings. * * * Rev. Fr. Superior starts next month on a journey to several places in this country; he has promised to collect all the facts he can about our old Fathers.”—*Letter from Brazil*.

PHILIPPINE ISLANDS.—This Mission possesses two colleges at Manila, which are conducted by forty-two Jesuits. Two Fathers have charge of the Observatory. At Mindanao there are seventy-two Jesuits, laboring for 110 Reductions of natives. Number of Christians, 119,689.—The Philippines, as said before, belong to the Province of Aragon which has there (*Catalogue*, 1884) 66 Fathers, 5 Scholastics and 41 Brothers.

PLENARY COUNCIL. — Besides the Superiors of the different Provinces and Missions, Rev. Fr. R. Fulton, Rev. Fr. Leopold Bushart, Rev. Fr. Theobald Butler, Rev. Fr. John B. Lessmann, Rev. Fr. A. M. Gentile, and Rev. Fr. J. M. Cataldo who *de jure* took part in the council, the following Fathers were Theologians: Fr. Emilius M. De Augustinis for the Apostolic Delegate; Frs. Peter Racicot and Aloysius Sabetti for Archbishop Lamy of Sante Fé, N. M.; Fr. Charles Piccirillo for Bishop Jansens of Natchez, Miss.; Fr. F. X. Wen-

inger for Bishop Vertin of Marquette, Mich.; Fr. A. Varsi for Bishop Monogue of Grass Valley, Cal.; Fr. Isidore Daubresse for Archbishop Corrigan of New York; Father William F. Clarke for Bishop Gallagher of Galveston, Texas. These Fathers were all engaged on committees. The only thing known here of what was passed is the *Postulatum* for the Cause of Father Jogues, René Goupel, Catherine Tegakwita.

PROVINCE CATALOGUE.—Our Province has 552 members, an increase of 3 in 1884, and this notwithstanding 15 deaths and the leaving of four or five.—The Sodality celebrations were quite successful. In the next issue of the *LETTERS* accounts will be published of these celebrations.—We have now 28 novices.—The whole Society numbers 11,530, an increase of 277 last year.

ROCKY MOUNTAINS.—The January number of the *Century* has a flattering article on the Flathead Mission at St. Ignatius'.—Frs. Ravalli and Ruellan have been lost to the Mission by death; the latter died of pneumonia quite recently. We hope to give longer accounts of these deserving missionaries in Our next number.—Fr. Cataldo is in Europe for the interests of the Mission.

ROME.—Fr. Cornely, Prof. of Sacred Scripture in Rome, went to France to make arrangements for the publication of a great work on the Sacred Scripture, which he and some other Fathers have undertaken. He wrote the introduction, 3 vols. in 4^o. All the necessary approbations were given. This work will embrace every thing on the subject and will contain about forty volumes 4^o.—Fr. Bucceroni is now professor of Moral Theology in the Gregorian University. He published this year a very valuable work on the Decretals of Benedict XIV.—Fr. Querini, professor of moral last year in the same university, having seen the Sovereign Pontiff on some occasion, was addressed by him in these words: "Tu es successor P. Ballerini, fac ut ejus vestigiis inhæreas."—Fr. S. Schiffini is prof. of Dogmatic Theology in the Gregorian also.—The Province has 14 novices; the chapel was burnt at Castel Gandolfo, but has been rebuilt.

SCIENTIFIC CIRCLE.—Last October a Scientific Circle was started here by philosophers of the second and third years. Its aim is to awaken and promote a thorough interest in science. The members convene whenever any paper is written, and after the reading of the paper propose for solution any phenomenon they may have noticed in their walks or otherwise. These questions if not answered there and then are noted down and answered at the following meeting. Up to the present the essayists and essays have been as follows: Mr. J. J. Sullivan, "Analysis of Drinking-water." Mr. J. A. Brosnan, "The Eye." Mr. C. Borgmeyer, "Stellar Spectra." Mr. J. De Potter, "Animal Heat." Mr. E. J. O'Sullivan, "The Building of the Earth." Mr. C. B. Macksey, "The Crystals of Nature."

SPAIN.—The novices of the Province of Toulouse who had been domiciled for several years at Oña, Province of Castile, have been transferred to Vittoria. There they were met by thirteen or fourteen novices from France. At Oña there were five Scholastic and five Coadjutor novices. Fr. Portal is the Master of Novices in the new house of Vittoria.—"The College of Saltillo in

Mexico," says a letter from Spain, "is doing remarkably well. Seven or eight novices have been received at Loyola and Veruela for the Mexican Province."

Aragon.—This Province has 819 members, an increase of 10 during 1884.—The students of our college in Malaga had an "Academia Poetica" in honor of St. Stanislaus; this is, no doubt, a good way to develop vocations.—Aragon has 52 novices; 22 juniors study grammar, besides those who study humanities and rhetoric.

TROY, N. Y.—Fr. Joseph Loyzance has published two dialogues for Boys: "The Nativity of our Lord Jesus Christ" and "The Month of May." These pieces are well written, instructive and entertaining.

TOULOUSE.—The Scholastics of this Province at Uclès in Spain are exercising an apostolate on a small scale, among the poor of the neighboring villages. Food is dispensed daily to large crowds, and conferences and catechetical instructions are given at stated times every week. Tramps in large numbers, among whom even America is represented, call at the college for assistance. Not only are their temporal wants satisfied, but their more pressing spiritual necessities are relieved. The amount of good done may be appreciated from the fact that, in one month alone, 244 of these "birds of passage" were assisted and instructed. One of the Fathers appointed to hear them could reckon in a single month as large a number as 57 tramp-penitents. Among them might be found fishes of 20, 30, or even 40 years growth.—*Letters of Uclès.*

THE ARGENTINE CONFEDERATION.—Our college in Buenos Ayres has 400 pupils; Santa Fé has 200. These colleges belong to Aragon.

THE SOCIETY'S AMERICAN SANCTUARY.—Ours are again earnestly requested to make themselves acquainted with the following two works, which are rapidly taking on large proportions, and under Providence may become of the greatest help to souls. The first is the restoration of the shrine of the Blessed Virgin at the former Mission of the Martyrs (originally *Notre Dame de Foy*, now Our Lady of Martyrs). The little periodical organ of the work, *The Pilgrim*, etc., having approbations almost national in number and extent, and devoted moreover to the heroic mission history of the past and to the living Indian missions of the present, and intended to stir up faith and piety and zeal even far from the sanctuary itself, has been sent to all our houses, asking the good offices of Ours in spreading its circulation. A Father of Woodstock is editor, but it is issued from the house having care of the erection of the pilgrim chapel (Rev. J. Loyzance, St. Joseph's, Troy, N. Y.) The second work, as is believed directly providential, is the taking up of the Cause of Beatification of René Goupil, Fr. Isaac Jogues, and Catherine Tegakwita, all belonging to the Mission of the Martyrs, the two former, both of the Society, having given their blood to found it, the latter being the flower of the church thus founded. The recent Plenary Council of Baltimore unanimously voted a conciliar Postulatum to the Holy Father, asking in the name of the assembled American episcopate the Introduction of the Cause of the three Servants of God at Rome. Ample accounts of this will be found in the March number of the *Catholic World*, and shorter notices in the *Messenger* and *Ave Maria*.

Articles on the pilgrim chapel have also been published there, and in nearly all of the Catholic papers, even as far away as Liverpool, England.

U. STATES OF COLOMBIA.—Bishop Paul of Panama has been made Archbishop of Bogotá. He was a member of the Society when made Bishop.

YTU, BRAZIL.—The college of São Luis of Ours in this place is still remarkably flourishing and belongs to the Roman Province. By the catalogue we see that a number of the students study English.

ZAMBESI.—The Mission has made considerable progress since the arrival of Fr. Weld. A scholasticate has been established at Dunbrody, 15 miles from Port Elizabeth, South Africa: there are 30 persons in the community, 6 Fathers, 15 Scholastics, and 9 Brothers. We intend to give more details in our next number.—*Recent Letter from S. Africa.*

HOME NEWS.—Fr. De Augustinis is printing his work, *De Incarnatione.*—Mr. John F. X. O'Connor has just translated a cuneiform inscription which will be published. Fr. J. N. Strassmaier, who has been for some time engaged in investigations in the British Museum, filled up the lacunæ in the inscription.—Our Academies are doing remarkably well; more animation might be shown, perhaps, and less scholastic terminology in the debates.

Papers read in the theological Academy :

<i>Free Creative Decree</i>	Mr. M. W. Shallo
<i>Catholicity of the Church</i>	Mr. J. A. Chester
<i>Divine Will and Omnipotence</i>	Fr. W. Power
<i>The Divinity of Christ proved from His prophecies</i>	Mr. E. Magevney
<i>Origin of Circumcision</i>	Mr. T. A. Brosnahan
<i>Nature of the Creative Act</i>	Mr. W. J. Tynan
<i>Controversy between St. Cyprian and St. Stephen</i>	Mr. A. Maas
<i>Necessity of Real Intention in the Ministers of the Sacraments</i>	—Mr. J. B. Kokenge
<i>Eternal Creation</i>	Mr. A. M. Mandalari
<i>The First Day of Creation</i>	Mr. H. Meiners

Papers read in the philosophical Academy of the third year :

<i>Man's Last End</i>	Mr. S. Bueno
<i>Criterion of Morality</i>	Mr. Wm. Curley
<i>Free Will</i>	Mr. Jas. L. Smith
<i>Foundation of Morality</i>	Mr. Jas. J. Sullivan
<i>Eternal Punishment</i>	Mr. F. X. O'Neil
<i>Origin of Ideas</i>	Mr. Wm. Cunningham
<i>Divine Worship</i>	Mr. John Nicholson
<i>Ethical Relations of man to the lower animals</i>	Mr. John Condon

Papers read in the philosophical Academy of the second year :

<i>Causality</i>	Mr. J. J. Curran
<i>First Principles of Philosophy</i>	Mr. H. Judge
<i>The final Cause of the World</i>	Mr. C. Worpenberg
<i>Pantheism of the German School</i>	Mr. H. Maring
<i>The Composition of Bodies according to the Scholastics</i>	Mr. W. J. Ennis
<i>Criterion of Truth</i>	Mr. T. Neate
<i>Creation</i>	Mr. John O'Leary



WOODSTOCK LETTERS

VOL. XIV, No. 2.

TERCENTENARY CELEBRATION OF THE SODALITY

IN THE NEW YORK MARYLAND PROVINCE.

(*DEDICATED TO VERY REV. FATHER VICAR.*)

GEORGETOWN COLLEGE, D. C.

A letter from the Very Rev. Father Vicar of the Society of Jesus, addressed to the members of the Order throughout the world, called attention to the fact that on December 5th of the current year would occur the three hundredth anniversary of the establishment in the Roman College of the Sodality of the Blessed Virgin Mary; and inviting the members of the Society of Jesus, as well as the faithful under their care, to unite in celebrating appropriately so interesting an event. By gracious concession of our Holy Father, Leo XIII, special indulgences were granted for the occasion.

The response made to this circular, judging from what has been done in our own country, was most cordial, and cannot fail to gratify the fatherly concern of the Sovereign Pontiff. Novenas, triduums and commemorative services have been largely attended, and the devotion, fostered in this pious confraternity, has received a powerful impulse.

In Georgetown College, special reasons existed for the observance of this Tercentenary. Here, in 1810, antedating by many years any similar establishment elsewhere, was instituted the first Sodality erected within the limits of the United States. On the desk before us lies a time-stained manuscript book of some forty pages, in which is to be found the first copy of the Rules of the Sodality drawn up for our American Catholics, and following this the list of the original members.

On Sunday, December 8th, 1810, George Boarman, Wm. Brent, John Cottrell, Thomas Downing, Robert Durkee, Edward Kavenagh, John Kelly, George King, of Chas., William Llewellyn, Richard McSherry, Henry Quinn, Ignatius Newton, Thomas Richardson, and Aloysius Young, all students of Georgetown College, were admitted into the Sodality of the B. V. M., and thus formed the first band of sodalists canonically existing in our country. One year later, Benjamin Fenwick, Leonard Smith, John Gregory, John Durkee, George Fenwick and Joseph Carberry, were united to the same body.

George Boarman, whose name heads the list, was probably a relative of Commodore Chas. Boarman, who died in Martinsburg, W. Va., a few years ago, and whose college career was cut short by the war fever which raged in these parts about the year 1811, the enthusiastic lad having exchanged his dormitory bed for a hammock on board a sloop-of-war of our then infant navy. Edward Kavenagh, one of the original group, became Governor of Maine, and was for a time Minister from the United States to Portugal. The religious spirit which made him a proto-sodalist in his native land never left him in the walks of public life which he was destined to tread; and at the present day the splendid Kavenagh School in Portland, Me., is a monument to this fidelity of his to the faith of his fathers. Richard McSherry, the tenth on this roll of honored names, died eleven years ago, at the residence of his son, in Baltimore. From the obituary notice which appeared in the *Journal* at the time,

we extract the closing paragraph, satisfied that the eulogy therein pronounced was richly deserved :

Dr. McSherry's life was spent in the labors of his profession and in doing good. No man in the community was more beloved or respected. He was a skillful and successful physician, a good neighbor, a good friend, and a good citizen. Fifty years after leaving Georgetown College, where he made his first spiritual retreat, he made another with the Jesuit Fathers of Loyola College. His long life was indeed a preparation for a better one. He died peacefully, fortified by the sacraments of the Church, whose precepts he had always faithfully observed, and his remains now rest beside those of his parents, his beloved wife, his children, and grand-children at Martinsburg. •

The last of this band of first Sodalists became a Jesuit, and for many years Father Aloysius Young was widely known and esteemed for his piety and rare classical learning.

George Fenwick and Joseph Carberry became Jesuits. The former was one of the scholastics sent to Rome to pursue his studies — Ryder, Fenwick, Mulledy—and who, on returning to this country, did so much to elevate the standard of studies in Georgetown, then the only college of the Jesuits in this country.

Running down the list of sodalists who, in successive years joined this pious society, we come across some of the most honored and honorable names in Maryland, Virginia, Louisiana, Pennsylvania and other States of the Union. Not until 1825 do we find mention made of the spiritual director of the Sodality. In that year we read: "Rev. B. Fenwick, Superintendent," the same who became afterwards Bishop of Boston, had directed the Sodality here in the fifteenth year of its existence.

With all modesty do we glory in this claim of our association, of being the oldest Sodality in the United States, and we may confidently hope that our College shall never be without its share of her favor, under whose patronage so many years ago pious youths gathered to do her honor.

Our celebration on the 8th of this month was simple,

though, we trust, none the less sincere and acceptable to the Blessed Virgin, whose festival we kept. A *Triduum* preceded the feast, Benediction of the Blessed Sacrament being given every evening. High Mass was sung on the morning of the 8th, and all the Catholic students, who have made their first Communion, six only excepted, approached the Holy Table. At the same hour, in the small community chapel, a little band of first communicants were admitted to receive from the hands of Father Stack the Holy Eucharist.

That indispensable feature of every college-boy's celebration was not wanting—"a feast"—and Father O'Kane, the Director of the Sodality, who holds also the position of "Minister of the Interior" in our little State, provided for his sodalists a bountiful supply of good things, to which they did full justice at 5.30 in the evening. One of our former prefects of the Sodality, Mr. Condé B. Pallen, of New York, was our guest on the occasion.

At 8 P. M. there was a solemn reception of twenty-seven members into the Sodality, who were addressed by Rev. John A. Conway, S. J., of Woodstock College, formerly a professor in our institution. His discourse was admirable, and deeply interesting to all who were present. The exercises closed with the Benediction of the Blessed Sacrament.

ST. JOSEPH'S, PHILADELPHIA.

Sunday evening, Dec. 7th, 1884, the Tercentenary of the Canonical institution of the Sodality of the B. Virgin Mary was celebrated with becoming magnificence in the historic St. Joseph's of Philadelphia. In preparation for the feast of the Immaculate Conception, a novena was conducted by Fr. Romano, director of the Sodality. The exercises were largely attended. The church and altar were magnificently decorated for the Sodality celebration and for the feast of the Immaculate Conception. The members of the Sodality approached Holy Communion in the morning, and in the evening an elaborate musical programme of litany and

hymns in honor of the glorious Queen of heaven was rendered with that precision and excellence for which St. Joseph's Sodality has become specially noticeable. Before Benediction of the Most Blessed Sacrament, a sermon was preached by Fr. Bric, who spoke of the great work done by the Sodalities. They were one of the means of counteracting the heresies of the 16th century and of restoring piety throughout the world. Like all institutions of the Church they had a twofold effect, a spiritual and temporal one—from the sanctification of its members flowed temporal blessings. Many young men who become wrecks would be useful members of society if they had the graces and the protection which the Sodality obtained for its members. It was because he realized the importance and value of Sodalities that Fr. Aquaviva obtained of Pope Gregory XIII, in 1584, the Canonical Institution of the Sodalities of the B. V. M.

The present large attendance and the equally large attendance at the novena exercises showed the interest the people of St. Joseph's and the members of the Sodality especially took in their association. They had reason to love it. It was the oldest in Philadelphia and one of the oldest in the country. It was a mother or primary Sodality after which the others in the city were modeled.

The members of the Sodality should be faithful to its rules and regulations, and do all in their power to induce their friends to put themselves under the protection of the Queen of heaven by joining her Sodality and assisting at the devotions in her honor.

After the sermon Benediction of the Blessed Sacrament was given by Very Rev. Maurice Walsh, V. G., assisted by Frs. Ardia, Romano and Bric. The Vicar-General presided in absence of the Most Rev. Archbishop Ryan who had promised to preach, but was detained at the Plenary Council.

On Monday the 8th, feast of the Immaculate Conception, there was Solemn High Mass, Fr. Romano, celebrant. The church was crowded to overflowing as on Sunday evening.

The Sodality at St. Joseph's numbers over 300 attending members; it is under the spiritual direction of Fr. Romano, who has had charge of it for over four years.

BOSTON COLLEGE, MASS.

As it was not feasible to hold the Sodality celebration on the day on which the Church commemorates the Immaculate Conception, the octave was fittingly appointed for the purpose. Accordingly, on Monday morning, the 15th inst., at nine o'clock, the students gathered for a solemnity so edifying and at the same time so peculiar that it stands without a parallel in the history of the college. They first proceeded in a body to the church, where they attended Mass which was offered by Fr. Pius M^ossi, their chaplain in ordinary. After this preparatory act of worship rendered to the Most High, they went to participate in the *Academia* which the senior Sodality had arranged in the *Aula Maxima*. How amazed were they at the novel effect of the hall from which the garish light of day had been excluded, and how they admired the emblematic decorations that glowed with richer hues in the soft illumination of gas and tapers. A variegated mass of satin and art drapery had been lavished along the walls and across the clusters of pilasters, in banners and oriflamm^es which with their religious devices, gave to this temple of the academic muses, the appearance of a medieval cathedral. It was the stage, however, that presently caught and held the eye by its transformation into a brilliant shrine. On the proscenium two standards displayed the legends:

GREGORIUS XIII. SANXIT
MDLXXXIV
LEO XIII. FOVET
MDCCCLXXXIV

The scenes had been set to represent the hall of a royal palace. At the extreme arch of the vaulted and pillared spaces, beneath a canopy of satin and embroidery, arose the

statue of the Immaculate Virgin Mother in whose homage the entire festival was inaugurated. The vista that culminated at the pedestal, and was formed of exotics with the exquisite symmetry and the deep glossy verdure of their foliage, and of gilt candelabra with their decades of lighted tapers and their crystal pendants furnishing a merry dance to myriads of irises, fulfilled more than the humble part of giving locality to the celebration; it remains an image of beauty in the memory of the spectator. The Senior Sodality had invited as guests and also as participants in the demonstration, the Faculty and Fathers of the College, some former members, the Junior Sodality and the students in general. As the exercises were to blossom forth from the heart and so might lose their simple delicate charm by publicity, even the friends of the students were rigidly excluded. In response there were present: the Rev. President, Father Edward V. Boursaud; the Prefect of Schools, Fr. D. Leo Brand; Fathers Welch, Charlier, McQuaid, Byrnes, Russo and Shandelle of the college; the Rev. Thomas Coghlan and the Rev. Francis Butler, alumni of this institution and the large corps of Professors. In all about three hundred took up the elegant programme into the more minute details of which we shall not enter, since these may be readily understood from the first column of our *Stylus* supplement.

It may be noted in passing that the *Academia*, or series of literary and musical performances with a predominant religious tone, owes its existence to the Primary Sodality of the Roman College, where it was originated in 1569. So effective an aid did it prove in education, that it was shortly after recommended by the Jesuit authorities, and statutes for its conduct were framed for it in the *Ratio Studiorum*. It was the happy intention of our Sodality to arrange its *Academia* on the antique model, and those who were acquainted with the scheme of the original did not consider their effort an inferior imitation.

The exercises were opened with the prayer "Actiones nostras" by Mr. P. F. Mulry, S. J., under whose management as Director of the Senior Sodality, they were con-

ducted. In the rendering of the pieces, all the choruses of the students, the "Holy Angels' Tribute" and the Latin hexameters bore off the palm. The greatest individual triumph was obtained by Thomas J. Hurley, '85, who had written the words, composed the music and who then sang his hymn in that sweet and finished tenor of his that has been the gem of many a celebration in college and church. Mr. Edward J. MacGoldrick, the college choir-master, duly presided at the piano, enjoying the reward of his interest in arranging some of the hymns and in directing the St. Cecilia Society. The Latin ode, it may be observed, is taken from the collection of lyrical poems written by Fr. Matthias Casimir Sarbiewski, S. J., surnamed the "Horace of Poland," and is a cameo of classic excellence—is, in fact, one of the neatest specimens of Hebrew imagery cut into the Roman idiom we remember to have seen. We must congratulate the Sodality on having brought to light that sublime invocation to our Virgin Mother which St. Gregory the theologian places at the end of what we might style his Divine Tragedy. A pretty thought to bind the almost inspired psalm of the Gregory of the East with the music of the great Gregory of the West. It is, moreover, noteworthy that the strong and ardent language which the holy Doctor of the fourth century employs in regard to the "all-blessed Virgin," rivals the most affectionate terms, sometimes deemed exaggerated, which we find in the writings of St. Francis de Sales and St. Alphonsus Liguori, the Doctors of the Holy Church in the nineteenth.

The short hour had passed and the accents of the venerable Greek hymn died away, when the Rev. Fr. Boursaud arose to express his gratification as a most interested witness of the piety of the students and the ability displayed by them in their literary and musical efforts, all of which they had rightly directed according to the Jesuit motto—*ad majorem Dei gloriam et Beatæ Mariæ Virginis honorem*. As a little episode which proved most agreeable to the collegians, he presented the *Stylus* prize to Mr. Richard F. Harris, '85, with a few remarks complimentary to the winner and incen-

tive of equal endeavor to the rest. All then adjourned to the church where solemn Benediction of the Blessed Sacrament was imparted. At this ceremony, the Rev. President was the celebrant and was assisted by Father Brand as deacon and Mr. Kelley, Director of the Junior Sodality, as sub-deacon; all the Fathers and Scholastics of the college, robed in surplices, appeared in the sanctuary. The sublime chorus of the "Te Deum" crowned the celebration.

The rest of the day which had smiled from foul into fair, was devoted to recreation. We may confidently state that all who were present will not forget, as long as memory holds her firm seat, the spectacle in our College Hall in which the students decorated with the medals and ribbons of Mary's most favored Sodality, applauded with the enthusiasm peculiar to themselves, all that was said and sung in honor of the Mother of the Emmanuel. It was, indeed, a scene that would have gladdened the heart of the Chief Pastor of Holy Church who loves the associations of the young and styles them *frugiferæ sodalitates*, and would have rewarded the zeal of the Very Rev. Anthony M. Anderledy, the Vicar of the Society, who is the chief promoter of this Tercentenary jubilee, had they been witnesses. In all modesty we will only suggest that no more genuine piety could have been shown at the Roman College three centuries ago, when the canonical institution of the *Primaria* was proclaimed, than that which welled from the sweet and sincere hearts of our fellow-students on this three-hundredth anniversary.

LEONARDTOWN, MARYLAND.

We commenced with a novena of preparation. There was a general Communion for the Sodalists on the feast. Besides the Sodalists, many of the congregation went to Holy Communion. Fifteen children made their first Communion at the early Mass. Quite a number of Communion was distributed during the octave. We had High Mass sung by Fr. Jenkins on the feast. In the evening there was a sermon on the Immaculate Conception by Fr. Hayes, fol-

lowed by Benediction of the Most Blessed Sacrament. Music, very good—furnished by St. Aloysius' choir of this town. Number of Sodalists sixty-one; all black, but beautiful, as says the Scripture.

CHURCHVILLE, PENNSYLVANIA.

The Tercentenary of the Sodality of the Blessed Virgin Mary was celebrated in the church of the Most Blessed Sacrament at Churchville by a novena with the Benediction of the Blessed Sacrament. Every day during the novena at 7 P. M., the services began with singing, the recitation of the litany and other prayers selected for the occasion; a sermon or an exhortation was given each time by the spiritual director of the Sodality, Fr. A. Rapp. The church was well filled with the pious children of Mary, and they flocked thither not only from the neighboring village, but also from places over five miles distant. The first few days heaven helped in sending us the benefit of the full moon and fair weather, but for the last three days rain set in and in consequence thereof not so many confessions were made as we expected. I am happy to say that the pious people showed a great deal of devotion to our Mother during this time, and they expressed their wish to have every year such a novena, which we are willing to give them with the approbation of our Superiors.

CONEWAGO, PENNSYLVANIA.

On the feast of the Immaculate Conception we celebrated here the Tercentenary of the institution of the Sodalities devoted to the honor of our Blessed Lady. It had been announced two weeks previously that, in order to give all the Sodalists an opportunity of gaining the indulgence, confessions would be heard on the following Saturday and Sunday, dispensing with Sunday School, Vespers, etc., on the latter day, and also that another Mass would be celebrated at eight o'clock on the holyday to accommodate those who could not assist at the first which was to be at half-past six. Saturday came, and with it a dreadful storm of wind and rain,

so that no confessions were heard. This unpromising state of affairs determined us to postpone the celebration, but, lo—Sunday dawned bright and clear and numbers of people came to confession long before the time for Mass. Being perplexed how to act, I asked an intelligent old farmer how were the roads, and what were the prospects for a large attendance. He replied that the rain had beaten down the roads and that the strong wind during the day would dry them up considerably; besides the mornings were moonlight and if a frost came (a very likely event), the walking and driving would be excellent. This decided me, and at the Masses I announced that everything would proceed as had been promised. All of that day, and for a great part of the morning of the eighth, we heard confessions, and the result was over 900 Communions, a fact which astonished everybody.

At the first Mass, besides the usual choir singers we had part of the McSherrystown band as an orchestral accompaniment. In the afternoon at three o'clock we had appropriate exercises, and Fr. Haugh preached a sermon worthy of the occasion. Most all the members of our congregation from the time of their first Communion, are enrolled in the Sodality. We received about forty new members, most of whom were boys and girls. Nothing occurred to interfere with our programme, and thus passed a day which will be long memorable in Conewago. The day was celebrated in the missions as well as their opportunities would admit. The number of Communions, in proportion to the bulk of the congregation, was respectable. Fr. Emig's church, at Hanover, was decorated to such a degree, as to extort admiration from even the most prejudiced against our faith.

ST. JOHN'S COLLEGE, FORDHAM, NEW YORK.

The eighth of Dec., 1884, will often be remembered by the students of St. John's with feelings of pleasure and piety. Doubtless, for long years to come the members of the three Sodalities at Fordham will often return in spirit to the College

Chapel to gaze upon the altar which on that day was lit up with hundreds of lights and fragrant with the perfume of fresh bright flowers. Perhaps, in years hence the souls of our Sodalists will again thrill with delight, when, in fond recollection, recalling their joy on Our Lady's Feast, they seem to hear once more the sweet voices of companions who have long ago been called away to that eternal celebration of which our grandest solemnities are but the merest shadow.

All the Sodalities of the Blessed Virgin began, as Rev. Fr. Provincial had prescribed, a novena to Our Lady preparatory to the feast of the Immaculate Conception. During the progress of the nine days' devotions, the first Friday of the month occurred and quite a number of Sodalists went to Communion. The number of those who approach the Holy Table on the first Fridays of the month this year has notably increased. If this practice continue it cannot fail of drawing down blessings upon the students at Fordham. The novena over, the morning of Our Lady's Immaculate Conception dawned bright, chilly and clear. It found the boys, after a general confession the evening before, with bright faces and light hearts ready for the feast. At 6.30 there was a Low Mass, at which not only the Sodalists, but all the students in the college communicated. At 9 o'clock all again assembled in the chapel for Solemn High Mass, which was celebrated by Fr. Cahill, assisted by Fr. O'Reilly as deacon and Mr. Richley as sub-deacon. The vestments of heavy golden cloth used on the occasion were presented to the college a few days before the celebration; while the beautiful chalice and costly missal also used on this occasion were given some years ago to Father Rector by their Holinesses, Pius IX, and Leo XIII. The green house had been shorn of its fairest and most fragrant blossoms to deck Our Lady's shrine; while the main altar was almost hidden beneath its weight of bright flowers and starry lights. Another feature of the Mass was the order and grace which appeared in all the movements of the altar-boys. About thirty or forty boys in their red and black cassocks, and representing

almost every age, size and class in the college, added considerably to the beauty and grandeur of the ceremonies. The singing under the direction of Mr. Quirk was in keeping with the celebration, and it was evident that the best voices had been chosen and carefully trained.

At 6.30 P. M., all again met in the chapel for a sermon and solemn Benediction. The sermon was delivered by Rev. Fr. McLaughlin of St. Stephen's. Some years ago he left Fordham and went to Rome to make his studies. There he was ordained less than a year ago. When he heard of the Sodality celebration he offered to preach on the occasion, and his sermon was all that we could desire. When the preacher had finished the altar was lighted up for Benediction. Loud and clear, amid sweet flowers and numerous lights and clouds of humble incense, rang out the sweet voices of our choir in a thrilling anthem of praise to Our Lady. The music at Benediction was rendered especially fine by the college band accompanying the choir.

But the feast of the Immaculate Conception did not end our celebration; for on the Sunday within the octave of the feast the reception of larger boys into the Sodality took place. The reception for those of the second and third division had been held some weeks before. Before the larger students enrolled themselves as clients of Mary they all went to Communion; after the Mass Fr. Halpin preached a forcible and touching sermon on the necessity of keeping one's word, and showed them that they were about to give their word to advance the honor of Mary and consequently they were bound to stand to their promise. On this occasion twenty-one were admitted to become members of the Sodality. At the two receptions which preceded this one about thirty-five new members were received, making a total of over fifty new members admitted into the Sodalities this year.

Before closing this paper it may be interesting to give the total number of Communions here since the year began. The boys returned on the 10th of Sept., and since then the number of Communions received *by them* amounts to 1443, or about 96 a week. This certainly speaks well for the piety of the students of St. John's.

GESÙ, PHILADELPHIA.

In answer to your communication, I beg to inform you that our celebration of the Tercentenary was a thorough success. The Sodality, small in number (321) which is due to the fact that there is one established in every parish, and also to the smallness of our own parish since the new limits prescribed, came to the devotions every night, and what is more their example seems to have awakened the whole congregation. For the church was literally packed all through the novena. Fr. Burns from Liverpool opened the exercises, and Fr. Villiger conducted the rest. We have every reason to be thankful for the great good that was done, and hope its fruits may last.

HANOVER, PENNSYLVANIA.

St. Joseph's Church, Hanover, Pa., has two Sodalities. They sprang into existence with the church, A. D., 1877. The one is for young men, the other for young ladies. The latter was a success from the start, and has ever since continued a model Sodality. It numbers 66 members. That of the boys is less numerous. It counts but 29. It is a herculean task to establish a confraternity among boys in a small country-town. Half of them have to leave home to find work. However, what we have is worth having.

A novena in honor of the Immaculate Conception preceded the celebration of the Tercentenary of the Sodality of Our Blessed Lady. St. Joseph's Church on the day of the feast wore its gala dress. The altar of the Blessed Virgin was a gem of beauty. An ocean of lights intermingled with the rarest flowers gave it a heavenly appearance. During the Mass the Sodalities approached the Holy Table, followed by twice as many devout parishioners.

During the afternoon service the programme was the following: 1. Recitation of the Office. 2. Renewal of the act of consecration by the prefects of the respective Sodalities; all the members holding lighted tapers. 3. Recitation

- of the Litany of the B. V. M., with other suitable prayers.
4. Hymn by the choir. 5. Short address by the pastor.
6. Tantum Ergo and Benediction. 7. Te Deum laudamus.

HOLY TRINITY, BOSTON, MASS.

The only considerable parish of German Catholics in New England, owes its prosperity to the perfect organization of its confraternities. But for these, the parishioners scattered as they are over the outskirts of Boston, would be induced to frequent the nearest churches and lose their identity among their Irish-American correligionists; whereas now, they all loyally converge to their beautiful gothic *Dom*, "the German cathedral," as it is sometimes styled, situated in the very heart of the city, and there maintaining the pious traditions of the fatherland, form one of the most edifying congregations of this country. The system of these confraternities is in so far different from that in operation in other Jesuit churches, that the fathers and mothers of families are members of the Archconfraternity of the Rosary, whilst their unmarried sons and daughters are associated in the Sodality of the Blessed Virgin duly affiliated to the *Prima Primaria* of the Roman College. With this statement and the addition that the married men's section of the "Living Rosary" numbers four hundred, and that of the married women six hundred, we pass on to report the solemnities with which the Sodality celebrated its Tercentenary. A novena to prepare for the event and to comply with the conditions of the jubilee, was begun in season to conclude on the Sunday within the octave of the feast of the Immaculate Conception. In order to intensify the fervor of this preparation, a triduum was preached by Father Hauser of Buffalo, formerly a missionary in Hindostan, who drew an audience that crowded the little space left in the church by the Sodalities. The sermons closed on Friday night, Dec. 13, in prudent anticipation of the numerous confessions that occupied the afternoon and night of Saturday. On the next morning, at the seven o'clock Mass, both branches of the Sodality, the young men as well as the young women, received Holy

Communion together, in pious emulation of which might present the more complete ranks. This was the interior and spiritual celebration of the Tercentenary which must have proved most gratifying to Our Lady; the public demonstration took place at half-past seven in the evening. The national taste for a splendid ceremonial was eminently displayed on this occasion. The coldest Puritan blood would have been warmed by the jubilant bells, the orchestral peals of the organ, the glowing saints in the windows of the richly illuminated church, the voices of the Sodalists reinforced by the old and the young of the congregation, singing their sonorous hymns; no wonder then that the veins of these Catholic Germans were throbbing with enthusiasm.

The exercises opened with the *Veni Creator* by the choir, after which Fr. Hauser ascended the pulpit and gave an impulse to the piety of the evening by the fervid breath of his exhortation. Then followed a reception of new members into the Young Ladies' Sodality, together with the profession of faith and the renewal of the act of consecration made according to the peculiarly solemn ritual of this church. The procession was next in order. It consisted of various groups: little maids attired as angels, boys who bore bannerets floating the titles of the Litany of Loretto, a bevy of girls with the symbols of the Blessed Virgin on satin cushions, four young misses who bore aloft a statue of Mary Immaculate—of her who was the recipient of all this loving homage—the young lady consultants and the officers of the Young Men's Sodality in evening dress with lighted tapers in their hands, their medals glittering on their breasts. The clergy of the church who had in the meantime appeared in the chancel, closed the long and festive pageant. After the march through the aisles during which the members of the procession alternated with the choir and congregation in chanting the litany, the sanctuary was again reached and the *Te Deum* intoned; the "Grosser Gott" was given in the full throated response to which only the fretted vaults of a German church can echo. Solemn Benediction concluded these ceremonies; Fr. F. X. Nopper acting as celebrant, Fr.

H. J. Shandelle, as deacon and Fr. Joseph Krieg as sub-deacon.

Both Fr. Jansen who as director of the Young Men's Sodality, has three hundred and thirty members on his roll, and Fr. Krieg who presides over the Sodality of three hundred unmarried ladies, deserve to be congratulated on the spirit that reigns in these flourishing bodies, and that was made manifest in this memorable and brilliant celebration of the Tercentenary Jubilee.

IMMACULATE CONCEPTION, BOSTON.

The contributions to the observance of the Tercentenary, on the part of Ours at Boston College and at the Church of the Immaculate Conception which they serve, amount principally to three: the solemn commemoration of the event by the large and fervent Sodalities of the congregation; an *Academia* by the students of the college, and lastly, the suggestion and promotion of an English translation of Father Louis Delplace's History of the Sodalities, recently published in Belgium. Without any further reference to the contribution last mentioned which, we trust, has by this time reached our brethren, we now briefly describe the two celebrations that rendered this December venerable to the participants, whilst they produced much good among our people and our students.

On the night of the feast of the Immaculate Conception, the four Sodalities which usually meet in St. Valentine's chapel, assembled in the upper church. The young men who are generally in the minority, were reinforced by deputations from the sister Sodalities of the church of the Holy Trinity, and St. Augustine's; whilst their seniors appeared with ranks considerably strengthened by a delegation from St. Joseph's. The Sodality of the ladies, married as well as unmarried, overflowed their half of the church until the spacious edifice was crowded almost exclusively with Sodalists. In the brilliant illumination of the altar and of the coronals

that gird the pillars, this most beautiful of temples looked more virginal than ever and deserved the privileged name of "the Immaculate" which it has among Bostonians.

The order of exercises was as follows: The rosary recited by the prefect of the Young Men's Sodality; Hummel's *Alma Virgo*, with the solo by Mrs. Lewis, the soprano of the church quartette; the reception of new members; the *Veni Creator*; the *Ave Maris Stella*, and in fine, the Solemn Benediction. The sermon was preached by Fr. Michael J. Byrnes, who made the Tercentenary his appropriate subject. Rev. Fr. Edward V. Boursaud, the Rector of the College, conducted the reception by which a considerable increase went to swell the ranks of the Sodalities which now number close on two thousand. He was assisted by Frs. Nicholas Russo and Henry J. Shandelle, the Directors, respectively, of the Married Ladies' Sodality and of that of the young men. Frs. Charlier and Jansen, the latter from our German Church, were present in the sanctuary. The *Te Deum* with which the evening closed, was a first effort of congregational singing in the church and was given with fine effect, in alternate strophes, by the select choir and the large body of the Sodalists who, by direction of Fr. Boursaud, had been trained by the organist, Mr. Edward J. MacGoldrick.

We should overlook an event of prime importance which happened this same Monday, the 8th of December, if we failed to mention the introduction of a custom unfortunately new in this, as it would be in many other churches of the country, we mean, the due observance of the holydays of obligation with the Solemn High Mass usually postponed to the following Sunday. Here, what a contrast between last All Saints' with the old régime simple *missa cantata* served by a wee bit of a clerk and without a sermon, and this feast of the Immaculate Conception set off with all the splendors of an ecclesiastical function and with a magnificent discourse on the mystery commemorated! What a change too in the choirs! Then, a perfunctory paid quartette; now the choir of college students singing with all the sweet, fresh melody of young and enthusiastic—artists, we

would almost style them. The congregation had been completely gained over to the new idea, and further incited by the announcement that the sermon would be by Fr. John J. Murphy, Rector of Gonzaga College, attended in large numbers. We may count upon this experiment of properly solemnizing the holydays as a success from this moment. It is not the least effort that was made to touch with pleasure the Immaculate Heart of Mary on this festive occasion of the jubilee.

LOYOLA COLLEGE.

The feast of the Immaculate Conception will long be remembered by the members of the Sodality of the Blessed Virgin Mary attached to the church of St. Ignatius. Ever since it was committed to his charge, the Rev. Director has been making heroic efforts to infuse new spirit into the Sodality, and the number present on the evening of the 8th, showed with what happy results his labors had been crowned. In the morning the members received Holy Communion, and at the evening services the church was so well filled that many persons were obliged to stand throughout. The altar of the Blessed Virgin was gayly decked with numerous lights and flowers, and the bright new church, brilliantly lighted from above, looked fairer than ever.

After the recital of the Little Office by the Sodality, the Rev. Wm. Pardow of St. Francis Xavier's, N. Y., delivered a sermon on devotion to our Blessed Lady. His subject was taken from the words of the epistle for the feast: "The Lord possessed me in the beginning of his ways, before he made anything from the beginning"—and he pointed out their application to the Mother of God. "What shall we say of those," said he, "who profess to honor God and yet despise His Mother? What should we think of a person who professed to give us the works of an author to read, but withheld the author's masterpiece? Of one who essayed to recount the glories of Michael Angelo, and in his panegyric said nothing about St. Peter's? Do they not act in like manner, who profess loyalty to Jesus Christ, and yet never

speak of His Blessed Mother? Such persons begin with despising the Mother and end with rejecting the Son." His exhortation was strong and to the point. "If we wish," said he, "to be children of Mary and her possession we must avoid sin—the only obstacle to the accomplishment of our desires."

After the sermon the reception of fifty new members into the Sodality took place. Diplomas of membership were then given to all the Sodalists, and the exercises closed with Benediction. A new feature introduced into the Sodality by its present Director is the singing of its members in unison at their regular weekly meetings and at the Benediction which follows. It is a step towards full congregational singing which may be looked forward to as an easy and natural outgrowth of the present movement. Mention should be made of the intention of the Sodality to leave a memorial of this day, by tiling the church floor. For this some \$1500 will be necessary, but with the generous spirit that animates the members, there will be little difficulty in realizing that amount. Moreover, the names of all the members present on the 8th will be engraved on a tablet to be placed in the vestibule of the church as a memorial of the three-hundredth anniversary of the founding of the Sodality.

ST. FRANCIS XAVIER'S, NEW YORK.

The novena for the five Sodalities connected with this church and parish began on the evening of Tuesday, Dec. 8th.

The sermons were preached by the Rev. FF. Pardow, Prendergast, J. O'Connor, McKinnon and Denny.

The admission to the church was by tickets. The tickets were of divers colors according to the different Sodalities, and indicated the seats reserved for members. The members alone were almost enough to fill the church.

At the close of the novena, Wednesday, the 17th, there was a procession, during which the Litany of the Blessed Virgin was sung, and a reception had into all the Sodalities.

About one hundred and fifty candidates were received. The special feature of this celebration was the congregational singing under the direction of Fr. Young and Mr. Klein, the organist. The book used was the Roman Hymnal. Smaller hymn books were distributed to all Sodality members.

The general Communion day was Sunday, the 14th, at the half-past 7 o'clock Mass.

ST. JOSEPH'S, NEW YORK.

The third centennial of the institution of the lay-congregations of the Blessed Virgin Mary has been celebrated in a solemn manner in our little church.

Our Sodalities are the following: Men's Sodality under the title of St. Joseph, members, 60; Married Women's Sodality under the title of the Holy Angels, 70; Young Men's Sodality under the title of St. Aloysius, 50; Boys' Sodality under the title of St. Stanislaus, 40; Young Women's Sodality under the title of St. Rose, 123.

We had a novena; every evening we recited the rosary, and had Benediction. On the evening of the feast itself there were a sermon and a solemn procession of the said Sodalities; the celebration was closed, according to German fashion, with the "Grosser Gott."

ST. JOSEPH'S, PROVIDENCE, RHODE ISLAND.

We celebrated the Tercentennial of the foundation of the Sodalities of the Blessed Virgin Mary by a novena which terminated on the feast of the Immaculate Conception. The exercises consisted of the singing of the Litany, the recitation of the beads, a sermon by the Fathers on alternate evenings. The Sodalists in all number a little over one thousand. During the novena we heard about 1400 Confessions and gave as many Communions.

ST. JOSEPH'S, TROY, NEW YORK.

The great anniversary was celebrated in our church in a manner long to be remembered. The devotion shown by all the Sodalists was very consoling to the Fathers, and made them hope for great things in the future from these clients of Mary.

The Sodality of the young men had their celebration on the 14th of December after a novena of instructions. There was a general Communion in the morning, and in the evening a sermon and reception of postulants. Three hundred Sodalists pronounced solemnly the act of consecration to the Blessed Virgin Mary. The exercises were ended by the Benediction of the Blessed Sacrament.

The Young Ladies' Sodality had also their novena in their own chapel at the convent of the Sisters of St. Joseph; on December 21st, they had a celebration in St. Joseph's Church.

The Tercentenary was also celebrated at St. Michael's. We did our best.

ST. JOSEPH'S CHURCH, WASHINGTON, D. C.

Our people living so much scattered, we had to be satisfied with saying the prayers for the novena during the 8 o'clock Mass. On the feast of the Immaculate Conception we had Solemn High Mass at 10 o'clock, during which the Rev. Father Brambring preached an excellent sermon on the great privilege of our Blessed Mother. In the evening at 7 o'clock the service began with a hymn sung by the choir, followed by the "Veni Creator," preceding the sermon preached by Rev. Father Brambring on the greatness of the Blessed Virgin. It was a splendid sermon, at least equal to, if not even excelling that preached in the morning. After the sermon I finished the prayers for the novena according to the *Raccolta*. Whilst a hymn was sung the candles to be carried in the procession were lit, after which the procession started: Crossbearer, acolytes, priest with white

cope, accompanied by two priests in surplice; Young Men's Sodality (about 20); Married Men's Sodality (about 30); the statue of Blessed Virgin carried aloft by four girls, preceded by *winged angels* and followed by *winged angels*. Then followed the Sodality of young ladies (about 50), and the Sodality of married ladies (about 60-70). You see we had a rather long procession. All the members of the Sodalities, old and young men not excluded, carried burning candles in their hands. The procession moved several times through the church, whilst the whole Litany of the Blessed Virgin was sung by the choir. At the end of the Litany I put the statue on the altar of the Blessed Virgin. All the members of the Sodalities took their respective seats in the pews and kept the burning candles in their hands, whilst I recited aloud a short formula of a renewal of the consecration to the Blessed Virgin. After the Benediction of the Blessed Sacrament, the solemnity closed with the German *Te Deum, Grosser Gott*, sung by the whole congregation.

ST. LAWRENCE'S, NEW YORK.

We had a novena with instructions ending on the 8th of December, on which day there was Solemn High Mass in the morning, and a Solemn Benediction in the evening, when a very interesting sermon was preached by Father Cassidy of St. Francis'. Afterwards I invested a number of the Sodalists with the blue scapular.

Remember this is not a big parish numerically. The Gentlemen's Sodality has 150 members, the Ladies' the same; the children of Mary are 165. The Boys' Sodality numbers 100; the Girls', the same. The smaller children in Sodalities amount to a hundred. Heretofore no Young Men's Sodality existed in our congregation. One has been started with a roll of fifty members to begin with, very fine-looking fellows, some of whom we know to be excellent young men. This makes over 800 Sodalists in all.

ST. MARY'S CHURCH, ALEXANDRIA, VA.

Early in 1855, two Sodalities were organized in St. Mary's Church, Alexandria; one for ladies, the other for gentlemen. They have always united in the recitation of the office, and, during the whole period of the war for the independence of the Confederate States, matins and lauds were recited by them daily, before Mass, to implore the protection of our Blessed Lady, with the result that the Sodalists and their families were preserved from the danger and misfortunes incident to that unhappy period in a manner which they thought quite exceptional. After the war a Sodality was organized among the colored people, of whom there are many in the congregation.

On Sunday, November 30th, the pastor addressed the congregation on the subject of the Tercentenary, and earnestly exhorted the young people especially, to join the Sodalities, at the same time announcing a novena, to begin at Vespers and to be continued each evening of the following week, ending on the feast of the Immaculate Conception. In response to his appeals eighty-six persons gave in their names as postulants, and on the morning of the festival almost the entire congregation approached the Holy Table.

That night, the prayers of the novena were recited by the Director of the Sodalities, Rev. J. B. De Wolf, after which Rev. Father Connolly of Georgetown College delivered an able and effective discourse.

He said that thirty years ago the pastor of St. Mary's had been his instructor, and that when he had appealed to him for aid in this matter he could not appeal in vain. The letter of the Holy Father, and his own character as a priest of God, besides, called upon him for every exertion he could make. The Sodality needed new members and the lukewarm Sodalists needed a revival of fervor. Our Lord earnestly desired the salvation of sinners. Love for the ever Blessed Virgin Mary was a mark of perseverance to the end. Her prayers were all powerful with God. Read the prayers

of St. Bernard and see his faith in Mary. But there were, at this time, special reasons for devotion to our Blessed Mother. Secret societies were active, and the religion of humanity, so-called, was sought to be substituted for the gospel. Pagan superstition had coexisted with the civilization of Greece and Rome, and the horrors of the French Revolution, when the Goddess of Reason was even throned upon the altar of God, were the outcome of pretended enlightenment. The Sodality was a powerful agent in counteracting the machinations of the wicked who work in darkness. Its regular Confessions and Communion kept young men in the path of duty and prevented them from shutting out God from their hearts. Its first members were young men whom the Church honors, and in its early history, kings and emperors had sought admission, and its introduction into communities had brought peace and concord to many families. Seven popes, eighty cardinals, the kings of Hungary, Poland and Belgium, and several emperors of Germany had been affiliated with it. Why not join it? Some say they have no time. It takes but little and they must find time to save their souls, for this is the very end of their creation. Some say, "what will people think of me?" They will think that you have done well in embracing so powerful a means of leading a better life. You will have greater peace of conscience and will not regret that you became a Sodalist.

After the sermon, the reception of candidates into the three Sodalities took place, the exercises concluding as had been done during the novena, with the Benediction of the Blessed Sacrament. The junior choir furnished the music during the entire week.

ST. MARY'S, BOSTON.

Our celebration of the Tercentenary of the Sodality of the Blessed Virgin Mary was very successful. We had the exercises of the novena every evening with Benediction of the Blessed Sacrament, and our large church was full at every service.

Fr. Langcake was engaged to preach on the last three evenings of the novena, and at the closing celebration, but on Saturday he was unexpectedly called away to commence a mission in New York city, reluctantly leaving his task but half completed. Our plans were somewhat disarranged, but we were fortunate in finding a substitute in Father Maguire who, though incapacitated on account of rheumatism from attending to his usual labor as a missionary, was able to ascend the pulpit on Sunday evening and preach a sermon that delighted his immense crowd of hearers. We had, besides the rosary, Vespers and Solemn Benediction, after which the Sodalities renewed their act of consecration to the Blessed Mother of God. The church was full to repletion with the good people eager to gain the indulgence promised by the Holy Father. Our beautiful church was lighted up to the full extent; and looked gorgeous.

The most satisfactory feature of the celebration was the immense number of Confessions and Communions. In this was exhibited the true spirit of piety which pervades our poor people. Every afternoon and evening from Thursday to Sunday inclusively, the people surrounded the confessionals, and we were often reminded of the little "darkie" who mentioned as an important point of his preparation, "I fights to git in." They were nearly all Sodality members, and a great number was heard. The Communions for the novena began on Thursday morning, and it would be hard to estimate the great number who received the Bread of Life. In my experience of nearly fourteen years here, I have never seen so many persons at the Sacred Table in one day as were present last Sunday. Two large ciboriums consecrated at one Mass were both emptied at the next, and this I have never known to happen in this church before. At every Mass there were rails of Communions, and I think we can safely put the sum total for the four days at 4000.

There have been great accessions to the Sodalities. At the reception of the Married Men, a few days ago, 160; at the Young Men's on Monday evening, 65 were received; at the reception of the Married Ladies about 50 were added,

and the Young Ladies will next Sunday make a great addition to their Sodality. So that the Sodalities aggregate between 3500 and 4000 members. They hold weekly meetings at which they recite the office and say the rosary. Each Sodality has a weekly instruction from the Father Director, and all except one have Benediction of the Blessed Sacrament at every meeting. They all have their respective Sundays for Holy Communion, and it is very edifying to see the very large number approaching the Holy Table. They assist us in all our works about the church, sometimes giving valuable presents. For instance, the Married Ladies have lately given a beautiful carpet for the sanctuary; the Young Ladies have fixed up the altars and the sanctuary; the Married Men are presenting a very beautiful marble altar, and the Young Men have furnished their gymnasium and reading room in a very creditable style. These societies are, in every way, the life of the parish, and it is to be hoped that they will still continue to increase not only in numbers but also in true piety and devotion.

TRINITY CHURCH, GEORGETOWN, D. C.

In compliance with the circular requesting "an account" of our celebration of the "Tercentenary of the Sodalities of our Blessed Lady," I send the following:

Previous to the feast of the Immaculate Conception a novena was commenced—the prayers were recited each evening and attended by many of the faithful. Every morning devout clients of our Blessed Mother received Holy Communion—the number during the nine days reaching over five hundred. The Sodality averages two hundred regular attendants at the weekly meeting, the reception on Thursday adding thirty-five to this number.

WORCESTER, MASS., HOLY CROSS COLLEGE.

The celebration was one of the pleasantest and most successful that Holy Cross has witnessed. The High Mass, the sermon, the reception into the Sodalities of the Blessed

Virgin and of the Holy Angels, and the literary entertainment, all were as we could have wished them. From early morning until late at night, both Faculty and students seemed to feel that a great day was being celebrated. Nor could one cast a glance at the superb decorations in the chapel without being convinced that an extraordinary celebration was in progress. The Solemn High Mass took place at 9 o'clock in the Students' Chapel. Five o'clock in the evening witnessed a reunion of the household in the same place. The sermon was preached by Rev. Thomas D. Beaven of Spencer, Mass., a graduate of the College. His discourse was mainly a glowing tribute to the surpassing perfections of Our Lady, but was partly an exhortation to swell the ranks of her glorious Sodality.

It was followed by the imposing ceremony of the reception. Some twenty-five students were received into the Sodality of the Blessed Virgin, and five into that of the Holy Angels. This interesting event was followed by Solemn Benediction of the Blessed Sacrament. The scene presented by the richly adorned and brilliantly lighted altars and by the sanctuary filled with Sacred ministers and the altar-boys was one of solemn and striking beauty. A bountiful repast had been prepared for the students who did ample justice to the Minister's catering. After supper, they and the Faculty met in the study-hall and were well pleased with the entertainment which was furnished by representatives of the higher classes. We send you a copy of the programme. There were several items of interest, both in the musical and in the literary line, but its chief feature was the opening address in which one of the philosophers gave a history of the Sodality. This combined effort of our picked students brought to an agreeable close a day which will be long and pleasantly remembered.

REMARKS.—In several places the celebrations have not yet been held, as the Directors of the Sodalities have availed themselves of the privilege of selecting the time best suited

to the surroundings. We shall be glad to receive accounts of these festivities in honor of Our Lady.

In our Province the Sodalties have about thirty thousand members; that is nearly one fifth of the souls under our care are in these pious congregations.

CANADA.

THE LAKE SUPERIOR MISSIONS.

Letter from Fr. Specht to Rev. Fr. Hudon.

FORT WILLIAM, ONT., Dec. 3, 1884.

DEAR FATHER SUPERIOR,
P. C.

In finishing up the details of my mission trips in the spring of 1883, I expressed the hope that the Lake missionaries would soon be able to leave aside their oars and boat and follow the locomotive in its headlong course near the shore of Lake Superior. This hope has been partly realized. I sold my boat last spring, and I now travel almost exclusively by rail between Fort William and Michipiceton.

But this facility of communication with the different points in my mission, aided as it is by the telegraph-wire, far from shortening my trips and making my task easier, only serves to lengthen the one, while it makes the other more difficult. Time and distance are hardly any longer thought of even on the Upper Lakes, and my converts profit by the railway to bring me often to them, chiefly on sick-calls. It is to this increase of work that I would ask your Reverence to attribute my tardiness in sending you the relation of my missionary labors of the spring and autumn just past.

Besides these ordinary journeys, I undertook last winter a trip from Fort William to Michipiceton, over three hundred miles along the line of the Canadian Pacific Railway.

This trip lasted three months ; and what with the deep snow, the cold of mid-winter, and the thaws of spring, adventures pleasant and unpleasant were not found wanting. They mingled themselves in a strange and interesting confusion, and helped, as they always do, to make the life of a Lake Missionary agreeable and meritorious. One night, tired after a long day's march, and not being able to go further, my two companions and myself camped out under a bright starlit heaven. We fell fast asleep. But the cold and wind awoke us in the middle of the night, when we found that several inches of snow had fallen upon us for a covering. Notwithstanding this forethought on the part of the upper regions, we found it impossible to sleep longer. So up we got and off we went in the middle of the snow-storm. Happily, we knew pretty well where we were, and after a sharp walk we caught the provision-wagons on their way to Michipicoten village. An obliging driver took us into his wagon, and we arrived at the village shortly after dinner the same day.

On the return trip we narrowly escaped a freezing in the midst of those many miles of high and open, unwooded hills through which the supply-road passes from Michipicoten to the Canada Pacific line.

I had hardly returned from this winter tour when I set out again for Grand Portage, Minn., to give my Christians there the opportunity of fulfilling their Easter duties.

A few days after my return from Grand Portage, strengthened by the blessing of my Superior and encouraged by the good wishes and prayers of our brothers, I left Fort William for Nepigon (Red Rock) to begin my long spring tour. More than on any previous trip, this one was to me a continual series of disappointments and agreeable surprises. And a thing to be remarked is that the disappointments and surprises came from quarters whence they were least expected.

Arrived at Nepigon, Wednesday in Holy Week, I decided to remain there until after Easter Sunday. I had no need of hurrying on to the Fort. I knew that my little

flock was safe under the venerable eye of Fr. Ferard who had been there since the preceding fall working in solitude at his great Ochipwe Dictionary. On Easter Monday I started for the Fort, not so much to make an official visit as to meet Fr. Ferard and salute in passing our friend, Mr. Henry de la Ronde.

On the way I stopped a day at the source of the Nepigon River (Godjidjing) to baptize some children and to hear the confessions of the savages who happened to be there hunting. Next day I was again on the road to the Fort; and in less than twenty-four hours I had reached this first halt in my long journey. My intention was to stay only a day or two with my host and then leave to visit the few Indians scattered here and there on the banks of Lake Nepigon, but for reasons that charity will not permit me to mention here I had to give up this project, and remain two long weeks at the Fort. I utilized this time in gathering a few Indian roots in Fr. Ferard's garden, which, by the way, I found very useful afterwards.

The season was advancing, and the ice was breaking up on Lake Nepigon. The Indians who were to bring me to the mouth of the Namewaminikan River,—whence I wished to go up Long Lake—were late in coming. There was not time to lose, and I decided to wait for them no longer. Consequently, May 5th, in the early morning, after having taken leave of Fr. Ferard and Mr. de la Ronde, I set out for Namewaminikan River, a distance, I think, of forty miles. The two men hired to draw my baggage had been on the road since midnight. That I might join them with greater facility, Charles de la Ronde, the *Bourgeois'* brother, placed his strong toboggan and five dogs at my disposal. I jumped on to the toboggan and clung to the side-rods in order not to upset. When the driver began to shout, "Get up, Blücher! Away Cartouche!" off the animals went over the snow like a flash of lightning; and I soon joined my men. Master and dogs then left me and returned to the Fort, while I continued on my way. The crossing over the Lake was not free from danger; for the ice was very weak in

many places, and every where covered with water. Notwithstanding these obstacles, we counted on reaching our destination the same day. Wet feet all day did not make the journey pleasant. Moreover, a thick fog spread over the Lake and we strayed considerably out of the right path. I had placed my confidence in the steering capacities of my two companions, and had not thought once of consulting the little compass that I always carry with me in these trips on the lakes and in the woods. I found too late that instead of going east as we should have done we were heading due north. We then took the right road and started off again. We walked on and on until the sound of a waterfall reached our ears. Wrapped as we were in a dense fog, this noise of falling water was music to our ears—for we were close to land. Off we went in the direction of the noise, and we soon descried through the clouds of mist a high mountain eight miles north of the place whither we should have gone. All three of us were tired. Night had come on, and we camped in the snow. The cold snow was grateful enough, for we could get nothing better. We closed our eyes, and the noise of the waterfall soon lulled us to sleep. The situation was weird and would have been poetical, perhaps, had it not been seasoned with such a dose of stern reality.

Next morning the fog had disappeared sufficiently to show us the direction we had to take. At 9 o'clock we had reached the mouth of the River Namewaminikan. According to previous arrangements, I should have met a band of my Christian Indians there. Great was my surprise when I found not a soul. A letter tied to a stick driven into the ground, Indian fashion, informed me that they had been visited by the measles. It would have been easy for my two men to notify them of my arrival; but the fear of catching the disease—servile fear that makes a savage abandon his nearest and dearest friends—prevented them from rendering me this little service, which under other circumstances they would willingly have done. They would have remained with me until the Indians made their appearance; but in doing so they would have acted contrary to orders

received at the Fort to return as soon as they had left me at the River Namewiminikan. They left me alone about nightfall, taking with them only the food that was necessary for their trip back. I kept the rest—a small quantity indeed. The certainty of meeting the Indians had made me indifferent to the amount of food that I brought from the Fort—an imprudence that I hope will not happen again.

Here I was in a wild solitude, alone, with a few crusts of bread, without a dry piece of wood or an axe to cut it, and not knowing when any one would come to join me. My position was not reassuring. I saw before me only one alternative—and that embarrassing enough: either to cross a large bay to where the Indians were—a trip not without great danger at that time, May 6th, owing to the melting ice, or to remain where I was and wait until Providence would help me one way or another. I made my election and determined to remain where I was and *fast* rather than expose myself alone on the treacherous ice. Two days passed thus, at the end of which it pleased God to send me two Indians. I had begun to count my crumbs, and things would have gone hard with me had I had to remain much longer on the river's edge. The savages started off immediately to notify their people of my arrival. These did not delay in coming, bringing with them my canoe and provisions. Four days later the river was free from ice, and I set out for Long Lake. I reached there at the end of eight days, May 21st, eve of the Ascension. I found only a few women in the neighborhood of the Fort. The officer, Mr. Godchere, was absent with his Indians and would not return before the end of the month. I took up quarters in the modest house that I had occupied, two years previously, during my first visit to Long Lake. This house also served as a chapel. I spent the greater part of my time preparing a few women for first Communion—a task not so easy as innocents think. These good people are so little used to reflection, that it is necessary to repeat a truth ten or twelve times before they can retain what is taught them.

While I was thus occupied, Mr. Godchere came back to the Fort, bringing with him a few savages. Others continued to come every day, so that ten days later a large number of the tribe was at the Fort. The harvest was ripe, and I set to work—beginning by what was most pressing, the baptism of children and rehabilitation of marriages. Then came the instructions on the principal mysteries of our religion, generally twice a day. These were well attended by all the Christians, and by many infidels. My little chapel was so crowded that I was obliged to keep the children out. These I instructed afterwards apart. Between the instructions I heard confessions and prepared those of the infidels who asked to be baptized; and happily, there was quite a number of the latter. I only baptized three of them, however; the rest were not sufficiently prepared, and as circumstances did not allow me to remain longer at the Fort to instruct them, I was obliged to put them off until next spring. But I consoled them by telling them that, in danger of death, Mr. Godchere or any one else could baptize them.

One of the three infidels who received baptism was a squaw whose conversion appeared to me so strange that I cannot withhold the details. This was the wife of Francis Lagarde (*vulgo* Meshkiash). Four years ago her husband and children were baptized by Fr. Hébert; she preferred to remain in her infidelity. And as if the conduct of those who had responded to the call of grace were a silent reproach to her, she began to mock them. One day when husband and children were going to the chapel for evening prayers, "Go," said she, "nothing but prayer! Is prayer going to make you live?" These words reached the ears of Mr. Godchere. He called the chief, and feigning a severe look: "Listen, friend," said he, "if your wife does not want to become a Christian, that is her affair, but I will not allow her to mock those who have embraced our religion. What is that infidel going to teach your children?" The following day I was greatly surprised when I heard the same woman telling me that she wanted to be baptized.

Thinking that the language of the *Bourgeois* had intimidated her, and that her fear of him had caused her to take this step, I insisted twice on knowing the truth, whether she had not been unduly influenced by some one to take so sudden a determination. She answered that she herself wished to be baptized, and this she said with such a convincing tone that I could not doubt the action of grace. As I had to leave on the following day for Le Pic, I began immediately to instruct her, and near eleven o'clock at night the waters of baptism moistened her brow. I suggested the name of Madeleine which she took as her own.

This was on the tenth of June. On the eleventh I was ready to leave. From early morning all the Indians were on foot; the flag of the Hudson Bay Company was raised for the occasion and floated gaily in the breeze, every one from the *Bourgeois* to the *little* Indian was on the shore. After having shaken hands with all and said a few encouraging words, I made a sign to my two men, jumped into the boat and sailed off for the other side of Lake Long. As I felt myself gliding away from land, I gave thanks to God, the "Giver of all good" for the changes that his all-powerful arm had made in the hearts of those poor children of the forest.

The settlement of Long Lake, in fact, has completely changed since the conversion of Mr. Godchere. This worthy man has, by his practical talent and his open charity, become the right arm of the Missionary. Under his direction a little church (28x35) is going up at the settlement, and will be ready next spring for the first offering of the Holy Sacrifice.

When I arrived at the other side of the Lake, I replaced the boat by a bark canoe and with my two savages steered for Le Pic. This trip is comparatively easy. The *portages* are generally good, and what is not to be despised—the rapid current of the River Pic runs our way. After three days in the canoe we reached our destination.

Things did not look as brilliant at Le Pic as they did at Long Lake. The Indians and half-breeds had found means

of procuring whiskey, and they had freely indulged in it before my arrival. In the other stations along the north shore of Lake Superior the situation is hardly better, and for a like cause. It is always the same story. Here as elsewhere, now as two hundred years ago, the savage likes his "fire-water" (ishkotewabo). The only difference is that formerly the savage could not get his "firewater" so easily; now-a-days he is able to get as much as he wishes cheap—sometimes for nothing.

After having spent a few days at this station, I went to Michipicoten. I met four people there, and my stay was short. When I returned to Le Pic, I received orders from Fr. Hébert to go immediately to Fort William to meet His Lordship, Bishop Jamot, whom I was named to accompany on his visit to the Nepigon Indians. I left immediately and arrived at Port Arthur July 11th. His Lordship had got there the day before. It was not, however, until the fifteenth that we took train for Nepigon (Red Rock), and we arrived at 5, the same evening. The sound of the church-bell announced to the faithful the arrival of their Chief Pastor among them. One of the notables of the place, a half-breed, served us up a rustic supper of boiled fish, unpeeled potatoes, bread, butter and tea. The presbytery being too small, we lodged in the school-house. This station is seldom visited by the Missionary; and it is easy to realize how few were the accommodations at hand for an episcopal visit; but with the aid of our intelligent schoolmaster, Mr. McKay, one of Fr. Baudin's converts, I succeeded in making things as comfortable as possible for His Lordship.

The following day, July 16th, was taken up in preparing for Confirmation thirteen children and an adult (the schoolmaster), and in hearing the confessions of all who were at Nepigon. The number was considerable; for besides the residents of the place, a band of Christians had come from the Fort. It was near eleven o'clock, and a goodly number had to remain until the morning. His Lordship would have willingly shared the task with me, but he cannot speak Ochipwe. "This is the way I visit my Indian missions,"

said he; "the priest is obliged to do all the work while I remain idle." July 17th, the Bishop said Mass at 7, at which several children received from his hand the Bread of Angels for the first time. After Mass he confirmed those who had been prepared, and preached in English, while I acted as interpreter. In the afternoon, in the presence of the Indians and half-breeds, he blessed a bell and named it the "Sacred Heart." This bell weighs three hundred pounds, and is partly the gift of Mr. Henry de la Ronde. The ceremony was imposing, and my Christians were charmed at the sight. Many infidels of the woods were also present. At 5 P. M., we took again the train for Port Arthur, and arrived there about midnight. This ended my long journey of three months, during which time I had administered twenty-four baptisms—of which three were to pagan adults—and blessed and rehabilitated five marriages.

In finishing up this relation already too long, I wish to signalize a fact so much the more significant, as the infidel savages use it as an argument against Christianity. It is the gradual thinning-out of their race in these regions. Many a time I have heard old infidels,—excellent drummers, accomplished jugglers—telling me with sighs: "In times that are gone the Indians were numerous, but since the Prayer (the Christian religion) has come amongst us, we are disappearing rapidly." "It is like a vast burning," said the old Kinojewabo, in his figurative language, last autumn. This old Indian was baptized by Fr. Duranquet, but he has abandoned his religion and taken up his drum and drumsticks of former years.

Though I have many a time made them see clearly that it is not the Christian Religion that is crushing their race, still they do not fail to bring forward this miserable objection as if it had never been refuted. Poor people! they have not had the happiness of being born in the bosom of the Catholic Church, and they have consequently many prejudices to fight against. Unhappily, the scandalous conduct of a great number of whites—who though Christians in name are pagans in nature—is not calculated to rid their

new brethren of their prejudices. Let us hope, however, that He who is the light that illumines every man coming into this world, will pour down the light of faith into the hearts of the poor infidels that are still so numerous in my mission. I recommend myself, Rev. Father, to your holy sacrifices and prayers.

Ræ. Væ. infimus in Xto. Servus,

JOS. SPECHT, S. J.

BRITISH GUIANA.

GEORGETOWN, DEMERARA.

Letter from Father John Moura.

MY DEAR FRIEND,

As far as my health is concerned I am very well, thank God, although the Yellow Fever is here making its victims whom it carries off in about 24 hours. Perhaps, I may be one of these victims when I least expect it, but God's will be done; I have long since made the sacrifice of my life.⁽¹⁾

The religious spirit is sufficiently reanimated here; the frequentation of the sacraments is fair, and great crowds come to hear the word of God. This is indeed something, but it is far from being all that it should be; still let us console ourselves, for it might be far worse.

I do not remember if I have already told you that we have established here the Association of the devotion to the Sacred Heart of Jesus, in a special form for men. More than 200 have already joined it and nearly all of them had made white silk cloaks with scarlet hoods. The general Communion is once every three months. The second general Communion took place on the feast of the Sacred Heart, which was preceded by a triduum of preparation. His Lord-

⁽¹⁾ This letter was translated from the *Portuguese Messenger* by Mr. Tyrrell of Oña, Spain.

ship, the Bishop of Melipotamus and Vicar-Apostolic of this Vicariate, distributed Holy Communion on that occasion. It was a most consoling sight; the communicants were very numerous, especially the men, who with their white cloaks and scarlet hoods gave good example and great edification to all. I felt my heart inflamed with the desire of making known to the whole of this large city the Sacred Heart of Jesus. We placed between the two spires of the church a long flag-pole with a large white banner with a heart in the centre surrounded by a crown of thorns and surmounted by the cross. . . . On account of the dimensions of the banner and its structure, it could be seen from almost every part of the city.

It being something new, it attracted the attention of every one. The hearts of the Catholics, especially the Portuguese, were filled with joy at the sight of that Heart inflamed with love of us. Many of the principal Protestants were heard to say that they admired it and were pleased with it. The pagans (from China, Madras and the country itself) caused me pain when I beheld them staring at the mysterious banner without knowing the great depths of love it signified.

The feast of the Sacred Heart, not being here a feast of obligation, it was transferred to the following Sunday. In the front of the church was erected a number of flag-poles bearing the flags of the different nations, festoons of box hung gracefully between the flag-poles, whilst the banner of the Sacred Heart, which was placed between the spires, towered above all. The church within was tastefully decorated and on account of the happy blending of the colors presented a most graceful appearance. In order to make the feast as splendid as possible, the Catholic Union, composed only of men, united with the Confraternity of the Blessed Sacrament and named a committee of four who acquitted themselves most creditably of the work imposed upon them, nobly laboring for the glory of the Sacred Heart of Jesus which is the patron of our church. About 10.30 A. M., the members of the committee went with two carriages splendidly equipped, to the episcopal palace to bring his Lordship, who

entering the first of the carriages came immediately to the church, at the door of which he was received by the clergy, confraternities, music, etc. His Lordship celebrated pontifical High Mass. The church which can accommodate two thousand people, was packed. At the gospel I preached, the sermon lasting about three quarters of an hour.

In the evening we had Solemn Vespers, his Lordship presiding. Then came a procession in which the statues of the Sacred Heart and of the Infant Jesus were carried for the first time. The statue of the Infant Jesus was carried by four little girls, and was surrounded by a number of little children representing angels. His Lordship delivered a brilliant discourse in English which delighted every one. Then followed Solemn Benediction, and afterwards the grand illumination. The procession with so many men, all in silk cloaks, and the music following the Blessed Sacrament, and the little children dressed to represent angels filled the Catholics with enthusiasm. And really it was a grand feast. The incidental expenses of the day were only about 250 dollars and were paid by each association. Next year I hope we will have a still more solemn feast, for the sons of Madeira,⁽¹⁾ although somewhat negligent in their religious duties and too much occupied with the things of this present life, are still good Christians; they have faith and at times are generous for the cause of God and His holy Church. Would to God that they would but profit by the grace which the Sacred Heart offers to them, and by the labors which we have undertaken for their sanctification.

⁽¹⁾ Most of the Portuguese in the West Indies are those who have emigrated not from Portugal, but from the Madeira Islands.

CENTRAL AMERICA.

A SHORT HISTORICAL RELATION OF THE MISSION OF THE SOCIETY IN THE REPUBLICS OF CENTRAL AMERICA.

I

Whilst one day reading the WOODSTOCK LETTERS and considering the liberty which the Catholic religion possesses in the United States, I could not help admiring the freedom which Ours enjoy in that Republic, untrammelled by the petty persecution of government officials or the open violence, sanctioned by law, which has so often disgraced the so-called Republics of Central America. In the United States, decrees of expulsion at the caprice of president or ministers are not even dreamt of, but to your less privileged brothers of Central America these decrees are not only possible, but a stern reality, and have had to be faced more than once during the past twenty years.

Perhaps, I thought, a short account of our Mission and its difficulties might not be uninteresting to the readers of the LETTERS. I was soon confirmed in that opinion by being assured by one who had spent several years in Woodstock that unfortunately not enough is known in the States of what our Fathers and Brothers have had to suffer in Central America, of their heroic example of patience and self-denial which have excited the admiration even of their enemies.

II

For nearly twenty years the Fathers of the Province of Castile had been established in Guatemala and enjoying the greatest peace. That Republic was then governed by a truly Catholic president, Rafael Carrera, who had invited the Fathers to establish themselves there. Carrera restored the religious who had been driven from their convents not only

in Guatemala, but also in all the Republics of Central America by his predecessor who had been placed at the head of what was known as the "Central American Confederation," and which Carrera destroyed. He had no less at heart the religious than the temporal welfare of the country, and during his government the Republic prospered in every way. General Cerna, his successor, adopted the same line of policy and was not less favorable to the Society.

During these years of tranquillity the Fathers were busily engaged in different parts of the Republic giving missions and teaching. They had taken charge of the diocesan Seminary, and during that period it was in a very flourishing condition. Later on they opened a college at Quesaltenango. But their labors were destined to come to a very sudden and sad end. In 1871 the revolution came and with the revolution a new president, and from that time we may date the persecution against the Catholic religion; this conflict lasts till the present day, and in its nature is exactly the same as we find in France and Italy, and which is nothing more than the offspring of liberalism and Freemasonry. The new president was a Spaniard, Garcia Granados, and he inaugurated his presidential career by a decree expelling the Society from Guatemala. Fearing a revolt on the part of the Catholics who were sincerely attached to the Fathers, Granados made their expulsion a regular military exploit. At that time the governor of Quesaltenango was the famous Rufino Barrios, so notorious for his brutal cruelty, and who was afterwards elected president by the revolutionary party and still merits the title of the Nero of that unfortunate Republic on account of his barbarous conduct to all good Catholics.

The Fathers stationed at Quesaltenango were dragged to the capitol before the decree of expulsion was published there, and by that means and by a strong military escort all attempt at rescuing them was frustrated. That the Fathers of Quesaltenango had much to suffer, it is sufficient to say that Barrios was the the governor of that city.

All the Fathers and Brothers numbering nearly eighty

were then placed between a double line of soldiers and conducted to the port where they were placed on board a steamer, the government having arranged that they should be taken to Panama, but Ours did not know whither they were bound.

III.

Rev. Fr. Francis de San Roman who was then Superior of that Mission was most anxious not to abandon Central America, and tried to land at each of the ports where the steamer stopped and which did not belong to Guatemala, but the government that had expelled them sent one of its agents to predispose the governors of the different harbors against the Jesuits, and make them refuse to allow them to land. This emissary of the government thinking that neither Nicaragua nor Costa Rica would admit Jesuits, did not proceed any further than the last port in Honduras. But he counted badly with Nicaragua, for in Corinto, one of its harbors, the laws allow all strangers to land, and Fr. San Roman took advantage of this law and disembarked with his eighty companions. He asked and obtained permission from the Bishop to settle in his diocese. The good Bishop received him with open arms in the city of Leon, and then gave him an old convent which had once belonged to the Franciscans where the whole party at once took up their residence. Here a novitiate was opened and a good number of novices received. The Fathers were engaged in giving missions in different parts of the country. It would seem as if God wished to punish Guatemala by depriving it of the Jesuits for the good of Nicaragua, as everywhere the missions were crowned with success. Internal feuds and party strife were suppressed and in proportion as the Fathers became better known, the number of vocations increased. Nearly every town where they had given a mission desired to have a residence of Ours, but it was impossible for them to satisfy all; they could only form a few residences, their number being too small. They formed,

however, besides the college in Leon, five residences in the principal towns.

In 1876 some of the Fathers were sent to the neighboring Republic of Costa Rica, and in a short time a college was opened there, at Cartago, and presented to the Society by the municipality.

IV.

In the meantime, the novitiate in Nicaragua continued to increase in numbers; already more than thirty novices had been received, but the Superiors soon found that the climate of Leon was far from being healthy, and consequently very badly adapted for a juniorate or scholasticate. Many of the Scholastics had already suffered from the effects of the great heat and want of air in that locality. The Superiors, therefore, determined to remove to a better and more healthy position. They soon found a place nearer to the mountains where they built a college, and in the beginning of May, 1879, the Scholastics and Novices moved thither. In the other residences the Fathers still continued their good work of preaching and giving missions. They had established many successful congregations, especially that of the Apostleship of Prayer which was established throughout the diocese, and a "Messenger of the Sacred Heart" was published by Ours in Leon, which helped very much to propagate that devotion.

But it was not alone in spiritual matters that the Fathers made themselves useful. One of them made the plan and superintended the building of a large hospital for the city of Rivas, and another undertook the building of a church at Matagalpa, which he left almost finished, and which is amongst the most precious monuments Matagalpa contains. In the meantime, Freemasonry and the so-called liberal press were not idle, but constantly spreading calumnies against the Society and calling on the government to expel the Fathers from out the Republic. Barrios not content with driving them out of Guatemala, still employed emissaries to calumniate them and obtain from the Nicaraguan government their expulsion.

V.

Notwithstanding the efforts of Freemasonry, the Society remained for ten years in Nicaragua and, during these ten years, had given a great many missions and improved very much the education of the Republic. Many natives had joined the Society, so that the number had considerably increased and both philosophy and theology were studied there. But alas! the president is constitution, law and all very often in Central America. In 1881 the new president, Zavala, who sympathized with the policy of Barrios, decreed the expulsion of the Fathers, and in June of that year they had again to seek another refuge. But in this expulsion the government made a distinction; seeing that so many young men had joined the Society there and wishing to lessen the number of Jesuits, the government decreed that all the Jesuits, natives of the Republic, should return to their families and all the others should immediately quit the country. This was a very severe trial for the missions, but God always sends abundant graces in time of trial. The Novices and Scholastics were dispersed in different houses or sent to their homes; still, however, they remained faithful in their holy vocation, and when the time came that they could unite again, it was found that only two Novices out of thirty-two Scholastics and Novices were missing. The government in order to justify its injustice, was not slow in having calumnies spread broadcast against the Fathers. They were accused of inciting the Indians against the government in a revolt which took place at Matagalpa. But the conduct of the Fathers soon belied the calumnies published in the "Gaceta Oficial," and the people were not slow to see that the expulsion of the Jesuits was nothing more than an act performed in hatred of the Catholic religion and at the instigation of the Freemasons.

The Catholics were loud in their denunciations of such an act of injustice, and showed every mark of respect for the Society; a petition signed by thousands was forwarded

to the government, asking that Ours should be allowed to remain in Nicaragua, but all in vain. They then decided on defending their rights and preventing the expulsion of the Fathers by a force of arms, but the government gave no time for preparation and immediately expelled all the Fathers violently, giving them only a few hours to prepare to depart. Where? The government did not care, but they should immediately go out of the country. The Scholastics were sent to Ecuador to continue their studies, whilst the Fathers were scattered about in all directions, some going to Cuba, others to the United States, and some to Quito.

VI.

Driven from Guatemala and Nicaragua, the Fathers still held on to Central America, and the college in Costa Rica still remained. Ours who had gone there as professors to the College of San. Luis at Cartago found that they had very little liberty in the exercise of their ministry; still, however, they worked on, and were rewarded by seeing the improvement their pupils were making in both learning and piety. They established the Apostleship of Prayer which was sadly needed in that city. Other members of the Society both Scholastics and Fathers soon joined them, and in a short time the college was in good working order. The president of the Republic was then Don Tomas Guardia, an energetic and upright man, who well understood the good that Ours were doing in the city; he despised the clamors of the Freemasons who had resolved that no Jesuit should remain in Central America.

Alas, the Republic was not destined long to enjoy its upright president. God took him to himself. The triumph of Masonry was now at hand; they elected Don P. Fernandez for president and in him they had a willing tool for the accomplishment of their evil designs. One of the first acts of the new president when he became the tool of the Freemasons, was to expel the venerable Bishop A. Thiel and all the Jesuits that were in the Republic. The order was exe-

cuted on the 18th of last July, and the brutality of this expulsion threw the cruelties of Nicaragua and Guatemala completely in the shade. The Fathers were not allowed even one quarter of an hour to prepare, not even waiting until one of those tropical showers which was falling at the time had ended; they were driven out and not even allowed to stop one moment during the fifteen hours they had to ride to the nearest port, and riding on horseback on such roads as they had for such a length of time was not a small mortification for some of them who were old men and very badly fitted to travel. Those who understand the many things that require to be attended to before the boys are sent home on the annual vacations can well understand what confusion there must have been when the Fathers were dragged off without fifteen minutes warning, leaving all the boys in the study-hall to go home or do as they pleased. We would understand such acts of tyranny if they took place in Central Africa, but in Central America, that boasts of its civilization and freedom, in a *Republic* at the end of the 19th century, it is almost incredible. Speak of despotism, but what despotism can be compared to the arbitrary actions of these so-called Republics?

The government of Costa Rica, in order to conceal its crime and deceive if possible the good Catholics, accused the Bishop and the Jesuits of conspiring against the Republic. But the people were not to be deceived; they esteemed their Bishop and they knew that the calumnies against the Fathers were false; the faithful would have openly resisted this expulsion, but the government foreseeing their determination, were too quick, and Ours were expelled before it was well known that a decree of expulsion was talked of.

Unhappy country! where religion is ruled by the caprice of government officials. Let us pray that the evil-minded will soon see the errors of their ways and invite back again those that have labored so much for them, and that Central America may soon again become one of the most flourishing Missions of the Province of Castile.

JOHN C. LESCANO, (*Oña.*)

EXTRACT OF AN OLD LETTER OF FATHER
FERDINAND FARMER.

PHILADELPHIA, March the 2d, 1778.

REV. SIR,

Since your last which was, I believe, dated Aug. 25th, 1773, I had no opportunity of writing to you. Should I make any mistake in the date of your last, I hope you will excuse me. The strange resolutions with regard to the *quondam* Society, and the dreadful consequences of such a civil war, are enough to make me forget every thing else, however dear. I missed your literary correspondence very much, as I wanted to know how matters lately stood with regard of the Society, for though since last October our correspondence with Europe is opened again, yet I have not been able to hear anything concerning it that I could depend upon. Perhaps it will please you to hear that your British General when arriving here, upon my waiting upon him, proposed the raising of a regiment of Roman *Catholic* Volunteers. Mr. Clifton, an English gentleman of an Irish mother, is the Lt. Colonel and commanding officer of it. They desire me to be their Chaplain, which embarrasseth me on account of my age and several other reasons. ⁽¹⁾

The rest of the letter speaks of a small sum of money left him for charitable purposes, and of his desire to be allowed to spend the few remaining years of his life working for his little flock in Philadelphia. The letter is addressed to a priest in London and signed by

FATHER FARMER.

⁽¹⁾ At this time the English held possession of the city.

LIFE OF FATHER THOMAS COPLEY.

A FOUNDER OF MARYLAND.

CHAPTER XII.

Events at St. Mary's City.

Father Copley at first resided at St. Inigoes;⁽¹⁾ soon after his arrival an epidemic disease, supposed by some to have been the yellow fever, decimated the little colony. Gervase, the faithful lay-brother, who had come with White and Altham, died, and Copley's companion, John Knowles, an ardent young aspirant, succumbed six weeks after landing. The labors of the surviving Fathers must have been severe and unremitting; they faltered not in their duty, and the *Relation* says, "not one Catholic died without receiving the last rites of the Church." They journeyed from house to house, often many miles distant, through the thick pine forests, finding their way by notches on the trees, no breath of air reaching them through the interminable branches, or by slow canoes when the rays of the sultry autumn sun withered the human frame. If they made their way at night, the swamp air was loaded with death-dealing miasma. Many a brave and faithful soul, who, having greatly endured at home, now perished in the attempt to win in the New World a home for his ancient faith;—"building better than they knew," their ashes unmarked by stone or name rest in the old grave-yards of St. Inigoes, St. Thomas', or Newtown, but every Angelus bell, throughout this broad land, is an echo of that they rang—and their proclamation of toleration widening with the years grew into that great declaration which was issued a hundred and twenty-seven years later.

In November 1637 "the St. Marc" arrived in the port of St. Mary's, having on board "for Mr. Copley, clothes, hatch-

⁽¹⁾ That is, in the Residence at St. Mary's City.

ets, knives and hoes to trade with the Indians for beaver." The sale of these articles brought the Fathers in contact with the natives—enabled them to win their friendship and acquire their language. A catechism in an extinct American tongue sent from Maryland by the early missionaries still exists at Rome to attest their labors. John Lewger and his family came out in the *St. Marc*, and Robert Clarke who had charge of Father Copley's goods; he is once mentioned as "a boy, servant to Mr. Copley," but this must have been a way of expressing that he was a young man, for he was summoned the following January to the Assembly as "Robert Clarke, gentleman," a title which never would have been given him unless he had a right to bear it. He seems to have acted for some time as agent or intendant for the Society, became chief surveyor of the Colony, married the widow of Nicholas Causin, a French emigrant of some distinction, and was a prominent member of the Colony. Some light seems to have been thrown on his origin by *St. Monica's Chronicle*, which states that "Mark Clarke, a Catholic gentleman of Vanhouse, Surrey, died, leaving four orphan children, two boys and two girls. To prevent the girls from being brought up Protestants they were sent to their relative Mrs. Bedingfield in Flanders," and in 1632 became inmates of the convent where were Father Copley's sisters. The fate of their brothers is not stated, but it is not likely they were neglected by their friends; they were natives of the same county, perhaps neighbors of the Copleys, and a recruit for the Maryland enterprise may have been found in one of them. Governor Leonard Calvert convened an Assembly, composed of the freemen of the Colony, to meet at *St. Mary's City* on the 25th of January, 1638. Vain now would be the attempt to locate the precise spot where this legislative body met; the town of *St. Mary's* has entirely passed away; a few broken bricks and shattered potsherds turned up by the ploughshare are the only corroboration of the tradition of its existence. The State House, which however must have been erected at a subsequent period, was after the removal of the seat of government to *Annapolis*,

pulled down and its materials used to construct a small Episcopal church which stands hard by. Governor Calvert's own house, constructed probably of oaken logs, with flooring of the same roughly smoothed with the adze, was most likely the place of meeting. It is easy to imagine that rude hall hung with skins of deer and panther, pieces of defensive armor and a few sacred pictures while above the presiding officer, the Governor himself, the escutcheon of the Lord Proprietor blazed in sable and gold over the founders of Maryland.

Leonard Calvert, born the same year with Milton, but thirty-two years old at that time when the Assembly met, was one of those men who only seeking to do the right unconsciously win fame. The Marshall was 'Robert Percy, gentleman;' there are strong grounds for believing that he was the eldest son of Thomas Percy, a chief conspirator of the Gunpowder Plot. John Lewger of Trinity College, Oxford, a man whose mind had been sorely tossed by winds of opinion, who had vibrated from the Established Church to Catholicity, and had turned back again to his first faith with Chillingworth, but only to abandon it and to die later a martyr of charity, ministering to the sufferers of the London plague, took his place as a law-maker in the Assembly. Close by was Thomas Cornwallys, Counsellor and Commissioner, of sufficient wealth but troubled about many matters, for to his strong sense and clear judgment was submitted the greater part of the affairs of the settlement. His family held high rank in Norfolk, and he "transported" to the Colony such men as Cuthbert Fenwick and the two sons of Sir Robert Rookwood, grandsons of that Ambrose Rookwood of Staningfield, whose barbarous execution in 1607 had been a spectacle for the London mob.

Here too was Robert Wintour, commander of the little pinnace, the Dove, on the first voyage. Sprung from a great sea-faring race and nephew of the loyal Marquis of Worcester, he had played many parts; had conferred with the Pope on ecclesiastical matters and had steered into London harbor the ship Black Lion, to the horror of an orthodox

informer, who thought that its "eighteen pieces of ordnance in show" boded no good when in the hands of an arch-papist, whose sister was a Benedictine nun at Brussels and his cousin, Lady Mary Percy, abbess of the convent there.

Eldest of three brothers who came on the first voyage, he seems to have been the only one that remained, and had, in the last five years, braved many an Atlantic storm as he passed and repassed between England and Maryland, being a sea-captain as had been his ancestors for generations. The head of the house, Sir John Wintour, a noted partisan, acted during the English civil wars very much the part of Mosby in ours; his mansion of Lidney was bravely defended by Lady Wintour, a daughter of the "belted Will Howard" sung by Scott, against the Parliamentary forces, and near it fell a brother of Sir John, with a musket ball in his brain, either Edward or Frederick Wintour, who, like Richard Gerard, turned back from the furrow ere it was well begun; surely it were better to have abided in that land which alone promised peace to English Catholics, than to perish thus for the faithless Stuart. Now the labors of Robert Wintour are nearly over; he is often too ill during the session to appear, or to cross the frozen stream between his own plantation and St. Mary's, and a few months after the adjournment he died, as did another sailor, Captain Richard Lowe, of the Ark, also present at that time. One other of the original ⁽¹⁾ pilgrims was there, John Metcalfe of the great Yorkshire family of that name, numerous about Kipling where lived the Calverts, a man well educated according to that time, for when he was afterwards called upon in court for his testimony in a divorce case; he gave it delicately in Latin, as one might who had "made his humanities" at Douay or St. Omer's.

There was Jerome Hawley, commissioner and cousin to Lord Baltimore, second son of a family long established at ⁽²⁾ Brentford in Middlesex. They were Catholic recusants in the second year of James I. Hawley had sought to gather

⁽¹⁾ Peacock's List of Recusants in Yorkshire.

⁽²⁾ Dodd's Hist. of the Church.

grapes from court-favor and had found but thorns, having been committed to the Clink prison in 1615 for indiscreetly repeating some remarks of Lady Lake, touching the King's resemblance to an old woman. Joining the Maryland adventure he had been one of those chosen to return to England to report its success. On the 11th of Dec., 1635, Governor Hervey of Virginia was charged before the Privy Council with ⁽¹⁾ favoring the popish religion, "Lord Baltimore's servants having slain three men in keeping the entry of the Hudson river which goeth up into Maryland." Jerome Hawley was also charged with a declaration "that he had been sent to plant this Romanish religion in Maryland," a statement he utterly denied. He soon after received an appointment to collect a tax on tobacco in Virginia, but had lately come back with his wife Eleanor, to St. Mary's. He died before the end of the year; he was not wealthy. It ⁽²⁾ seems that his only daughter was afterwards in Brabant, probably the "Hon. Susan Hawley," who joined the English nuns of the Holy Sepulchre in 1641 and was perpetual prioress at Liège from 1652 until 1706, when she died at the age of eighty-four.

Thomas Copley, Esquire, and Andrew White and John Altham, gentlemen, were also summoned to this assembly, but they asked, through Robert Clarke to be excused, knowing well how the Puritan faction, then daily gaining strength in England would regard their appearance as legislators. John Bryant, freeman and planter, had a seat; he was one of those first transported by Copley; on the 31st of January he was killed by the fall of a tree—and on the settlement of his estate, Robert Clarke on behalf of Thomas Copley, entered a caveat for "50 barrells of corn." Bryant had probably "bought his time" and had not yet paid all that was due. It was also found on the settlement of Jerome Hawley's property that he owed to Thomas Copley a debt of eighty-seven pounds secured by judgment, and other sums, for which Mr. Copley took fifty pounds of desperate debts

(1) D. S. P.

(2) Oliver's His. of Eng. Church.

due the estate. It would thus seem that the term of service was not long, nor was it attended with disgrace.

A proof of the esteem and confidence from those whom Fr. Copley had brought out, was furnished by a case which came before the Court this year. Thomas Cornwallys had for overseer on one of his plantations near St. Mary's City, a man named William Lewis who was a zealous Catholic. On the last Sunday in June two of the servants who were Protestants, Francis Gray and Robert Sedgrave, were reading aloud from the writings of an almost forgotten divine of the Church of England, things not very agreeable to the ears of a man like Lewis; theologians used vigorous language in those days; there was a heated discussion. Lewis lost his temper, threatening to burn the book, and they deeming themselves martyrs, drew up a statement of their grievances, intending to forward it to Governor Hervey of Virginia as the nearest authority of their faith. Sedgrave who drew up this document and seems from it to have been well educated, had come out the year before with Father Copley, but does not appear to have been bound by the usual terms, as he sat as a freeman in the Assembly of the previous winter and was now employed by another person. Lewis grew frightened and reported to Cornwallys that his servants were about to petition the Governor of Virginia against him. Cornwallys, as justice of the peace, summoned them before himself, Governor Calvert, and Secretary Lewger, when the whole circumstance was rehearsed. Sedgrave testified that Gray wanted the petition, but he retained it until he could speak to Mr. Copley:—on Sunday last he saw Gray at the Fort and told him that "Mr. Copley had given him good satisfaction, had blamed William Lewis for his contumelious speech and ill-governed zeal."⁽¹⁾ This was also the opinion of the authorities and Lewis was obliged to pay a fine of tobacco.

Father Philip Fisher, at this time Superior of the Maryland Mission, was probably Thomas Copley's companion at St. Inigoes, he having been sent from England either in

⁽¹⁾ Fr. Copley may have said that Lewis was indiscreet, but no more.

1635 or 1636, according to Oliver. Great confusion has resulted from confounding this priest, who, following the same authority, was born in 1595, entered the Society in 1617, and was professed in 1630, with John Fisher, otherwise Musket, whose real name seems to have been Percy.

The first notice of this Father Percy, Fisher, Fairfax, for he passed under all of those names, occurs in the memoirs of Gerard, who placed him as chaplain with Sir Everard Digby. Arrested at the time of the Gunpowder Plot, he was confined in "the Tower in Little-Ease, a crypt under a crypt," where he has left his protest carved on the wall:⁽¹⁾ "Sacris Vestibus indutus dum Sacra Mysteria servans, captus et in hoc angusto carcere inclusus. J. Fisher." He was still in prison in 1614, for he was then examined and refused the oath; he was in Wisbech Castle in 1615, from which, with several other priests he escaped, as afterwards out of Lincoln Castle. He was then banished, but returned to England in the suite of Collona, the Spanish ambassador, in 1624. In May 1625, according to Domestic State Papers, he had a grant of pardon for offenses against the Statutes: in March, 1627, there appears "a list of popish books and other things taken in the house of William Sharples, Queen St., St. Giles in the Fields, belonging to Mr. Fisher, otherwise Musket;" and in June of the same year there is a memorandum that "the Countess of Buckingham's Lodge called 'the Porch' at the end of the king's garden, lodges Fisher."⁽²⁾

Ere long we find him in prison; in October of the next year there is a warrant from Secretary Conway "to search the closets and trunks of George Gage in the Clink and of one Musket in the Gatehouse," after which there is no men-

⁽¹⁾ Hepworth Dixon's "Her Majesty's Tower."

⁽²⁾ Not long since an able writer advanced the theory that Philip Fisher and Thomas Copley were the same person. The reasons he adduces for this opinion whilst very weighty, still do not exclude all doubt, and until further research in England, or in Rome, throws light upon the subject, it must be relegated among the many "vexed questions" of history. Oliver says Philip Fisher's real name was Cappicius, which may have been a misspelling of Copleus. Thus writes Br. Foley in a recent letter.

tion of him until 1632, when it is stated in a note respecting priests "that Father Musket remains in Count Arundell's house." His protector is known to us as Lord Arundell of Wardour, having been so created a few years afterwards, and was the father of Ann Arundell, the wife of Cecil Lord Baltimore. On the 12th of December of the next year Musket appeared at Whitehall before the Privy Council, being brought by John Gray, one of the vile brood of messengers, and "it was ordered, according to his Majesty's pleasure, that he should depart the realm forthwith—and give bond with securities not to return; and that he should stand committed to the Gatehouse until he had performed the same. Nevertheless, he is to remain in custody until he has satisfied Gray and has defrayed his expenses in the house where he lodges." Some years afterwards there is an indignant petition from the same messenger to the Council, "that one Fisher, alias Percy, who was committed to the Gatehouse and sentenced to be banished, has been abroad these three years and does more mischief than he did before." Gray prays for an order to retake him. Rushworth in his "Collections," volume fourth, says that in 1640 he was released preparatory to banishment, but makes no allusion to America, and Challoner in his "Missionary Priests" states that he succeeded Kellison as Rector at Douay in Nov. 1641, and died there fortified by the rites of the Church and surrounded by his weeping friends⁽¹⁾ in 1645, the very year that Ingle's ship, the Reformation, appeared in the peaceful creek of St. Inigoes and carried off White and Fisher to England. Oliver says that during the last years of his life, Father Musket was afflicted with a cancer. Streeter says that he was celebrated for his dialectic skill and disputed with Lewger before his conversion. It is certain that he was called from prison to engage in religious controversy with James himself; the good Father must have remembered the ancient philosopher who declined to reason with "the master of forty legions," though the king was good-natured; perhaps, he

⁽¹⁾ We follow the MS. though it departs a little from the views of Brother Foley in his "Records,"

in his vanity thought that having vanquished an opponent in argument it would be an abuse of power to hang him. It must have been while residing in the household of Lord Arundell of Wardour, that Musket encountered Lewger, then a minister of the established church, and a college companion of Cecil Calvert, who no doubt introduced him to his wife's confessor.

In the fall of 1638 the English Provincial sent another Father into Maryland, perhaps to supply the place of Copley's companion, the young and devoted Knowles. On the 30th of November arrived Ferdinand Poulton, bringing with him Walter Morley, a lay-brother; Richard Disney and Charles the Welshman. Father Poulton applied for land, due by condition of plantation, under his real name, though he was known by that of Brooks: and it was supposed that his true name was Morgan, until the publication of Foley's "Record" set that, as many other matters, to rights.⁽¹⁾

CHAPTER XIII.

Father Copley at Mattapony.

In 1639,⁽²⁾ Thomas Copley and Ferdinand Poulton were stationed at Mattapony, a plantation near and south of the junction of the Patuxent and Chesapeake Bay; this land at that time belonged to the Fathers, and here they exchanged their goods with the natives, gained their good will and improved themselves in the dialect of the country, preparatory to establishing more distant stations. Here they may have been visited during the winter, for the distance from St. Mary's is only a few miles, by Governor Calvert, by Thos. Cornwallys, or other gentlemen of the colony who had come to seek counsel from them as ghostly fathers or to advise with these mature men, their equals in birth, their superiors in education, who had "traveled much, endured much and knew councils, climates, governments"—concerning the temporal affairs of the little settlement. And when

⁽¹⁾ See note, page 55.

⁽²⁾ "Relation,"

they were disposed of, some weighty matter connected with the site of the wind-mill about to be erected, or a case of conscience difficult enough to a military layman, but which the learned divine "unloosed as easy as his garter," their conversations would have been as diamonds and pearls to the historian could they have been transmitted to him, for they must have known many of the actors in the great conflict then approaching, and had mingled familiarly with those who had borne no insignificant part in the Courts and camps of Europe. Copley's father may have gazed with awe-struck infant eyes at Elizabeth Tudor; he had bowed before the cruel and cowardly Catharine de Medicis, had served under the magnificent Prince of Parma, and awaited in the Escorial the coming of Parma's dread master, Philip of Spain; whilst in England the loftiest names mingled in his domestic matters; the Queen herself is his cousin, as are some of her ministers and many of her victims; and to the cities of refuge in which he spent his youth, came men with secrets they dared not confide even to cipher. Perhaps, Poulton had heard Fitzherbert speak of Mary Stuart whose cause he had supported; and of his own evil kinsman, Gilbert Gifford, his unprovoked betrayer. They both knew Gerard, had seen on his strong wrists the marks of Topcliffe's gyves, and had heard, from his own lips, of the stirring scenes in which he had taken part.

To Louvain had come under an assumed name whilst Thomas Copley was there, William Ellis, the faithful page of Sir Everard Digby, who alone shared that wild ride which ended in a traitor's grave for his master; it were something to know what words were spoken as they galloped side by side.

Frances Parker, daughter of Lord Mouteagle who received a fateful letter, and niece to Francis Tresham who is said to have written it, was professed at St. Monica's in 1626, and may have communicated to Copley's sisters facts throwing some light on an enigmatical portion of history, which might have been made plain in that rude lodge in the New World, where the Fathers sat secure in the love and respect

of white and red men, while George Gage was slowly dying in the Clink and Henry More wrote from his prison in Newgate, begging "to be executed, that he might cease to be a subject of discord betwixt the King and his parliament."

At this time Mattapony must have been an advanced settlement of the colony, the only manor on the Patuxent beyond it being that of Fenwick; for it was not until ten years afterwards that Robert Brooke came and took up his great estate of De La Brooke on both sides of the river. This mission had been given the Fathers by Macaquomen, king of the Patuxents, a tribe which fished, hunted and trapped beaver on both sides of the broad stream which there expands into an estuary. Ten or fifteen miles further up the river on the St. Mary's side, there was a village, perhaps only used at the fishing season, still known as Indian Town; here the Fathers preached, taught and, finally, baptized; for they seemed to have had little trouble in converting these people who are said to have been neither warlike nor numerous. Their language, however, must have been that generally spoken by the aborigines of the colony, since the Jesuits devoted time and care to its study. The book first printed by them in Maryland and still preserved in Rome, is said to be in the tongue of the Patuxents,⁽¹⁾ unspoken now by man. Nearly forty years ago two brothers, then about to proceed westward, were pointed out to the writer as the last of the tribe. In September 1640 died Father John Altham, whose true name was Gravener; he had long labored on the island of Kent, and was one of the original missionaries. Pushing their way northward the Fathers had reached Portupaco, an Indian village, situated on a creek flowing into the Potomac; "proceeding to a distant mission," which may have been this, Ferdinand Poulton was killed by the accidental discharge of a gun in the canoe in which he crossed the river. Thomas Copley, thus deprived of his companion, remained at Mattapony ministering among the Patuxents and the white settlers, who even then were taking the places abandoned by the natives. Father Copley went on occasional expeditions towards the Potomac until 1642,

(1) Scharf's Hist. of Maryland, vol. 1, p. 190.

when the first permanent mission was established at Portupaco, where he took up his abode; Father Roger Rigby, a native of Lancashire, born in 1589, and of the Society since 1608, remained on the Patuxent, Father White, at Piscataway, and the Superior, Philip Fisher, at St. Inigoes.

CHAPTER XIV.

St. Thomas' Manor.—Difficulties with Lord Baltimore.

"This year Portupaco received the faith with baptism:" brief, like the language of Scripture, come down the words of the Relation; it were well that Superiors should know how went the day, but humility forbade that one should be commended where all had alike labored. It is evident, however, that this success was due to Thomas Copley; may he not have named the Manor near Port Tobacco which he then took up "St. Thomas'" in thanksgiving to his patron saint. It is unfortunate for modern research that the annual letters sent by the Superiors in Maryland were not addressed to the Father General in Rome, where they would have been preserved. As Maryland was but a branch of the English Province, they were sent to the Provincial, always an outlaw, often a prisoner, who, after transcribing such transactions as seemed most important in his own account, destroyed documents which would have been highly compromising both to the receiver and the sender. For instance, this very year the Vice-provincial, Henry More, then confined in Newgate and awaiting the trial which soon consigned him to death, received a communication from Philip Fisher that "twelve heretics had been converted" in the colony, each conversion, as the laws then stood, subjecting the priest to death; though they did not take place in England, still the parties were the King's subjects. If such communications fell into the hands of the authorities the results might be disastrous.

The Provincial was also informed of difficulties which had arisen with the Lord Proprietor on account of the bequests of Indian converts and jealousy, which seems to have origi-

nated with Secretary Lewger, of estates held by mortmain in the province. On the other hand were papal decrees binding on all Catholics, which the Fathers affirmed, and a list of propositions was submitted to the Propaganda for discussion. There appears to have been danger at one time that not only would Mattapony be taken away, but other property was threatened; at least we must conclude so, from a transfer made by Thomas Copley this year to Cuthbert Fenwick of "all the land due him by conditions of transportation, which was laid out; four hundred acres of town land and four thousand of other land."⁽¹⁾ It was no uncommon thing at that time of attainder and *præmunire* thus to secure estates; the sharer in this transaction was one of whose fidelity there could be no doubt, Cuthbert Fenwick being one of the founders of Maryland whose devotion to the Catholic Church has never been denied. How long he held the property in trust is uncertain, but it was unknown, or had been re-transferred before Nov. 1643, when Lord Baltimore wrote to his commissioners, Giles Brent and Lewger, Leonard Calvert having then returned to England, "to rent Mr. Copley's house in St. Mary's City for Mr. Gilmett and his family who are about to come out, until midsummer, 1645, at a reasonable rent, to be paid from my revenues in Maryland, but not to be charged to pay anything here." This letter is dated "Bristol."

Thus Thomas Copley flits before us in the few memorials which have come down to us from early days; in "the records" as one deeply concerned in worldly affairs, bringing out servants, taking up land, owning houses, suing and being sued in the Courts of law. White and Altham came before him, Fisher, Poulton and Rigby were his fellow priests, but never once do they appear as his partners in any transaction. In the deeds and wills he emerges in his spiritual capacity. Hebden asks that "he will pray for his soul," and secures property to him and his successors, as does Governor Green. It is impossible to say at this day to what Father Copley owed his peculiar pre-eminence, whether it

⁽¹⁾ Annapolis Records.

was to his superior executive ability, or the high rank of his family and the immunity which his Spanish birth and the King's protection secured to him should questions arise; surely a gentleman allied to the best blood in England had a right to hold lands and goods and to plant in my Lord Baltimore's plantation; and who can prove that he hath taken Romish orders or entered into any forbidden association? The latter points were so carefully concealed that no evidence of his profession being found, he was long thought to have been a layman employed to superintend the temporal interests of the Society; he is spoken of in the Relation as "Coadjutor Copley," but St. Monica's chronicler, one of his sisters perhaps, states distinctly that he was a professed Father.

In December, 1643, William Copley of Gatton, the father of Thomas, was buried in the church of that place, aged seventy-nine. For thirty years he had been an exile and returned to England a man of forty, too late to throw off the impressions of other lands and to take on English habits. He seems never to have been happy; and harassed in various ways, vainly sought relief from law. His last appeal is a petition to the King presented 1638. In this he sets forth that Anne, the widow of his son William, had at her death left Sir Richard Weston of Sutton Court, Surrey, guardian of her two daughters, Mary and Anne. Mary was already the wife of John, Sir Richard's eldest son, and Anne had just been contracted to a younger brother, though Sir Richard had promised faithfully she should never match with any younger son. "This engagement" the petitioner considers "an outrage which is like to result in the utter ruin of his family," and prays that the young couple may be sequestered and kept apart until the cause is decided, which was granted.

This young lady whose forgotten romance flickers dimly amidst prosaic state papers, ultimately became the wife of Nathanael Munshull and died childless. William Copley was the last male of that name who owned Gatton, which was then inherited by his oldest grand-daughter. His

widow, Margaret, lived at Leigh Place in which she had a life estate. Her first son, John, seems to have been in some way deficient; his death in 1662 is the only record of him in the Gatton register; the second son, Roger, soon after his father's death, perhaps through the intervention of his brother in Maryland, was placed at St. Omer's whence he went four years afterwards to study philosophy at Louvain. Whilst there, he, with Lord Carrington boarded at the Gatehouse of St. Monica's; they both obtained leave to help the sisters in the organ house, "Roger Copley being so skilled in music that he composed songs to the organ."⁽¹⁾

In 1645, Ingle, a Puritanical buccaneer, plundered St. Mary's City and the Mission of St. Inigoes, and carried Frs. White and Fisher to England where they were thrown into prison. They were tried two years afterwards on the usual charges, as Jesuits who had come into England to seduce the subjects of the commonwealth, but it being proved that they did not come, but were brought very much against their will, they were banished. In 1648 Father White was in Flanders and director of Margaret Mostyn who founded the Carmelite Convent at Lierre; he died in London in 1656 at a great age "in the house of a nobleman," probably that of Lord Baltimore. It is stated that Ingle also attacked Copley's house at Port Tobacco; this, however, seems doubtful; at any rate he and Rigby, who was his companion at that station, made their escape, probably across the river to the loyal province of Virginia, whence they might return whenever it was safe to minister to the spiritual needs of their own people, now, save for their assistance, entirely deprived of ghostly comfort. Gravener and Poulton and Knowles were dead, White and Fisher absent, and save these two there is not the slightest mention of the presence of any Jesuit priest in Maryland until three years afterwards.

In Virginia in 1646 died Roger Rigby, and towards the close of the year, Governor Leonard Calvert came to Maryland and re-established the authority of the Lord Proprietor, and with it peace and prosperity. Copley, doubtless, re-

⁽¹⁾ St. Monica's Chronicle.

turned with him and sought to bind together again the sheaves of the scattered harvest, in the sowing of which he had seen so many of his Order fall. He had soon to lament the death of a secular friend; in June, 1647, he, as the only priest in the colony, and the intimate friend of Margaret Brent, must have stood by Gov. Calvert's bed-side and administered to him the final rites; it was, doubtless, with that purpose that the by-standers were turned away from the room a little before his death, even professed Catholics being obliged to observe secrecy in the practice of observances for which priests and assistants might be called in question. Every historian of Leonard Calvert has stated that he was not married; there is, however, a tradition in the Brooke family, now one of the most extensive in the State, that he was, his only daughter, Mary, having been the wife of Baker Brooke. It is certain Cecil Lord Baltimore, in appointing him surveyor general of the province, designates him "our trusty and well-beloved nephew."⁽¹⁾ Margaret Brent is mentioned by some writers as Leonard Calvert's "relative;" she certainly was his executrix; may she not have been his sister-in-law? Leonard Calvert appointed, for his successor, Thomas Green, one of the Council, and a Catholic, who seems from a subsequent transaction to have been a friend of Father Copley and familiar with his career since his entrance in the province.

CHAPTER XV.

The Act of Toleration.

The civil war in England had now almost ended, and the condition of affairs there strongly affected those in Maryland; though Charles I, had found his most faithful adherents among the Catholics, a high authority, Hallam, stating "that out of five hundred gentlemen who fell on his side one third were of that faith," there were some who felt that the Stuarts deserved nothing at their hands, and remained neutral or supported the parliamentary party. And this sentiment

⁽¹⁾ Kelty's Land Owner's Assistant.

was increased when the deep duplicity of Charles to Lord Herbert, son of the brave old Marquis of Worcester, in regard to affairs in Ireland became known. After the King's execution, when anarchy seemed imminent, many of the Catholics were willing to exchange their support of Cromwell for a limited toleration. Sir Kenelm Digby conspicuous among them for his rare endowments of body and mind, who had lost a son and a brother in the royal army, was deputed by them to treat with the Lord Protector. To this very sensible party Lord Baltimore probably belonged; from his wife's connection with the Somersets, her sister having married Lord Herbert's brother, he must have long ago come to a true understanding of the character of Charles, for whose cause he appears not to have been fanatical; the old crusader, Arundell of Wardour, was now dead, and his son, as staunchly loyal, had fallen at Lansdowne; to both of these barons Baltimore owed debts contracted to advance the Maryland enterprise, but he was now freed from their influence, a new order of things was begun, and to pave the way for toleration at home he appointed as Governor of Maryland, William Stone, who was a member of the Established Church, but there being as yet no Puritan of note in the province, what better could be done? He, doubtless, acting under advice of the Lord Proprietor called an Assembly which passed on the 2d of April, 1649—"the Act for Toleration in Religion," the first legislative recognition of an idea which though it had dawned on some advanced minds long before, as best suited to the new condition of affairs, was not thoroughly accepted until a hundred and twenty-five years afterwards when it was promulgated in the great Declaration. Of the circumstances attending the framing of the remarkable document of toleration little is known. Kennedy, well informed in the history of his native State, says "the first act for toleration was penned by a Jesuit," and Davis has proved that it was passed by an Assembly, the majority of whose members were Catholics. Among imperfectly educated men, many of whom left Eng-

land very young, engaged in planting, hunting and building up a new country, there could have been few capable of drafting it. The thorough training of the Fathers, and the enterprise which must have furnished them a library as well as supplied them with a printing-press, made them the literary superiors of the other colonists, who, doubtless, often employed them in the capacity of clerks, as all clergymen were still thus designated in England, to draw up wills and other instruments, and recourse may have been had to them in the present case. Father Philip Fisher had obtained leave to return to Maryland, and had arrived a few days before the first of March, leaving his companion, Lawrence Starkie, in Virginia; Francis Derbyshire did not reach Maryland until after the adjournment of the Assembly. The honor, therefore, lies between Copley and Fisher, though it does not seem likely that one who had just arrived after a long journey, and who was ignorant of the questions which had sprung up in his absence would have been called upon. Copley was a man of high education and enlightened views, fully capable of expressing in a statesmanlike manner the principles entertained by his grandfather more than sixty years before. Indeed the Act seems but an embodiment of the opinions expressed by Sir Thomas Copley in his letters to Burleigh and Walsingham that "we, who believe in one God in three persons which is the principal foundation, should not persecute each other for matters of less importance wherein we may differ." The first clause in the Act of Toleration is a paraphrase of this expression, "they who shall deny our Lord Jesus Christ to be the Son of God, or shall deny the Holy Trinity, the Father, Son, or Holy Ghost, or the Godhead of any of the said three persons of the Trinity, or the unity of the Godhead shall be put to death." With this exception, it grants perfect liberty and equality to all Christian sects, even making the use of "papist, heretic, separationist, Brownist, etc.," as tending to create discussion, punishable by fine.

No people in the world had more reason to desire toleration than the English Catholics; ground, for more than

ninety years, between the upper and nether millstones of relentless persecution, the conviction⁽¹⁾ expressed by Father Parsons, "that neither breathing, nor the use of common ayre is more due to us all, than ought to be the liberty of conscience to Christian men, whereby each liveth to God and to himself" had come to many others, and at last found utterance in this act of Legislature, though its principles had been practised from the first foundation of the colony, as is proved by the case of Cornwalllys' servants in 1638.

On the 16th of August, 1650, Thomas Copley, Esq., made a demand for twenty thousand acres of land, ex-Governor Green certifying that he had transported at least sixty men into the province. This demand does not seem to have been complied with, and was probably made in consequence of the dispute about Mattapony, "King Macaquomen's gift," being re-opened. It may have been a part of some legal proceedings, or a proof of possession. For the same year there occurs "from William Lewis, constable," the person whom Copley had accused of "ill-governed zeal" twelve years before, "a return of articles seized for rent at St. Inigoes: "1 copper kettle of Mr. Copley's, 1 brass ladle, 4 brass ladles, 5 pewter plates, 1 pr. of great iron andirons, 5 doz. of thin glass tumblers in a box, six pictures, 1 leather chair, a chest of drawers. Left in the house 3 tables, all the bedsteads in the house belonging to Mr. Copley." The records show that Thomas Copley was one of the most prosperous men in the community; it could not have been for lack of means that he allowed the "disjecta membra" of the household goods of the Mission left from Ingle's raid, to be seized by the constable, but because he denied the justice of the debt. That he was at that time on good terms with the Protestant Governor Stone appears from the fact that not long before, Margaret Brent writing from Kent to that gentleman, acknowledges a letter received from him, "conveyed by Mr. Copley," whence it would appear that Father Copley now served that Mission.

(1) Judgement of a Catholic Englishman.

CHAPTER XVI.

Last Days.

Father Copley was defendant in a lawsuit tried at St. Mary's City, January 15th, 1651.⁽¹⁾ It appears that Richard Blount of Virginia had a servant, Nicholas White, who ran away and took refuge at St. Inigoes, and his master employed Henry De Courcy as his attorney to reclaim the fugitive and seek damages, for his detention, from Mr. Copley, as he had sent for him the preceding June, when he was not delivered up. Governor Stone testified that Mr. Copley had promised him that the servant should not be taken, until Dr. Taylor could be brought forward to prove that he had made an agreement with Blount for fifteen hundred pounds of tobacco. At the request of Mr. Copley "Ralph Crouch, Esq., testified that the servant was at the house when the chimney was on fire, which was the Grange house belonging to Mr. Copley, and further saith not." Whereupon Mr. Copley demanded a jury which was granted. They found that the servant was injuriously detained, and should be delivered up with one thousand pounds of tobacco in cask: harboring fugitive "redemptionists" was a question affecting a jury of planters in that most "sensitive part of the human anatomy, the pocket," and not to be overlooked either in priest or presiding officer. "Ralph Crouch,⁽²⁾ Esquire," was a member of the Society, of the date of whose arrival in the province and the length of whose stay nothing is known; he was alive in London in 1662.

Thomas Copley is then lost sight of for nearly two years; on the 4th of November, 1652, he binds himself to pay the debts of Paul Simpson, and Simpson makes over his property to Copley, Ralph Crouch signing as witness.

This is the last notice to be found of Father Copley in the

⁽¹⁾ Records at Annapolis, Liber 1.

⁽²⁾ He was born in Oxfordshire and went to Maryland, where he rendered great service to the Missionaries. He died at Liège in 1679, aged 59, a Temporal Coadjutor.

fragmentary papers that still exist at Annapolis; he is said to have died in 1652; the place of his burial is unknown. It was probably St. Inigoes, the oldest of the Missions. No stately monument befitting his high degree arose over him, no carved escutcheon bearing the black lion of Hoo, the sable and argent of Welles, or the golden welks of Shelley blazoned his descent from the fierce barons who fell at St. Alban's and Lowton Field,—only the black cross⁽¹⁾ which marks the grave of the humblest Christian, and which, strangely enough, was the device of his own family, for a while showed his resting-place; it mouldered away; in spring the wild violets spread azure over him, and the autumn shed leaves of red and gold; the mocking-bird built in the boughs over his head and the partridge hid her young in the grass at his feet; thus he lies forgotten by men, but living, let us hope, in a better life, and living in his works, which yet remain to us. When the Society of Jesus was suppressed in 1773, Maryland reverencing her founders respected their possessions, so that on the restoration of the Order a few aged priests lingering within the walls of St. Inigoes and St. Thomas' Manor⁽²⁾ were left to murmur “nunc dimittis,” and to transmit those estates, the sole remnant of the great establishments which once arose in every quarter of the globe, to their present possessors.

Both Gatton and Leigh Grange of the Copley estates were sequestered during the Commonwealth as the prop-

⁽¹⁾ The arms of Copley were Argent, a cross, moline, sable. Fr. Copley's pedigree was a distinguished one, running back to Thomas Hoo, Lord Hoo and Hastings, K. G., who was killed at St. Alban's in 1455, to Lord Welles, killed at Lowton, 1461, to Sir William Shelley, to Sir Roger Copley, citizen and mercer of London. The Copleys were related to Lord Bacon, to Cecil, to the Southwells, etc. What remains of the old estates has descended to Henry Francis Salvin, Esquire, a Catholic, of Sutton Court near Guilford, Surrey, England.

⁽²⁾ The parish church of the Manor of the Maze, a large estate in Southwark very near the Thames, and possessed by the Copleys from about the middle of the fifteenth century, was named “St. Thomas’;” perhaps, Father Copley transferred the old name to the new Mission and Manor of St. Thomas which he founded in Maryland.—A new church, under the invocation of St. Edward was built in 1876 at Sutton Park, which is now, as we said before, the property of Mr. Salvin.

erty of Catholic recusants and were sold by the family in 1655. Roger Copley had married, and seems, for a time, to have lingered near the old place, the burial of four of his children being recorded in the register of Gatton between 1658 and 1672; after this date the name no longer appears. He is supposed to have been the father of Wm. Copley, S. J., who was born in 1668 and took his last vows in 1698, labored in Warwickshire and died in 1727. There seem to have been another priest and three nuns, two Benedictines and a Poor Clare, at Gravelines, who, perhaps, belonged to this family. In 1714 Henrietta Copley, a Catholic widow, was possessed of property valued at fifty pounds near St. Olive's, Southwark, and in 1721 Henry Copley, the son of Don John Copley and Mary Conquest, born at St. Germain's in 1705, entered the English College, Rome: "he had been educated at St. Omer's and was ordained in 1728."

Twenty-five years ago there existed in St. Mary's County, Maryland, a class of poor whites, who, lived mostly by fishing; among them were Copleys and Gattons, both races remarkable for handsome faces and aristocratic bearing; it may be they were the descendants of the ancient lords of the Manor of Gatton in Surrey.

ERRATA.

Page 207, line 2, for More *read* Morse. Page 208, line 12 from bottom, *read* Henry More, who had been in prison and died afterwards at Watten,

NOTES TO PAGE 46.

The preceding pages show the heroism of the Copleys. Grandfather, father, sons, daughters, and those allied to the house by the ties of blood or marriage, are revealed to us as staunch in the faith and, if need be, sacrificing fortune and life for conscience' sake. And this was their history for generations. Still there were some degenerate sons; Anthony and John Copley, uncles of Father Thomas, come before us as the unworthy offspring of heroic lines. We give what we have been able to gather concerning their history as tending to throw some light upon the difficulties the Catholics had to encounter in clinging to the religion which they held so dear, and which was rendered immeasurably sacred by the blood of the martyrs around them.

We will now return to the black sheep Anthony, who, before 1592, had gone back to England; he seems to have been one of those men who conceal under a frank exterior, great duplicity. Richard Topcliffe, the notorious informer, on the arrest of Southwell in 1593 wrote to the Queen: "Young Anthony Copley, the most desperate youth that liveth, hath most familiarity with Southwell. Copley did shoot at a gentleman last summer and did kill an ox with a musket, and in Horsham church threw his dagger at the parish clerk and stuck it in a seat in the church; there liveth not the like I think in England for sudden attempts; nor is there one upon whom I have good grounds to have more watchful eyes for his sister Gage's and his brother-in-law Gage's sake, of whose pardon he boasteth he is assured." After this letter Topcliffe, having license of the Queen, took Southwell to his own house and tortured him. From this it appears that Anthony Copley's previous perfidy was unknown to this contemporary scoundrel; let us hope he had not exchanged the life of his sister for that of his cousin and benefactor.

From Douce's Illustrations of Shakspeare it would seem that Anthony Copley had literary aspirations. In 1595 he published "Witts, Fittes, and Fancies," consisting of sayings, jests and anecdotes in part translated from a Spanish work entitled "La Floretta Spagnola," at the end of which was printed a poem by him called "Love's Owle, in a dialogue wise betweene Love and an Olde Man," of which he thus speaks in his dedication: "As for my Love's Owle I am content that Momus turne it to a tennis ball if he can, and bandy it quite away; namely I desire M. Daniel, M. Spencer and other Prime Poets of our time to pardon it with as easy a frowne as they please, for that I give them to understand that an University muse never penned it, though humbly devoted thereto." This book was reprinted in 1614 without his name. In 1596 he published "A Fig for Fortune." From Collier's account he seems to have been as bad a poet as he was a man. He married, and seems to have lived at Raughley, a moated mansion, in Surrey, which had descended to his family from the Hoos, and not far distant from Horsham church, mentioned by Topcliffe, in which is still a beautiful tomb to the last Lord Hoo and Hastings killed in the wars of the Roses.

In the latter part of Elizabeth's reign the most unfortunate dissensions had arisen among the Catholics. An archpriest, Dr. George Blackwell, having been appointed by the Pope, a number of priests who were opposed to such an office, sought his dismissal, and appealing to Rome for that purpose, they were called "Appellants." There was also great ill-feeling between the Seminarians and the Regulars, which is said to have been encouraged at Wisbech, a prison where many of both kinds were confined, by Elizabeth who remembered, perhaps, that "a house divided against itself shall not stand." The adversaries of the Jesuits accusing the Order of being "hispanolized," pointed to Robert Parson's book on the Succession, in which he avowed the doctrine, that kings derived their right from the will of the governed. Both Regulars and Seminarians accused each other of furnishing information to the government.

One of the most active of the appellant priests was Watson, nephew of the Bishop of Lincoln, the last survivor of that hierarchy which had come down from St. Austin. Watson was a strong supporter of the claims of James to the crown; had visited him before Elizabeth's death and received from him strong assurances of indulgence for the Catholics should he become King of England. In the quarrel with the Jesuits Watson published a book called "Quod libet" which happily no man now living has ever read; his friend and supporter, Anthony Copley, rushed into print, with what we would term a pamphlet, the name of which we have been unable to discover; intimate with these two was a secular priest named Clarke, who with them cherished high hopes of a happy future under James. Their disappointment was very great when they discovered what his real intentions were, or rather what were the designs of Cecil who had obtained entire influence over him. Watson who had a true appreciation of his character, gained, perhaps, while in Scotland,—"*if I hae Jocko by the collar I can gar him bite you*"—thought that if the Catholics would seize him they could control him, and it would not be treason, because he had not yet been crowned! He, with his two intimate friends already mentioned, with Sir Griffith Markham and a few other Catholics, in the summer of 1613 formed a little plot of their own inside of a larger Protestant one, in which were engaged Sir Walter Raleigh, Lord Cobham, Lord Grey of Wilton, a strong Puritan, and others; at least Sir Edward Coke so described it; and he should have known, for he was learned in plots. "The Main," or Protestant conspirators, were to carry off the king, "the Bye," or Catholics, were to take him from them; if the two knew each others' designs, and if so, how they reconciled their conflicting views, I cannot tell. As to the fact that anything of the kind was contemplated is known only to the all-seeing eye. Such a charge, however, served Cecil's turn. The accused gentlemen were arrested, examined—and⁽¹⁾ Anthony Copley, after his usual fashion, at once told all and probably a great deal more than he knew: to us it seems incredible that men should have incurred the fearful penalties of treason in the reckless way he describes. To know the character of this man, in which the swash-buckler and the pedant seem to have met in equal proportions, it is only necessary to read his confession given in his own handwriting to the Lords of the Privy Council on the 14th of July. In it he tells how he rode to London and visited Watson in his chambers at Westminster, who offered him an oath which he took without question; on which Watson informed him that a supplication was offered to the King, and that it was not

(1) Confession in appendix to Dodd's Hist. of the Church.

granted; "the more mettled spirits had a recourse which he declined to explain," as "the course was rough and not thoroughly tried," deferring fuller information until his next visit. Copley was, however, perfectly satisfied, "giving him his hand and Catholic promise to be seen as far as any man," and promising to bring up as many resolute men as he could, he departed to the country. On the 21st of June he again visited Watson who said he expected "many tall men on the 23d" and desired to know how many Copley had brought, who said "not one, for I know never a Catholic near me for several miles who is not Jesuited." They spent the evening in talking of cutting off heads, to which Copley says he was opposed, and of getting the great seal, of which the bloody-minded Watson was to be keeper in the event of their success.

The next morning Copley called on his sister, Mrs. Gage, taking two of his books and a letter which he had written to the arch-priest "to reconcile himself to the main body of Catholics," which documents seem to have been sent through her—it was not the least of Blackwell's sufferings if he read them! Going back to Watson's chamber, Copley found Sir Griffith Markham there and they discussed the capture of James "either by day or night" at Greenwich, Copley offering "to be one of thirty men to take him from five hundred." They also considered how he should be converted when once in their hands, "whether by disputation, exorcism of those possessed of the devil, or trial by battle." In case the latter were decided on, Watson asked, "Who amongst us will be the gallant Machabee to take that trial on himself?" to which Copley replied: "Doubt ye not, sir, enough will be found, or, if all failed, rather than so fair a ball should fall to the ground, I myself would be the man; provided if it might be without scandal to the Church upon the canon of the Council of Trent to the contrary of all duellums, if I choose the weapon, not doubting but that my wife, who by the sacrament of matrimony is individually interested in my person, would, she being a Catholic and the cause so much God's, quit at my request, such her interest, for the times; and not doubting to find among the host of heaven that blessed queen, his Majesty's mother, at my elbow at that hour."

The next day was Corpus Christi, and these men with their lives at stake concluded to do nothing until it was over, or as Copley expressed it, they determined "to feriate" in its honor; so they parted, he going to Mrs. Gage's where he discoursed a long time about the discontents of the Catholics, boasting of what his party would do to remedy these evils, wishing that the other side, as having more men and greater purse, would join them. He blamed Mrs. Gage for her remissness in the common cause, which he attributed to the influence of the Jesuits, "of which," said he, "she took no notice." It may be that Margaret Gage's thoughts were with one of that Order whom her brother seemed to have forgotten, one who had been the companion of their childhood; that she saw the gaping crowd, the gibbet tree, the loved face fitted by suffering borne here to wear the martyrs crown hereafter, then the bitter agony, the kindred blood flowing and the noble heart quivering in the hangman's hands. Knowing her brother as she must, and probably deeply mistrusting him, her silence was golden, but it must have tried her soul. That evening the conspirators heard that warrants were out for them; on the next, the expected "tall men" made their appearance, filling the hall and gathering about the door of Watson's apartments, but only a handful; Clarke came in, worn with riding, hopeless and blaming the Jesuits. Then

Watson flinched and told the gentlemen they had as well break off and go home.

Anthony Copley, knowing that his road was barred, concealed himself until Saturday night, when he crept to his sister's, but she, with tears streaming down her cheeks, told him her husband had been arrested, her house was no place for him, and shut the door in his face. He then gave himself up. On his testimony principally, Clarke and Watson were hung; he and Markham received the same sentence, afterwards commuted to banishment, most likely with the understanding "they should divulge some worthy matter." This was an old trade of Anthony Copley, and Markham became an intelligencer for Cecil at the Court of the Duke of Nuremberg who took pity on him in his exile.

The last record found of Anthony Copley is 1606 when he dined at the English hospital in Rome; he had a companion who entered the name of "Robert Southwell of Norfolk." Anthony had the effrontery to remain here with the Jesuits from January until April. Gage of Haling was also found guilty, perhaps only of listening to the nonsense of his brother-in-law without revealing it, and was again condemned to death, but subsequently pardoned. Treason was, however, an expensive luxury, and though pardons were purchasable, the courtiers who obtained them required large "gratifications." We find that Lady Copley sold her life estate in Mersham Park in 1603, the year her son and son-in-law were condemned to death, and that William Copley alienated the same manor at that time, the price going to some Scottish favorite of the King, who had, perhaps, used his influence in obtaining pardon for Anthony and others.

The history of John Copley, another uncle of Father Thomas, is also a disgraceful one by the side of the glorious record of the family. In my reading I have come across the following facts: Lady Copley had been able to obtain the discharge of her chaplain, Nicholas Smith, and sent her youngest son John, under his care, to the continent, with whom he went from one Jesuit school to another, until, attempting with some other students to reach Spain by sea, he was captured and brought to England, but set at liberty on giving bail; either he or his brother Anthony was probably the "Mr. Copley, the Earl of Cumberland's servant," who in 1594 "corresponded with Donna Magdalena Copley." In 1599 he made the following entry at the English College in Rome:⁽¹⁾ "I was born at Louvain and I am twenty-two years old; nine days after my birth I was sent to England where I was nursed and brought up until my ninth year. I then went to Liège on my mother's leaving England and remained there a year with her. On her then returning to England I was sent to Douay where Father Nicholas Smith took charge of me, my mother having committed me to his care. When Father Smith became a Jesuit, he sent me to Valencia where, after spending a half year in grammar, he again called me to Douay. I was placed in the English College and studied syntax for a year and then, when the College of St. Omer's was erected, in 1593, Fr. Smith was made minister and summoned me thither, where I made my poetry and commenced rhetoric. I was then sent by superiors with Fr. Baldwin and other students to Spain by way of Cadiz, viz: with William Worthington, John Iverson, Thomas Garnett, James Thompson, and Henry Montpesson. All of us were captured at sea by the English fleet and taken to England. I alone was separated from the rest and sent to the Bishop of Lon-

(1) Foley's Records of the Eng. Province—Series 1st.

don, but was released on some friend going bail that I would not leave the kingdom.

"I was my own master during this time and spent it in worldly pleasure, hunting, society and such like vanities. My father was Baron de Hoo and Lord Thomas de Gatton; my mother was of the family of Lutterel. I have two brothers and four sisters; the third of whom married Mr. John Gage, and, with her husband, was condemned to death after an imprisonment of two years on account of a certain priest who sometimes said Mass in their house and was afterwards a martyr.

"They were both carried in a cart with their hands bound, but she received a letter on the scaffold respiting them. Neither she nor her husband was pardoned or restored by the Queen, and Baron Charles Howard of Effingham took possession of John Gage's estate which he this day possesses by the Queen's gift.

"I have a Catholic uncle, Mr. Gage of Firlie in Sussex. Mr. Geo. Cottam, Mr. de Lides (de Sevyss), Mr. de Price, Mr. Skinner, Mr. Cryps, a part of the family of Southwell profess the Catholic faith. Father Robert Southwell, martyr, was a relative on part of my father's sister. My Protestant relations on my father's side are Lanes, Sidneys, Howards and Hungerfords; on my mother's, Lutterels, Windsors, Sugers, Warwicks, Cliffords, Mallets and Stuckleys. When a boy with Mr. Southwell, my uncle, I went sometimes to the Protestant church, but I was not then responsible. I was brought up from the age of seven in the Catholic faith." He then expresses a desire to become a priest and there is strong reason to believe he became one. Foley says that though the Pilgrim book says he was admitted to the scholar's habit there is no record in the Diary; however, in a list of priests confined in Newgate in 1606, after the Gunpowder Plot, is the name of John Copley with that of Andrew White and John Altham, afterwards fellow priests of his nephew in Maryland. In 1612 he is found as a Protestant clergyman and rector of Blethersden in Kent presented by Abbot, the Archbishop of Canterbury; which position he resigned to become rector of Puckley in the same county, where he seems to have been always in trouble with the Lord of the Manor, Sir Edward Dering, who as late as 1614 speaks of his "currishness" and "face," as may be seen in the Memoir of this Lord by the Camden Publication Society.

There is no doubt of the identity of the pupil of the Jesuits with the clergyman of the Established Church; the visitation of Surrey by Berry, taken in 1623, records him as "John, son of Sir Thomas Copley of Gatton, of Puckley, Kent, aged 40, and married to—Moone, whilst his position as rector of that place is to be found in Halsted's county history and in the Archives of Canterbury. There seemed, at one time, no prospect of discovering the circumstances which induced John Copley to take a step at once at variance with his early teachings and the traditions of his family. Discontent shared with his brother Anthony, or consideration of the strong argument furnished by years of imprisonment endured for his priesthood in Newgate, and the comfort of a Kent living for conformity, might have had weight with him, as it had with other unheroic souls; however, a passage in a letter from Sir Dudley Carlton to Sir Thomas Edmunds, London, Jan. 29th, 1611, explains his conduct: "One Copley, a priest and domestical chaplain to the Lord Montague, falling in love with an ancient Catholic maid there, that attended the children, they have both left their profession and fallen to marriage." Neill quite strangely confounds this apostate with Fr. Thomas Copley of Maryland,

NEW YORK.

MISSIONARY LABORS OF THE NOVICES AT MANRESA.

1881—1883.

In the early autumn of 1881, two novices were returning from a visit to a family, whose children were pupils at the Sunday-School. While walking through the woods that line the western shore of the Hudson, they met with some thirty men, busily engaged in felling trees. Not far off stood a shanty, the dwelling place of these laborers, who had come there to cut a road through woods and rocks and mountains. The novices were reverently saluted by the men, and after a few kind words, continued on their way. On reaching home, the probabilities of opening a Catechism-class among the railroad men were warmly discussed, and great was the joy of the novices, when Fr. Master granted full permission to do so and urged all to use their best endeavors. Accordingly, on the following Sunday, two novices started for the above shanty, and found on their arrival there the greater part of the men in attendance. They received a hearty welcome from all; for a time they strove to entertain the men by conversing on the prospects of the future railway, but gradually began to work their own point, and make way for religious topics. Before an hour had passed, the first religious instruction had been given, and a permanent class established. With the promise to come again, they left, much pleased with their opening labors. Thus the first mission on the railroad was begun. By and by, more laborers arrived, and more missions were formed, so that, before winter commenced, there were six Catechism-classes in various shanties between the Highland and Manresa. Each of the missions was placed under the protection of some patron Saint and named accordingly. There was a "Mission of St. Bridget," "St. Patrick," "St. Boniface," the

"Holy Family," "Blessed Peter Claver," etc., with an attendance that varied in each of them from twenty to fifty men.

It might here, perhaps, be interesting to give a general plan of the method followed in these classes.

As soon as the novices arrived, the men assembled for class; those who were more zealous went to bring others who liked their beds and cared not over much for religious instructions. You would often hear them say:

"Brother, that fellow needs it especially. You must go for him." Sometimes the novices had to go themselves; there they would find the so-called "hard-cases" stretched out upon their beds, snoring away and pretending to be fast asleep; of course it was hard to wake them; but once awakened, a little coaxing did the rest. As soon as all had come together, they knelt down to say a short prayer. After the prayer, one of the novices explained the Sacraments, Creed, Prayer or some other part of the Catechism. The instruction was followed by a sermon, generally taken from the first week of the Spiritual Exercises. Those who wished to take the pledge, received it as soon as the sermon was finished; questions and difficulties were answered and, finally, all knelt down again to prayer and so ended the formal exercises of the class. But these exercises were only the beginning of the better work that followed. Whilst one of the novices tried to keep the men together by his conversation, the other picked out his man and took him aside for a private talk, inquiring into his life and habits, to learn how often during the year he went to the Holy Sacraments; whether he attended Mass regularly, etc. In these private interviews, the men told candidly the state of their consciences, confessed their wrong course and willingly listened to the good advice given them. Though many tried for a time to put off their duty, yet almost all finally followed the voice of conscience and became good Catholics. I remember one, who was over-obstinate, and stoutly denied the necessity of the Holy Sacraments. Every possible means to convert that unhappy man had proved a failure, when the novices joined in the almost infallible novena to St. Igna-

tius and St. Francis Xavier. The novena had not yet been finished, when one evening the man of his own free will came to confession. From that time on, he was a changed man.

The Irishmen showed throughout excellent dispositions, a fact that cannot be said of the Germans, though the latter had the additional difficulty of being ignorant of the language of the country. Yet this cannot excuse them, since there were German novices to attend to them, and not far off a German Catholic parish.

It must not, however, be thought that all the laborers had to be urged to come to Mass and to the Holy Sacraments. It would certainly be a mistake. There were some very good men among them, who had never forgotten their duties towards God, and their pious example helped much towards a change in the others. Most of the difficulties, which had to be overcome, arose from a false shame to tell in sacramental confession their sins and their sinful negligences of long-standing. Besides, the men were more or less given to drinking, so that the good resolutions which they had made whilst the novices staid among them, were weakened and sometimes entirely broken during the week. Therefore men of this sort were very frequently taken along at once to make their confessions, whilst the impressions of divine grace were yet fresh. The bad example of others, who did not wish to hearken to the voice of God, often repelled those who still wavered between yielding to grace or following their old course of life.

Another and not the least obstacle came from a false shame; they did not like to go to church and to the Holy Sacraments in their working-clothes, and often they had no others. Yet these and many other difficulties were gradually overcome, and the Mass which was said for them on Sundays at 10 o'clock was attended by a large and edifying congregation. It not unfrequently happened that the two Fathers at Manresa heard confessions on Saturday from about 6 o'clock till after evening recreation, and again in the morning before and during Mass, which for a long time was

celebrated by our dear Fr. Bapst, who did not wish to be deprived of what he considered a privilege. All the railroad men loved the venerable Father.

I remember that on Christmas day, besides those who had received Holy Communion during the earlier Masses, fifty-two other railroad men approached the Holy Table at the late Mass. It was a touching and consoling sight!

The great weakness, so common among these laborers, of spending their money for liquor was gradually overcome, when after the reception of the sacraments they took the pledge, at first for a short, and then for a longer time. One day, two novices took a surplice, two candles, a crucifix and a white altar cloth to their mission. Having arrived there, they fixed up a table, and the senior-novice in surplice delivered an eloquent temperance sermon, at the end of which eighteen men took the pledge in the presence of all the others.

The better the men became, the stronger grew their love for the Blessed Virgin; and this was shown by their eagerness to receive the scapular. Very many were invested; five or ten at a time were frequently found kneeling at the altar of the Blessed Virgin to receive the scapular.

Many among the railroad men who attended the instructions were Protestants. Divine grace touched them, and thus we had the great joy of receiving some Protestant Irishmen and Germans into the Church. The laborious and even dangerous work, in which they were engaged, made them appreciate the more the peace of soul with which they went to their daily toil. The few sad accidents helped not a little to urge the men to their religious duties. There lived an old laborer in one of the shanties, who had for forty-five years staid away from the sacraments. He had received Holy Communion only once in his life. The novice, to whose mission he belonged, continued for six weeks exhorting and admonishing him in every possible way, to turn back and make his peace with God; but to no avail. On the seventh Sunday after the same novice had again spoken with him for half an hour without getting any other answer

than "It is of no use for me!" he was about leaving, when God inspired him with the idea of awakening in the man the thought of his beloved mother. He at once returned and had the following dialogue:

"I want to ask you something yet. Do you love your mother?"

"O yes, Brother, and would do everything in my power to please her."

"Would you do whatever your mother might wish you to do?"

"Certainly, Brother; I could not refuse anything to my mother."

"Now, see; it is your mother, who is now praying for you in Heaven, that wishes me to tell you: 'My son, go to confession; do what the Brother wishes you to do.' Will you refuse to comply with your mother's wish?"

"Do you think my mother would speak so to me?"

"Most certainly."

"No, Brother, I shall not refuse. When may I go to confession?"

"Well, prepare yourself and come to the Novitiate on next Saturday morning at 9 o'clock."

The man came, and continued to receive the Holy Sacraments weekly for about a month, when one Monday morning, after receiving Holy Communion the day before, he was instantly killed by an explosion.

Time went on and the missions outgrew the number of novices. Besides the above-mentioned missions, five others were established between Manresa and the village of Esopus. Yet, Fr. Master arranged everything in such a manner, that all the missions were provided with novices every Sunday. In Esopus were two shanties with each a hundred men; another with forty-five Hungarians; a third with twenty-five Greeks, and a fourth contained about twenty or thirty colored men, one of whom was from Ireland.

None among the novices understood the Hungarian language. Nevertheless, two novices went to the Hungarians one Sunday, hoping to find some one among them who

might perchance understand German. Their hope was to be fulfilled. Whilst they were gesticulating with the poor men, they saw a young Hungarian Jew, and approaching, asked him whether he understood German. He answered in the affirmative. He at once became the interpreter and translated to the Hungarians the instructions given in German.

When Easter drew nigh, every one came to fulfil the duty prescribed by the Church; and even the numerous Italians were included, for Fr. Pacciarini came to Manresa and staid there about a month so as to offer an occasion to the Italian-speaking workmen to attend to their Easter duty. Some three hundred followed the zealous Father's call. Fr. Pacciarini went himself to the shanties to stir up the lukewarm and enliven again with faith those who had been so unhappy as to be dead to it. One day, he came across twenty or thirty Garibaldians, to whom nothing was more detestable than the sight of a cassock. They received him with curses; but before his departure, all had received the Sacrament of Penance.

Remarkable, indeed, and manifest beyond any doubt was the working of divine grace among those poor men, who in their poverty and wretchedness were most precious in the sight of God. His mercy was especially shown them at the moment of death. I remember a young Protestant Irishman who lived in one of the shanties and who had out of curiosity attended the instructions of the novices. He fell ill and when the novices saw him on Sunday, he did not seem to be in danger of death. The next morning, whilst they were going on a walk—it was a special recreation day for the novices—they met a boy on horseback, hastening to the Novitiate. As soon as the boy saw the novices, among whom was also the novice to whose charge that shanty belonged, he told them that the young man was dying and earnestly desired to see a Catholic priest. Fr. Doucet hastened at once to the shanty, provided with the Holy Sacrament and Holy Oils. He baptized the man, gave him the

last Sacraments and shortly after the Father left the house, the young convert died a happy death.

Thus the novices continued their zealous work for two years. When the railroad was finished, the men went away, their shanties were torn down and the wonted quiet returned to Manresa Novitiate and its inmates. A happy recollection only of former missionary labors remained.

KANSAS.

OSAGE MISSION, NEOSHO COUNTY,

Dec. 31st, 1884.

REV. DEAR FATHER,
P. C.

I would not be surprised if perusing the "Neosho County Journal" on the dedication of our St. Francis' Church, which you reported in your LETTERS of November 1884, vol. 12, n. 3, you wondered at some apparently mysterious expressions the writer made toward the end of his account in speaking of the old church. Well, there is no mistake about it, the old church was a most devout sanctuary which had grown up in size as well as in veneration with the material improvement of this Mission, and of the events which took place there, some were most solemn, and worthy indeed of a poem, as well as of history. And no wonder that the impressions they left on the mind of those who had part in them should be indelible.

To satisfy the curiosity which these remarks might have excited in your readers, it becomes necessary for me to take this matter *ab ovo*, and record several items which accompanied the growth of the old St. Francis' Church and gradually brought us to the building of the new one. The few digressions which I have to make here and there, will, perhaps, appear out of place, but the light which they may throw on the subject will, I hope, prove interesting.

The first church that was ever dedicated to God in this

beautiful valley of the Neosho was erected in 1848. It was an unpretending log-structure, 30 by 30 feet in size, and 12 feet in height. It was blessed under the invocation of St. Francis de Hieronymo, the Patron and Titular of this our Mission. Its architect and builder was Father John Schoenmakers of happy memory. That church was small and poor indeed, but was to be the cradle of that large and daily increasing Catholicity now spreading all over southeast Kansas.

For about five years our congregation amounted to perhaps a hundred all counted. The members of it were few, but the prayers they offered to God from that humble sanctuary were most fervent. In it generous souls consecrated to God the flower of their virginity, willing to pass all their life-time in voluntary seclusion from worldly pleasures, and in self-denial; there catechumens were instructed and baptized, the spiritual exercises were given to people who for many years had neglected their Christian duties; there on every Sunday instructions were imparted to a cosmopolitan audience of French, Creoles, English-speaking mechanics, and wild Indians of different tribes. Father John Bax had care of them all, and as he had mastered many different languages to perfection, the church was always well attended, and the number of our neophytes was increasing, when alas! a premature death came to put an end to his apostolic labors! He died a martyr of charity on the 5th of August, 1852, being but thirty-five years of age; of these he had passed ten in our Society. His death was a great loss to us, but we are confident we do not mistake when we attribute to his prayers in our behalf the prosperity which has subsequently been attained by this Mission.

The method of instructing the Osages adopted by Father J. Bax was faithfully followed by us, and, with the help of God, we began little by little to gather the fruits of conversion, and the number of our Catholics began to increase so, that by the end of ten years our church became too small to accommodate them all, and we were obliged to put an addition to it. Here again Fr. J. Schoenmakers made the plan

for it, and under his direction Brother John De Bruyn acted as the chief carpenter, a position which he could fill to the satisfaction of all, for having served as a pontonier in the army of the King of Belgium for several years before entering our Society, he knew how to handle the axe to perfection, and this was the principal tool he needed in the construction of this building. Br. John being of a very friendly disposition, soon raised a company of wood-cutters amongst our Half-breeds, and with their help in a few days had all the logs nearly hewed, and all being ready, the addition was raised. The work was going on with alacrity, when an accident happened to mar its progress. Just at the moment when Br. John, standing on the apex of the new roof was trying to bring a tenon into its mortise, his axe glanced from the log to his right foot making on the top of it a very deep cut. The shock which the whole of his body felt at that instant was terrible, but the brave old soldier did not mind it, and calling up all his strength, came down from the roof, but no sooner did he alight than all his power left him, he fell and remained unconscious, while the blood was flowing profusely from his wound! We ran quickly to his assistance, and, laying him on a stretcher, brought him to his bed. Here Brother Thomas O'Donnell, our infirmarian, was summoned, and coming without delay, he made use of all his surgical knowledge to stop the blood which was flowing from the cut in an alarming degree. An amount of lint plucked from linen rags was soon at hand, scraps of buck-skin were mixed up with it and a large quantity of brown sugar saturated with alcohol having been added, the whole was put over the wound, and carefully bandaged. We watched the poor Brother day and night, and as the pain he suffered made him delirious, Br. O'Donnell gave him a few grains of morphia to make him feel a little easier, and to procure him some rest. The effect of this dose was to throw the patient into a state of lethargy, which, added to the great loss of blood, took from him all signs of life, so that our surgeon began to fear that he had mistaken in the treatment, and, perhaps, might be the cause of his death!

In consequence of this he was in great trouble, and could not be persuaded that he was not to blame. There is no doubt that the life of Br. John was in great jeopardy, but by the end of three days, he got over that terrible crisis, his countenance began to look more cheerful, and we felt happy to perceive that to all appearances he was now out of danger. You can imagine how pleased and satisfied good Br. O'Donnell appeared! He would shake hands with every one, and say, with a kind of self-complacency, "did I not tell you that he would recover? indeed he had to pass through a great paroxysm, but I was not alarmed on account of it, and was waiting for developments." Then we all congratulated our good-humored surgeon, and as we happened one day to be all together around the bed of Br. John, we concluded to have a professional meeting, and calling on Br. O'Donnell, we commended his skill, approved the course followed in the treatment of the patient, and conferred upon him the degree and title of "Doctor Magnificus," to the great amusement of Br. John who was now fairly entered on his convalescence. Perhaps, you wish to know whether we had any doctor in this country? Well we had none at that time, and the Osages would have none, so we were bound more or less to practise medicine, and in many instances by taking care of their bodies we gained their souls. Father J. Schoenmakers was a "Doctor Excelsus" and I, your humble servant, was considered next to him "Doctor Egregius," a title of which I am more proud than of all the stories which some newspaper reporters, through an exceeding kindness in my regard, have invented about my pedigree. But to return to our dear Br. John, I must say that after having been bed-ridden for two long months, he recovered at last and was able to attend to his regular duties as before. His sickness created a momentary delay in the work on the church addition, but after a few days' labor the building was completed, giving us a room 60 by 33 feet, which was ready for service in the summer of 1858.

And now our church was considered the wonder of this Indian Territory. The rumor having spread all around,

people would come from the back-woods of Arkansas as well as of Missouri to get a sight of it. Indians of nearly every tribe coming from the far west to visit the Osages, would never return to their homes without having visited our church. These wild people would notice everything most carefully, and being naturally very inquisitive, wished to know the meaning of everything, and generally what seemed to please them most were the paintings of the Way of the Cross. They would stop for quite a while before them, looking at them attentively, and seeming to take great interest in the mystery represented. Do not think, however, that what attracted their attention so much was always the image of our suffering Saviour, of whose passion we had spoken to them! O no! I am bound to acknowledge with sorrow that this was not always the case! In fact noticing once that several of them stood with their eyes fixed on the last picture, where Nicodemus and Joseph of Arimathea with their servants are laying the body of our Lord in the sepulchre, I thought that, perhaps, they were moved by divine grace, and asked them to tell me what was it that pleased them so much in that representation, and would you believe it? One of them replied, "Father, those people are wearing mighty nice blankets. I wish I could have some as nice!" "Ab uno disce omnes."

By this time our school had gained a great name, and at the opening of 1860 most all our neighboring tribes wished to send their children to us. We could not receive all the applicants, but generally found room for some few besides the Osages and Quawpaws for whom the U. S. Government was paying us a regular sum annually. Besides these the Miamis, Cherokees, Peorias, Weas, Piankishaws, Kaskasias, Ottawas, Chippewas, Cayugas and Kansas had at different times some representatives of their respective nations at our school, so that counting the boys in our house, and the girls in the adjacent Convent of the Sisters of Loretto, we were at this time educating three hundred boarders. To be near their children several Indian families belonging to the above nations came to settle in our vicinity, and consid-

erably increased our congregation. Moreover, about this time different white families, having come from the States to work for the Osages, also in great part located around us, that their children might have the convenience of attending our schools as day-scholars. This being so, no one will be surprised if our church was again too small to accommodate the large congregations it was drawing on the holydays. So in 1860, we once more went to work, and put up another addition to our old church, and this was not built of logs, but it was a simple frame-work, of the same size as the preceding and with a small gallery over the main entrance.

Though since the spring of 1854 the Territory of Kansas had been open for settlement, yet our Osage lands were considered as an Indian Territory, or rather Reservation, and white people were not allowed to "take up any claim" on them. Since 1858 some twenty families of Osages determined to follow our advice, and began to work small farms all along the Neosho river. They were doing quite well, growing large crops, and raising a great deal of stock, when in 1861 the civil war came to put an end to their farming, and as we were just on the line dividing the two belligerents, this was considered a dangerous place on account of the hostile incursions which were frequently made either by one or the other party. In consequence of this, not only the white families that were around us, but all our Osages abandoned this Mission, leaving us alone exposed to all kind of dangers with no other protection than that of divine Providence. And indeed our situation became a critical one, for we were left here by ourselves with great responsibilities, having to answer for what might happen to our large and helpless community, for we had quite a number of Indian boys in our house, and the Sisters had an equal number of Indian girls in their Convent, and in case of a sudden attack by the hordes of desperadoes scouring this country, we had no one to defend us, and Fort Scott the nearest place to which we might have applied for assistance, was forty long miles from us! Our two establishments were about a hundred yards apart, and the old church stood between them, just

in the middle. We, therefore, concluded to make this our headquarters, and turn it, as it were, into a fortress for our safety. So we did. In this we kept constant watch, and the army we had for our defense were those words of the psalmist, which once proved so powerful in the mouth of St. Clare, when seeing the Saracens already climbing the walls of her Convent, and not having any means to protect her Community, she confronted them with the most Blessed Sacrament, whilst her lips were repeating that most fervent prayer, "Deliver not up to the beasts the souls that confess to Thee; and forget not to the end the souls of Thy poor."

Yes, this was the prayer which our children hourly offered before the holy tabernacle, for we had formed a kind of perpetual adoration amongst them, so that at nearly every hour of the day some would be in the church watching before the altar, and we are sure that their prayers obtained for us the singular grace of having been preserved from total ruin in those days of fratricidal strife! I said *a singular grace*, and not without a reason; for as these bands of marauders who were overrunning the country had destroyed all the Indian Missions lying south of us in this Indian Territory, so they had determined to do with ours, and indeed many times seeing ourselves surrounded by these unruly soldiers destitute of all principles, seeing them too rushing into our old church, uttering meanwhile the most abominable curses, we thought that our last hour had come! But no sooner did they notice those poor children kneeling before the altar and absorbed in prayer, than they seemed to be changed, as it were by magic, into quite different men! They stood silent looking around for a while, and as if they had seen a flash of lightning, or had heard the crash of a thunderbolt, they would bow their proud foreheads, leave the church, and go off without doing any harm!

At last the cloud of war gradually disappeared. In 1865 people began once more to trust their neighbors; our Osages returned from the western plains, and a new set of immigrants, mostly Catholics, came to settle down around us. So our church again proved to be too small to accom-

modate all our people. To provide for the need and give all a chance to attend, at least now and then, to their Christian duties, we thought proper to build five chapels around this Mission; namely one in Parsons, fourteen miles south, a second in Ladore twelve miles southwest, a third in Thayer, eighteen miles west, a fourth on Walnut Creek, ten miles northeast, and a fifth on Hickory Creek, eight miles east of this place. By this fact you see that our old church can lay a claim to the title of Metropolitan Church, for indeed she has been the mother of many churches which gradually sprung out of the hundred and thirty-five stations which in progress of time were started by us. Now, each one of these succursals being regularly attended, they soon became the nucleus of small congregations clustering around them. By this arrangement, on Sundays we could afford more room for those living in the vicinity. But in spite of this, the number of our Catholics was increasing daily, and Fr. J. Schoenmakers saw that the time had come for building a church large enough for all. And here just in time Father Philip Colleton was sent to our assistance. Being a very energetic man and a fine speaker, especially when there was question of raising funds for any such purpose as to build a church, the charge was given to him of getting subscriptions and collecting the money for the new church. He did not delay, but went to work and with success; so that the amount he collected in a few months was sufficient to justify the commencing of this, for us, gigantic work.

By the middle of August, 1872, the ground was broken for the foundations, and the honor of doing this was left to good Brother John Shehan, a stout Corkonian, who from the very start of this Mission had been, I can say, the right hand of Fr. J. Schoenmakers in managing our farm, and caring for our stock. He was a true Hibernian, always ready to defend our faith, especially when the honor due to the Mother of God was concerned. Being endowed with herculean strength, in a few days he had the foundations dug out, so that early in May Fr. John Schoenmakers laid the first stone, according to the plan made by Mr. John

Murphy the architect, and under the direction of Mr. Michael Kavanaugh, the chief stone-mason. According to the plan of Mr. Murphy, the building was to be of a cruciform shape, and not only had the ground already been dug, but also several very large rocks had been placed in the foundations of the west transept, when a great many remonstrances being made against it by persons not acquainted with the rapid development of these western countries, Father John Schoenmakers, *pro bono pacis*, had those big rocks taken out, and the ditches of the two transepts again filled up, leaving the church in the form of a parallelogram, 140 feet long, north and south, and 70 feet east and west. By the 15th of June the foundations having been brought up two feet over the ground, to what is generally called the water-table; the corner-stone was laid with great solemnity in presence of a very large number of people, whites as well as Indians, by Rt. Revd. Louis M. Fink, O. S. B., Bishop of Leavenworth on the 22d of June, 1872. This done we gave up work for a while, thinking it more prudent so to do, than to plunge ourselves into debt. Now, as it was to be expected, some people seeing the foundations above the ground, and noticing not only grass, but thick shrubs and saplings growing all around them, would make a great many remarks, and would blame Fr. J. Schoenmakers for having begun such a large building here in the wilderness! The good Father listened to them with wonderful patience, and smiling would say, "my dear friends, do not trouble yourselves about it, for time will show whether this church will be too large, or not large enough."

Here things remained *in statu quo* till the fall of 1874, when Fr. Adrian Sweere, who had superseded Father John Schoenmakers as Superior of this Mission, wishing to continue the work, examined the foundation in company with Mr. Louis Scheider, a very expert architect, and after having had many consultations with him and Fr. J. Schoenmakers, they agreed to modify in part the former plan, by diminishing the intended height as well as thickness of the walls, and supplying the building with strong buttresses between

each window. By this change the width of the church would remain the same, the walls would not lose their solidity, and the look of the whole would be greatly improved; moreover by reducing the height of the structure, this would be rendered more secure against the cyclones so frequent in these high prairies. So the alteration proposed by Fr. A. Sweere was considered by all most artistical, and at the same time most economical.

Meanwhile Father Philip Colleton was progressing in his collections, when unfortunately he was brought to the end of his days in consequence of an accident he met with on the railroad, in the early part of 1876. He died suddenly on the first day of December, 1876, being then fifty-five years old, and counting twenty-two years in our Society. His death was a heavy blow to the finances of our new church. This, however, did not discourage Father Sweere, and as soon as the spring of 1877 fairly opened, he and Fr. James C. Van Goch called the leading men of our congregation to a meeting, to see whether they were willing to assist us in the case we should resume work. Not only every one was pleased at hearing such good news, but all promised that they would volunteer to fetch the stone we needed for the building. Father James C. Van Goch, who was very popular amongst our people, formed different circles or clubs of ten or fifteen farmers who would come together and bring us the stone, some of them for one week and others for two, and would do this as a part of their contribution towards the building. They kept their word, and during the summer of that year a very large quantity of the needed material was brought to the ground, and during the coming fall as well as winter, the stone was cut and numbered to have it ready for the raising of the walls by the next spring. The former plan of the building having been changed, the corner-stone laid by Rt. Rev. Louis M. Fink, O. S. B., was moved from the southwest corner, where it was, to the northwest corner of the lower inside of the church, and now remains covered by the wainscoting of the interior. Meanwhile as every one was feeling happy at see-

ing the walls gradually rising we met with another heavy loss, that, namely, of Fr. James C. Van Goch, whose energy and kindness had procured us so many friends among all classes of people. He also died suddenly of an attack of apoplexy on the 24th of August, 1878, being but forty-seven years of age; of these he had passed twenty in our Society.

At the time of his death the walls of the new church had been raised five feet over the water-table, and as funds again were insufficient, we had to stop the work. However, our delay this time was not very long. Thanks be to God, new friends having come in during the spring of 1879, we again put our hands to the work with alacrity, but about June not only the money, but also the stone had been used up and we had to halt once more.

At this juncture Fr. A. Sweere was called away from us, and Fr. John Theodore Kuhlmann took his place on the 30th of June, 1879. Our new Superior saw at once the importance of completing this church, and having well examined what had been done so far, he made some change in the lateral doors, filling up altogether the east one. And this was all that could be done this year. As all the stone which had been brought in was now in the walls, so before anything else it was necessary to obtain a new supply. The getting of stone as well as the cutting of the same, took the whole of 1880, and it was only in 1881 that the work of building was resumed in earnest, and was kept up till the summer of 1882, when the walls reached what is generally called the square of the building. Now to be sure that the north gable end would not damage the rear of the building with its heavy pressure, it was thought advisable to let the whole settle till the next spring, when at last the gable end and the tower were so completed as to allow the carpenters to work at the roof. The stone walls of the tower were only raised two feet over the pitch of the roof, and a temporary covering was placed on it. To finish the tower, according to the plan, it will require twenty more feet of wall; the stone needed for it has already been brought in, and will be put on when our means will allow it. As in the fall and

winter of 1883 all the timber necessary for the roof had been prepared, by the opening of spring the carpenters began its construction.

It was the desire of every one that as Fr. John Schoenmakers had laid the first stone of this noble church, he also should be the first to officiate in it. For this reason the work was now pushed on with great rapidity. The Father saw with joy the frame of the roof prepared, and partly raised, and for a time we all hoped that he would be the one to dedicate the new St. Francis', but the excessive heat of that summer proved fatal to him! At the beginning of July he felt so weak that he could no longer stand on his feet, and on the 28th of that month he calmly expired!

By the end of this summer the whole building was covered. During the fall and winter the carpenters and plasterers kept at work, and by the first of May, 1884, everything was ready for divine service. We invited our Rt. Rev. Bishop, Louis M. Fink, O. S. B., to come to bless our new church, but he not being able to do so on account of prior engagements, with his consent we invited Rt. Revd. John Hogan, D. D., Bishop of Kansas City, who very kindly came, and dedicated it on the second Sunday of May, which was the 11th day of that month. As the dedication had been announced several days in advance by the newspapers of our surrounding towns, the attendance amounted to about 5000 people.

Fr. Schoenmakers displayed great energy in undertaking so great a work in a country so poor as this was then, but Fr. Kuhlmann was equally energetic in pushing what had been begun, and this in spite of criticisms and complaints on all sides. And now almost every day strangers come to look at our new St. Francis', and all are astonished at what they call "its classical simplicity." These visitors will examine everything, and then address a number of questions, always anxious to know how could such a fine structure be built in such a poor country as this. To all questions of this kind we always have but one answer to give, namely, that divine Providence moved the hearts of many people to

assist us, so that help came to us from sources from which we would never have expected it. In fact the list of our benefactors is a very long one, and amongst their names you would also find that of Father Peter J. De Smet. He always took great interest in all concerning this our Mission, and he assisted us according to the extent of his means. The last valuable present he made us consisted of a large box full of rich vestments for our out-lying missions.

To those who blamed Father J. Schoenmakers for having begun too large a church he used to reply, that time would tell whether he had been right or wrong; now, that time has already come, and we can say with truth that this church is hardly large enough for the congregation we have at present; for the fact is that of the one hundred and thirty-five pews we have in it none is vacant, and if we could put in twenty-five more, we could rent them all in less than one week. So in conclusion I will say, praise be to God for what we have at last accomplished with His assistance.

PAUL MARY PONZIGLIONE, S. J.

ST. MARY'S CHURCH AND RESIDENCE,

ALEXANDRIA, VIRGINIA.

FATHER STEPHEN L. DUBUISSON.⁽¹⁾

Father Dubuisson served the congregation from June, 1838, to August, 1841, when he was obliged to go to France for the benefit of his health. The new pastor was much liked by Catholics and Protestants. The children were especially attached to him; one who learnt his first lessons in Catechism from the lips of the zealous pastor thus describes his manner of teaching: "Besides a separate, private Catechism for both boys and girls on Saturdays," writes Mr. Carne in 1874, "he had a public catechetical instruction for both, in the church, on Sundays before Vespers; standing in the old tub-like pulpit high overhead, he would call upon any boy or girl to rise and say the lesson, questions and answers, aloud, before a large congregation, which always attended, and great was the mortification if the child called upon was unprepared. He would then tell scriptural or other stories and require the older children to write them down during the week, and on the following Sunday would read the best of them with public comments on the spelling, grammar, etc., and the exercises were enlivened by the singing of hymns which he had carefully taught and practised. To say that Fr. Dubuisson was loved by these children would give but a faint idea of their feelings towards him, for while they feared his displeasure more than the severest punishment inflicted by others, their affection for him was so deep

⁽¹⁾ Born in St. Domingo, but had gone with his parents to Marseilles before the insurrection. He was a huzzar, under Napoleon: entered the Society in this country in 1815; died in France in 1864. He was well known throughout the country for the prominent part he took on the occasion of the miraculous cures attributed to Prince Hohenlohe.

that to this day they reverence his memory as that of a father."

Fr. Dubuisson's labors for education were not, however, always so successful. The Sisters of Charity, after spending several years in Alexandria in teaching the school for girls, left the city in 1840. They had made changes in the personnel of their teaching force which did not give satisfaction to their patrons, and their school, as a consequence, dwindled away. This was greatly regretted by Fr. Dubuisson; he felt very much also the decline of St. John's Academy, which had suffered not a little by the withdrawal of Mr. Brigdon and the lack of discipline in his successors.⁽¹⁾ St. Mary's Sunday-School which had been organized under Fr. Fairclough, but had been broken up, was revived and has been doing well ever since, at least the one for girls.

Some improvements were made to the church with funds obtained from the City Council; this money came out of the estate of an old French gentleman named Foucard. The bequest had been made to the church, but escheated to the government in consequence of a defect in the will. Father Dubuisson writing from Lyons, Oct. 22d, 1841, to the Directors of the Propagation of the Faith, thus describes the contest he had with the city authorities: "Eight or nine years ago a Frenchman, named Foucard, left in his will a thousand francs to the Catholic Priest for his church, but this will being irregular, according to the law the property was escheated to the United States. Several attempts were made to obtain the bequest from the City Council that had charge of the matter, but nothing was done; there was a decided hostility towards us at that time. We had to say no more. * * * * In 1839 the case again came up through our

⁽¹⁾ The following notice in the neat handwriting of Fr. Dubuisson I found in the Journal: "Our modest commencement of St. John's Academy will take place in this church, on next Saturday, the 28th inst., at 10 o'clock, A. M. The church will be arranged for the purpose, the B. S. removed from the tabernacle, and the altar concealed from the view of the assembly. As it will not be a meeting for the purpose of worshipping, the pew-holders will be expected on that occasion to waive their claim to their respective pews. There are persons in the habit of leaving their Prayer-Books in their pews; they will do well to take them home to-day."

endeavors; public attention was drawn to it, and every one said it would be a shame to keep us out of the money. In short, thirteen of the sixteen members of the Council voted us the money, and thus the affair was brought to a happy conclusion."

The names of Frs. James Power and Jas. Moore are found in the records, but their stay was very short.⁽¹⁾ Fr. Roger Dietz succeeded the latter in December, 1841, and remained until September, 1842. Speaking of these Fathers that were thus filling the place of Fr. Dubuisson, who was expected to return, Mr. Carne says: "Neither of them (Frs. Power and Moore) remained long enough to become acquainted with the congregation. For about a year, the pastorate was then filled by an eloquent and devoted German, Rev. Roger Dietz, S. J., but unfortunately he spoke English so badly that few could understand his preaching."

Before I come to the pastorate of Fr. Benjamin Aloysius Young who is put down in our catalogue in 1843 as the successor of Fr. Dubuisson, though, in fact, from the records he began his ministry in 1842, I must lay before my readers the statement of a public penance incurred by two unfortunates who had been married by a Protestant minister. The account of the affair is in the handwriting of Fr. Dubuisson; it shows the manner of proceeding in such cases nearly fifty years ago:—

"Public Penance for marrying out of the Church—Extract from a letter of the M. R. Archb. James Whitfield to Fr. Dubuisson dated Feby. 29th—ultimo.

"With regard to your penitent couple, who married out of the Church, I leave the whole proceeding to your charity and prudence, only observing that in such cases, I do not remember, that in Baltimore any kind of public penance has been imposed, either in my late predecessor's time or mine.'

"I had briefly stated the penance imposed, which the peo-

⁽¹⁾ I notice a record, Nov. 1, 1841, by Fr. Anthony Rey, who was afterwards killed while chaplain in the U. S. army in Mexico.

ple found extremely severe,⁽¹⁾ and mentioned the direction given by Archb. Neale to Fr. Lucas, whilst in Norfolk, and which was this: To call upon the parties, then in the church, but in no particular place, desiring them to rise, and confirm the apology made in their name, though no mention of names at all was to be made. Father Dzierozynski advised merely to declare the apology, without naming, nor bidding them rise."

FATHER BENJAMIN ALOYSIUS YOUNG.

Fr. Young assumed charge of the congregation on September 26th, 1842. He was a native of Prince George's County, Maryland, and came from a highly respectable Catholic family that has given several priests to the American church. Some of the Young family owned a large portion of the land on which Washington City is built.

Fr. Young had the church frescoed and otherwise beautified. He attended to his charge with great zeal though a sufferer from that disease, which at one time threatened to be national, dyspepsia, and of this he died Dec. 21st, 1844, being the only priest who ever departed this life in the pastorate of Alexandria. On the funeral record I find this entry in the well known hand of Fr. George Fenwick: "Benjamin Aloysius Young, S. J., died at 12.15 A. M. (Dec. 21). On the 22d (Sunday), the funeral service was performed in St. Mary's Church after Mass which was celebrated by Fr. Charles H Stonestreet. The Rev. James Ryder preached to a crowded congregation; after which the body was conveyed to George Town College and interred in the Religious Burial ground. Mr. Young was born Feb. 15th, 1798. Entered the Society of Jesus 29th July, 1815; was professed of 4 vows, 15th August, 1833. He went to Rome in 1817, where he terminated his noviceship and made his vows in the chapel of St. Ignatius. He studied philosophy and the-

⁽¹⁾The penance was: "Kneel down, near communion-rail, during the whole time of solemn Mass and Ve pers, sermon included, on Sunday." To this day in a few of our Missions of Maryland some such penance is enjoined.—
Editor.

ology at Ferrara and Rome; was professor of theology at Viterbo. Returned to the U. States in 1828; was professor of rhetoric and philosophy in George Town College, and for many years professor of Belles Lettres in Frederick city,⁽¹⁾ Maryland. On the the 26th of September, 1842, he took charge of the congregation of Alexandria, D. C., where he made many improvements. He died regretted by all. R. I. P."

FATHER CHARLES H. STONESTREET.

Fr. Stonestreet succeeded Fr. Young, December, 1844, and remained in charge until August, 1845. It is needless to say the congregation became greatly attached to him, and if his tarrying had been more lasting, their love and respect would have been intensified and withstood "long knowledge and the scrutiny of years."

Fr. Ignatius Combs, "a warm-hearted Marylander," says Mr. Carne, succeeded Fr. Stonestreet for a short time. Fr. John F. Aiken, a Tennessean and a convert to our holy faith, was the assistant of Fr. Combs to whom he succeeded in November, 1846.⁽²⁾

THE PASTORATE OF FATHER AIKEN.⁽³⁾

From the records it appears that Fr. Aiken remained in Alexandria until May, 1850. He had for his assistant in 1847, Fr. James Power; in 1849, Fr. Camillus Vicinanza; in 1850, Fr. William Malony of the Irish Province, and after him for very short periods Frs. Pacciarini, Finotti and Ciampi. The high esteem which the people had for the pastor who labored so earnestly in their behalf may be shown from the tribute of Mr. Carne, who thus writes of one well known to him: "Father Aiken's life was one great act

⁽¹⁾ Whilst here he prepared a course of rhetoric which was greatly admired by his pupils. It was never printed.

⁽²⁾ Fr. Combs was made Socius of Fr. Verhaegen, Provincial, Nov. 8, 1846.

⁽³⁾ Fr. Aiken was educated at Georgetown where he became a Catholic; entered the Society 1837; was ordained in 1844 by Archbishop Eccleston; died at Georgetown, 1860. He had the happiness of converting his own family to the faith.

of charity. He visited none but the poor and lowly, and his labors among these were blessed with the most abundant fruit. Many a soul wandering in the darkness of error, did he bring to the light of truth, and though the want of time to establish them firmly in the faith, caused some of them to relapse when he was no longer with them, many there are among us who thank him for their hopes of salvation, and we may well believe that many who owe heaven to his labors, surround him in everlasting bliss. His self-sacrifice knew no bounds, and it became known, after he had been removed, that he had often gone hungry after giving his dinner to the poor."

Father Aiken had parish schools, and also took great interest in the Sunday-School for boys; this necessary adjunct in parochial work had, perhaps, suffered a little for want of care. The pastor in his zeal gave the Sunday-School a new impulse, and the effect has been lasting even down to the present day.

During the stay of Fr. Aiken in Alexandria a remarkable conversion took place. A gentleman named Magraw, a professed infidel, was lying very ill. His Catholic wife and family were quite distressed at his unhappy state. The mention of religion and priests to him set him in a rage. A friend, Fr. John P. Donelan, a secular priest of Washington and a benefactor of our Society, paid a visit of sympathy to the dying man. At the word religion the same scene was enacted; the priest was horror-struck at the blasphemies uttered. Finally, trusting to our Blessed Lady, he had the happy thought of asking a favor of the sinner who was fast nearing his doom. "One thing do for me," he said, "recite with me the *memorarc.*" After much persuasion the prayer was recited, and a wonderful change was wrought. The heart of the dying man was softened; faith came in place of scepticism, and he was baptized, and receiving Holy Communion and Extreme Unction, died in the most consoling sentiments of religion.⁽¹⁾

⁽¹⁾ Fr. Donelan, who was considered a great pulpit orator, preached the funeral sermon. In a *Month of May* published in Baltimore over forty years ago this remarkable conversion is related by the Reverend Father.

The health of Father Aiken began to fail in 1850. "It pleased God," says Mr. Carne, "to afflict him in 1850 with a grievous illness, the result of his labors, and his Superior removed him to Trinity Church, Georgetown, that he might have less to do. Of such a man, however, this earth was not worthy."⁽¹⁾

FATHER JOSEPH M. FINOTTI.

Fr. Finotti was the next pastor; he was assisted for brief periods by Fathers Pacciarini, Vicinanza, Anthony Ciampi, Verdin, Vetromile. These Fathers were in the third probation and were sent to give help on certain occasions. The house diary kept by Fr. Finotti has this entry: "Pater Armellini patriarchum egit Alexandrinum in the pastor's absence."

The new pastor was much liked by the people, and he did a great deal to advance piety among them. He took great care of the children, especially in preparing them for the first Communion, which he thought could be best made on Christmas day on account of the associations. The people were prepared for the great festivals by retreats. During Father Finotti's charge twelve Protestants were received into the Church; amongst them was one of a prominent family, who afterwards became a priest in the diocese of Richmond.

Father Finotti did much work among the Irish, especially among those engaged in constructing the railroad and canal. He said Mass for them here and there as he could assemble them together and thus gave them an opportunity to fulfil their Christian duty.

The church of St. Ignatius across the Potomac in Prince George's County was built by Fr. Finotti in 1850, as this part of Maryland was attended from our residence until August 15th, 1858, when Alexandria was united to the diocese of Richmond. And this was not the only mission attended.

⁽¹⁾ On the funeral record the following entry attracted my attention: "Died Br. Edmund Quinlan, June 6th, 1846; he was born June 6th, 1797. Sermon by Fr. Early." This brother met with his death from an accident.

Our Fathers before the war in 1861 and for some years after it, used to visit Culpepper, Manasses and the adjacent districts until the Bishop of Richmond appointed a resident priest at Warrenton.

In 1852 Fr. Joseph Bixio was the permanent assistant of the pastor who in April of this year left the Society. I must not end this part of my history, however, without transcribing an entry which I found in the funeral record. Such things will soon take their place among the antiquities of our history:—"Feb. 2d, 1852, Robertus Foy 73 annos natus, tumulo consignatus a patre Bixio." Then follows a notice taken from the *Alexandria Gazette*: "The deaths of old and faithful servants may well be mentioned, especially when their character entitles them to be regarded as examples by their fellow-servants—and when they can know that honesty and correctness are duly acknowledged by their masters. Before the death of the late William H. Foote of Fairfax County, he wrote a notice of one of his servants, which in case of the death of the servant after his own, he desired to have recorded. At the conclusion of the page on which it is written, he adds,—'Cut this leaf out, and send it to the *Gazette* office.' The old man Bob Foy survived his master, and died in this place on the 1st inst. The notice written by his master is as follows:—'Bob Foy has filled places of the highest trust for more than forty years, and went down to his grave spotless. No suspicion ever rested upon his good faith, honesty or veracity. If an honest man be the noblest work of God, then was Bob Foy one of nature's nobility.'"

FATHER GEORGE VILLIGER.

Father Villiger began his pastorship after Father Finotti left the Society. Mr. Carne says of Fr. Villiger "that he was a good and zealous man and an excellent manager of the temporalities." Six thousand dollars were collected towards erecting a new church in the northwest corner of King and Royal streets, but the pastor was removed before

the plan could be realized. Fr. Villiger did not a little to advance the interests of Catholic education by his care for the parish schools. In all of his parochial work he was seconded by his assistant, Fr. Bixio, who remained for a time in the same office under the successor.

FATHER JOHN E. BLOX.

Father Blox was appointed pastor in 1854. Here, as elsewhere, Fr. Blox was much beloved. His parishioners soon yielded to his lovable nature, and many intelligent and influential Protestants were gained to the faith by his ardent and prudent zeal. "He loved the beauty of God's house and doubling, by his earnest appeals," says Mr. Carne, "the sum left by his predecessor, he enlarged and beautified the church in 1856." He added twenty feet to its length, put in galleries, stained gothic windows, an organ, a large bell and a marble altar which was solemnly consecrated by Archbishop Kenrick the 30th of June, 1856. A fine steeple was also erected, which added considerably to the beauty of the church.

The Young Catholic's Friend Society, the Association of the Bona Mors and the Sodality of the Blessed Virgin were formed under Fr. Blox. The last-mentioned society has always prospered and during the civil war many of its members were soldiers, and though taking part in various battles were more than usually fortunate in escaping the dangers of the conflict. The office of our Blessed Lady had been said for them every day. Father Blox, besides Fr. Bixio, had at different times, as his assistants, Frs. Livy Vigilante and Peter Kroes; the last-mentioned became his successor in 1859. It is needless to say how entirely Fr. Blox had won the hearts of his people. To this day his memory is dear to them. On his death in 1859 the congregation, to attest their veneration for him, erected a cenotaph in front of the church. Fr. Blox was born in Belgium, but entered the Society in our Province in 1832.

FATHER PETER KROES.

Father Kroes was a native of Holland and entered the Society in America, Nov. 5th, 1832. He whilst a man of learning was at the same time a little eccentric. It was hard at first for the people to understand his ways, but when once he was known he could not but be loved, for there was a depth of affection in his soul which outward coldness could no longer veil. He served St. Mary's during the war, a most trying period. The Federal troops poured into the city, while his congregation were mostly in the Confederate service or in exile. The few that remained were heartily in sympathy with the rebellion. It was hard to please both classes of people whom he had to deal with. The military and restored State authorities were too fond of dictating to the churches in regard to fasts, prayers, festivals of thanksgiving; an oath of allegiance was exacted of every minister of the gospel before he could be allowed to perform the marriage ceremony.⁽¹⁾ Fr. Kroes was respected by all, had a pass to go anywhere, and saved not only his own but a neighboring Presbyterian church from occupancy as a hospital. The secret of this was his untiring care of the sick and wounded soldiers, who could not but be exceedingly grateful. The following anecdote is related by Mr. Carne: "On one occasion having refused to ring the church-bell for the call of a 'war-meeting,' two civilians, nominal Catholics, threatened to have the door broken open and ring it themselves; he went out for a short time and on his return found his parlor full of officers, who assured him that if he gave the word, a thousand men they had within a mile, in camp, 'would clean out the town' for him. Indeed, it was only by positively refusing to give the names of the two men who had threatened him, that he saved them from exemplary punishment."

In a diary kept by the writer during the war the follow-

⁽¹⁾ Father Kroes performed this ceremony once on the ferry-boat between Alexandria and Washington; he sent the parties sometimes to one of our Fathers in Washington.

ing item was put down: "Fr. Tissot was here (Washington) to-day, and said that some Orangemen had threatened to burn our church in Alexandria." This was in February, 1862, and the men who were so hostile belonged to an Illinois regiment. On the previous Sunday they had dragged an Episcopalian minister out of his pulpit and taken him in his surplice to prison. His daughter caused quite a scene in the church and on the streets by going into hysterics. The minister had refused to say the prayer for the authorities at the bidding of the Colonel of the regiment. During the week the Protestants chaffed the soldiers and dared them to try the same thing with the priest. They threatened to do it, and not to burn the church, as said above. In the meantime an Irish regiment got wind of the intended movement, and on the Sunday had a line of pickets all the way from the church to their camp two miles out of town.

At the high Mass the Illinois men were ready with a detective to see that the priest, Fr. John Early, who, at that time president of Georgetown College, had gone to preach for Fr. Kroes, should say the prayer when ordered. The preacher had come before the altar; the detective had his notes ready, and the Orangemen were about to give the order from the gallery, when the measured tramp of soldiers was heard at the door of the church. Soon they were marching up the aisles, and to the relief of the Catholics knelt down and blessed themselves. These were Irishmen who had come to protect the priest. The Orangemen scampered off and felt they had done well, for they saw two hundred muskets stacked in the church-yard and a sentry ready to raise the alarm in case of attack. The preacher gave an eloquent sermon and all was over, but if the least violence had been offered to God's minister in the holy place, the State of Illinois would have sent fewer soldiers to the front on account of this day. A Virginian, a Protestant, went to the church also; he was going to fight for the priest. "If I am killed," said he jokingly, "I'll die in the church anyway."

During Father Kroes' incumbency St. Mary's Hall was erected by the Young Catholic's Friend Society, on a lot

exchanged for one given by the Sisters of Charity to Archbishop Eccleston in trust for the congregation; the old cemetery was enlarged to three times its former area; it was handsomely laid off, drained, planted with trees, and enclosed. The church at Fairfax Station on the Virginia Midland Railroad, about eighteen miles from Alexandria, was erected by Fr. Kroes; it was dedicated Sept. 23d, 1860. The congregation was formed of Irish laborers engaged upon the construction of the railroad. Many of these afterwards settled on farms near Fairfax Station, many took up their abode in Alexandria and increased the congregation which was small at that time. The Catholic Beneficial Society and the Conference of St. Vincent of Paul were organized; the house now occupied by the Sisters of the Holy Cross was purchased; parish schools and an academy were established during the administration of Fr. Kroes, who also had improvements made in the church, and built the sacristy and the chapel of St. Joseph.⁽¹⁾ The pastor procured new and elegant vestments for the service of the altar.

The assistants from 1856 to Dec. 1872 were Fr. James Ryder for two years, Fr. Bixio for a short period, then in order of time, Fr. Alexius Jamison, Fr. Peter McDermott, Fr. Bernard Toale, Fr. Thomas McDonough, Father Toale again, Fr. Charles Cicaterri; these Fathers helped in the home church and had care of the out-lying missions. Fr. Ryder gave a course of controversial sermons in his usual eloquent manner and attracted great attention among the Protestants. The Know Nothings then quite strong even in Virginia, though Henry A. Wise had given them a terrible defeat, were ill-disposed towards the speaker, and one evening caused the fire-bells to be rung to draw the people away from the church and thus break the spell.

Fr. Kroes had been a sufferer from a painful disease for a long time; and yet was always a most hard-working priest. He often said Mass when he had to hold on to the altar to keep himself from falling, and frequently heard confessions

⁽¹⁾ A Sunday-School for colored people, and used for Masses during the week in winter.

when suffering great pain. He never spared himself when a duty was to be performed; and no danger could deter him from fulfilling his holy ministry for the dying. He was removed in December, 1872, and died in the winter of 1873.

FATHER DENIS O'KANE.

Father O'Kane became pastor in December, 1872. The congregation has greatly increased, so that the pastor has been obliged to make important enlargements and improvements in the church. In 1881 he raised the walls six feet, put on a new and substantial trussed roof which is covered with slate, tore down the old sacristies and extended the sanctuary to the full width of the church. Besides these improvements the new ceiling of the church was made of iron. The pastor also erected a large sacristy on the north side of the church. And yet the congregation could not be accommodated; the church was thereupon enlarged in 1883 by transepts and additional galleries. A fine organ was also purchased in 1883 instead of the old one that had done service for so many years.⁽¹⁾

Father O'Kane has had up to the present time three different assistants: Fr. Thomas Sheerin, Fr. Andrew Keating and Fr. John B. DeWolf. The Sodality organized by Father Keating for the colored people is still prosperous under the care of Fr. DeWolf; the meetings are held Sunday evenings and the singing is good.

I cannot end this history without giving the state of the church in Alexandria and out-lying missions at the present day. "Alexandria and its missions," writes Fr. O'Kane, "has a Catholic population of about 1600 souls. The extent of territory is about 40 by 20 miles. Two small mission churches are attended from Alexandria, viz: Falls Church⁽²⁾ which is about 10 miles and Fairfax Station which is 17

⁽¹⁾ The pastoral residence was erected in 1877, not in 1874, as before stated by typographical error.

⁽²⁾ This church, under the title of St. James, was erected by Fr. O'Kane in 1874; it was dedicated Oct. 18th of that year by Rt. Rev. James Gibbons of Richmond.

miles from Alexandria." There are parochial schools for boys and girls. These schools had been had off and on from the days of Fr. Smith, but it was not until 1870 that they were put on a firm basis. The various Sodalities and Societies mentioned in the course of this writing are still doing good and are a great means to the frequentation of the Sacraments of Penance and the Holy Eucharist. Protestants are occasionally converted to the faith: the exhibit given below of our work in conversions was prepared by one of the Fathers in Alexandria, and I am surprised to see how many persons have been brought to the faith. The records from 1815 to 1831 are defective; before and after that epoch they are quite full:—

Adults baptized by Fr. Kohlmann	(1808-15)	7
“ “ “ Smith	(1831-37)	29
“ “ “ Dubuisson	(1837-41)	28
“ “ “ Dietz	(1842-43)	6
“ “ “ Young	(1843-44)	5
“ “ “ Stonestreet	(1844-45)	7
“ “ “ Aiken	(1845-50)	138
“ “ “ Finotti	(1850-52)	12
“ “ “ Bixio	(1851-54)	15
“ “ “ Villiger	(1852-54)	4
“ “ “ Vigilante	(1854-56)	20
“ “ “ Blox	(1854-57)	12
“ “ “ Kroes	(1856-72)	55
“ “ “ Ryder	(1857-59)	13
“ “ “ McDonough	(1870-71)	11
“ “ “ Toale	(1864-72)	61
“ “ “ O’Kane	(1872-83)	56
“ “ “ Sheerin	(1873-75)	11
“ “ “ Keating	(1875-80)	23
“ “ “ DeWolf	(1881-83)	13
Visiting Fathers at different times		17

We have seen in these pages the good Ours⁽¹⁾ have done, with the blessing of God. The church is in fine order and can seat over a thousand persons, if need be. The congregation is in a prosperous condition, and, perhaps, in a few years a much larger church will be required.

VERY REV. FATHER GENERAL IN HIS
RETIREMENT.

Letter of Fr. Lavigne, his Companion, to Fr. Portal.

ROME, 1884.

REV. FATHER,

P. C.

I have, as you see, followed our Very Rev. Fr. General into his retirement at Sant' Andrea, near the Quirinal; or to use his pious expression, "We are making our noviceship over again." Our dear Father gives us in his solitude many examples of virtue, and you will, no doubt, be pleased if I tell you how he spends his day.

He rises three quarters of an hour before the Community, that is to say, at a quarter past four, and begins his meditation at half-past. At five he goes to the church to finish it before the Blessed Sacrament. He makes his meditation kneeling, sitting down but seldom, and then only when he is extremely fatigued. At half-past five he says the Mass "De Beata." When, on account of a first class feast, he wishes to celebrate the Mass of the day, I assist, whispering nearly every word to him. On the eve of the feast of St. Aloysius, we read the Mass together so that he knew the Gospel by heart; next morning after rising we went over it again and, thanks to this precaution, he succeeded tolerably

⁽¹⁾The Brothers who contributed in their sphere, according to the spirit of the Society, to the happy results I have recorded were John Cotter (his name disappears from the Catalogue in 1837), Patrick Carroll, Edmund Quinlan, Maurice Stanton, Charles Toomey, Henry Rimbaugh, Patrick Cassidy and Michael Nash.

well. He keeps, besides, a Missal in his room, from which he reads during the day, making up in this way for not being able to say the Mass of the day in the morning. After hearing in Thanksgiving the Mass of Card. Franzelin he returns to his room a little before seven o'clock. Br. Guggeri, who has waited on him for the last twenty-nine years, brings him his breakfast, which is the same as that of the Community, and during it he reads for him. He breakfasts in his room, because it is the custom since the time of St. Ignatius for the Generals to do so. An old man of ninety years is dispensed from fasting: nevertheless, on fast days our dear Father considerably diminishes the quantity of his bread and milk, and this to such a degree that if it were not for the milk his breakfast would be a *frustulum*. The recital of the little hours, which he says alone, takes up his time until eight o'clock. The day before yesterday he came to my room and said, "After saying Nones, I wanted to find the office of to-morrow, and how long, do you think, did I turn over the leaves of the ordo and breviary? Three quarters of an hour. Indeed, it is a great humiliation for me not to be able to see any more." How often have I not told him that he ought to dispense himself from saying the breviary, but he will hear no reason when you speak of such things. "There are some priests," was his answer, "who dispense themselves far too easily."

When I go to his room at half-past eight, I find him ordinarily occupied in writing letters; this work, however, is a real suffering for him on account of his weak eyes. Often he says to me, "I have just written a letter but cannot read it over; look if there is not something wanting here or there." Sometimes when he is writing, his sight troubles him so much that he does not see the trace of the ink on the paper, so he is obliged to continue at random. More than once, after being interrupted in the middle of a word, he has not been able to find the place where he left off, and has called me to place his pen on the last letter formed. Happy are those who receive these his last letters! He often tells me to copy his scribbling, because he does not wish to send a

letter with erasures of faults in it, or even written in a hand which is hard to read. Many of Ours on the contrary, when writing to our Father send him a scrawl which a professor would not accept from his pupils.

I stay with him long enough to read his letters for him, which are becoming fewer by degrees, the Institute, the life of a saint, and some religious news. As he sleeps but little during the night, it often happens that he goes to sleep during my reading. I have something soporific in my voice and for my present employment this defect becomes a precious quality. This reading gives me an opportunity to ask our good Father about many circumstances of his life; but he is not like Horace's old man, a "laudator temporis acti;" he does not like to speak of them and turns the conversation to some other topic. If occasionally I catch him off his guard, he never fails to finish his story with these words: "I should not speak to you in this manner of myself." With this reserve you can easily understand that I have not as yet succeeded in reading his interior and knowing the nature of his dealings with God. All that I have been able to conjecture from certain exterior signs and from some words which escaped him by chance is, that he walks in the common path of meditation, the presence of God and purity of intention. On one occasion he asked me what spiritual reading I made. "I read Scaramelli, your Reverence, in order to have at least an idea of those extraordinary states of prayer, of which you hear people talk, and which one may have occasion to meet in the sacred ministry." "A page of Rodriguez," he replied, "is worth more than all these grand things. The life for us Jesuits is the common life." When in the lives of saints mention is made of revelations, raptures and ecstasies, he tells me that these wonders edify him less than the mere recital of their virtue. His purity of intention is truly admirable. I must confess that I observe him very closely at times to detect in him some merely human intention or natural motive, and I have not succeeded once. When I think that I have caught him in the very act, I perceive on closer observation that, as Rev. Fr. Blanchard

says: "Grace hides itself under nature, and nature in its turn conceals itself under grace." No personal feeling ever influenced the government of our dear Father; the good of the Society went above everything, and he counted for something only in as far as he represented her, and within these limits he knew how to preserve his dignity and to make it respected. In fact this is what struck me on arriving at Fiesole; the absence of all human motives in the performance of duty.

The rest of the morning is spent in paying visits, in praying in the chapel, in taking a few turns in the corridor, and also in remaining alone for some time: after a life of so much labor, a few moments of solitude are a consolation. At twelve we have litanies, followed by the examen and dinner. In order to arrive at the Community exercises if not before the others, at least one of the first, our good Father leaves his room a little before the time. Going to the refectory he leans on the arms of Br. Guggeri and myself, a circumstance which makes Fr. Boussac remark that I fulfil the rule of obedience to the letter: "As an old man's staff, etc." From the room of Fr. General to the refectory there are fifty-four steps and these in very bad condition. The distance alone would authorize him to have his meals brought to his room, but we must not even speak of exemption from the common life: He submits himself, however, to two orders of the physician: to use meat and take wine of a superior quality to that of the Community, and he has told me several times: "I am convinced that meat and the Bordeaux wine do me no good; it is all imagination! but I submit, since they want to have it so." At least once a week the Father takes part in the public penances, and it is a very edifying sight indeed to behold the old man get on his knees, kiss the floor and stretch his arms in the form of a cross during the prayers. You will never see him seat himself first: he waits, delays, and feigns embarrassment until his neighbors are seated; and this not only in the refectory but in the recreation-hall and everywhere else, avoiding, however, all obstinacy and ostentation. He behaves in the

same way towards me in his room, and at times there arises a laughable scene, a silent comedy: each one pretends that he does not see the other's play; for the most part, however, his humility gets the upper-hand over my just respect, and for the sake of peace I sit down first. He does not stop here; he watches for the least wishes of Br. Guggieri and myself to accommodate himself to them. These words are often on his lips, "What do you want me to do?" And this is not an effect of old age which enfeebles the will, for he retains all the independence of his judgment, as he has all the clear-sightedness of his mind; it is rather the effect of his desire to obey in something, and in proof of this, here is an incident which happened not an hour ago. We went to St. Mary Major's to assist at the litanies; the first door of the church on our way from Sant' Andrea, has an ascent of twenty-five steps, the other, a little further off, has but four; it was, therefore, not a matter of indifference to the Father to enter by one door or the other. As the coachman would naturally stop at the first entrance to shorten his route, I asked our Father where he wished the carriage to stop; his answer was: "Let us allow the coachman to pull up where he likes; we shall thus perform a little act of obedience." Since he has resigned his power into the hands of Fr. Vicar, he is all anxiety to anticipate his wishes, that he may conform his conduct to them.

But to return to our refectory: when Fr. Rector arrives after the meal has begun, our dear Father salutes him, as he was also accustomed to do to Fr. Vicar at Fiesole. After meals he should take a cup of coffee, and one day he even acknowledged this need to me. But how could he do this? The Community does not take any, and nothing will induce him to make use of what he calls a singularity; he prefers to put up with a difficult digestion and to fight painfully against sleep during recreation. "I cannot perform many penances," he says, "but I wish at least to follow the common life."

At two o'clock every one goes to his room to take a siesta.

If you should ever come to Italy you will experience that this rest is imposed by the climate. Our dear Father says Vespers and Compline first, and frequently goes on to recite his rosary, and then he rests himself in an arm-chair. The Americans have an exercise of piety at three o'clock in the chapel, and when they arrive they find our Father at his prie-dieu. Generally speaking, he assists at all the exercises of the pupils, even at catechism.

At half-past three he returns to his room, and I should be there to recite Matins and Lauds with him; but I confess that I fail to be exact, in order to oblige him to take another half hour of rest. I do not go, therefore, until four o'clock, unless he comes to seek me in my room. The recitation of the breviary is very meritorious for him on account of his eyes. After the breviary I try to entertain him, distracting him by a little reading or conversation until half-past five or six o'clock. Then we invite him to take a stroll and to assist at a service in some church or other; and hereupon we three start out together. The passers-by look with admiration at the old man who drags himself along resting on the arms of his companions. When he is more feeble than usual we make use of a carriage; but he does not like this driving on account of the expense. In that case we tell him that the Society does not hesitate to give daily a costly remedy to those who need it, and that the remedy for him is a carriage. Our argument, however, does not always hold, and in that case we take our walk in the corridor. Last Wednesday we went on foot to the German College: ten minutes walk would bring a younger man there, but our Father took nearly half an hour, and still he arrived there fatigued. After a rest in the parlor we paid a visit to the church of St. Ignatius. He wished to pray before the Blessed Sacrament, before the altar of St. Aloysius, of Bl. John Berchmans and of the SS. Heart. On leaving he felt his legs give way under him, and from the top of the steps he looked at the coaches which were standing on the square; turning to me he said, "How much does a coach cost!" "A franc, your Reverence." "Well then," he

said, "let us save a franc for the poor, and go home on foot." With difficulty we set out on our homeward journey: I rather dragged than conducted him. Ascending the steps of the Quirinal he had to stop four times to take breath. At length, after a struggle of three quarters of an hour he entered the house covered with perspiration.

The stations which our Father makes in the different churches are long; for they last from a half to three quarters of an hour, and during this time he is almost always on his knees and often even without resting his hands on the prie-dieu. One day we told him it would be better if he were to shorten his stations, and we agreed that he should not exceed a quarter of an hour. The day after I went with him to the church of St. Alexis which is the titular church of Card. Franzelin. On kneeling down he said to me: "You will tell me when I have been long enough;" and as after a moment I made a slight motion, he turned and asked, "Is it time to finish?"

On returning to Sant' Andrea I read the points of meditation, and, if time allows, make another spiritual reading, after which he goes to the chapel to await the hour of supper. When I bring him back to his room and there is no particular necessity for my entering it, he stops before my door, which is only three steps from his and does not allow me to conduct him further. He goes to bed at ten just as the Community.

I have given you these details in all their simplicity, because they show the true nature of his virtue in his private life. Many facts escape my memory; if I wished to note them all down, it would take me half the day to write what I had seen the other half.

LAVIGNE.

RECOLLECTIONS.

GEORGETOWN COLLEGE IN 1820.

About the middle of the afternoon of September 15th or 16th, 1820, the stage from Baltimore rumbled into the yard of Georgetown College and set down a lot of unfortunates. Amongst them was your humble servant. It is 65 years since, and perhaps a few reminiscences of college and college life may not be without some interest to you. We were all well known to the Revd. Enoch Fenwick, who had been for so many years the pastor of St. Peter's church, Baltimore, and who was then in his first year as President of the College. His kind smile and welcome took from us much of the rough edge of exile and made us feel at home.

The staff of the college, as well as I recollect, was Revd, Father Fenwick, Rector, and Father Cary, a Frenchman, I think, our Minister, and good old Fr. Mc Elroy was treasurer. There was also a Fr. De Theux, who spent most of his time at the old college and did not come (except in the confessional) much in contact with the boys. Mr. Grace and Mr. Newton, scholastics, wielded their batons as prefects, and with Dr. Henry ⁽¹⁾ in the infirmary, Br. Drain in the refectory, Br. De Meyer as cook, and Br. Jordan as baker, who died at Newton in 1828, made up the executive officers of the College. I beg his pardon; but old Dick who lived at the gate and gave us our polished shoes on Sundays and Wednesdays of each week should have been named as one, in his own opinion, not the least in importance. I can hear him now in his darky magniloquence setting forth that one pair of boots was the equivalent of two pair of shoes. For teachers we had in rhetoric and philosophy, which were combined in the graduating class, Father Baxter, a full-fledged Englishman; he was very kind with all. He was in

⁽¹⁾ Br. Henry Reiselmann, who died in the Missouri Province.

truth a rhetorician, and his sermons to us boys were, many of them, masterpieces. Two of them especially are still fresh in my mind. One was a Good-Friday sermon; the other a rehearsal, as it were, which he delivered in the College Chapel on the Sunday before the dedication of the Cathedral at Baltimore. Starting with the "Twelve Ignorant Fishermen" of Jerusalem on Pentecost, he went rapidly over the prospects of the church from country to country, coming back once in a while to the "twelve ignorant fishermen," which formed the key-note to the symphony.—Then there came for the other classes Mr. Van de Velde, afterwards Bishop of Chicago, Mr. Neill, Mr. Finegan, who is still living at Conewago; Mr. Mc Carthy, a mercurial little Irishman, had charge of the third grammar class and counted me amongst his victims, whilst the rudimentals were consigned to Brother Moberly who with his dogwood jackanapes, as he called it, ruled over his class in one of the rooms off the long passage. In mathematics and its kindred sciences we had Father Toomey, ⁽¹⁾ and he was succeeded by Fr. Levins. Both were men of great abilities, but they passed away from the College in a manner that baffled our boyish curiosity. In my second year I had Mr. Finegan as teacher and was there when he first became unwell. My last two years were under Mr. Callaghan of Baltimore. He was a fine belles-lettres scholar, and had a better gift of imparting knowledge than any teacher I ever had. He did not remain in the Society. He drifted about Washington for a few years as a translator and copyist in some of the departments and disappeared.

I wonder if the "College Journalists" know that away in those far off ages we had our college paper, "The Minerva." It was in manuscript; the contributions were by the rhetoricians, and at the time we thought them quite equal to many of the printed pages that came to our notice. But the labor of copying it to be read to the boys trenched so heavily on recreation that with all its talent it only survived a few issues. Perhaps, in some pigeon-hole about the Col-

⁽¹⁾ He was not a member of the Society.

lege you might unearth a copy. About that time there was a learned newspaper discussion in Washington, on some chemical question. One of the writers called himself "Jem the Sawyer." I have forgotten the other *nom de plume*, but after a while Fr. Levins came out as Philo Junior and demolished them both. We college boys took it, each and every one, as a personal triumph.

Our day at College commenced in summer at 5, and in winter at 5.30. A. M., by a run out to the pump for a wash. A long line of roller towels was hung between two locust trees nearly opposite the College door. In the winter of '22 and '23, luxuries began to creep in, and we had a wash-room extemporized in the small boys play-room, but in the summer we took our ablutions at the nozzle of the pump. Morning prayer, Mass and studies took up the time till breakfast. Our bill of fare at that meal was monotonous—bread and coffee. Butter was an unknown factor in our *menu*, except occasionally at dinner on fish-days, and semi-occasionally, if I may use the word, at breakfast, for Christmas, Easter, and the Sunday that closed our annual retreat. After a short recreation of half an hour, classes commenced, and went on regularly until about 11.30, when after a half an hour's recreation we had dinner. No doubt, the food was good and wholesome, for we all throve on it, but to us, all the meat was sheep meat, and the tea was known as shoe-string tea. Some wag of a boy saw *Souchong* on a tea chest, and gave the name a free translation as above. But the coffee was too good to have a nickname; every boy of us relished his two bowls every morning. A short visit to the chapel after dinner was followed by recreation for an hour and a half. During the first hour the study-room was locked, and no one was allowed to have a book of any kind, a very good rule, but in our case a useless precaution; for I don't think any of us were given to private study. A half hour's study was followed by the afternoon classes till about four, when we had our piece of bread, and I can see the boys even now, climbing up and reaching for the toothsome bottom crust. A recreation of an hour and a half was followed by

Rosary and evening studies, then supper of bread and tea. We had recreation in the play-rooms till 8 o'clock, when after night prayers in the chapel we went to the dormitory, and very soon all were sleeping the sleep of tired school-boys.

The college records will show that in these years the number of scholars was very small, and my memory is that the discipline was very lax. In 1821, I think, Frs. Dzierozynski and Sacchi came over. Father Zero, as we called him, was mostly with the Jesuits in the old college. Fr. Sacchi tried (but not with success) to improve the college discipline. It was not until the return of Frs. Mulledy, Fenwick, Ryder and Young and under their administration the College lifted up its head again, and continued to thrive until the war which took away all its Southern scholars. Since the war, it has again resumed its prestige, and now the spires of the University say to those in its study-rooms and classes: *Sic itur ad astra.*

Georgetown College need not blush when she looks at the records of her students. To say nothing of the many distinguished Jesuits that have come from within her walls, she can point with pride to many of her sons that adorn both the legal and medical professions, and many a hillock in the South covers the remains of some gallant soldier, who drew his first patriotic instincts during the years he spent at the College.

Of all my school-mates, I can only call to mind as still living, the Hon. Charles J. Faulkner ⁽¹⁾ of Va., Dr. De Loughery and Austin Jenkins of Baltimore. Mr. W. W. Corcoran of Washington, Hon. John H. B. Latrobe and professor Clarke of Baltimore had been there and left before my time. From them you might get some memoirs of college days and experiences much more to your purpose than anything that I have given you.

J. W. J

⁽¹⁾ Died since this was written.

CANADA.

FIRE AT WIKWEMIKONG, MANITOULIN ISLAND.

Towards the end of January last, two most destructive fires occurred at our Indian mission of Wikwemikong, by which the boys' school and, three days later, the convent were laid in ashes. These establishments were doing much good among the savages of Manitoulin, and their destruction is an almost irreparable loss. The boys' school was a large frame building, 90 by 40 feet, four storeys high, and supplied with all that was necessary for an industrial school. It was built by Father Du Ranquet four years ago, and cost six or seven thousand dollars. The fire was discovered at midnight, Sunday, Jan. 18, in the wall of the recreation hall, and had started either from the chimney or from a stove running through a wooden partition. The building burned during three hours, and there was ample time to rescue the children and nearly all the furniture, but the latter in a very damaged condition. Many things were destroyed, among which was the plant of the first printing-office ever seen in Algoma.

Scarcely had the ashes of the boys' school grown cold when another conflagration threw the little mission into despair. The convent had caught fire and became as easy a prey to the flames as the boys' school had a few days before. The fire this time began in the third storey through a defective chimney and before it was discovered had reached the roof. The building was levelled with the ground; loss \$5,000.

Neither of the buildings was insured, and the total loss may amount to \$11,000. The boys' school contained thirty or thirty-five boarders besides the day scholars—and was under the charge of Father Du Ranquet, with a scholastic and a few lay-brothers. The convent was conducted by the Servants of Mary and had about thirty-five pupils at the time of the fire.

D.

OBITUARY.

BROTHER PATRICK TRACY.

One of the most attractive features about the novitiate at Florissant, Mo., is the extensive garden. The walks lined with flower-beds, elegant parterres, a few sacred statues, a rustic chapel of the Blessed Virgin, shaded promenades, set with maples, cherry trees, and acacias, an extensive arbor decked with fruitful vines, a multiplicity of evergreens judiciously distributed, the quiet hill with its central cross and its regular rows of tombstones, all combine to make the spot a little paradise. And good Brother Patrick Tracy was the man whom the Lord had placed there to guard and cultivate it.

Active and tireless, ingenious and experienced in his trade, solicitous to improve and multiply his flowery treasures, he seemed to be just the man in the right place. His great earthly ambition was to make the inmates of the novitiate happy in their retired life; while it was his higher ambition to be in every way a perfect lay-brother. He was in fact a pattern of all the virtues which adorn that holy state.

Born on March 7, 1833, in the County of Limerick, Ireland, he early applied himself to study, and went far enough in his classes to acquire a taste for elegant literature and works of solid thought. He afterwards came with other members of his family to the United States, and worked for a time as gardener in the neighborhood of Cincinnati, Ohio. Received into the novitiate at Florissant, April 11, 1856, he was then employed in the same occupation, and without change of abode continued in it till his death.

While he thus pursued his quiet course of virtue and usefulness, it pleased our dear Lord to try his faithful servant by a deafness that came on him nearly twenty years ago: only partial at first, it gradually grew worse till he lost his

hearing altogether. While this affliction deprived him of conversation with men, it drew him nearer and nearer to God, whose holy will was his greatest consolation. Perhaps, there was one object yet that bound him to creatures: it was a beautiful collection of plants and flowers, which he had gradually accumulated for years, and which in winter he tended with a mother's care in an elegant greenhouse. The Lord wished to have his heart without earthly alloy; and so, one night of last winter, he allowed the very care, which the Brother took to keep his flowers from freezing, to bring on a fire, which consumed all his treasures. Like Job he blessed the will of the Lord, who had given and had taken away.

For years, infirmities had multiplied with him, and he told us last summer that he expected "soon to be called home." In the fall, a cancer was developed in his stomach, attended with dropsy and palpitation of the heart. Still he dragged his swollen feet along to tend his flowers till within a few days before the end. Though death was evidently approaching, it came on him sooner than any one had expected. But he was prepared. On the morning of January 8th, 1885, when the infirmarian went to wake him, he found him as if in a quiet sleep; but his soul had fled to a still happier home.

R. I. P.

FATHER ANTOINE BRAUN.

In the death of Father Braun, which occurred on February 1, 1885, at St. Mary's College, Montreal, another of those venerable French priests, who have labored so strenuously for the cause of Catholic education, in the Mission of New York and Canada, went to receive the reward of a life of ceaseless activity.

Three years ago a first attack of paralysis warned him of his approaching death, but with that love of labor so characteristic of the religious man, he continued to fulfil the duties of a preacher in the church of the Gesù, and to administer to the wants of his numerous penitents, until a more violent

stroke condemned him to silence and a life of forced retirement.

Father Antoine Braun was born February 5, 1815, at St. Avold, in the department of the Moselle, France. At an early age he was sent to the college of St. Avold, where he received a thorough training in Latin and Greek. After completing his studies at this college, he passed on to the seminary of Metz. Here he gave three years to the study of rhetoric and philosophy. Finally in the year 1839, he had the happiness, a happiness he had long desired, of entering the Jesuit novitiate, at Tronchiennes, Belgium. At the end of two years, although he had already made a brilliant course of philosophy, he was sent to Bruzelette to devote an entire year to rhetoric and two to the study of philosophy; he then went to Laval, where he received his theological training.

After devoting a few years to the ministry in his native land, in August 1851, he offered himself for the missions of Canada. Laprairie was the scene of his first labors in the New World. The three years, that he remained here, were marked by ten missions, productive of great fruit. From Laprairie he passed on to Quebec, where he continued his apostolic labors for more than fifteen years. Here persons in the highest ranks of life, judges on the bench, officials in the different departments of the government, chose him for their guide and consoler. Morning and evening his confessional was crowded. Although the appointed preacher at the cathedral, although sent on various missions in lent and advent, he still found time to hear annually from 27,000 to 28,000 confessions. In 1870 he was summoned to Montreal. Here he passed the closing years of his life, signalized by that same love for study, that same zeal for the salvation of his neighbor, the same indefatigable labors, that had made him in his early years so prominent a figure in the ecclesiastical history of Canada.

The *Etendard*, Montreal, commenting upon his death says: "Fr. Braun was distinguished for a sturdy rectitude of judgment, a great love of justice, and was possessed of latent

sensibility, which, if it did not make itself felt in his ordinary discourses, overflows in his epistolary correspondence, and brightens up every page of his recent work, *A Flower of Carmel*. These natural talents enhanced by a pure uncompromising faith, a passionate love for truth and an ardent zeal for souls, won for him the affections of all who came in contact with him, and stamped upon him the impress of a true apostle."

All those, who have had the advantage of knowing Fr. Braun, will appreciate the vast extent of his scientific knowledge, the sublimity of his thoughts, his apostolic piety, and will continue to hold, for years to come, his name in reverence.—R. I. P.

BROTHER GEORGE MILES.

Brother George Miles, who died at St. Charles, Missouri, on January the 23rd 1885, was the second novice to enter the Missouri Mission of our Society, Brother James A. Yates having preceded him a few months; both entered as novices in 1827, and both were natives of Kentucky. Br. George Miles was born Sept. 13th 1802, near Holy Cross church, Nelson County, Ky., the first Catholic church built in Ky. His father, Josias Miles, was an uncle of Bishop Miles, first Bishop of Nashville; he moved in 1811 with his brother-in-law, Walter Carico, and settled in the vicinity of Fort Bellefontain some four or five miles above the mouth of the Missouri river, and in St. Louis county, Mo. When the founders of the Missouri Province reached Florissant in June, 1823, and took possession of St. Stanislaus Novitiate, Brother Miles' father was their next neighbor, occupying the farm near St. Stanislaus Novitiate which was subsequently owned by Mr. Mareschal. Brother George became a novice Dec. 26th 1827, and had as novice master Father Theodore De Theux, who came from Maryland to Missouri in 1825. Father De Theux was a man of austere piety, and was a stern ruler of his first novices; at one time Brother George was near abandoning his vocation, but was induced by Father

Van Assche to defer his departure for a few days, during which he changed his purpose, resolved to persevere, and he lived to the fifty-eighth year of his life in religion.

In 1836, he went with Father Van Quickenborne to establish a mission among the Kickapoo Indians, near Fort Leavenworth on the Missouri river, a few miles above the present city of Leavenworth. These Kickapoo savages were indomitable, and they abandoned the Fathers, rambling far away into the western prairies. Father Van Quickenborne died at Portage des Sioux in August, 1837, and his successor in the mission, Father Verrydt, accompanied by Brother Miles, proceeded in 1838 to Council Bluff, Iowa, to establish there a mission among the "Prairie" or wild Pottowattomie Indians. When this place was abandoned in 1841, Brother Miles was again Father Verrydt's companion, this time to the Pottowattomies on Sugar Creek, Kansas, near the Missouri border. Brother Miles remained here, and later at St. Mary's Mission, Kansas, till 1851, when he was transferred to St. Charles where he passed the remaining years of his long life. Brother George Miles was always remarkable for the virtues that become the good lay-brother, as humility, obedience and diligence. He had the simplicity of a child, was amiable, and was loved by all that ever lived with him; and he was withal an exact observer of all the community exercises. He died peacefully on January 23rd 1885, at 6.45 P. M., in the eighty-third year of his age.—R. I. P.

FATHER HENRY VAN MIERLO.

"United in life, they were also united in death." Fr. Van Mierlo and Br. George Miles had been living together at the residence of St. Charles, Mo., in the early part of their life in the Society; the last eighteen years were likewise spent in each other's company at the same place. Worn out with labors and infirmities, they used to comfort each other with the hope of the approaching reward. During the last illness of the Brother, Fr. Van Mierlo kindly volunteered to stay with him in the same small room, and remained

there day and night for a couple of weeks, administering to his little wants, until relieved by the arrival of an infirmarian from the novitiate. The day before the death of Br. Miles Fr. Mierlo was taken sick. The illness soon developed into pneumonia, and made such rapid progress that, on the burial of the Brother, the last Sacraments had to be administered to the Father. In the meantime the frequent inquiries of Fr. Mierlo as to the condition of Brother Miles had to be met by evasive answers, for fear of the bad impression which the news of the death of this dear Brother might make on him. Thus the Father was not aware of the loss of his friend, until they were reunited in death on the third day, the 26th of January, 1885, when he quietly passed away in the seventy-second year of his age, and the fiftieth since his entrance into the Society. Had he lived till next New-Year's day, he would have enjoyed the happiness of celebrating his jubilee.

Father Van Mierlo was born in Sverandonk, Province North Brabant, Holland, on the 7th of March, 1813. He made part of his theological studies in his native country, where he was also ordained subdeacon. In 1835 seven young Hollanders and Belgians, among whom was Mr. Van Mierlo, set out for America to enter the Society. Their voyage from Antwerp to New York together with their journey to Florissant, Mo., took fully ninety days. After his ordination to the priesthood in 1840, Fr. Van Mierlo was exclusively employed in the sacred ministry, chiefly among the Germans. Portage, Mo., and St. Charles County generally, an Indian Mission in Kansas, Franklin County, Mo., Florissant. Mo., St. Joseph's (St. Louis), Osage County, Mo., Portage again, and finally, St. Charles were in turn the scenes of his labors, and everywhere his memory is held in benediction.

Fr. Van (as we used to call him) was a true Israelite, in whom there was no guile. Among his many virtues his charity was, perhaps, the most conspicuous. Those that have known him, will, I think, agree that to him St. Paul's beautiful description of charity was applicable in a remark-

able degree : his charity was patient, was kind, envied not, dealt not perversely, was not puffed up, was not ambitious, sought not her own, was not provoked to anger, thought no evil, rejoiced not in iniquity, but rejoiced with the truth ; bore all things, believed all things, hoped all things, endured all things.—R. I. P.

FATHER ISIDORE J. BOUDREAUX.

Father Boudreaux entered the Society on July 16th, 1836, immediately upon the close of his studies at the St. Louis University. He made his novitiate at Florissant, under Fr. De Theux, and was then sent to St. Charles College, Grand Coteau, La. After his regency and his studies, which he completed during his long residence of nearly ten years in this college, while preparing for ordination, he taught French and English classics at the University, and in September, 1849, Very Rev. Fr. Vicar and he were raised to the priesthood by His Grace, Archbishop Kenrick, of St. Louis. He continued in St. Louis until 1852. During the summer of that year he was removed to St. Joseph's College, Bardstown, Ky., whence he was transferred, a year later, to St. Xavier's College, Cincinnati. Here he acted as Spiritual Father for the session of 1853-54 and was Rector of the college from 1854 to 1857. Upon the death of the saintly Fr. Gleizal in the winter of 1856, Fr. Boudreaux, against his own most earnest representations, was appointed to succeed him as Master of Novices, on the 23rd of February, 1857. He was Master of Novices for twenty-three years. Exhausted with the vigilant labors of this protracted period, he was relieved in 1880 and retired to St. Louis, as Spiritual Father and Socius. Later, in 1881, he removed to Milwaukee where he spent his remaining years either as superior or spiritual director of the faculty of Marquette College. He was administering this latter stewardship, so congenial to his tastes and talents, when summoned to appear before his divine Master. He had gone to Chicago for the occasion of Father Oakley's jubilee ; there, a day or two after his arrival, he was

taken with acute pneumonia which carried him off on Febr. 7th, after a brief illness of four or five days. His remains, which were accompanied from Chicago by his brother, Fr. Florentine J. Boudreaux, were conveyed to Florissant and interred in the novitiate cemetery, near the home he loved so well.

Father Boudreaux, was a very happy illustration of some of the leading features of our training. By disposition a person of the most affable presence and winning address, he had further realized so many of the nicer suggestions of our rules, that his inborn grace, without becoming at all mistaken for it, was intimately blended with an easy but impressive and kindly spirituality. Indeed, kindness, in its deeper notion of a highly sensitive charity, appeared to mainly actuate him. His fine perception of the susceptibilities of a character, as well as his humoring but controlling concession to individual temperament, sprung from this and artfully, although never obtrusively, illustrated it. If he was firm or even severe, there was so much tact and consideration in his resolution that, outwardly, it looked more like a vigilant solicitude than the uncompromising pursuit of a purpose. It was a pleasure for this reason to deal with him. The kind sympathy of his manner invited everybody; a stranger therefore, or an acquaintance was readily at his ease with him, while it is hardly probable that he ever trained a novice whose intercourse with him was not that of the most unre-served confidence.

But Father Boudreaux was much more than a kind Christian gentleman or an adroit manipulator of character. He was eminently a spiritual man. In the measure that anything, even of trifling moment in itself, aided the pursuit of perfection, it was advocated by him with a corresponding patronage. Expediency, it is true, would, in a certain sense, have obliged him, as superior of a young community, to affect a high estimate of certain features and practices of novice observance, even in the supposition that he had no very high esteem of them for their own sake; independently, however, of any such extrinsic motive, he set a very essential

importance upon the most minute details of discipline, not because he saw in them efficient checks or goads to spiritual progress, but simply for their intrinsic merits as devout traits or their significance as interior affections. Nor will this appear surprising, when we understand his deep concern for the perfection of his community and his own very certain intimacy with God. He appeared to live in a sort of anxiety about those minor excellencies that make a house pleasing to God, and to study in this, if one could so say it, the prejudices of his divine Master. Still his personal devotion was founded upon a far deeper spirituality than could be easily seen in his zeal for the details of religious discipline. This might have been conjectured but not sufficiently deduced from the profound calm in which he seemed to be always moving, the serenity of word and action which few, if any, ever saw ruffled, the patience which, with his novices, passed for something so natural that it could not be disturbed. Uniformly adapting itself, however, to the ordinary life, his deep religious feeling remained too hidden ever to become a topic with his brethren. His presence indeed impressed it upon you, but he was the very last man in the world to parade his virtue or to act the saint. If his piety became at any time manifest, it was when he sought to introduce or promote some holy practice. Thus in his own beloved devotion before the Blessed Sacrament, his whole attitude betrayed the profound character of his piety and the delight he experienced in the company of his divine Master. For one, two, even three hours together he would kneel before the altar, motionless, his eyes intently fixed upon the tabernacle and his whole countenance radiant with a sweet, quiet smile. It was truly a beautiful picture—that calm, silent form of the aged master kneeling alone within the devout gloom of the domestic sanctuary, praying for his novices. His whole heart went out before his God in these visits; and if there was anything which he sought to transmit to his sons, it was this habit of a frequent recourse to the divine Master in the Blessed Sacrament. This practice was, for him, a proof of solid virtue

and an unmistakable sign of a pious Jesuit. It was thence he himself learned to cherish his deep love and reverence for the Institute and his solicitude for our smallest observance, and whence he was taught the true meaning of the spirit he sought to breathe into others.

Nowhere, however, was Father Boudreaux's religious spirit seen to better advantage than in the special sphere of its own activity, his relation to the Society and its novices. Not unlike Father Ignatius, he looked upon the Society as a body of ecclesiastical auxiliaries, as a sort of spiritual reserve, whose efficiency depended exclusively upon the spirit and availability of the rank and file. Intimately persuaded, moreover, that it was Providence who was to officer it, to make and unmake its heroes, his main efforts, during the prolonged trust which his province confided to him, were directed towards the training of efficient Jesuits of the ranks. An earnest, every day Jesuit was an idea which he never tired of inculcating, and an ambition which he sought to create and foster in the young. It would be interesting to watch his method in this, but it is, of course, impossible to enter here upon the features of that gentle but definite imbuing of the novice Jesuit with this spirit of his vocation. This supposes a closer acquaintance with the Jesuit in the Master himself than has been afforded us in these scanty allusions. And yet it would argue very little familiarity with Father Boudreaux, not to say a complete ignorance of his strong Society prejudices and genuine zeal for the more ambitious works of the Order, to see in him a mere enthusiast for routine excellence. He loved order, it is true, and insisted upon a spontaneous, disinterested and persevering application to ordinary duty, but never to the suppression of any well regulated endeavor after eminence. On the contrary, he was quick to remark and appreciate any superiority; and although it was no easy thing indeed to understand how he was treating this or that feature in an individual, or that he was, at times, aware of its existence at all, events sooner or later revealed his very early and intimate relationship with some of the most distinguishing

traits of many, who have since become prominent in virtue of these very characteristics. For this very reason, perhaps, if not for the spirit which he matured, or rather founded in his province, it will be a generation before he shall have ceased to exert a very immediate influence upon its most illustrious enterprises, and long years before he shall have finally rested from his labors in the men whom he has trained to carry on the work of the Missouri Province for the next forty or fifty years.—R. I. P.

MR. JOHN BAPTIST PROULX.

The little community of Philosophers at Quebec has just had to mourn the loss of one of its members, Mr. Proulx, a scholastic of much promise, who was called to his reward after a very short illness.

John Baptist Proulx was born at Nicolet, in the Province of Quebec, June 15, 1859. His parents were pious, and they laid a solid foundation of Christian training in his young soul. He began his studies at the College of Nicolet at the age of sixteen.

After his course of studies, he decided to embrace the religious life. He entered the Society, Aug. 13, 1881, and passed through the two years like a good pious novice. Though he looked well and strong, his tall manly exterior hid but a weak constituton.

The studies in the juniorate told upon him, and he dragged himself slowly along till the end of the year. He was sent to Quebec in August last, to begin philosophy, but after a month of school, headaches added themselves to his other ailments, and he found himself entirely incapacitated for study. The five months that followed this last visit of Providence, he bore with much patience and resignation. His passion was for study, but he could not look at a book. He passed his time saying his beads and sometimes in doing a little manual work outside. In this latter employment he caught a severe cold which developed into typhoid fever, and brought him to the grave in two weeks.

When his condition became critical, he was sent to the General Hospital, Quebec, and spent his last ten days on earth there, cared for by the good Sisters. All that gentle care and medical skill could do, was done to save him. He received the last Sacraments with fervor, and spent his hours invoking the Blessed Virgin, his Good Angel, his Patron Saint, and the saints of the Society. During the ninth day he became delirious; his agony had begun. On the second day of his agony, at noon-time, while the Angelus-Bell was ringing, he regained consciousness, opened his eyes, kissed the crucifix that had been placed to his lips, and almost immediately expired, Feb. 27.

Thus died piously our dear Brother Proulx. The four years that he passed with us in religion were amply sufficient for us to know his character, which, when it was known, could not fail of being loved. His natural ardor and gaiety felt the influence of the religious life. All his words and actions were decked with a pleasing simplicity; and recreation-hours spent in his company were always cheerful and interesting. On this point alone his loss would be deplored, if his present lot were not envied. He was preparing for the Indian Missions on the Lakes, and to listen to him speaking of his future apostleship among the savages was to listen to a flood of holy enthusiasm breaking out from the depths of a zealous soul. He bade fair to do much for God; but God was satisfied with his desires; and he has gone to heaven laden with the merits of a life of labors and fatigues.—R. I. P.

BROTHER IGNATIUS WIEMAN.

Br. Wieman was born in Munster, Westphalia, Sept. 29, 1844. Though somewhat advanced in years when he entered the Novitiate at Florissant, (Aug. 20, 1881), and though his years were few among God's elect, still Br. Wieman fulfilled a long service in a short space,—for his religious life was pious and laborious.

Shortly after his long retreat, owing to his willing apti-

tude for work and the confidence reposed in him by Superiors, the Brother was intrusted with duties generally given only to longer-trying hands. In the discharge of these duties he was faithful and exact. With things intrusted to him he was most careful, and yet he knew well how to discriminate between close dealing and holy dealing. He made his vows on the 8th of Sept. 1883.

About this time the growing College of St. Mary's, Kansas, required the assistance of a trustworthy and handy Brother, capable of fulfilling any of the numerous occupations that devolve upon temporal coadjutors. On account of his staid character and general usefulness Br. Wieman was sent to this post by his Superior. During the short space of about a year—the time of his sojourn at St. Mary's—the Brother gave great satisfaction to all by his ready and obliging disposition. Not unfrequently he cheerfully sacrificed the allotted time of recreation in order to complete the work entrusted to him. This generosity was so much the more acceptable to Superiors, as it was spontaneous on the part of the Brother. He died of pneumonia, after a few days of illness, on the 6th of Dec. 1884. As his short life in Religion had been edifying to all, so were his few days of sickness. He was perfectly resigned to the will of God. May he receive the reward of his generous labors.—R. I. P.

FATHER CHARLES DRISCOLL.

In the death of Fr. Driscoll (Van der Driesche) the Missouri Province has lost one of its oldest, most efficient and best beloved members. He was born at Bruges in Belgium, May 13th, 1820, and came to this country early in life, entering the novitiate at Florissant on the 12th of April, 1842. Having completed his noviceship, he was engaged as prefect and professor in St. Louis University until 1848, when he was transferred to Cincinnati, where he was ordained priest on July 26th of the same year by the late Archbishop Purcell. On the 19th of October following, he was set in charge of St. Xavier Church in that city, in which

position he remained until his death, which occurred on Monday morning, March 2nd, at half-past three o'clock.

For several months he had been suffering from hemorrhage of the stomach, the development of a cold contracted in the beginning of Autumn, which, although it did not prostrate him entirely or interrupt to any material extent the routine of his daily work, nevertheless wrought so tellingly upon his stout frame as to make it speedily evident to himself, no less than to others, that his days were nigh spent and were not difficult to number. When, at length, the moment came, comforted by the sacraments, in the enjoyment of the fullest consciousness and surrounded by many of the Community, with whose prayers for the dying his own were blended, his generous spirit left the tenement of its mortal keeping and passed into the overwhelming presence of Him, whom he had loved so tenderly and served so faithfully. "Tell the congregation," he said to the Fathers at his bedside when about to die, "that I cherished them upon earth and will continue to do so in heaven." And again: "I thank God for all the joys and crosses with which he has seen fit to visit me in life." Such were the last words and sentiments upon the lips and in the heart of this devoted Shepherd in Israel, after thirty-seven years of most remarkable usefulness—befitting echoes, indeed, of a career always in signal accord with the supreme dignity of his lofty profession.

The news of Fr. Driscoll's death spread rapidly throughout the city and State, and the mournful multitudes that thronged in from all quarters to his obsequies, packing the aisles and blocking the sidewalks for squares around, were proof abundant, if any were called for, of the fast hold he had taken upon the hearts of those with whom circumstances had thrown him in contact. All Tuesday evening, and far into the subsequent night, his remains lay in guarded state, while in and out of the heavily-draped church a dense stream of people surged steadily to and fro, coming to take a farewell look into the chill, mute face of their never-to-be-forgotten father in Christ.

At eight o'clock Wednesday morning, a Pontifical Requiem was celebrated in the presence of his bereaved parishioners, who crowded every available spot. His Grace, Archbishop Elder, officiated, whilst two brothers of the deceased, both of them priests, acted as deacons of honor during the service. A large concourse of visiting clergymen, numbering over sixty, occupied seats in the sanctuary. After the funeral oration, a touching eulogy delivered by Vicar-General Halley, the Archbishop briefly, yet feelingly, rehearsed the toilsome labors of Fr. Driscoll during his arduous and fertile ministry, all of which, he said, had produced in timely season a copious yield of fruit, in testimony whereof they needed no other argument than the living vestiges about them. He closed by exhorting the people to hoard up as priceless legacies the salutary recollections of their saintly pastor, and the assembled clergymen to take pattern by the irreproachable life of their fellow-priest, whose memory they were then honoring by the solemn tribute of their presence. The last absolution given, the remains were borne to the hearse by six of the attendant priests, and the long train of carriages, headed by the various detachments of Catholic Knights, started for St. Joseph's Cemetery, where all that was mortal of Fr. Driscoll was laid to earth in expectation of a glorious summons.

It would be difficult to estimate aright the extensive work done by Fr. Driscoll during the useful period of his residence in Cincinnati. The praiseworthy zeal and singleness of purpose, which brought him to this country in the ambitious prime of his youth, grew with the years that passed over him, every day broadening the circle of his influence and popularity, thereby enabling him from small beginnings and with scanty means to compass large and important results. He certainly made St. Xavier, what it admittedly is at present, the most thriving congregation in Cincinnati;—his far-sighted, penetrating counsel and personal supervision lending steadiness and security to its growth, not a little jeopardized upon occasions by the untoward circumstances and vicissitudes which checker the pathway of every human

enterprise. Well-attended and well-equipped schools, numerous Sodalities, a complete system of charitable organizations and the erection of two elegant Churches, one upon the ruins of the other, left no want in the parish unanswered, and was a portion of the fair showing he had to make of his stewardship when he passed, full-freighted with the garnerings of years, to the peace and plenty of his eternal heritage. It was, however, only a portion. For no one can tell the unwritten amount of greater good wrought in quiet upon the poor, the wayward and the afflicted, whose path through life he had so often smoothed, whose bruised and bleeding hearts he healed and up-lifted, and to whom in his death he gave a shining illustration of that perseverance until the end, which alone can crown and seal the perfect work. Doubtless, the thousands who wept so bitterly at his funeral were but testifying, by the lavish outburst of their feelings, to secret debts of gratitude contracted during years of familiar acquaintanceship with him, in manners, which, if unknown to the world, were, nevertheless, told in heaven for his everlasting benefit.

Yet, that it should have been so—that he should have scored such unqualified success and made such complete seizure of the hearts of his people, ceases to be matter of surprise when we bear in mind, as we may, that few men have fashioned themselves more strenuously, by prayer and study, than Fr. Driscoll for the serious demands of the ministry, and few have threaded their perilous way more judiciously through the mazy multitude of its cares and distractions. He may not have been a brilliant man or a comprehensive scholar, as the words currently go, but the charm and sweetness of his disposition and his eminent virtue, allied to long-headed prudence and diversified experience, made sufficient amends and served him in admirable stead. Deeply and early imbued with the vivid realization of Religion's sober and far-reaching truths and the requirements of his inestimable calling, he had taken ample precaution to school himself well in the ways of God, until virtue ripened within him, purifying and characterizing his

works and endowing them with a marvellous attractiveness in the sight of those whose guide and model he was appointed to be.

No wonder the attachment displayed for him, in consequence, by his flock was singularly rare and beautiful—and when, in the years to come, they kneel about the “memorial altar,” which is building to his memory, it will be with feelings of unalterable thankfulness that they recall his tireless and unmixed devotion in their behalf. They will then remember, what they now dwell upon so gratefully, that nothing was of more intimate concern to him than their spiritual advancement, one of the last acts upon his bed of death being to consecrate them anew and finally to the Sacred Heart of Jesus, whose glory it had been his life’s purpose to disseminate amongst them, and in the mysterious splendor of whose ineffable beauty, let us believe, it shall be his delight to revel throughout the boundless ages of God.

R. I. P.

FATHER JOHN HACKSPIEL.

We are sorry we have to add to the long roll of honor of our Fathers that have gone to their God to reap the reward of many labors, the name of Fr. John Hackspiel who died at St. Joseph’s, Yorkville, New York, on April 7th, at 3 o’clock in the afternoon. He had been ill for seven days. A severe cold from which he had suffered for some days forced him to take to his bed on the 30th of March. Up to this time he insisted upon performing his work; in fact, on the day he had to yield to the malady he heard eighty-four confessions at the House of the Good Shepherd and attended to several sick-calls. On March 31st he was unable to move; a violent fever manifested itself, and as his constitution was undermined and his lungs had been affected for years, it became evident that he would rise no more. From the beginning he gave all his thoughts to God, declined to speak of worldly matters, showed himself very grateful for the least service, and suffered and died with a thorough resignation to

the will of God and a firm hope in the mercy of Him whom he had served faithfully for so many years. His tranquillity of soul in his last moments was very marked; noticing that he was fast nearing his end, he called attention to the fact, and then asked for the Holy Communion again.

Fr. Hackspiel was in the fifty-ninth year of his age. He was born August 25th, 1825, in Riefensberg, a small village of Vorarlberg, Austria. He made his classical studies in Feldkirch, a course of philosophy at the University of Innsbruck, and after having studied theology for four years at Brixen, was ordained priest in 1849. For seven years he was actively engaged in his native land, partly as assistant, partly as parish priest, in Krummbach and in Lustenau. Moved by his great zeal for souls, he applied for the American Missions and was received by the Bishop of Cleveland. He was parish priest at Canton for a time, and for nine years at Sandusky, under his new Bishop.

Fr. Hackspiel entered the Society in 1865; he made his noviceship at Sault-au-Récollet, Canada. His first work as a Jesuit was the giving of missions; then he was operarius for some years in St. Ann's Church, Buffalo. The last eleven years of his life were spent in St. Joseph's, N. York, where he acted as the assistant of the pastor. Here his energy was great, and his work was among the poor. He was wont to give but four hours to rest; though thus hard on himself, he was very cheerful, unselfish, ever ready to take the last place and to do the hardest work. His self-sacrifice for the good of souls overstepped the limits marked out by a weak constitution.

Fr. Hackspiel was a man of prayer. His union with God was remarkable. On the streets whilst going his numerous rounds of mercy he was always saying his beads; in his room he was wont to recite his breviary upon his knees. People came from a distance to have him read prayers over them that they might be relieved of their infirmities, and some did not come in vain. During the day his mortal remains lay in the church, large numbers of the faithful came to gaze upon the face of one whom all regarded as a holy

man. The funeral services were overcrowded; this fact and the tears of all, especially the poor, showed how deeply his loss was felt. A class of two hundred penitent women, of whom he had the spiritual charge in the House of the Good Shepherd, were touchingly demonstrative in the expression of their sorrow. They had lost their father and best friend, and it was enough to mention his name to make them solemnly promise to lead a good life, to be reunited with him in heaven.—R. I. P.

FATHER JOSEPH DURTHALLER.

Father Durthaller died at the rectory of St. Joseph's Church, in east Eighty-seventh street, shortly after noon of Sunday, May 3rd. His death was due to congestion of the brain, with which he was stricken in the sacristy after Mass. Fr. Durthaller was born in Alsace, Nov. 28th, 1819, and after the usual preliminary studies was ordained a secular priest. Soon after his ordination, he entered the Society, Oct. 21st, 1844. In 1848, he left France in company with other exiled Fathers, and on arriving at Montreal, he began to teach in St. Mary's College. He was afterwards transferred to St. Francis Xavier's, New York, where he was successively professor of philosophy and prefect of studies till 1860, when he was appointed Rector. To his efforts, whilst Rector, is due the present college building. In 1863, he went to Buffalo, N. York, and during his stay there built the present church of St. Michael's. From Buffalo, he returned to St. Francis Xavier's in 1871, and again became prefect of studies. Thence he was sent to St. Lawrence's Church, Eighty-fourth street, for the purpose of forming the new German congregation of St. Joseph's, of which he was named the Superior in 1874 and so continued till his death. When he first went among the people of Eighty-seventh street, he was literally "without scrip or purse," but his devotedness and disinterestedness soon gained the hearts of his new flock and to-day St. Joseph's Church, its large

congregation and parochial school, attest the undoubted success of the zealous pastor.

Father Durthaller's warm nature, gentle bearing and evident but unobtrusive piety, won him many friends, nor did he lose their esteem by showing an unswerving firmness of purpose when duty called for it. His was the varied life of the Jesuit, involving many duties, in responsible positions, and in localities the most diverse. Many are the persons who will remember his kindly greeting, his cheery words and works of disinterested goodness which he did for them in the hour of need. The qualities of head and heart, which characterized the deceased, filled the measure of a useful and meritorious life of forty years in the ministry and, though dead, his works will live and fructify unto salvation in the hearts of others. The famous Gustave Doré was once a pupil of Fr. Durthaller, and some time before dying, sent to his old teacher a set of his works, as an expression of his esteem and love.—R. I. P.

V A R I A .

ADVERTISEMENT.

We return thanks for items sent to the VARIA; the news of our Province and our own country should be fuller, and so it would be, if Ours were not so modest in not letting us know the good works they are doing. The College papers and such like data would answer our purpose.

"The Menology of the Society" (in English), the "Litanie ad usum Patrum S. J." and "Exercitia Spiritualia S. P. Ignatii" with F. Roothaan's notes, are for sale here.

APOSTOLIC SCHOOLS.—Fr. Ronan is having great success in his collections for the Apostolic Schools of Mungret. He is now in the West.

ARIZONA.—Fr. Rowen was killed in the Pima rebellion of 1751 at Sonoitadag, probably in what is now Arizona.

AUSTRIA—HUNGARY.—This Province increased its membership last year to 556, a gain of 5 members. It has in Australia a college and five residences, in which there are 37 Jesuits: 20 Fathers, a Scholastic and 16 Brothers. There are two scholasticates, the one at Innsbruck, Tyrol, the other at Pressburg in Hungary. The Australian Mission was founded in 1848 by Father Aloysius Kraewitter who arrived in charge of a band of German emigrants. The emigrants settled in South Australia. The Mission of the Irish Province was founded in 1865, and has four colleges and three residences, employing thirty Jesuits. Frs. Lentaigne and William Kelly were the founders of the Mission. The Austrian Fathers have a Mission among the aborigines at Port Darwin, N. Australia. The missionaries speak well of their prospects.

BELGIUM.—Louvain has been declared the *Collegium Maximum* by Rev. Father Vicar.

AUTHORS.—Last year from January 1st to December 31st, 125 new works were published by our Fathers of Europe and America. We have seen the catalogue of them in the *Jersey Letters*. It appears from the titles that most of them treat of theological questions. Among them there is a new Dictionary of anonymous and pseudonymous works of our Fathers, since the foundation of the Society. It is a valuable book from the pen of Father Charles Sommervogel.

BEYROUT.—A school of Medicine has been opened in connection with the University of St. Joseph, Beyrout. The Fathers are jubilant over their first success. At the beginning of the course there were eleven students in attendance, and by their examination at the end of the year, they showed that they were up to the standard of the French schools. There are now thirty students in this department.—The weekly paper published in Arabic at the University

has been engaged in a controversy, brought about by its making known the encyclical of the Holy Father against Free-masonry. It was sharply attacked by Masons, who are beginning to spread in Syria: but it defended itself and the Catholic cause with ability, and opened the eyes of many of the simple Maronites to the machinations of Masonry and Protestantism. After two months, probably at the instigation of the Masons, the Turkish authorities put an end to the contest.—The University has nearly five hundred students.

BOSTON COLLEGE.—Mr. Condé B. Pallen, a graduate of Georgetown, gave a very able lecture on evolution in refutation of Herbert Spencer. The lecture was delivered in the College hall before a select audience on January 22nd.—Fr. Massi was in Augusta, Ga., for the benefit of his health.—Father Mandalari of St. Mary's is giving a course of Ethics for the Catholic Union.

BALTIMORE.—A course of literary and scientific lectures was given by the Fathers and other professors in the College Hall. Mr. Havens Richards of Woodstock gave a lecture on the Eye.—The Sodality is doing remarkably well; the funds for the memorial of the tercentenary celebration have been collected, no doubt, by this time.

CANADA.—At the Easter ordinations, at Three Rivers two of Ours were raised to the priesthood, F. Leonard Lemire and Stephen Proulx.—Father Pardow lectured to a large audience on "Paray-le-Monial and the Sacred Heart," March 16th, in the Gesù Academie Hall, Montreal.—Father Hamon is giving missions in the West.—Since the burning of the two schools at Wikwemikong, Manitoulin, classes have been continued in out-buildings and houses hired for the purpose.—The new scholasticate, Montreal, is approaching completion.—Fr. Pardow gave an eight days' retreat at St. Gabriel's Church, Montreal. He was assisted a great deal by the Fathers of the College. A novel feature of the retreat was the blessing of the babies; this service attracted great attention and was highly appreciated by the parents.—The Dominion Government has just published a document that the archivist, Mr. Brymner, bought in Paris some months ago. It is the "Recit véritable du Martyre des PP. Brebeuf, et Gabriel L'Alemant" by Christopher Regnault, a lay-brother, who was on the spot. We shall give this document in our next issue.—Work will most likely be resumed this spring on our grand new church in Guelph.

CASTILE.—The Catalogue of 1885 shows 747 members—increase for 1884, 19.—The Mission of Central America which is partly dispersed, has 91 members, of these 33 are in the United States of Colombia. Since the appointment of Bishop Paul of Panama to the archiepiscopal see of Bogotá, 7 Fathers have begun a residence in that capital. Father Maurus Valenzuela was appointed Superior of the Mission Oct. 14th, 1884.—There are 54 of Ours in Cuba and Porto Rico.—Castile has 45 juniors studying rhetoric, 28, poetry and 21, Grammar. The Province has 8 colleges, a seminary and 13 residences.

CHAMPAGNE.—The membership was increased by 18, so that the Province has now 571 members. It lost 13 members by death. The Mission of Tchely, China, employs 51 of Ours who belong to Champagne. The Province has 50 Scholastic novices at Gemert in Holland.—The retreats for men given by Fr-

Watrigan at Lille in a house (Saint Joseph des Champs) set apart for the purpose, are gaining favor, and every year the results are more consoling. Whilst a scholastic at Vals in 1878, Fr. Watrigan published in the *Letters* of Aix several interesting articles on the history of the retreats in the old Society.—The first retreats for men at Lille were given in 1882, and since then there has been a succession of them. M. de Margerie, dean of the literary department of the Catholic University of Lille, treated the subject admirably in a paper published in November, 1882. He writes from a philosophic standpoint. Besides this paper, two others have been given to the public; the first in 1882 by M. le Comte A. de Caulaincourt, and this was a report made to the Catholic Congress in Paris, the second in 1883, and is likewise a report, made by M. A. Jonglez de Ligne, for the Catholic Congress (du Nord et du Pas-de-Calais); the writer says many things concerning the retreats given by the old Society.—Fr. Joseph Brucker writes from Jersey, Nov. 23rd, 1884, that he has been examining old manuscripts in the libraries of Bruxelles and Paris, and has discovered many valuable documents, as yet unpublished, bearing on our history, especially in the East and in America. Many important matters concerning our history in Europe, especially in France, were found in the National Library at Paris. Fr. Brucker is professor of Sacred Scripture at Jersey and has recently published papers in the *Revue des Questions Historiques* upon the inspiration of the Scripture *apropos* to the article of Card. Newman.—Fr. Doyotte has begun at Rheims the giving of retreats for men, and models his work on that of Fr. Watrigan.—Fr. Watrigan asks if there is any rich American who would help him to publish a volume of rare documents on the Exercises of St. Ignatius.

CHICAGO.—Frs. F. Boudreaux and Ward gave a two weeks' mission in the church of the Holy Family. Great success attended their efforts. At one Mass on Palm Sunday 2000 persons received Holy Communion.—The Sodality has 4000 members in good standing.

CHINA.—A French-Chinese Dictionary has been published by our Fathers—1 vol. 8vo.—Fr. Dechevrens was lately in Europe; his visit was in connection with some very important scientific discoveries made by him in China.

CORRECTION.—In the "History of the Catholic Church On the Island of New York," also in the "Catholic Church In The United States," and in the late "History Of Philadelphia" it is stated that Father Harvey died in 1719. With all due regard for the authority of the learned authors of these works we would venture to say here that we believe this to be a mistake. In the Catalogues of the Society kept at the Gesù, in Rome, Father Harvey is said to have died in 1696. This is also asserted in the English Records, edited by Br. Henry Foley, S. J.

EGYPT.—There are 140 students in our College of the Holy Family at Cairo. The majority are Catholics; nearly 30, schismatics, over 20 Jews, and 8 Mussulmans. The Protestants have several great institutions, especially in the northern parts of Egypt, and their influence over the people cannot be neutralized but by hard and vigorous efforts. This is at present the aim of our Fathers.—The College of Alexandria numbers 90 students.

FRANCE.—This Province has 860 members—an increase of two for last year, notwithstanding the dispersion and 15 deaths. The Mission of Nankin, China, employs 133 members of the Province. In France a great deal of good is done. The Catalogue for 1885 gives a very interesting summary of the Missions of the Society at the beginning of last year; then 2530 of Ours were engaged in the apostolic work of carrying the gospel to foreign and infidel nations.—France has 34 Scholastic Novices.—Some of our Fathers are now preparing a new edition of Rohrbacher's History of the Church.—In spite of the open persecution which our Society is enduring in France, our Colleges are in a comparatively prosperous condition. Vannes numbers 350 students; Evreux, 300; Mans, 230; Tours, 180; Poitiers, 200; Vaugirard, 416; Bordeaux, 350. All these Colleges belong to the Province of France. Father Félix gave a retreat at Laval. He works with the energy and success of a young man in spite of his 74 years.

GEORGETOWN COLLEGE.—The war article in the *Journal*, taken from the diary of Mr. Dooley, who died as a scholastic in the Society, was highly appreciated here.—The Merrick Debate attracted considerable attention; it was held in Willard Hall, Washington.

HOLY CROSS COLLEGE.—The philosophers gave an entertainment, Feb. 2nd, in honor of their professor, Fr. Ulfic Heinze, who on that day took his solemn vows.

HONDURAS.—Fr. Anselm Gillett died recently. It was his brother who was at Woodstock during the winter.

IDENTIFICATION.—In 1686, there were three Jesuits in New York, Fathers Charles Gage, Thomas Harvey, and Henry Harrison. About 1687, Father Gage returned to England, for we find him at Norwich in 1688, the year of the Orange Revolution. In 1689, there were only two Jesuits at New York, Harvey and Harrison. As Harvey was known by the *alias*, Thomas Barton, his companion, Harrison must certainly be the priest *John Smith* alluded to at this very time, in the "Documentary History Of New York."

INDIA.—Fr. Augustus Mueller has published a "Repertory of Homeopathic treatment by fifty medicines" for the use of families, missionaries, etc. Fr. Nicholas Pagani has been appointed Vicar-Apostolic of Mangalore.

INNSBRUCK.—We have received two catalogues, one *Catalogus Convictus Theologorum Oenipontani* who have been students in the University since Ours took charge of the theological department and established a Seminary 27 years ago. Then in a small building under our care there were three students; now there are 250 attending the theological course, and every year the demand for places is increasing. Another *Catalogus* gives the following items: Number of students in the Seminary under our care, 152; theologians who are living in private houses, 37; Ours who are attending lectures, 35; Regulars of other Orders, 23. There are 20 students in theology for the United States. In 27 years 734 priests have made their theology in our course. Fr. Andrew Kobler who was in St. Francis Xavier's, New York, from 1850 to 1854, thus writes to the editor: "I find in the LETTERS some names I was

well acquainted with when I was in St. Xavier's College, N. Y. I requested Rev. Fr. Rector to send for the "Woodstock Letters" a Catalogue of the Austrian Province and some papers relating to the "Theological Faculty" at the University of Innsbruck." He then speaks of the catalogues mentioned above, and we thank him for them. "Our Fathers," he continues, "are also publishing a Quarterly Review on Scientific Theology, and Fr. Hurter's Theologia as also his 'Nomenclator' containing the lives and writings of all the Catholic Theologians from the Council of Trent to the year 1870." The new Seminary, a fine four-story building, will be ready next May. — The *Review* for April has an article written by Doctor B. Otto concerning five recently discovered letters of St. Ignatius; one of these letters was written in 1550, the others in 1552; four were addressed to Fr. Leonard Kessel of Cologne and one to Fr. Arnold Heleus of Louvain. It is said that one of the letters had miraculous powers. The "Cartas de S. Ignacio" published at Madrid in 1874 do not mention any of these letters.—The *Review* has an article upon the famous Christian inscription in China, mentioned by Abbé Hue; the authenticity of the piece is proved beyond a doubt. — Fr. Nicholas Nilles has published a work on the documentary history of the Greek Church in Hungary. — Fr. Francis Ehrle with the help of Frs. Francis Beringer and Boniface Felchlin has published *Bibliotheca Philosophiæ Scholasticæ* from Aristotle; the last two Fathers are the authors of *Bibliotheca Theologiæ Scholasticæ* from St. Thomas.

LEONARDTOWN.—A memorial bell was blessed by Fr. Charles K. Jenkins on March 15th. The bell weighs 1120 pounds, and is presented by the Jenkins' family in memory of their ancestor William Jenkins born at White Plains, St. Mary's County, in 1634. The inscription is, besides the sacred one:

MEMORIÆ · ET · LAUDI
 GULIELMI · JENKINS
 ANNO · 1884 · HEREDES · DEDICANT
 VITAM · INIIT · ANNO · 1634
 IN · PAGO · WHITE · PLAINS
 IN · STATU · MARYLANDIÆ

On the 25th of March Fr. MeGurk gave in the church at Leonardtown his lecture about the early Catholic history of Maryland. On this day, the two hundred and fifty-first anniversary of the landing of the Pilgrims and the celebration of the first Mass, on St. Clement's Island, the new bell was rung for the first time. St. Clement's Island is only a short distance from our old Manor of Newtown.

LYONS.—The Province has now 757 members—an increase of five for last year. It lost 13 by death. It has 140 members in Syria, 42 in Egypt, and 24 in Armenia: these Missions are very flourishing. The University of St. Joseph at Beyrout, as said before, has 500 students, exclusive of Ours, who, to the number of 23, are studying philosophy or theology there.—Lyons has 39 Scholastic novices. In the various missions the Fathers have settled down to the work of instilling Catholic principles and habits into the minds of the children. The attendance at many of the schools is very encouraging. At

Marsivan in Armenia during the last year there were over 300 present. There were 46 children prepared for their first Communion, 33 of whom were converts from schism.—Two new schools have been recently opened among the Maronites. The children in one of these amounted to 170 at the end of the year. With more teachers and a little money, it would be an easy matter to rid the Lebanon of Protestants. Their heartless teaching and worship have little to recommend them to the Orientals.—The number remains small at the College of Alexandria, owing to the religious instruction which is made obligatory. Already two Jews have been baptized, after careful preparation, and even among a few Mahometans a leaning towards the Faith has manifested itself; but in their case the difficulties are even greater than with Hebrews. A mission, not without fruit, was given in various Coptic villages of Upper Egypt by one of our Fathers.

MADAGASCAR.—This great African island is at present deprived of its Missionaries, our Fathers, who thirty-five years ago took charge of the work. Since their exile Ours have received consoling accounts of the fervor and perseverance of their neophytes. Shortly before the expulsion, the number of converted natives was estimated at about 80,000; there were 170 churches and chapels, not to speak of many others in course of erection. Numerous and flourishing schools were educating 20,000 children. Sixty members of the Society have died in Madagascar, of fever, hardship, and privation since the Mission was begun.—Fr. J. B. Cazet of the Society has been appointed Vicar-Apostolic with an episcopal title.

MISSIONS.—We are sorry not to be able to give an account of the successful missions of Ours since the last number. No doubt, the accounts will be sent us for our next issue.—The Fathers of the third probation were engaged during lent. Besides helping the band, Fr. Campbell gave a retreat in St. Ann's, N. York, and in the Immaculate Conception, Boston.—Fr. Casey gave two tridiums.

MISSOURI.—Ground has been broken for the completion of the College in Cincinnati.—Fr. Ryan of Chicago gave the Men's retreat in Cincinnati. Fr. Harts gave the retreat to the students of the College.—Fr. John Poland gave the retreat to the students in St. Louis University. The Province has had serious losses by deaths since the beginning of this year.—The Missionary Fathers are doing great work.—A Father, well known as an author, has undertaken to write a history of the Province for the LETTERS.—Fr. James F. X. Hoefler has gone to Milwaukee; Fr. Michael O'Neill, to St. Mary's, Kansas.—Frs. James Foley, John Bergin, Martin McGinnis, Cornelius Sullivan, Joseph Prince, Daniel Lowry, and Sydney O'Bryan, were ordained in February by Archbishop Kenrick.

MONTHLY DISPUTATIONS.—There have been two disputations since the beginning of lent. The defenders *De Sacramentis* were Mr. A. Maas and Fr. J. Buckley; objectors, Messrs. G. Lucas, J. Conway, P. J. Dooley and N. Davis: *De Deo Creante*, Mr. A. De Stockalper and Fr. J. Scully; objectors, Messrs. M. O'Brien, W. Tynan, S. Blackmore, and M. Boarman.—In philosophy, 3rd year: Defenders, Messrs. F. Roy and J. Smith; objectors, Messrs. C. Clifford, J. Murphy, J. Sullivan and J. Condon; 2nd year, Messrs. W. Mc

Donough and C. Worpenberg; objectors, Messrs. T. Neate, M. Yzaguirre, A. Guyol and E. French; 1st year, Messrs. D. Hearn, O. Hill; objectors, Messrs. G. Petit, M. Sullivan, J. Rockwell and J. Deck.

MORRISON, COLORADO.—The prospectus of the new College offers great inducements to students. The *Denver Times* speaks in the highest terms of the advantages the institution puts before its patrons. Senator Salazar recently paid a visit to Morrison and was so much pleased with the College that he sent a letter to the *Daily News* of Denver. Bishop Machboeuf was lately at the College and the students gave a very agreeable entertainment in his honor.

NAPLES.—Not long since a miracle was performed through the intercession of St. Francis de Hieronymo at Grottaglia, his native place. A poor woman was in her agony, and on the application of an image of the Saint, an instantaneous cure followed. To the surprise of all she arose from her bed of sickness.—At Naples, as in Marseilles where 60 Fathers assisted the cholera patients, Ours were busy in acts of charity during the plague; some were in the hospitals all the time. They made a vow to St. Francis Xavier to fast on the eve of his feast for three years if they escaped the contagion. No one was stricken down.

NETHERLANDS.—The Fathers of this Province are carrying on quite an apostolate among the Chinese immigrants in Borneo, Banka and Java. Among them are to be found some Catholics converted in China before their emigration. These, for the most part very exemplary in their lives and zealous for the conversion of the pagans, dispose their compatriots to embrace Christianity; a work which is much easier here than in China itself, from the fact that they are cut off from the pagan rites and traditions of the mother-country, and from the influence of family and friends. The missionary has only to add some further instruction and administer Baptism. The converts here retain the Chinese custom of chanting the prayers. A great drawback to the good work is the difficulty of communication, since but few of the Fathers speak Chinese, while most of the converts are ignorant of the Malay language. In one excursion among the tin mines, where the Chinese are chiefly employed, one of the Fathers administered Baptism to 35 persons. Hopes are entertained of establishing stations amongst the aborigines also.—The Fathers work with success also amongst the Dutch soldiers and civilians.

NEW GRANADA. In a series of missions given by Ours, about a year and a half ago, the chief efforts of the Fathers were directed against the prevailing scandal of the country, concubinage. God blessed the labors of the Fathers in a signal manner. Besides getting many vocations and establishing several branches of the Apostleship of Prayer, they were the means of ending 523 illicit marital unions. The parties were reconciled to the Church, and united in the bonds of matrimony.—*Lettres de Jersey*.

NEW ORLEANS.—One of the Scholastics is writing a history of our Church and College. He hopes to have a part of his work ready for our next issue in November.—The little pamphlet describing the miraculous cure, in 1867, of a novice in the Convent of the Sacred Heart, Grand Coteau, through the

intercession of B. John Berchmans, was re-published last autumn by Murphy and Company, Baltimore.

NOVITIATE, FREDERICK.—Fr. Rector is having the front of the house repaired and painted.—The old St. John's graveyard, now enclosed in the garden of the Novitiate, has no tombstone with earlier date than 1783, though the mission was established at least twenty years before by Fr. John Williams.—An inscription on a grave tells us that the person buried there made a good preparation for, "an everlasting eternity." The epitaph of Chief Justice Taney, who was at his wish entombed at St. John's by the side of his mother, is neatly written and true.

PHILADELPHIA.—Archbishop Ryan preached an eloquent sermon at St. Joseph's on the occasion of the patronal feast. The church was so crowded that many had to stand outside during the services. Rev. William Kieran, D. D., Rector of the Seminary at Overbrook, sang the Mass *Coram Pontifice*; Fr. A. Romano was deacon and Fr. James J. Brie, subdeacon.—In the afternoon the Archbishop accompanied by Fr. Ardia visited St. Joseph's Academy on Locust Street.—The Holy Week services were well attended. Thousands visited the church on Holy Thursday; there was a stream of devout worshippers passing through the aisles the whole day.—The Gesù is assuming grand proportions.

PHILOSOPHICAL ACADEMY.—*Papers read for the Third year.*

<i>Sensation</i>	Mr. J. Brosnan	<i>Conscience</i>	Mr. M. McLaughlin
<i>Agnosticism</i>	Mr. C. Clifford	<i>Education</i>	Mr. W. Coyle
<i>Miracles</i>	Mr. E. Bernard	<i>Socialism</i>	Mr. R. Ryan
<i>Agnosticism</i>	Mr. E. O'Sullivan		

Papers read for the Second year.

<i>Activity of Bodies</i>	Mr. E. French	<i>Essence and Existence</i>	
<i>Non-necessity of Eternal Cre-</i>			Mr. P. Cormican
<i>ation</i>	Mr. P. Casey	<i>Optimism</i>	Mr. T. Cryan
<i>Common Sense</i>	Mr. E. Burke	<i>Nature and Divine Interfer-</i>	
<i>Wonders of Nature</i>		<i>ence</i>	Mr. John Moore
	Mr. W. McDonough	<i>Scholasticism and Modern</i>	
		<i>Thought</i>	Mr. J. Coyle

Papers read for the First year.

<i>Certitude versus Scepticism</i>		<i>Truth</i>	Mr. M. Sullivan
	Mr. P. Walsh	<i>The Judgments of Common</i>	
<i>The Value of Historical Testi-</i>		<i>Sense</i>	Mr. D. Hearn
<i>mony</i>	Mr. J. Rockwell	<i>Descartes' Methodic Doubt</i>	
<i>Axioms</i>	Mr. E. Corbett		Mr. G. Pettit
<i>The Universal Idea</i>	Mr. G. Mulry		

PORTUGAL.—The Province has 17 Scholastic novices at Barro. The members of the Province number 155, an increase last year of 4.—An interesting

list is given, at the end of the Catalogue, of those of the Portuguese Province sent on foreign Missions from 1641 to 1724. This is a continuation of last year's list, but unfortunately the period from 1724 to the suppression can not be accounted for.—Ours have two colleges in Portugal. They have much to fear from the hostility of Masons and liberals: but by prudence have managed to avoid a collision. On the occasion of Carvalho's centenary, which occurred recently, troops were massed in one of the towns occupied by Ours, ostensibly to quell any demonstration on the part of our friends, but in reality to provoke a contest. Ours got wind of the project in time, and so the farce went off quietly, much to the disgust of our enemies. Much fruit is reaped from our most important labors,—missions to the people and retreats to the clergy.—*Lettres d'Uclès.*

PORTUGUESE ZAMBESI.—A Protestant lady ⁽¹⁾ whilst travelling upon the Zambesi river about a year ago, met the descendants of the converts of our Fathers in the last century. These simple people are generous and eager to receive baptism. They still retain some glimmer of the teachings of our Fathers who were expelled by the Portuguese in 1759. At Zumbo, on the Zambesi river, the old church of the Society and a large bronze bell are still to be seen. The natives never undertake an expedition without having their *Missa* first; this is a form of prayer recalling some dim reminiscence of the Holy Sacrifice. They have also a hymn to our B. Lady, which at the same time seems to allude to the departure of the Fathers:—

Mary I'm lone, mother I've none,
 Mother I've none, she and father both gone.
 None to pity, none to listen, none to speak to me.
 Mute indeed then, still a mother Mary be.

The Fathers who in 1879 re-entered this field of labor of the old Society and formed fresh settlements at Quilimane, Moupea, and Tete, all important posts in the territory of Mozambique and garrisoned by Portuguese soldiers, found the ruins of churches and monasteries where, in former times, the Fathers of the Society side by side with the sons of St. Dominic and St. Francis suffered for the conversion of the natives. Nor is there any reason to doubt that in those days a large portion of the population was numbered among the children of the Church. At present, writes Fr. Courtois, the natives are well disposed and great hopes are entertained for the future of the Church on the Lower Zambesi. The African fever is here, as on the upper Zambesi, a deadly enemy and has carried off in six years ten Fathers and five Brothers.—The Portuguese Fathers of the old Society labored in this Mission from 1610 to 1759; two were martyred.

ROME.—Has 406 members. It lost 19 members by death in 1884. There are 20 Scholastic, and 6 coadjutor Novices. The Mission of Brazil with a College at Ytù and a residence at Nova Trento belongs to Rome and employs 52 of Ours.—In other foreign Missions 38 members of the Province are engaged in various apostolic labors.—Father Augustus Stanislaus Aureli is Superior of the Brazilian Mission.—Rev. Father Ghetti is the Roman Provincial.—The Canonization of Blessed John Berchmans, Bl. Peter Claver and Bl. Alphon-sus Rodriguez is rapidly advancing.—The Novitiate at Castel Gandolfo was formerly the villa of the Curia; after the suppression it was sold, and now be-

(1) *Towards the Mountains of the Moon.* By M. A. Pringle. Blackwood and Sons, Edinburgh and London.

longs to Prince Torlonia who kindly allows Ours to have the use of it. In this house extremes meet: the old and the young are here. The invalids of the Province, especially the old Brothers, find an agreeable home. Each one has his own little office and thinks he is still useful to the Community. These old men are very edifying indeed. The lamplighter, a very old Brother, is neat and exact and is praying all the time. The old baker of the Gesù, in spite of his infirmities, drags himself along by resting on a crutch, and spends nearly the whole day in the church. The porter, whose body is bent at right angles and whom they call the "swallow," on account of the rapidity of his walk, lives in a kind of niche near the door, in the company of several little statues and pictures. He reads a pious book all day long. It would not be at all surprising, they say, if he were to work miracles after his death. Four or five other sick Brothers fill up the tableau. Just at present the Fathers are less numerous: only two old men worn out by age, infirmity and fatigue, and a tertian, who is continually swaying between life and death. Our Holy Father Leo XIII, has on several occasions spoken most kindly of the Society. Lately to a gentleman from Philadelphia he said, calling the attention of the Cardinals to the remark, "the Jesuits are doing good everywhere."—A lay-brother has charge of a pious association of boys; the Holy Father granted him and some of his associates an audience of three quarters of an hour, and expressed great satisfaction with the work.—Rev. Fr. Vicar presented some-time ago the address of our students of Colocza in Hungary concerning the Encyclical, *Humanum genus*, and was pleased to hear these words of the Pope: "You are always my good helpers."—A College of Ours, protected by the name of Prince Massimo (Father Massimo), has 450 students.

ST. BEUNO'S, ENG.—Fr. Sylvester Hunter, editor of the *Letters and Notices*, has been made Rector of this scholasticate.

SANTA FE.—Fr. Joseph Repetti writes from this College in the Argentine Confederation, and says it is hard to do good, owing to the worldliness of the people. Students come, but seem to think of nothing except success in life. Work outside of the College is attended with many difficulties on account of government hostility. Free speech is not allowed to preachers of the gospel.

ST. FRANCIS XAVIER'S, N. Y.—Mr. Charles G. Herbermann has been elected president of the Alumni Association.—The students celebrated the Tercentenary in May.—The Holy Week services were better this year than ever, and the attendance of the faithful was much larger. The "Three Hours' Agony" was had this year for the first time in our church, and, we may say, for the first time in New York.

ST. INIGOES.—As our theologians and philosophers will soon be enjoying themselves at the villa of St. Inigoes, we give a few points of history to guide those who are fond of looking back into the past. The first settlement was made by the pilgrims at St. Mary's City in 1634; the first chapel and residence of Ours were situated not far from the state-house, whose foundations are still pointed out. The chapel, a temporary one, was located in what is now the site of the barn of Dr. Brome; this chapel gave way to a larger one; the bricks for this structure were brought from England. No doubt, the graveyard was close by this second chapel. In 1705 the Fathers moved to St.

Inigoes and built the residence, which was burnt a few years ago, of the bricks taken from the chapel we mentioned above. A third chapel was built in Chapel field (near Mr. Raley's house); the foundations are still to be seen, about 400 yards from the tenant's house, on the road leading thence to the present church, which was built in 1820. In Chapel Field not far from the site of the old chapel we find the graveyard; here, and most likely at St. Mary's City, some of our Fathers are buried. The present residence of St. Inigoes is built of the bricks of the old one that was burnt down. We add for the antiquarian that the Potomac was called by the Spaniards the river of the Holy Spirit; they knew the Chesapeake as the bay of St. Mary's. In colonial times, Smith's creek was known as St. Elizabeth's, and Chapel Creek, as St. Luke's.—See LETTERS for 1880. — The old "Vesper Bell" now on exhibition at New Orleans belongs to St. Inigoes Church, and was brought from England by the first missionaries.—Kennedy in his "Rob of the Bowl" has many interesting things about St. Mary's City.

ST. JOHN'S COLLEGE, N. Y.—The Rector's feast was very becomingly celebrated by a literary entertainment on April 28th. Several other literary séances were successfully held during the year.

ST. LOUIS.—The Post-graduate course was mentioned in our last number. The success of the undertaking speaks well for the talent and energy of all connected with it. This year 44 lectures were delivered (public and private course); the lecturers were Fr. Thomas Hughes, Fr. C. Coppens, Fr. C. M. Charropin, Fr. John J. Coghlan, Fr. M. M. Harts, Fr. R. J. Meyer.—From July 1883 to July 1884 Ours heard 111,160 confessions in the church of the University. Seventy-four adults were baptized. There are 11 Sodalties in the church.—Fr. Coppens' book: "The Art of Oratorical Composition," is an excellent work, well-suited for our Colleges, and has the advantage of having been written by a Professor of great experience. It is published by Benziger.

ST. PETER'S, JERSEY CITY.—The Sodalties are doing good work.—The students of the College gave a successful dramatic entertainment on May 6th in the Academy of Music.

SICILY.—This Province has a large College at Constantinople; a new building is going up, which will save a rental of 23,000 francs a year.—A College has been opened at Messina and another at Aureale near Catania.

SCIENTIFIC.—Two papers were read in the "Circle": "A rapid flight over an Aerial region," Mr. E. Reynaud; "Ornithology," Mr. E. Bernard.—A lecture with experiments was given Feb. 21st: "Special Adaptations in Nature, illustrated by Oxygen and Hydrogen," by Mr. C. Moulinier, assisted by Messrs. A. Dierekes and A. O'Malley. On April 28th Mr. T. Treacy lectured on "Diffraction of Light"; the Experiments were conducted by Messrs. J. A. Moore, J. De Potter and J. S. Coyle. Mr. C. J. Borgmeyer lectured on "Corals and Coral Islands." These efforts formed part of the monthly disputations.

SPAIN.—It is rumored that a public monument is about to be erected at Talavera to the great historian of Spain, Fr. John de Marianna.—The *Lettres* of the Province of Castile will soon appear and be known as *Curtus de Oña*. The first number will have many interesting letters from South America.—The Province of Toulouse has its Novitiate at Vittoria, as we stated before; twenty novices have been received and the house will soon be too small. The Fathers and novices are very much respected by the Basque people. Toulouse has several novices in Madura who there learn English and the language of the country; this is a necessity, as some take their degrees in the University.—At Uclès, the Toulouse Scholasticate, 31 of Ours were ordained in September.—At Malaga our residence was greatly shaken by the earthquakes from Christmas day until the second week of January. The Fathers could not sleep in the house at night, but went to one of the hospitals, this being considered safer. The College which is about an hour's walk from the city was not injured, though many buildings in the neighborhood were destroyed. For several nights the whole Community remained on the ground floor. The boys behaved very well, though much alarmed. We have every reason to be thankful to God that not one of the Community or of the boys was injured, though many persons were killed in the adjoining buildings.—All will be glad to hear that a royal decree allows the building at Loyola to be completed; it has remained in its present unfinished state since before the suppression of the old Society. It is thought that three years will be enough to finish the work. The people of Azpeitia were so much pleased with the news that they had a festival on the head of it, not omitting anything that perfects a Spanish celebration. They go in numbers daily to the chapel of St. Ignatius in thanksgiving for the favor.

THEBAID.—Fr. Michel Jullien of the Province of Lyons, in company with Mgr. Francis Sogaro, Vicar-Apostolic of Central Africa, and Mgr. Autoun Moreos, Visitor-Apostolic of the Catholic Copts, after a journey of ten days through the desert, succeeded in reaching the convents of St. Anthony and St. Paul in the Lower Thebaid. These convents are reputed to be the most ancient in Christendom, and they occupy the sites where the two holy patriarchs lived and died. Unfortunately these shrines are in the hands of the schismatical Copts; here the Bishops of the schism are educated. The visitors were kindly received and Mgr. Moreos gave the monks a short instruction in St. Paul's convent on the Primacy of Peter, exhorting them strongly to unite themselves with the Successor of St. Peter. The address was listened to with great attention and respect, and at the end all enthusiastically answered, *Amen, Amen*.—Fr. Jullien has written a very interesting account of his journey.

THEOLOGICAL ACADEMY.—*The following papers were read:*

The first day of Creation and Laplace's Theory...Mr. Hermann Meiners
The Exemplar Cause of the World.....Mr. Cornelius Gillespie
The impossibility of Eternal CreationMr. Alphonsus M. Mandalari
The first four days of Creation and Laplace's Theory..Mr. Joseph Zwinge
Is the Doctrine of Subordinate Elementary Forms in the Human Body rendered untenable by the Definition of the Council of Vienne?.....Fr. John Scully

The Subject of the Sixth chapter of St. John.....Mr. Ferdinand A. Moeller
The Promise of the Eucharist (John vi)Mr. Michael P. Hill
The Pronoun in the words, "This is my Body"Mr. J. F. Lehy
Transubstantiation.....Mr. E. J. Gleeson
Tertullian and Origen on the Eucharist.....Mr. Wm. B. Brownrigg

TURIN.—Has increased from 328 to 340 members. In California and the Rocky Mountains are 173 of its members. It has 15 Scholastic novices in Italy and 11 in California.—San José is put down as a Collegium inchoatum.—Fr. Cataldo whilst in Rome, in the interests of the Mission of the Rocky Mountains, was very kindly received by the Holy Father and Cardinal Simoni. The latter in a testimonial addressed to European Bishops, speaks in the highest terms of the Society's work amongst the Indians, and urges the Ordinaries to allow such priests as are fit for, and willing to undertake, the labor to do so.

UPPER GERMANY.—This Province has 953 members, the largest in the Society. Last year there was an increase of 16 members. According to this year's Catalogue, 103 members are living *extra Provinciam*, and 353 do work on Missions, as follows: in the United States, 116; in Bombay, 80; Brazil, 68; Chili, 17; Denmark, 34; other places, 38. The success in Denmark and Sweden is very consoling; there are two residences, one at Stockholm, the other at Copenhagen; there is a college also at Ordrupshøj near Charlottenbund, Denmark.—The Province has 49 Scholastic and 35 Coadjutor novices.—Fr. Oscar Werner has published an atlas of Catholic Missions.—The *Stimmen* is always filled with leading and practical articles; the March number has a fine sketch of Herbert Spencer's moral system.—Fr. Witasse visited last year our old church at Cologne, which was closed to the public at the time of the suppression of the Society. It seemed to him that our Fathers had abandoned it but yesterday, as so little change was noticeable. He was allowed by the chaplain to see a cassock worn by our Holy Founder, with two autograph letters, a Rosary used by St. Francis Xavier and brought from the Indies, and the Crucifix of St. Aloysius Gonzaga. These relics are kept with great devotion in the sacristy of the same church.—Rev. Dr. Bagshawe, a chaplain in the English army, speaks very highly of the work of the German Fathers in Bombay.—*Letters and Notices.*

UPPER ZAMBESI.—As our readers know, this Mission was undertaken in 1879. In January of that year the first detachment of Fathers and Brothers landed at Cape Town, and thence proceeded under the guidance of Rev. Fr. Depelchin, the first Superior, by way of the Transvaal into the country of the Matabeles, a journey of four months by wagon from Grahamstown. Meeting with a kind reception from Lo Bengula, the native monarch, they established themselves in his capital of Gubulawayo. The following year Father Depelchin pushed on to Moemba where he established his first station. This was, however, soon broken up by the death of Father Terörde a few days after the departure of his Superior. Frs. Law, and Wehl died on the way to Umzila. Other stations have been equally fatal to Ours. The prospects are, however, quite encouraging. Fr. Weld is Superior of the Mission and has established a house of studies at Dunbrody, 15 miles from Port Elizabeth, South Africa. A recent letter thus speaks of Dunbrody: "We are now over

thirty in the Community and every year the number is likely to increase, as Dunbrody is intended to be the centre of the Mission." This year they have philosophy, a juniorate and the beginning of a novitiate. Next year philosophy will be completed and everything else will be in good order. This place is to train all the Zambesi missionaries; here they will imbibe the true spirit of sacrifice which awaits them in the interior. Dunbrody is situated on Sunday river, in the centre of a vast property over 20 miles in circuit. The estate of the Fathers raises a large number of cattle, has 300 goats, 70 ostriches valuable for their feathers, 80 oxen, etc., and this the result of six months work, since Fr. Weld's arrival. Thus we see repeated the slow but sure method adopted by Ours in Maryland 250 years ago; land and a church and then on to another settlement of the same kind, until numbers of centres of apostolic work are formed.

VENICE.—Has 322 members—increase in 1884, 8. There are 30 Scholastic novices at Porto Re near Fiume in Croatia. There are 68 of Ours employed in other parts of Croatia, Dalmatia, and Albania; there is a large College at Sutari in Albania.—Venice has a College at Cremona and 8 residences in middle Italy.—The Mission of Mangalore in India belongs to Vepice and employs 34 members. Rev. Father Nicholas Pagani is Pro-Vicar-Apostolic in Mangalore.—From letters received by Father Socius from Sutari, Ours are doing good work in Albania.—Fr. Augustus Mueller writes from Mangalore that he is able to gain the confidence of the pagans by his knowledge of medicine and his book is a great help to the missionaries. The poor are at the mercy of the native quacks. The Father has not unfrequently 300 patients in a month. Father General allows him to do all the good he can in this way, in order to gain the souls of the pagans.

WASHINGTON. — Fr. Murphy has received a donation which will realize \$20,000. The College and congregation are doing well. Fr. Maguire preached a retreat for the young men; he also took part in the great mission in the Boston Cathedral. — Of Fr. Schleuter's translation of the *Christian Mother* 16,000 copies have been sold in five years.

WYOMING.—Fr. Brenner writes from Lander City: "My school is finished; I have 30 children (11 of them Protestants) in my school, and I myself am schoolmaster 5 hours per day; so your Reverence knows I have little spare time. The public school was closed here 3 days ago *for want of scholars*;—I have no want of them, but want of desks, since lumber cannot be had here, at this season, even for money, and the latter is also very scarce."

YTU, BRAZIL. — Fr. Gallanti writes that Ours are requested to open two other Colleges nearer Rio than Ytù. He speaks also of the death of Father Charles Candiani. He was born, in 1813 in Milan, and was educated in the grand seminary. He was well known in Italy as the author of many works. He took part in several Catholic congresses and notably in that of Malines in 1863. In his fifty-eighth year he entered the Society, and in 1866 was sent to Brazil. The last fifteen years of his life were spent at Ytù. Before receiving the last Sacraments he expressed in a sonnet his great joy at dying in the Society. He again referred to this joy when the Sacraments were administered

in the presence of the Community. He was very fond of the young. Besides his published works, he left in manuscript a large dictionary in six or seven languages, an English pronouncing dictionary, and two volumes of poems.—Fr. Candiani died December 8th, 1884.

HOME NEWS. — We have reason to congratulate the Academies for the amount of work done. Since last October, 75 papers have been read and discussed; of these, 25 were by the theologians who have but one Academy. The philosophers wrote 50 papers, but they had an Academy for each class, besides a Scientific Circle.—The Fathers of the theological committee have had two series of meetings since January.—The new building for shops is finished. —Some improvements will be made in the College during vacations. —Our parish church will be ready, we hope, by autumn. The corner-stone was laid by the Archbishop on the 31st of May.—Fr. Socius gave for the Community his lecture on Paray-le-Monial.—Fr. Piccirillo lectured several times concerning his visit to the Exposition in New Orleans.—The Cuneiform Inscription deciphered by Mr. J. F. X. O'Conor of this house is also published in the April number of the *Hebraica*, Chicago.—Fr. Æmilius de Augustinis, our matin professor of dogma, will represent, by the appointment of Rev. Fr. Vicar, the English Assistency on the Committee that will meet July 31st in Fiesole to arrange a new plan of theological studies for the Society.

D. O. M.



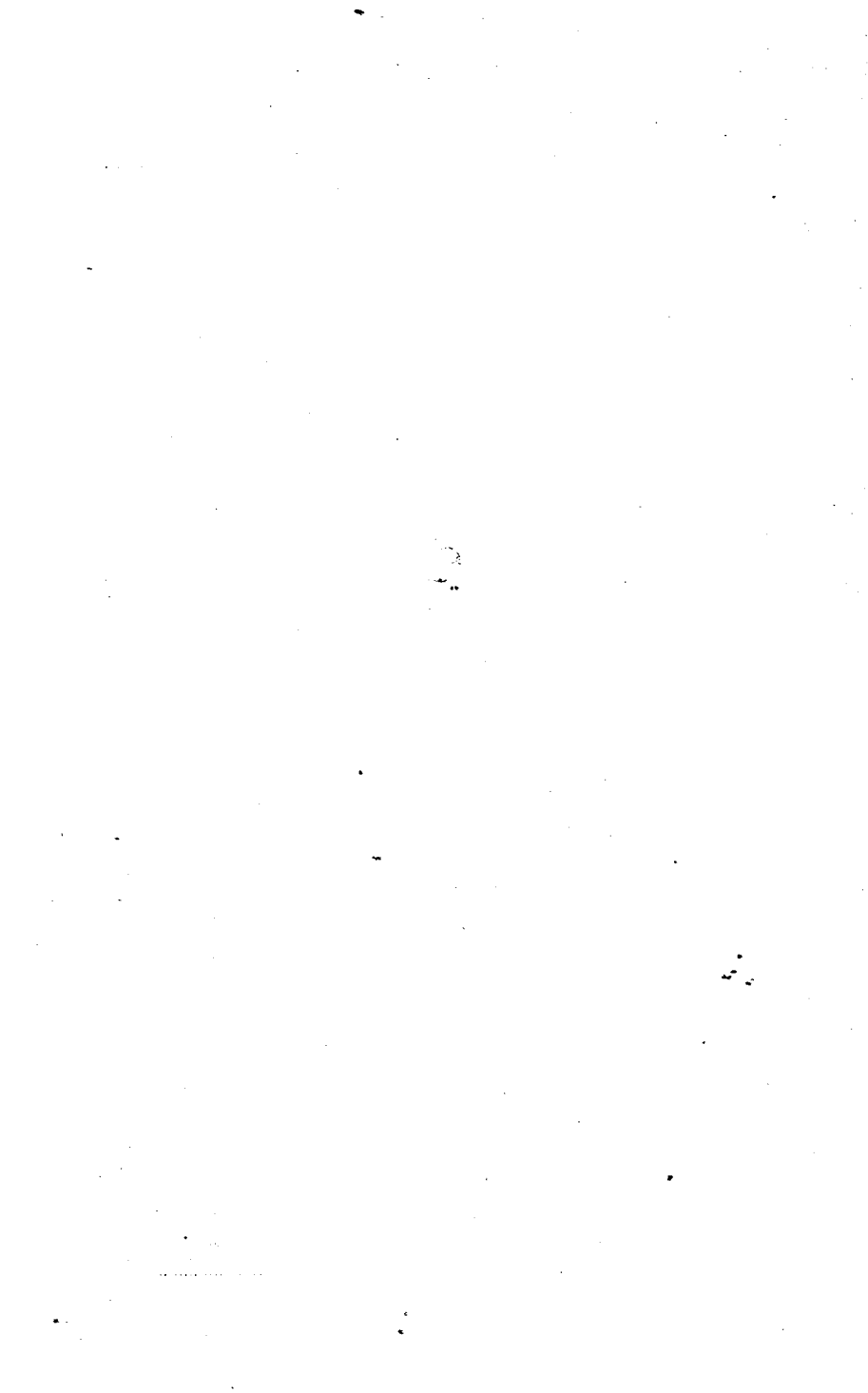
CATALOGUS NOSTRORUM

Qui in Missionibus versantur ineunte anno 1885.

MISSIONES	PROVINCIAE	NUM.
IN EUROPA		
1 Constantinopolitana.....	Sicula	23
2 Helvetica (Switzerland)	Germaniae	16
3 Illyrico-Dalmatica.....	Venetæ	4
4 Insularum Ægearum (Syræ, Tinos).....	Sicula	18
		61
IN ASIA		
5 Armenica.....	Lugdunensis	24
6 Bengalensis.....	Belgica	95
7 Bombayensis.....	Germaniæ	80
8 Madurensis.....	Tolosana	102
9 Mangalorensis.....	Venetæ	34
10 Nankinensis.....	Franciæ	133
11 Syriaca.....	Lugdunensis	140
12 Tcheliensis.....	Campaniæ	51
		659
IN AFRICA		
13 Egyptiaca.....	Lugdunensis	42
14 Algeriensis.....	Lugdunensis	29
15 Madagascariensis cum Mauritius et Réunion.....	Tolosana	74
16 Zambesensis.....	Missio	50
		195
IN AMERICA		
17 Æquatorialis.....	Toletana	145
18 Brasiliensis Meridionalis.....	Germaniæ	68
19 Brasiliensis Septentrion. et Centralis.....	Romana	52
20 Californiensis.....	Taurinensis	142
21 Canadensis.....	Angliæ	199
22 Chilo-Paraguariensis.....	Aragoniæ	184
23 Cubana.....	Castellana	54
24 Buffalensis.....	Germaniæ	116
25 Guianensis Britannica.....	Angliæ	14
26 Hondurensis Britannica.....	Angliæ	8
27 Jamaicensis.....	Angliæ	10
28 Maraõonica.....	Toletana	8
29 Montium Saxosorum.....	Taurinensis	53
30 Neo-Aurelianensis.....	Missio	168
31 Novi Mexici.....	Neapolitana	93
32 Panamensis.....	Castellana	98
33 Peruviana.....	Toletana	24
		1436
IN OCEANI INSULIS		
34 Australiæ Orientalis et New Zealand.....	Hiberniæ	36
35 Australiæ Septentrionalis et Meridionalis.....	Austro-Hung.	37
36 Indiarum Orient. (Sumatra, Floris, Taya et Borneo).....	Neerlandiæ	35
37 Philippina.....	Aragoniæ	117
		225
	Universi.....	2576

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“ Austro-Hung.....	37	“ Neerlandiæ.....	35
“ Belgicæ.....	95	“ Romana.....	52
“ Campaniæ.....	51	“ Sicula.....	41
“ Castellana.....	152	“ Toletana.....	177
“ Franciæ.....	133	“ Tolosana.....	176
“ Germaniæ.....	280	“ Taurinensis.....	196
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WOODSTOCK LETTERS

VOL. XIV, No. 3.

MISSOURI.

THE FIRST MISSION FROM MARYLAND.

We publish from our archives the following *status socio-rum*, running from 1824 to 1832, when Missouri was made an independent Mission. Ours of the West will, no doubt, be pleased to have these data, as they are very rare and are now printed for the first time, from a lithograph catalogue. As an introduction, we give some extracts from Fr. Walter H. Hill's excellent History of St. Louis University:—

“So soon as Bishop Dubourg had come to St. Louis (1818) and been made acquainted with the general condition of things in Missouri, then better known as Upper Louisiana, he requested Father Anthony Kohlmann, at that time Superior of the Jesuits in Maryland, to send some Fathers of the Society to establish a college in this part of his diocese, and take spiritual charge of the Indian tribes that still lingered in Missouri. Owing to the circumstance that there were not more members of the Society in Maryland at that period than were strictly required to fulfil obligations which had been previously assumed, Father Kohlmann was not then able to comply with the Bishop's zealous wish for help.

“Early in the year 1823, Bishop Dubourg went to Washington City, for the purpose of consulting President Mon-

roe, and the Secretary of War, John C. Calhoun, on the subject of devising means for educating the children of Indian tribes within his diocese. He was kindly received by these courteous officials, and during his interview with them, Mr. Calhoun,⁽¹⁾ the Secretary of War, suggested the expediency of inviting the Jesuits of Georgetown to furnish members of their Order to assist in that work. The Bishop at once laid this proposition before Rev. Charles Neale, who had recently succeeded Rev. Anthony Kohlmann in the office of Superior. The Bishop offered to donate a fertile farm near the Missouri River, in a northwestern direction from St. Louis, and at a distance of seventeen miles from that town, and make over to them his own church and residence in St. Louis. Father Neale believed it might be possible for him to promptly accept the former offer, with a view of getting up a school; but the priests could not be spared, over and above, to take charge of the church in St. Louis. The Bishop's kind offer was made at an opportune time for the Jesuits in Maryland to spare a number of the younger members, as the sequel will show. . . . The Superior, Rev. Charles Neale, proposed the wish of Bishop Dubourg to Father Charles Van Quickenborne, novice master, and expressed his own desire for the pious Rector of White Marsh⁽²⁾ to be the leader and Superior of the band, including such of the novices as might freely choose to accompany him, and that with them and a few older members he should start to Missouri, so soon as necessary arrangements for the journey could be made. Father Van Quickenborne gave his cordial approval to the undertaking, which he did all the more fully and promptly, as it was a desire of being a missionary among the savage Indians that had at first prompted him to leave his native land and come to America. . . .

"The members of the Society selected to begin the new Mission in the West made up a band of twelve: two priests, Rev. Charles Van Quickenborne, Superior, and Rev. Peter

⁽¹⁾ Mr. Calhoun was an intimate friend of Fr. Dzierozynski, then Socius of the Superior.—*Editor.*

⁽²⁾ The novitiate.

J. Timmermans, his assistant. There were seven aspirants to the priesthood; namely, F. J. Van Assche, P. J. De Smet, J. A. Elet, F. L. Verreydt, P. J. Verhaegen, J. B. Smedt, and J. De Maillet. There were three lay brothers: Peter De Meyer, Henry Reiselmann, and Charles Strahan. The day settled on for their departure was April 11, 1823;⁽¹⁾ they started early on that day, and when sunset came they had reached the immediate neighborhood of Baltimore, where they spent the night all together in one large room." Fr. Hill then gives an interesting account of the long journey of six weeks to Missouri, where they arrived and took possession at St. Ferdinand's, Florissant Valley, on June 1st.⁽²⁾

We now give the *status* for

1824

DOMUS S. FERDINANDI

(*Florissant, Missouri.*)

P. Carolus Van Quickenborne—*Rect.*—*Oper.*

P. Petrus Jos. Timmermans—*Oper.*

AUDITORES THEOLOGIÆ

Anno Primo

Josephus Verhaegen

Joan. Antonius Elet

Livinus Verreydt

Petrus Josephus De Smet

Jodocus Franciscus Van Assche

Josephus Smedts

⁽¹⁾ The young men and the lay brothers had started two days earlier to Conewago, Pa., where they remained five days to copy Fr. Plowden's exhortations, and then joined the others in Frederick.

⁽²⁾ On the arrival of the party in Frederick, Fr. John McElroy made Fr. Van Quickenborne a present of a fine roan horse—an excellent pacer.

COADJUTORES

Petrus De Meyer—*Proc.*

Henricus Reiselmann—*Cult.*

PP. 2.—Schol. 6.—Coadj. 2.—Univ. 10.⁽¹⁾

1825

MISSIO AD FLORISSANT

(*Missouri.*)

P. Carolus Van Quickenborne—*Sup. dom.—Procur. Mission.*

SCHOLASTICI

Joannes Elet

Josephus Verhaegen

Jodocus F. Van Assche

Josephus Smedts

Livinus Verreydt

Petrus De Smet

COADJUTORES

Petrus De Meyer—*Coq.*

Henricus Reiselmann—*Infirm.—Agricult.*

P. 1.—Schol. 6.—Coadj. 2.—Univ. 9.

Vita functus, Florissant, 31 Maii, 1824, P. Petr. Joseph Timmermans, æt. 34.

1826

RESID. ET MISSIO AD FLORISSANT

P. Carolus Van Quickenborne—*Sup.—Oper.*

P. Theodorus De Theux—*Oper. 2.—Prof. theol.—Cons.*

AUDITORES THEOLOGIÆ

Joannes Antonius Elet

Petrus De Smet

Josephus Smedts

⁽¹⁾ The scholastic, J. De Maillet, had left the Society. Brother Strahan had returned to Maryland, and was dismissed in 1827.

Jodocus F. Van Assche
Josephus Verhaegen
Livinus Verreydt

COADJUTORES

Petrus De Meyer—*Coq.*
Henricus Reiselmann—*Infirm.—Agric.*
Joannes O'Connor—*Hortul.*
PP. 2.—Schol. 6.—Coadj. 3.—Univ. II.

1827

RESID. ET MISSIO IN FLORISSANT
(*Missouri.*)

P. Carolus Van Quickenborne—*Sup. dom.—Oper. 1—Conf. mon. SS. Cordis*
P. Theodorus De Theux—*Min.—Prof. theol.—Præf. spir. et schol.—Cons. dom.—Adm.*
P. Joannes Smedts—*Oper.—Proc. dom. et præd.—Cons. dom.—Stud. theol.*
P. Josephus Verhaegen—*Oper.—Præs. sodal. Marian—Stud. theol.*

SCHOLASTICI THEOLOGI

Joannes Antonius Elet—*Stud. theol. et doc. schol.*
Jodocus Van Assche—*Stud. theol. et doc. schol.*
Livinus Verreydt—*Stud. theol. et doc. schol.*
Petrus de Smet—*Stud. theol. et doc. schol.*

COADJUTORES

Henricus Reiselmann—*Infirm—Doc. Rudim.*
Joannes O'Connor—*Soc. proc. præd.—Agricuilt.*
Petrus De Meyer—*Ædit.—Hortul.*
PP. 4.—Schol. 4.—Coadj. 3.—Univ. II.

1828

DOM. ET MISSIO IN FLORISSANT

- P. Carolus Van Quickenborne—*Sup.*
 P. Theodorus De Theux—*Min.*—*Prof. theol.*
 P. Josephus Verhaegen—*Mission. ad S. Car.*
 P. Joannes Smedts—*Mission.*
 P. Petrus De Smet—*Stud. theol.*
 P. Joannes Elet—*Stud. theol.*
 P. Jodocus Van Assche—*Stud. theol.*
 P. Livinus Verreydt—*Stud. theol.*—*Præf. stud.*

COADJUTORES

- Henricus Reiselmann—*Doc. schol. Indian*—*Infirm.*
 Joannes O'Connor—*Agric.*
 Petrus De Meyer—*Præf. famil.*
 Jacobus Yates—*Soc. præf. fam*—*Novit.*
PP. 8—*Coad. 4*—*Univ. 12.*

1829

DOMUS ET MISSIO AD FLORISSANT

- P. Carolus Van Quickenborne—*Sup. miss.*—*Oper. 1.*—*Exc.*
curr. ad S. Louis.
 P. Theodorus De Theux—*Min.*—*Cons. Miss.*—*Admon.*—
Præf. spir.—*Oper. ad eccl. S. Ferdin.*
 P. Josephus Verhaegen—*Oper.*—*Exc. ad S. Louis.*—*Cons.*
 P. Joannes Elet—*Præf. stud. et cam.*—*Prof. 1.*—*Cons.*—
Oper. ad eccl. S. Ferdin.
 P. Jodocus Van Assche—*Soc. præf. cam*—*Præf. sac. dom.*
et san.—*Oper.*
 P. Petrus de Smet—*Præf. 2.*—*Præs. bibl.*—*Oper.*

COADJUTORES

- Joannes O'Connor—*Credent.*—*Hortul.*
 Petrus De Meyer—*Proc. præd.*—*Doc. Indian.*—*Agric.*

NOVITII COADJUTORES

Jacobus Yates—*Vestiar.*—*Infirm.*—*Disp.*
 Georgius Miles—*Sut.*—*Soc. proc. præd.*
 Petrus M. Kenna—*Fab. mur.*
 Gulielmus Fitzgerald—*Fab. lign.*

DOMUS ET MISS. AD S. CHARLES

P. Joannes Smedts—*Oper. 1. ad eccl. Si. Caroli*—*Exc. ad
 congr. Portage*
 Livinus Verreydt—*Oper. 2. ad eccl. S. Caroli, ad congr. Si.
 Petri in Darden*

COADJUTOR

Henricus Reiselmann—*Doc. schol. el.*—*Ædit.*
PP. 8.—*Coadj. 7.*—*Univ. 15.*

DOMUS SEU COLLEGIUM INCHOANS APUD S.
LOUIS IN MISSOURI

*P. Van Quickenborne et P. Jos. Verhaegen eo excurrunt donec
 ædificium perficiatur, et stabilem ibi habitationem fi-
 gant.*

 1830

COLLEGIUM APUD S. LOUIS IN MISSOURI

P. Josephus Verhaegen—*V. Rector*—*Prof. 1 class.*
 P. Theodorus De Theux—*Min.*—*Præf. spir.*—*Cons. Dom.*
—Prof. ling. gall.—*Exhort. studios.*
 P. Petrus Walsh—*Præf. stud.*—*Prof. 2 cl.*—*Conf. conv.*
 P. Joannes Antonius Elet—*Proc. dom.*—*Præf. stud. intern. et
 extern.*—*Præf. san.*

COADJUTORES

Joannes O'Connor—*Credent.*—*Hortul.*
 Jacobus Yates—*Vestiar.*—*Infirm.*—*Ad dom.*
 Gulielmus Fitzgerald—*Fab. lign.*

DOMUS ET MISSIO AD S. CHARLES

- P. Joannes Smedts—*Oper. 1 ad eccl. S. Caroli.—Excurr. ad Darden. et Portage*
 P. Livinus Verreydt—*Oper. 2.—Præf. schol.—Excurr. ad Salt River, Prairie Franklin*

COADJUTOR

Henricus Reiselmann—*Prof. schol. clem.*

DOMUS ET MISSIO AD FLORISSANT

- P. Carolus Van Quickenborne—*Sup.—Oper. 1.—Excurr. ad tribus Indian*
 P. Petrus De Smet—*Præf. puer. Indian.—Prof. ling. angl.*
 P. Jodocus Van Assche—*Min.—Oper. ad eccl. S. Ferdin.*

COADJUTORES

Georgius Miles—*Soc. præf. puer. et proc.*
 Petrus De Meyer—*Proc. præd.—Cust. vest.*
PP. 9.—Coadj. 6.—Univ. 15.

 1831

COLLEGIUM APUD ST. LOUIS

(Missouri.)

- P. Petrus Josephus Verhaegen—*Rect. coll. a die 1 Nov., 1829*
 P. Theodorus M. De Theux—*Min.—Præf. spir.—Cons.—Prof. ling. latin., græc. et gall.*
 P. Petrus Walsh—*Prof. gramm., ling. angl., mathes. et geograph.—Exhort. stud.—C.*
 P. Joannes Ant. Elet—*Præf. stud. et cameræ.*
 P. Joannes De Smet—*Proc. coll.—Doc. class ling. angl. minor.*

COADJUTORES

Jacobus Yates—*Doc. schol. clement.*
 Joannes O'Connor—*Cust. tricl. et hortul.*

DOMUS ET MISSIO IN FLORISSANT

P. Carolus Van Quickenborne—*Sup.—Oper. 1.—Exc. ad tribus Indianas*

P. Jodocus Van Assche—*Oper. 2 ad eccl. S. Ferdin.*

COADJUTORES

Georgius Miles—*Sut.—Ædit.—Agricult.*

Gulielmus Fitzgerald—*Fab. lign.*

Petrus De Meyer—*Proc. præd.—Cust. vest.—Præf. familiæ*

DOMUS ET MISSIO AD S. CAROLI

P. Joannes Smedts—*Oper. 1 ad eccl. S. Caroli.—Exc. ad Darden. et Portage.*

P. Livinus Verreydt—*Oper. 2—Præf. schol.—Excurr. ad Salt River, Prairie Franklin.*

COADJUTOR

Henricus Reiselmann—*Ludim.—Ædit.—Credent.*

PP. 9.—Coadj. 6.—Univ 15.

1832

Hoc anno Missiones Missourinæ a Provinciâ Marylandiæ fuerunt separatæ et Marylandia in Provinciam erecta.

ST. STANISLAUS NOVITIATE, FLORISSANT.

REV. DEAR FATHER,

P. C.

Charbonnière⁽¹⁾ is the name given to one of the hills that separate the Florissant Valley from the Missouri River. French settlers finding that the interior of the bluff contained veins of coal, called it "the place where coal is made," meaning in their own language Charbonnière. Although in former times miners had settled around the spot and had

(1) The hill on which the Juniors spend the weekly recreation day.

actually begun work, yet for lack of success, or ill management, the undertaking was soon abandoned, and the greater part of the hill restored once more to the exclusive care of over-liberal nature. The steep little bluff lies near the shore, on the right side of the river. Along the sides of the hill little creeks wind their way through brambles and bushes, incessantly murmuring as they are forced to leap over huge rocks and gigantic trunks of trees that block their way. The side that faces the Missouri is but scantily covered with brushwood, whilst the plateau of the Charbonnière is crowned with venerable oaks and maple-trees. From the top of the hill the eye enjoys an extensive view up and down the river and over the plain that extends from the opposite shore for miles into the country, until at last it is bounded by a ridge of gray rocks, which run along the horizon like the wall of a colossal amphitheatre. An Indian mound,—the highest spot of the Charbonnière,—calls to the visitor's imagination all the sad or joyful scenes of which the hill may have been the theatre in by-gone days. Indeed how many a sad complaint may not have been sent up to the Great Spirit! How many a cruel sacrifice may not have been offered up to the manes of their departed chieftains! But how often too did not those venerable trees shed their cooling shade over merry groups of successful hunters and victorious warriors?

Though the red man is gone, the pretty hill is not left deserted and alone. Whenever the weather allows, the Juniors at St. Stanislaus spend their weekly recreation day on this picturesque elevation.

At 9 A. M., the beadle of the Juniors gives the order in a loud, sustained voice, "Charbonnière." The word works like a charm. At once books and pens are dropped, papers put aside, and desks closed. But a few moments more and all the late occupants of the study-halls have disappeared behind the curtains of their alcoves in the dormitory. There a transformation scene takes place; and the young gentlemen come out in costumes reminding the spectator of our ancestors who flourished in the beginning of the century,

In the meanwhile the muleteer brings up the cart which is to convey to the camping-ground all the necessary provisions, from the home-grown potato to the exotic Indian pepper. Presently numbers of pots, and kettles, and cans are taken to the cart, on which they lie peacefully cheek by jowl, until their arrival on the scene of action.

At last the caravan is ready to start, The sign is given, and in clusters of three, four, and five, the party moves on. As soon as the Juniors have left the premises they say the Litanies of the Blessed Virgin, thus placing themselves and all their doings 'under the special protection of their heavenly Mother; and indeed never has it been heard of that anyone met with an accident on that day, an evident proof of the great care with which Mary watches over her own. A walk of three miles brings the party to the famous Charbonnière. And what does the visitor see on the top of the hill? Of luxury very little indeed. There are what are called a parlor, a kitchen, and a refectory. Each one of these structures consists of a number of stakes driven into the ground, on which rests a roof of boards or branches. Of course, the Juniors themselves are the architects of these buildings; and from the earliest times it has always been the ambition of every generation of these young gentlemen to excel the works of their predecessors in the beauty and style of architecture.

The first thing to be done after the party has arrived is to start a fire and prepare dinner. Space does not allow us to speak of this very remarkable and very enjoyable feature of the day, with its manifold occupations and its various groups of workers. However, it must be admitted that this operation, though full of variety for the most part, ends in a truly spicy and substantial meal. After dinner recreation, which is chatted away in the parlor, each one passes the time according to his own wishes, and likings, and bent of character. Some go fishing, others botanizing, whilst those who are of a more poetic turn of mind than the "commune vulgus," roam through the neighboring woods, revelling in the exquisite beauties of leaf, and bud, and flower, listening

to the singing of the birds, and the murmuring of the waters, and peopling air and earth with the creations of their teeming imaginations. No boating is allowed, for the simple reason that the river is too swift and treacherous, and then too in most places it is impossible to approach the water, on account of the quicksand that lines long tracks of the shores of the Missouri. Last summer some of the Juniors thought it would be a very charitable thing to water the mule; but hardly had they approached the river, when to their great dismay, they saw that the poor animal began to sink slowly but surely. In vain did the creature try to extricate itself from this dangerous position. At the signal of distress the whole party hurried to the spot. Some at once declared for shooting the animal, thus to spare it the pain of being buried alive; others, however, remembering the motto, "In union is strength," threw a rope around the mule, and thus by the combined strength of the party succeeded in drawing the animal out of its muddy grave.

At 4 p. m., the different parties assemble for lunch. It is then too that they communicate to each other their various adventures and observations of the day, and in general have a good and joyful time, chat, and laugh, and sing, and tell stories until about 5 or 5.30 p. m., when the signal is given to return. Part of the way home is taken up with saying the beads in common. Thus as true children of Mary, the students begin and end their holiday with reciting the praises of their good dear Mother.

In this manner the Juniors at St. Stanislaus restore their strength and vigor of body and mind when fatigued with the toils of the class-room, and with the fresh, pure country air they drink in new ideas of all that is good, and noble, and sublime.

LOUISIANA.

A SHORT ACCOUNT OF THE SOCIETY IN NEW ORLEANS.

Love thou thy land, with love far-brought
From out the storied Past, and used
Within the Present.—*Tennyson.*

New Orleans may say, without the charge of vainglory being preferred against her, that she is not unknown among the cities of the earth. At one time it is some incident of her romantic history that fires the heart of the chivalrous, at another it is her behavior in the hour of battle that causes her name to be thundered through the earth; another time the days of pestilence come, and the eyes of men are rivetted on the cypress-crowned Queen of the South, as she sits by the banks of the Father of Waters, shunned of the nations, mourning her stricken ones. Men have read of her too. History writes her name on its most illuminated page, as the foe of Engiand, when that country, with an energy worthy of a better cause, made a last attempt to beat down the liberties of a free people.

Other pens, more or less noble, have likewise been busy with her name. Some, it is true, were steeped in the bitterest gall, and some, like that of Mr. George Cable, while recording facts that redound to the credit of the Crescent City, have, being guided by the spirit of wounded pride, damned her people with "faint praise," and so entwined truth with falsehood that it has become well-nigh impossible to unravel the tangled skein. But of late, what with her colossal Exposition and all that it has brought with it, New Orleans has been more before the world than ever. She has had a chance to speak for herself, and she has not let it slip. She tried and looked her best. Besides collecting about her the wealth of the world, and especially of the United States, she gathered up the golden strands of her romance to show them to her visitors; she dug up her old

legends, that were well-nigh forgotten, and furbished up the rusty ones; in a word, collected all her folk-lore from the days of the brothers Iberville, and Bienville, down to the day on which President Lincoln signed the act of emancipation, when as the story runs, the old slave bell on the Marigny plantation fell from its belfry and was broken and silenced forever. She scattered these gems of her history broadcast in newspapers and guide-books, to such an extent that one felt as if he would not be so much surprised should he read in his morning paper an account of a raid of the redoubtable *Bras Coupé*,—the *Spartacus* of the South,—or the cutting out of one of the ships in port by that fierce buccaneer *Lafitte*, or of a duel under the Oaks. But what are these legends at best but beautiful designs wrought on a texture of strong commonplace thread? Without this background, which is hidden away from sight, their very beauty would hasten their doom. Let us put them aside and examine some of the strong threads of those hidden lives which have gone to make up the web of the history of our city, and which, while they might, gave of their strength to others.

In 1718, Bienville, the Governor of Louisiana, came with fifty followers from Old Biloxi (Ocean Springs, Miss.), then the capital of the province, to the banks of the Mississippi in search of a location for his contemplated town. He chose the present site of New Orleans as being the most eligible. The river gave him communication with the interior of the country, and the lake behind gave him the means of trading with the rest of the world by water; because before the days of steamboat navigation it was extremely difficult for a sailing vessel to stem the mighty current of the river. Bienville left his fifty followers here to build a blockhouse and barracks. The little colony struggled bravely on amid the difficulties that ever crowd about the cradle of a new empire. In 1719, work on the new city was suspended on account of the overflow of the river, and on the subsiding of the waters the colonists began to throw up, as a defence against future inundations,

those earthworks that are still cherished by their posterity as never Hollander cherished his dykes. Was there a priest in the colony during those days of toil and suffering? It is hard to say; certainly there was none of Ours, because just then there was not a Jesuit to be found in this part of Lower Louisiana.

The first of our Society to visit New Orleans was Father Pierre Francois Xavier Charlevoix, afterwards the historian of the Canadas. This Father embarked at Rochelle, France, in the summer of 1721, to visit the Catholic Missions established in those parts of the New World that were under the dominion of France. He reached Canada in September, travelled up the St. Lawrence and over the great lakes, floated down the Illinois and Mississippi rivers, visiting all the missionary stations along his route, and telling in his charming letters of the great spiritual destitution of the Indians and settlers, until, finally, he moored his boat in front of our city on one of the last days of 1721. In one of his letters to the Duchess Lesdiguières, dated New Orleans, January 10, 1722, he thus describes the town, then a little over three years old:—"This city is the first which one of the greatest rivers in the world has seen raised on its banks. If the eight hundred fine houses and the five parishes, which the newspapers gave it some two years ago, are reduced to an hundred barracks placed in no very great order, to a great storehouse built of wood, to two or three houses which would be no ornament to a village in France," the account would be more in keeping with the facts. A little farther on he adds:—"The truest idea you can form of it, is to represent to yourself two hundred persons that are sent to build a city, and who are encamped on the side of a great river, where they have thought of nothing but to shelter themselves from the inclemencies of the seasons whilst they wait for a plan, and have built themselves houses." Notwithstanding these defects noticed by Father Charlevoix, which were being set right at the time by Sieur Blond de la Tour, Knight of St. Louis, and chief of engineers to Bienville, the city gave such promise for the future that the

Father predicted a glorious career for it, as the metropolis of the largest and one of the richest valleys in the world. In truth, his reverence was a shrewd observer. Blemishes that would have escaped the notice of the ordinary traveller, were noted by him; thus before leaving the city he had a good-natured fling at the colonists for their bad French. They styled their newly-built town *La Nouvelle Orleans*, and concerning this he writes:—"Those who have given it that name thought that Orleans was feminine; but what signifies that? Custom has established it, and that is above the rules of grammar." Between the lines of the above we can read what he may have said to himself: "There is nothing surprising in it, for of those who had the christening of the town in their power, all, from the Governor down, are adventurers." (It would be interesting to know what his reverence would think of Custom for establishing such a jargon, though a melodious one, as our *Gombo* French.) But the good Father might not loiter in the newly-born city, which must have welcomed him right royally, for from the day of its foundation it has ever been a hospitable place. Duty called him away to the islands that lay to the southward. He obeyed, and New Orleans saw him no more.⁽¹⁾

But although his stay was brief it wrought a great change for the better. The Council of the Province, which at this time (1722) began to hold its sessions at New Orleans,—the recently constituted capital of Louisiana,—took immediate steps to secure, as far as in them lay, the moral well-being of the colony. The time was come, it was thought, to put the spiritual concerns of the province on a firm footing, and not to leave them as heretofore to take care of themselves, or to be looked after by chance, or the accidental zeal of an unaided missionary, the fruit of whose labors wasted away, for lack of attention, after his death. What is everybody's business is nobody's; so the Council resolved to have some responsible workers who should be

⁽¹⁾ Father Charlevoix was born at St. Quentin, France, October 29th, 1682, and died at La Flèche, France, February 1st, 1761. He is the author of a "History of Japan," "San Domingo," and "Canada."—*Feller*.

answerable for the religious affairs of Louisiana. Agreeably to this decision the Council sent a letter to the Bishop of Quebec, requesting him to allow this portion of his immense diocese to be divided into three spiritual departments, to be placed under the jurisdiction of the Capuchins, Carmelites, and Jesuits, respectively. The Bishop acquiesced, and the division went into force at once.

The charge of all the missionary stations west of the Mississippi, from a spot opposite the mouth of the Ohio to the Gulf, and extending westward to the Spanish possessions, was given to the Capuchins. Their Superior was to establish himself at New Orleans, of which he was to be the pastor, and at the same time acting as Vicar-General of the jurisdiction for the Ordinary of Quebec.

The Carmelites were to have the management of all the Missions on the east bank of the river, from the Ohio to the Gulf, and eastward to the English colonies, making Mobile their headquarters.

The conduct of all the Missions north of those assigned to the Capuchins and Carmelites, and including the Illinois country, where Ours were already, was put into the hands of the Society.

The arrangement did not last long; the Carmelites could not attend to their portion, and before the year was out the Bishop of Quebec annexed their jurisdiction to that of the Capuchins. This was a great drain on their forces, and since they could not, on account of the fewness of their numbers, attend at one and the same time to the Indians and settlers, they devoted themselves entirely, as in duty bound, to the latter. So the Indians were as badly off as ever, nay, their condition was growing worse, for in addition to their own vices, they had contracted, or were contracting apace, the vices of the whites; and yet under the circumstances no priests could be spared to avert the ruin that menaced the devoted Indians, and bid them to the feast of the King.

This state of things could not go on; sound policy, if nothing else, forbade it, and so the West India, or Western

Company, which had assumed control of the affairs of the colony, and which, according to the terms of its charter, was "to build churches and provide clergymen," was called upon to remedy the evil. After casting about for some time, the Company made choice of our Society, as being the best suited to the kind of work required.

The Mission of Louisiana was accordingly tendered the Society, and being accepted by it, a new treaty was drawn up between the Western Company and Ours in 1726, by which the old one of 1722 was annulled, and provision made for a more extensive field of operations. By this new arrangement the Company bound itself to bring to the colony Fathers and Brothers of the Society, on the following conditions:—Each priest to receive a salary of 600 livres (\$133.35), with an addition of 200 livres (\$44.44) during the first five years, and 450 livres (\$100) for his outfit; and over and above this the Company was pledged to build a chapel at each missionary station. Lay-brothers had their passage paid to the colony, and received a bounty of 150 livres (\$33.35) each, but no salary. By another clause it was agreed that the Fathers should, on their arrival, receive a land grant of 3600 feet frontage on the river, and of the usual depth, to wit, 9600 feet, and that they should have the privilege of purchasing negro slaves on the same terms as the planters.

When all the preliminaries were arranged, Father de Beaubois, the old Superior of the Illinois Mission, hastened to New Orleans to take possession of all the moneys and grants in favor of the Society, and to welcome the missionaries who were expected about this time. This was in the fall of 1726; but Fathers du Poisson, Souël, le Petit, Bau-doin, Dumas, and Guienne, who made up the first band that came over under the articles recited in the newly-made contract, arrived only at the close of this year, or in the beginning of 1727. Their land grant was assigned them at once. It was situated above the city, from which it was separated by the Common or Park (the space extending from Canal Street to Common Street inclusive), and embraced what was

afterwards known as the faubourg Ste. Marie, and is now called the First District. Pending the erection of their residence, our Fathers lived in the *vieux carré*, or present French quarter, which in those days was all there was of the city.

Thus we find the Society established in New Orleans in the eighth year of the city. It seems that some of the Capuchins extended no very warm greeting to the new reapers sent to help them gather in the great harvest. They were displeased at our coming. It is so strange that a body of simple, undesigning men, who were willing to do the work that others, lacking means, left undone, should be the bugbear of those who ought to have known better. But so it was. Some of the Capuchins took umbrage at our coming, and time, it would appear, was powerless to change their first impressions of us. Lest anything that may be said should seem to be prompted by the feeling apt to be engendered by the consideration of the misunderstanding, it may not be amiss to cite the authority of one of our martyred Fathers in confirmation of what has been asserted as being the first feeling of the Capuchins towards us, for history will prove its abiding nature. Fr. du Poisson, when on his way to the Arkansas Indians, paid a visit to the Rev. Fr. Philibert, Capuchin curé of the French post at Natchez. Of this priest our Father thus writes:—"This is a man of good sense, who has not been put out (*qui n'a pas été effarouché*) at seeing us, as some of his fellow-laborers at New Orleans have been." Why they should have been put out it is hard to see. They certainly longed for the conversion of the Indians, and at the same time they must have felt that they could not bring it about. Four years had passed since they came to the colony, and they had not yet, as it stands on record, learned the language of any of the tribes within their jurisdiction; the consequence was that, leaving out of our count the hordes that roamed the trackless wilderness, they were not in a position to instruct even the Indians that hung about the forts, and these Indians, of course, never thought of learning French: they could exchange their

game and peltry without it. Thus the Capuchin Fathers, if they chose to impart any religious instruction to the Red Men, were obliged to call in an interpreter, who would generally be a *voyageur*.⁽¹⁾ Now, not to speak of other methods of teaching, our colonial records tell us that the *voyageurs* of those days were for the most part recruited from the ranks of transported convicts, or from a class of people of about as unsavory a reputation, and it seems pretty certain that religious truths, passing through such channels would not gain in unction by the transit. Be all this as it may, no converts were made—far from it; and the Indians of Lower Louisiana, who met the trader first and the Black Robe afterwards, can never be compared, as far as religious matters are concerned, with their red brothers in the north, who fell in with the Black Robe first, or at least met the Black Robe and trader together. But if this disposition which some of the Capuchins entertained towards the Society in Louisiana, served no other end, it was a fruitful cause of those trials, now amounting to persecutions and now dwindling to petty annoyances, which our Holy Founder prayed should ever be the portion of his beloved “least Society.”

It is now the month of May, 1727, and nothing has as yet been done, beyond concerting a plan of action. The house is too small even for those it now shelters, and new arrivals are looked for daily. Moreover, the clamors of those famishing for the Bread of Life ring in the ears of our zealous missionaries, as of old it happened to another apostle. For these reasons the Fathers determined to set out at once, although the season was not propitious. The 25th is fixed upon as the day of departure for those sent to the tribes up the river. After saying their Mass and receiving the benediction of the saintly veteran, Father de Beau-bois, Fathers Souël, du Poisson, and Dumas, assigned respectively to the Yazoo, Arkansas, and Illinois tribes, take their leave.

Let us accompany them to the newly-built landing, where

⁽¹⁾ A name given to the employés of the fur companies.—*Webster*.

Brother Simon of the Illinois Mission is awaiting them, to see them off. They are aboard their pirogue or dug-out already (the whole distance must be rowed!) perched on top of the chests, containing church ornaments and other missionary outfit, sitting as still as they may, for the build of a pirogue does not allow of much gymnastic exercise being taken on board, and in this cramped position they must travel day after day under a blazing sun for two or three months, according to their destination; travelling by night, on account of the danger arising from colliding with drifting trees, is too risky to undertake in a crazy dug-out. As to the larder of the expedition, even at this early stage, before the painter was cast off, it was in a sorry state. Hard tack, musty bacon, rice, maize, peas, and these even in no great abundance, were their food. If we could follow the Fathers we would see that all the provisions gave out before the end of the voyage, except the rice, and that was eaten seasoned with salt, bear's oil, and a good appetite. But our brave missionaries are nothing daunted; Father du Poisson especially, who is something of a wag after the old-time notion, is in a merry mood, but even his gay spirits shall be damped later on, when the excitement attending the departure is over. Mosquitoes shall render life a burden to him; at night, when they go ashore to camp, and he has tried by stratagem and artifice to slip beneath his mosquito-net, leaving as many as possible of the attacking hordes on the outside of his muslin citadel to sit down before it, and await his unconditional surrender in the morning, but still finds that notwithstanding all precautions, some have entered with him, then shall he pour forth a few pious wishes for the extermination of "gallinippers, mosquitoes, gnats, fireflies, *et omne genus muscarum.*" Then, repenting of his complainings, he encourages himself by the example of the "correction girl"⁽¹⁾ in the other pirogue, who suffers

(1) "Correction girls," or girls taken off the streets or from the prisons and workhouses of French cities and sent to Louisiana to be the wives of some of the colofists, were thus designated to distinguish them from the "*filles de la cassette*," or "casket girls," who though poor were respectable. They were dowered by the King, and on their departure to the colony received each a box of clothes, whence the name.

all that he is suffering, for a less noble end, and still chatters, and titters, and sings all day long. But let us wave them adieu; we may not tarry with them longer though they are worthy of our attention, for they are the first martyrs of our house at New Orleans.

A short time after, two more of the little band plunge into the wilderness to seek out the lost sheep. Father Guienne, who, judging from the extent of his roving, seems to have been of an adventurous spirit, went to the Alibamions, and Father du Petit sought the wigwams and hunting grounds of the Choctaw braves.

Father de Beaubois was now in daily expectation of the *Gironde*, which was to bring seven Ursulines, escorted by Fathers Tartarin, d'Outreleau, and one Brother. If there had been in those days in the colony a soul that with prophetic sight could dip into the future, that soul must have longed with all the passionate vehemence of the royal bard for the wings of a dove, that it might fly to the gates of the morning and hover over the good ship that bore to our city the daughters of St. Ursula. Jesuit and Capuchin shall pass away, overwhelmed by the stormy waters, but the frail bark of Ursula shall "climb with the climbing wave," and stand by the city for one hundred and fifty-eight years, through war, and pestilence, and flood, and fire, nursing its wounded and plague-stricken, ministering to its destitute, teaching its daughters, edifying the good, astounding the brave—a beacon to all. Much was given to our city when God sent us the Ursulines; mighty are the deeds these Sisters wrought in our midst. May our city never hear the sentence:—"Woe to thee, for if in Tyre and Sidon the mighty works had been done, that have been done in thee, they would long ago have done penance in sackcloth and ashes."

P. J. K.

(To be continued.)

ST. CHARLES COLLEGE, GRAND COTEAU, LA.,
July 24th, 1885.

REV. FATHER,

P. C.

The appeal of our Very Reverend Father General, which was throughout the entire world the signal of a general outburst of devotion to Mary, could not pass unheeded by the Sodality of Grand Coteau. Formerly very prosperous, it had some time after the late war undergone a nearly total eclipse, when in the year 1881, the college being in a fair way of again rising to its former pre-eminence among Southern educational institutions, it was reorganized and has ever since yielded most consoling results by developing filial devotion to Mary and frequent reception of the Sacraments, even among the students who do not belong to the Sodality. Had we consulted but the earnest desire of the members, the solemnity of the third centenary would have taken place in December last; however, it was deemed advisable to postpone it until the 31st of May 1885, thus making it coincide with the closing of the month of May. This long delay, besides stimulating the devotion of our Sodalists, added numerous and valuable recruits to their number.

In addition to the preparatory novena, our students were present on the last three days at the exercises of the more solemn "Triduum" and the benediction of the Blessed Sacrament, which united every evening in the beautiful new church of the Sacred Heart the three Sodalities of the parish. The Father who preached on this occasion chose for the subject of his sermons the praise bestowed upon the Sodality by St. Alphonsus Liguori, and contributed by his fervent exhortations to impress upon all a greater esteem for the Sodality, which is the channel through which God and his holy mother dispense to men their choicest blessings: *Omnia bona venerunt mihi pariter cum illa.*

In the mean time programmes were printed, and invitations were tendered to the former members of the Sodality,

to honor by their presence the ceremonies of the tercentenary celebration, and a graceful altar was erected by the untiring effort of the Sodalists and other devoted students under one of the thickly shaded alleys of stately oaks surrounding the college. The weather, threatening for a few days previously, was delightful Sunday, May 31st; the sun shone in a cloudless sky, while a refreshing breeze tempered the heat of its rays. At three o'clock in the afternoon the whole college with the faculty, headed by the college brass band, repaired to where the Academy was to take place. Some of the old members had gladly availed themselves of our invitation to come and renew their fervor by witnessing the touching tribute of filial devotion to Mary on the part of their younger brethren. All the gentlemen of the parish Sodality were also present. On their reaching the altar, each repaired to the place appointed by the master of ceremonies. The Blessed Virgin from her altar seemed to smile upon her children, and the "Magnificat" which arose at the beginning from scores of enthusiastic breasts was plainly the echo of everybody's feelings. The praises of Mary and of her Sodality were there celebrated in prose and verse.

In an historical review one of the dignitaries related the foundation of the Sodality, its gradual diffusion through the various classes of society, the combats it waged against the enemies of the church and the triumphs it achieved in all countries from the top to the bottom of the social scale; in conclusion, he quoted the words of holy and remarkable persons with respect to the Sodality. A piece of Latin distichs represented the Sodality as a vine whose rapid and noiseless growth rejoices the heart of the Master whilst its fruits delight and infuse new life into the world. Now the Prefect arose and commenting upon this text: *Beatam me dicent omnes generationes*, proved the fulfilment of this prophecy, first in the Old Testament, showing how many figures, some animate, others inanimate, how many prophecies, both among Jews and Gentiles, already foretold Mary to nations still sitting in the shadow of death; but more especially in the New, when shining in her full splendor, she has been

honored and declared blessed by all nations, as is testified by the numberless shrines and churches built under her invocation, by the Apostles, the first Christians, the Fathers and the Doctors of the Church, the Saints, many Pontiffs, Kings and Emperors, and even by her deadly enemies who in spite of themselves have at times been compelled to utter her praises. In a piece of French poetry entitled *Our Lady of Lourdes*, Mary invites all Christians to unite under the standard of the Immaculate Conception, and bravely withstand the growing insolence of the powers of hell. The audience were still under the spell of these great truths, not the less pleasing for being uttered by children, when floods of delicious harmony broke upon their ear announcing the end of the first part of the academy.

The second part opened by a contrast between the Sodality and Freemasonry; between the reception into a lodge, drawn from authentic sources, and a reception into the Sodality. This was likewise followed with great interest, not less than the subsequent dialogue upon the Sodality in Heaven. In fine, one hour and a half passed delightfully; the interest was heightened at intervals by the execution of the choicest pieces of the college brass band.

At five o'clock a large audience filled the church to hear the last exercise of the Triduum, which was followed by the procession in honor of the Blessed Virgin. The various Sodalities preceded by their banners filed off through the high arched alleys of oak trees, singing hymns in turn. The brass band again signalized itself; the clergy followed, in surplice and stole, Rev. Fr. Rector officiating with deacon and subdeacon; all the altar boys in their red cassocks and surplices preceded the clergy. It was a touching spectacle to see boys in the spring of life and gray haired men, young maidens and grave matrons, vying with each other in the manifestation of their devotion to Mary, and exemplifying what they had heard some time before that the service of Mary ennobles and sanctifies all ages and conditions, from the cradle to the grave. Among the clergy Rev. Fr. Abbadie, the *patriarch* of the region, deserves special mention.

Come to this country in 1836 already a priest, he has witnessed all the phases of the growth of the Church in these parts, and though over 80 years of age, he is still in spite of many accidents and fractured limbs as active as a young man. Happiness beamed from his countenance on seeing so many of his parishioners paying their filial tribute to Mary and putting in practice the precepts he has so often inculcated. The procession halted first at the altar erected by the students, and before which the Academy had taken place. Having resumed its march, it stopped a second time before the altar raised by the ladies' Sodality, and decorated in the most gorgeous manner. This latter altar with some additional work was transformed into a repository for the feast of *Corpus Christi*, which took place a few days later, symbol of the effects of devotion to Mary upon souls, since she invariably leads them to Jesus. On our return to the church a solemn Benediction was given, during which the Prefect of the college Sodality followed by his two assistants went before the altar of the Blessed Virgin, and in the name of all renewed the Act of Consecration.

On coming out of the church the sun shot its last golden rays, as if to cast a last approving glance on the solemnity of that day, which will long be remembered with delight by those who were either actors or witnesses of the ceremonies.

Totus in Xto tuus,

A. T., S. J.

THE MARTYRDOM OF FF. BREBŒUF AND L'ALEMANT.

BY AN EYE-WITNESS.

(The Dominion Government has lately published this document. We insert it in the LETTERS, in order to preserve it for reference. The translator has very aptly rendered the quaintness of the original.)

Recit veritable du Martyre et de la Bien heureuse mort, du Pere Jean de Brebœuf et du Pere Gabriel L'Alemant En la Nouvelle France, dans ee pays des hurons par les Iroquois, ennemis de la Foy.

Le Pere Jean de Brebœuf et le Pere Gabriel L'Alemant partirent de nostre cabane, pour aller à un petit Bourg, nommé St. Ignace éloigné de nostre cabane, environ un petit quart de Lieue pour instruire les Sauvages, et les nouveaux Chrétiens de ce Bourg. Ce fut le 16m Jour de Mars au matin que nous apperceumes un grand feu, au lieu ou estoient allés ces deux bons Peres; Ce feu nous mist fort en peine, Nous ne scavions si c'estoit des ennemis ou bien que le feu auroit pris à quelque cabane de ce village. Le Rd Pere Paul Raguenaou nostre Superieur, prist aussi tost la Resolution denvoyer quelqu'un pour scavoir ce que ce pourrait estre. Mais nous n'eusmes pas plus tost pris le dessein d'y aller voir que nous apperceumes plusieurs sauvages dans le chemin qui venoient droit à nous. Nous pensions tous que ce fust des Iroquois, qui nous venoient attaquer, mais les ayant considérés de plus pres nous apperceumes que c'estoient des hurons, qui s'enfuyoient de la meslée et qui s'estoient eschappés du combat; Ces pauvres sauvages nous faisoient grand pitié, Ils estoient tout blessés. L'un avoit la teste cassée, l'autre le bras rompu; L'autre une fleche dans l'œil; l'autre avoit la main coupée d'un coup de hache. Enfin la journée se passa à recevoir dans nostre cabane tous ces pauvres blessés, et à regarder par compassion, le feu et le lieu ou estoient ces deux bons Peres. Nous voyions le feu et les barbares, mais nous ne peûmes voir aucun des deux Peres.

Voicy ce que nous dirent ces Sauvages de la prise du Bourg de St Ignace et des Peres Jean de Brebœuf et Gabriel L'Allemant:—

Les Iroquois sont venus au nombre d'environ douze cents hommes, ont pris nostre village, ont pris le Père Brebœuf et son compagnon, ont mis le feu par toutes les cabanes. Ils vont décharger leur rage sur ces deux Pères, car ils les ont pris tous deux et les ont dépouillez tous nuds, et attachez chacun à un posteau. Ils ont les deux mains liées ensemble. Ils leur ont arrachés les ongles des doigts, ils leur ont déchargé une gresle de coups de baston sur les épaules, sur les reins, sur le ventre, sur les jambes, et sur le visage n'y ayant aucune partie de leurs corps qui n'ayt enduré ce tourment; Ils nous dirent encore; quoyque le Père de Brebœuf fust acceblé sous la pesanteur de ces coups de baston, Il ne laissoit pas de tousiours parler de Dieu et d'encourager tous les nouveaux Chrétiens qui estoient captifs comme luy, de bien souffrir, afin de bien mourir pour aller de compagnie avec luy dans le Paradis. Pendant que ce bon Père encourageoit ainsi ces bonnes gents, un misérable huron renégat, qui demouroit captif avec les Iroquois, que le Père de Brebœuf avoit autrefois instruit et baptisé, L'entendant parler du Paradis, et du St Baptesme fut irrité et luy dist, Echon, c'étoit le nom du Père de Brebœuf en Huron, Tu dis que le Baptesme et les souffrances de cette vie meine droit en Paradis, tu irras bien tost, Car je te vais baptiser et te faire bien souffrir, afin d'aller au plus tost dans ton Paradis: Le barbare ayant dit cela, prist un chaudron plein d'eau toute bouillante et le renverse sur son corps par trois diverses reprises en derision du St Baptesme. Et a chaque fois qu'il le baptisoit de la sorte le barbare luy disoit par railleries piequantes va au Ciel, car te voilà bien baptisé. Après cela ils luy firent souffrir plusieurs autres tourments: Le 1r fut de faire rougir des haches toutes rouges de feu et les appliquer sur les reins et sous les aisselles, Ils font un collier de ces haches toutes rouges de feu et le mettent au col de ce bon Père.

Voicy la façon que j'ay veu faire ce collier pour d'autres captifs; Ils font rougir six haches prennent une grosse hart de bois vert passent les 6 haches par le gros bout de la hart, prennent les deux bouts ensemble et puis le mettent au col du patient. Je nay point vu de tourment qui m'ait plus esmeu a compassion que celui là. Car vo voyez un homme tout nud, lié à un posteau, qui ayant ce collier au col, ne seroit en quelle posture se mettre Car s'il se penche sur le devant celles de dessus les epaules pesent davantage; s'il se veut pencher en arrière, celles de son estomach lui font souffrir le mesme tourment; s'il se tient tout droit sans pencher de costé n'y d'autre, Les haches ardentes de feu, appliquées egallement des deux costez luy donnent un double supplice.

Après cela ils luy mirent une ceinture d'écorce toute pleine de poix et de raisine et y mirent le feu qui grilla tout son corps. Pendant tous ces tourments, le Pere de Brebœuf souffroit comme un rocher insensible aux feux et aux flammes, qui estonnoient tous les boureaux qui le tourmentoient. Son zèle qui estoit si grand qu'il preschoit tousjours a ces infidelles pour tascher a les convertir, ses boureaux indignez contre luy de ce qu'il parloit tousjours de Dieu et de leur conversion. Pour l'empescher den plus parler ils luy couperent la langue et les levres dembas et denhaut. Après cela ils se mirent tous a luy décharner toute la chair des jambes, des cuisses et des bras jusqu'aux os. et la mettent rostir devant lui pour la manger.

Pendant qu'ils le tourmentoient de la sorte ces miserables se moquoient de luy, en luy disant, Tu vois bien que nous te traitons d'amy puisque no serons cause de ton bonheur Eternel, remercie no done de ces bons offices que no te rendons, car plus tu souffriras, plus ton Dieu t'en recompensera.

Ces boureaux voyant que ce bon Père commençoit à devenir faible, ils le firent asseoir contre terre, et l'un d'eux prenant un couteau, luy coupent la peau qui couvre le crâne de la teste, un autre de ces barbares, voyant que le bon Père alloit bientost mourir, lui fait une ouverture au dessus de la poitrine et luy arrache le cœur le fait rostir et le mange. D'autres vinrent boire son sang tout chaud, qu'ils beuvoient avec les deux mains disant que le Père de Brebœuf avoit esté bien courageux a souffrir tant de ma, qu'ils luy avoient fait et qu'en beuvant de son sang ils deviendraient courageux comme luy.

Voilà ce que nous avons appris du Martyre et de la bienheureuse mort du Père Jean de Brebœuf par plusieurs Chrétiens dignes de foy qui ont tousjours esté presents depuis que le bon Père fust prit jusqu'à la mort. Ces bons Chrétiens estoient captifs des Iroquois et les menaient en leur pays pour les faire mourir, mais nostre bon Dieu leur fist la grâce de se pouvoir sauver par les chemins et no sont venus raconter tout ce que j'ay mie par escrit.

Le Père de Brebœuf fut pris le 16^e jour de Mars au-matin avec le Père L'Alemant en l'année 1649. Père de Brebœuf mourut le mesme jour de sa prise sur les 4 heures du soir. Ces barbares jettèrent le reste de son corps dans le feu, mais la graisse qui restait encor à son corps esteignit le feu et ne fut point consommé.

Je ne doute point que tout ce que je viens de raconter ne soit vray et ie le signerois de mon sang, puisque j'ai veu faire le mesme traitement aux captifs Iroquois que les sauvages hurons avoient pris en guerre, a la reserve de l'eau bouillante que ie nay point veu verser sur aucun.

Je m'en vay vo décrire au vray ce que j'ay veu du martyre et de la B^h mor^t du Père Jean de Brebœuf et du Père Gabriel L'Alemant des le lendemain matin que nous eumes assurance du départ de Pennemy, nous alames sur la place, chercher le reste de leur corps, au lieu où ils avoient este faits mourir. Nous les trouvames tous deux, mais un peu escartez l'un de l'autre; on les rapporte à nostre cabane, et on les exposa sur des escorees de bois ou ie les considéré à loisir plus de deux heures de temps, pour voir si ce que les sauvages nous avoient dit de leur martyre et de leur mort estoit vray: je considéré prem^t, Le Corps du Père de Brebœuf qui faisoient pitié à voir, aussi bien que celui du Père L'Alemant; le Père de Brebœuf avoit les jambes, les cuisses et les bras tout décharnez jusqu'aux os, j'ay veu et touché quantité de grosses ampoules qu'il avoit en plusieurs endroits de son corps, de l'eau bouillante que ces barbares lui avoient versée en derision du St. Baptesme. J'ay veu et touché la plaie d'une ceinture d'écorce toute pleine de poix et de raisine qui grilla tout son corps. J'ay veu et touché les bruleures du Colier des haches quon luy mist sur les epaules et sur l'estomach; J'ay veu et touché

ses deux levres qu'on luy avoit couppees à cause qu'il parloit tousjours de Dieu pendant qu'on le faisoit souffrir.

Jay veu et touché tous les endroits de son corps, qui avoit reçu plus de deux cents coups de baston; Jay veu et touché le dessus de sa teste escorché; Jay veu et touché l'ouverture que ces barbares luy firent po luy arracher le cœur.

Enfin, jay veu et touché toutes les playes de son corps, comme les sauvages nous l'avoient dit et assuré; nous ensevelismes ces precieuses Reliques le Dimanche 21me jour de mars 1649 avec bien de la Consolation.

J'euz le bonheur de les porter en terre et de les inhumer, avec celles du Père Gabriel L'Alemant; Lorsque nous partismes du pays des hurons nous levasmes les deux corps de terre et nous les mismes a bouillir dans de forte lessive. On gratta bien tous les os, et on me donna le soin de les faire seicher; Je les mettois tous les jours dans un petit four de terre, que nous avions, après l'avoir un peu chauffé. Et estant en état de les serrer on les enveloppa separément dans de l'etoffe de soye Puis on les mist en deux petits coffres, et nous les apportasmes a Québec, ou ils sont en grande veneration.

Ce n'est pas un Docteur de Sorbonne qui a composé ceey vous le voyez bien; cest un reste d'Iroquois et une personne qui a vescu plus qu'il ne pensoit, qui est et sera toujours.

Monsieur

Votre Très Humble et Très obéissant serviteur,

CHRISTOPHE REGNAUT coadjuteur,

(Frere aux Jesuites de Caen 1678).

Compagnon des peres Brebœuf et L'Alemant cy dessus.

(Translation.)

TRUE ACCOUNT of the martyrdom and most happy death of
*Father John de Brebœuf and of Gabriel L'Alemant in New
France, in the country of the Hurons, by the Iroquois, ene-
mies of the Faith.*

Father John de Brebœuf and Father Gabriel L'Alemant had set out from our cabin, to go to a small Village called St. Ignatius, distant from our cabin about a short quarter of a league, to instruct the savages and the new Christians of that Village. It was on the 16th day of March, in the morning, that we perceived a great fire at the placé to which these two fathers had gone. This fire made us very uneasy. We did not know whether it was the enemy, or a fire that had taken in some of the huts of the village. Rev. Father Paul Ragueneau, our Superior, immediately resolved to send some one to learn what might be the cause. But no sooner had we formed the design of going thither to see, than we perceived several savages on the road coming straight toward us. We all thought that it was the Iroquois who were coming to attack us, but having considered them more closely, we perceived that they were Hurons who were flying from the fight, and who had escaped from the combat. These

poor savages caused great pity in us. They were all covered with wounds. One had his head fractured; another his arm broken; another had an arrow-cut in his eye, another had his hand cut by a blow from an axe, In fine, the day was passed in receiving into our huts all these poor wounded people, and in looking with compassion toward the fire and the place where these two good Fathers were. We saw the fire and the barbarians, but we could not see anything of the two Fathers.

Here is what these savages told us of the taking of the Village of St. Ignatius and of Fathers John de Brebœuf and Gabriel L'Alemant:—

“The Iroquis came to the number of twelve hundred men; took our Village; took Father de Brebœuf and his companion; set fire to all the huts. They proceeded to let loose their rage on these two Fathers, for they took them both and stripped them entirely naked, and fastened each of them to a post. They tied both their hands together. They tore the nails from their fingers. They beat them with a shower of blows from cudgels, on the shoulders, loins, belly, legs and face, there being no part of their bodies which did not endure this torment”

They told us further:—“Although Father Brebœuf was overwhelmed by the weight of these blows, he did not cease speaking continually of God, and encouraging all the new Christians who were captives like himself, to suffer well, that they might die well in order to go in company with him to Paradise. Whilst the good Father was then encouraging these good people, a wretched Huron renegade, who had remained a captive with the Iroquois and whom Father Brebœuf had formerly instructed and baptized, hearing him speak of Paradise and Holy Baptism, was irritated and said to him ‘Echon (this is Father Brebœuf’s name in Huron). ‘thou sayest that baptism and the sufferings of this life lead straight to Paradise. Thou shalt go thither soon, for I am about to baptize thee and make thee suffer well, in order that thou mayest go sooner to thy Paradise’. The barbarian having said this, took a kettle full of boiling water which he

poured over his head three different times in derision of Holy Baptism. And each time that he baptized him in this manner, the barbarian said to him with bitter sarcasm: 'Go now to heaven, for thou art well baptized'. After that they made him suffer several other torments. The first was to heat axes red-hot and apply them to the loins and under the arm-pits. They made a collar of these red-hot axes and put it on the neck of this good Father; this is the way that I have seen the collar made for other prisoners: they heat six axes red-hot, take a large withe of green-wood, pass six axes through the thick end of the withe, draw the two ends together, and then put it round the neck of the sufferer. I have seen no torment which moved me more to compassion than this, for you see a man naked, bound to a post, who, having this collar on his neck, cannot tell what posture to take. If he lean forward, the axes on the shoulder weigh more heavily on him; if he lean back, those on his breast make him suffer the same torment; if he keep erect, without leaning to one side or another, the burning axes, applied equally to both sides give him a double torture.

"After that they put on him a belt full of pitch and resin, and set fire to it. This roasted his whole body. During all these torments, Father Brebœuf remained like a rock insensible to fire and flames, which astonished all the blood-thirsty wretches who tormented him. His zeal was so great that he preached continually to these infidels to try to convert them. His executioners were enraged against him for constantly speaking to them of God and of their conversion. To prevent him speaking more, they cut off his upper and lower lips. After that they set themselves to stripping the flesh from his legs, thighs and arms, to the very bone, and put it to roast before his eyes, in order to eat it.

"Whilst they were tormenting him in this manner, these wretches derided him, saying, 'Thou seest well that we treat thee as a friend, since we shall be the cause of thy eternal happiness; thank us, then, for these good offices which we render thee, for the more thou shalt have suffered the more will thy God reward thee.'

“These monsters seeing that the good Father began to grow weak, made him sit down on the ground and one of them, taking a knife, cut off the skin from his skull. Another of these barbarians seeing that the good Father would soon die, made an opening in the upper part of his chest, tore out his heart, roasted and ate it. Others came to drink his blood still warm, which they did with both hands, saying that Father Brebœuf had been very courageous to endure so much pain as they had caused him, and that in drinking his blood they would become courageous like him.”

This is what we learned of the martyrdom and most happy death of Father John de Brebœuf from several Christian savages worthy of belief, who had been constantly present from the time the good Father was taken till his death. These good Christians were prisoners of the Iroquois who were taking them into their country to put them to death. But our good God was gracious enough to enable them to escape on the way, and they came to us to relate all that I have set down in writing.

Father Brebœuf was taken on the 16th day of March, in the morning, with Father L'Alemant, in the year 1646. Father Brebœuf died on the day of his captivity, about four o'clock in the afternoon. These barbarians threw the remains of his body into the fire, but the fat which still remained in his body put out the fire and he was not consumed.

I do not doubt that all which I have just related is true, and I would sign it with my blood; for I have seen the same treatment given to Iroquois prisoners whom the Huron savages had taken in war, with the exception of the boiling water which I never saw poured on any one.

I am now about to describe truly what I myself saw of the martyrdom and most happy death of Father John de Brebœuf and of Father Gabriel L'Alemant. On the next morning when we had assurance of the departure of the enemy, we went to the spot and looked for the remains of their bodies at the place where their lives had been taken. We found both, but a little apart one from the other. They were brought to our cabin, and laid uncovered upon the

bark of trees, where I examined them at leisure, for more than two hours, to see if all that the savages had told us of their martyrdom and death were true. I examined first the body of Father de Brebœuf, which was pitiful to see, as well as that of Father L'Alemant. The body of Father de Brebœuf had his legs, thighs and arms stripped of their flesh to the bone. I saw and touched a great number of large blisters, which he had on many places of his body, from the boiling water which these barbarians had poured over him in mockery of Holy Baptism. I saw and touched the wound from a belt of bark, full of pitch and resin, which roasted his whole body. I saw and touched the marks of the burns from the collar of axes which had been placed on his breast and shoulders. I saw and touched his two lips which they had cut off, because he constantly spoke of God whilst they were making him suffer. I saw and touched all the parts of his body which had received more than two hundred blows from cudgels. I saw and touched the top of his scalped head. I saw and touched the opening which these barbarians had made to tear out his heart. In fine, I saw and touched all the wounds of his body that the savages had told and assured us of. We buried these precious relics on Sunday, the 21st day of March, 1649, with much consolation.

I had the happiness of carrying them to the grave and inhuming them with those of Father Gabriel L'Alemant. When we left the country of the Hurons, we raised both bodies from the ground and set them to boil in strong lye. All the bones were well scraped, and the care of having them dried was given to me. I put them every day into a little oven made of clay, which we had, after having heated it slightly; and when in a state to be packed, they were enveloped separately in silk stuffs. Then they were put into two small chests, and we brought them to Quebec where they are held in great veneration.

It is not a Doctor of the Sorbonne who has composed this, as you may easily see; it is one left by the Iroquois

and one who had lived much longer than he expected, who is and shall be ever, Sir.

Your humble and very obedient Servant,
 CHRISTOPHER REGNAUT,
 Companion of Fathers Brebœuf and L'Alemant
 above mentioned, Coadjutor Brother with
 the Jesuits of Caen, 1678.

The foregoing is a copy of an unpublished MSS. bought a few months ago in Paris by Mr. Brymner, archivist of the Canadian Government. It is a precious acquisition; for it confirms almost word for word the details of the martyrdom as given in the *Relation* for 1649. The cruelty of the Iroquois is well shown up in the simple language of Brother Regnaut; and besides, much light is thrown on the motives which actuated the savages, and on the real dispositions of Father Brebeuf and Lallemant at the moment of their death,

A few details are given that are not found in the *Relation*. Fr. Ragueneau says he sent several Frenchmen to gather up the remains of the martyrs; Br. Regnaut enters into particulars, and tells us how it was done. He also tells us how and when the relics reached Quebec. Further details of the transportation of these relics from the Huron country to Quebec may be had in Father Crépikul's MSS.

Brother Regnaut errs slightly in saying that the Fathers were going to the "Bourg" of St. Ignatius when they were captured. They were taken thither by force from the village St. Louis. This little error is excusable, when we remember that the writer is an old man penning down his recollections of an event that took place thirty years before. We should be surprised at his faithful memory, rather than be critical of his faults.

A strange fact concerning Fr. Brebeuf is mentioned by the Venerable Mother of the Incarnation which may find place here and may be taken for what it is worth. In one of her letters written seven months after the martyrdom, she tells that it was gleaned from the writings of Father Brebeuf, that he had had several visions concerning what

was to happen to him at the time of his death. He saw his own face disfigured, and he described it just as it was found after his death according to the report of over a hundred witnesses. In the same vision his hands appeared to him to be whole and unhurt; and it happened that though his body was mutilated in every part, his bones stripped of their flesh, and his flesh eaten, while he was still living, there was not the least injury done to his hands. This was contrary to the customs of the savages, who, when they wanted to torment a prisoner, began by tearing off the finger-nails, cutting off the fingers,—this to fondle their patients. According to the Venerable Ursuline, Father Brebeuf's remains were recognized only by his uninjured hands. But this is contradicted by the present document and by the *Relation*. The writers of both expressly tell us that the hands of the martyrs were mutilated; their finger-nails torn off, etc. So that we are left to choose between the testimony of Father Paul Ragueneau and Br. Regnaut on the one side, and that of Mary of the Incarnation and her "hundred and more witnesses" on the other. Father Martin in his "Life of Brebeuf" passes the matter over in silence.

It may be remarked that Regnaut devotes his article almost exclusively to Brebeuf, and gives Father Lallemant only a secondary place. This may easily be accounted for, if we assume that some member of Brebeuf's family asked the lay-brother, witness of the martyrdom, to write down what he knew of the matter. Naturally, he gave more prominence to the details that would gratify the interested friends of the heroic Jesuit.

Of Br. Regnaut himself not many details are given. At the time of the martyrdom he was one of the domestics on the Huron Mission. On All Souls' Day, 1650, according to the "*Jesuit Journal*," he left for France with the hope of entering the Society. His signature at the foot of the interesting document that he has left us, proves that his hopes were realized.

Another domestic who had the privilege of helping to gather the relics of the martyrs and of carrying them a few

miles on the way to Quebec, was Francis Malherbe. He too was one of those sent by Fr. Ragueneau to the scene of the massacre. According to Father Crépieul who wrote about him after his death, Malherbe's vocation began in the country of the Hurons. He became a lay-brother and died at Lake St. Jean in 1696, after having spent forty-two years in the Society.

There is no one who will not see in the vocations of Malherbe and Regnaut to the Society, a great grace obtained for them by the martyrs, whose precious remains they had so tenderly and so charitably cared for.

EDWARD DEVINE, S. J.

SYRIA.

Letter from Mr. Jos. Noory to Fr. J. B. Quinlan of Galveston.

BEYROUTH, ST. JOSEPH'S UNIVERSITY,

April 25th, 1885.

REVEREND DEAR FATHER,

P. C.

I am two letters in your debt, partly through want of time, and partly through bad health ; but, believe me, through no remissness of the friendly bonds that unite us forever in the Heart of Jesus. I dare say you will forgive me. Therefore, without any further preamble, I relate to you my recent voyage to Egypt under the following circumstances.

This year one of our older scholars fell into a dangerous illness. Michael Antoon, a favorite with all of us, was born in Cairo of a noble Coptic family which belongs to the Catholic church of St. Mark. Owing to a slender constitution, weakened by too rapid a growth, a mortal disease of the chest suddenly developed itself. So copious a flow of blood streamed from his lungs that deep basins were filled in a very short time. For fully six days he neither ate nor drank

and hardly breathed. The clever doctors of our Faculty tried every human means for his relief—but all in vain. On the sixth day they held a consultation, in which their combined opinion proved to be the worst. “The young patient,” said they, “cannot be rescued from impending death.” Nay, we were frankly told that he would not live three hours longer.

He received Extreme Unction with the Holy Viaticum of the expiring christian. Wan was his face, but his eyes beamed forth unquenchable hope. Suddenly, he lifted up his languid head and cried in his Arabic tongue: “O Mary, our merciful Lady of Pikfaya, thou wilt and canst heal me;—oh! bring Her in, bring near my couch my gracious Mother.” You yourself know her well; her name is our Lady of the *Deliverance*, which she realizes. Often have you seen her thronged shrine at Pikfaya, towering over the flowery head of Mount Libanus. Unfortunately Her holy portrait was required, as it was only two days before the anniversary feast. Hence arose a difficulty; for she is the special patroness of Pikfaya, and her devout clients were never bereft of her revered image. Was it then possible to remove it from the village? The Rev. F. Lefevre, our Superior General, foreseeing the obstacle, wrote a letter to obtain it. He wished the Minister of Pikfaya to lend us his miraculous Madonna for a day, promising to return it in time for the festival. His missive he sent along with two Fathers, quick and unwearied walkers, who went on foot up and down the smiling mountain for the space of nine hours.

“Hail, swift harbingers of joy! You carry in your arms the comfort and life of our poor dying boy! Twice brave for performing speedily this mission of life!” With such greetings did our anxious community welcome them. Her holy picture having been received with due honors, was forthwith put in Michael’s room. So great was his faith, so powerful is Mary that he immediately arose full of life and strength; he whom the physicians had resigned to the jaws of death now walked steadily to the shrine of our Lady, offered on his knees, unsupported for hours, his heartfelt

thanks, ran up and down stairs, communicating to all he met, the wonderful cure by his heavenly physician.

Our young academicians made him the hero of their solemn and public exhibition. Five days afterwards he was able to journey from Syria to Egypt. It was a source of happiness to me to accompany him and see once more my dear old native land. To the glory of our Lady, I must declare that during our whole journey by land and sea he exhibited no traces of his late disease nor the least symptom of weakness. The story of his recovery drew tears from the ship's crew and our fellow passengers. What filled me with most emotion was the meeting of Michael with his mother. She had heard only too much of his wasting illness; now she was consoled, and she revived with her son. And the widow's heart yearned for him; she longed to see her only child. Every morning and every evening for twenty-three days she repeatedly asked our Fathers in Cairo when her boy would come. On the day of his arrival they announced the good tidings to her at least five different times within four hours, in order to calm any violent burst of joy. "Yet four hours," said they, "and you shall see your dear Michael.—He now comes homeward.—Do you not hear his glad steps in the street?—Hark! he knocks at the door.—He is coming up stairs.—Behold! here he is before you." Though thus prepared, I saw her bewildered as in a fit of madness. For twelve long minutes, breathless, pale, overwhelmed with emotion, distracted with joy, she gazed on her son. Throughout her mansion, when we arrived, had rung the praises of the Mother of God. Many friends and relations who crowded her spacious rooms dazzled with eastern wealth, had thrice uttered these acclamations: "Glory to our Lady of Pikhaya, alleluia! Glory to the compassionate Queen of Heaven, alleluia!" Throughout the echoing halls strong cheers of men alternated with the silvery *siralects* of women,—a chorus which the daughters of Egypt sing on happy occasions. Silence now reigned over the whole assembly. All looked with anxiety at the entranced mother. We feared lest her reason or heart should

waver under an overpowering joy. Michael himself fell back awe-struck beneath his mother's gaze. He wept in silence; we all wept likewise. At last she heaved a deep sigh and burst into a flood of tears. Thank God! she was saved.

She recognized at length him she thought dead. "'Tis he," she cried aloud; "my only child is yet alive; O Mary, you restored him to his mother."

She said nothing more but clasped him to her bosom and covered him with kisses. Her maids then gently constrained her to sit beside Michael, and I availed myself of the silence ensuing to narrate the particulars of his wonderful cure. This served to give glory to the Blessed Virgin and also to divert the widow's mind from her overpowering emotion. As I ended my relation, she said aloud: "I entered into a covenant with my Immaculate Queen, and my soul shall not breathe in peace until I fulfil it. To-morrow the most skilful goldsmith in Grand Cairo shall wreath for her a crown of pure gold studded with orient pearls and diamonds. In Pikfaya at her feet it shall remain an everlasting memorial of my gratitude and love. *Never did I doubt* that she would heal my son." No wonder, then, that our merciful Lady has rewarded with a miracle the unshaken faith of Michael and his mother.

After the discharge of my errand, my Superiors granted me some weeks of rest in Egypt. I took occasion to revisit some old monuments and our young colleges in Cairo and Alexandria. In both places they are thriving: the latter reckoning upwards of ninety, the former, about one hundred and eighty boys. These belong to the most honorable families and behave as little gentlemen. Yesterday Br. Clement, our skilful architect, was sent to Alexandria to plan and superintend the new building. He will set out afterwards to Grand Cairo for the same purpose.

With regard to St. Joseph's University, the following changes have taken place: Fr. Tardy, Rector of the College, properly so called, and Fr. Cattin its prefect. The Superior General, Rev. F. Lefevre, special Rector and prefect

of our scholastics, and likewise Rector of our rising Faculty of Medicine.—Fr. Marcellier, chancellor of that Faculty.—Fr. Crey, vice-Minister, and good Fr. Simon Corneau, chief Minister of the University. The last remembers you well. As he usually takes his walks with me, we have many an opportunity to talk about you. We remind each other of the same walks we once took with you, of the happy days we spent together; we cannot help grieving at your absence. A week ago he pointed out a silk factory near the winding river of Beyrouth at the foot of a beautiful hillock. "This," said he, "is the first factory that Fr. Quinlan saw in Syria with me." When I told him I intended to write to you, he eagerly wished me to send you his kindest regards. "Sicut potestatem habens," he allowed me to give you the last three numbers of our Arabic newspaper. By the by, our French Fathers made quite merry with your American puff of the Capadura cigar. F. Dillemann received Holy Orders by favor during his second year of theology. The candidates for priesthood on next Trinity Sunday are, Messrs. Bouloumoy, Laperrière, Lauzière, Kersanté, Angélil, Chalfoun, and Eugene Nourrit. All of them pay you their respects and beg your prayers. Our English schools hold the even tenor of their way. My name is marked in the new catalogue as Doc. Ling. Angl., but the doctor has prescribed a thorough rest on account of my bad health. An English auxiliary teaches the first morning and evening forms, in my stead. I long to hear good news from your apostolical labors. Forget me not in your holy sacrifices. With warmest love in Jesus Christ,

I remain, my Reverend and dear Father,

Yours faithfully,

JOSEPH NOORY, S. J.

ENGLAND.

Letter from Brother Foley.

111 MOUNT STREET, GROSVENOR SQUARE,
LONDON W., June 16th, 1885.

REV. AND DEAR FATHER, P. C.

I beg to congratulate your Reverence upon having brought the very interesting and valuable biographical sketch of Fr. Thomas Copley to a conclusion. It is to be hoped that a revised edition of it will be published for the benefit of the public, to whom the WOODSTOCK LETTERS are closed. I beg to call your Reverence's attention to a curious mistake that has crept in at pp. 203, seq: the writer in seeking to account for Fr. Philip Fisher, states that great confusion has resulted from confounding Fr. Philip Fisher with John Fisher, *alias* Muskett, whose real name seems to have been Percy. Now, I am not aware of any such confusion between them. A reference to the *Collectanea* in Vol. vii, Records S, J., shows them to be so totally and widely different both as to time and place of birth, entrance to the Society, missions, etc., etc., as to render any confusion impossible. Fr. John Percy, too, was never known by the name of *Muskett*; the Rev. George Muskett or Muscot, introduced into pp. 203, seq., was a *Secular* Priest not a *Jesuit*, whose real name is supposed to have been Fisher; after a long life of suffering for the Catholic Faith, he succeeded Dr. Kellison as President of the Secular Clergy, College of Douay (see Bishop Challoner's *Miss. Priests* (1645) and Dodd's *Church Hist. of England*, Vol. iii); consequently the facts introduced into pp. 203-4 are entirely misplaced. If any confusion exists, it arises from the puzzling *alias* system adopted in the times of persecution, and could Fr. Copley's biographer be only convinced of the fact that he and Philip Fisher are one and the same, then all confusion gives place to perfect harmony, and all treading of Copley and Fisher upon each other's heels ceases. This identity is clearly established by the original Catalogues and Annual Letters of the English Province S. J., in the Roman Archives, which were lent to me

by Very Rev. Fr. General for the purpose of the Record Series, and the new Collectanea, and from which I sent your Reverence full extracts. In the same page 203, ⁽¹⁾ the writer mistakes in making me give Dr. Oliver as the authority that Philip Fisher's real name was Cappicius, which may have been a misspelling for Copleus. The statement was derived from the Annual Letters of the Province quoted in Records Vol. vii, p. 1146. In the same note, the writer whilst admitting the weighty reason adduced by an able writer (the learned author, I presume, of the article in the Jany. 1882, number of the WOODSTOCK LETTERS), in support of the identity of Frs. Copley and Philip Fisher, goes on to say that they do not exclude all doubt and until further search in England or in Rome throws light upon the subject, it must be relegated amongst the many "vexed questions" of history. Now, as I have already said, the information given in the original Catalogues, etc., in the Roman Archives fully bears out the fact of identity, and renders any further research or any relegation unnecessary. I may add that Dr. Oliver makes no mention in his Collectanea S. J., of any Fr. Muskett, S. J., nor did the Doctor know Fr. Thomas Copley by his real name, it being buried beneath the *alias* of Philip Fisher, nor had he in his day, the means of discovering the real fact of the identity of Copley and P. Fisher. I would beg to refer the writer of the article to the biography of Fr. John Percy (who was never a prisoner in Wisbeach) in Records S. J. Vol. i. Perhaps, I may be allowed to add that in all the long and painful experience of the compilation of the *Alias* Catalogue of nearly 1000 names (many of which cost a day or more of research) I never met with a more complete case of identity than that of Thomas Copley with Philip Fisher. ⁽²⁾

⁽¹⁾ The note meant to say that Br. Foley suggested Cappicius as a misspelling for Copleus, not that he relied on Dr. Oliver as his authority in regard to the real name of Fisher.—*Editor*.

⁽²⁾ Concerning this identity, we hope to give in our next number some interesting notes from the pen of Br. Foley.

Begging the favor of an insertion of my letter in your next number of the WOODSTOCK LETTERS, I am

Yours very truly in Xt.,

HENRY FOLEY, S. J.,

Editor of the Records of the English Province, S. J.

BOHEMIA, CECIL COUNTY, MD.

FATHER THOMAS MANSELL.

Our Fathers of St. Mary's were ever on the alert to seize any opportunity of spreading the Gospel. Restrained by unjust laws which, on occasions, were almost as inflexible as those of the penal code in England, they nevertheless were untiring in their efforts in the midst of hardships and dangers: Their bitter foes of the Established Church, the Puritans no less hostile, false brethren, who, be it said, were by God's grace, very few, might pass still severer laws against the faith, but they could not quench the zeal of the sons of St. Ignatius. Crippled in resources, doubly taxed to support the Established Church and the government, Ours found means to keep alive their enterprises, and to bring the word to many souls in danger of losing the faith. In 1704, Fr. William Hunter, the Superior of the Maryland Mission, determined to found a new centre of apostolic work in Cecil County, on a part of what was called Bohemia Manor. He had been led to take this step by the needs of some Irish families, who had settled there, of whom some unhappily had fallen into heresy. Catholics from St. Mary's County or from England, who had also taken up their abode near Bohemia, claimed the attention of the Superior; and he was most willing to help them, though at the time there were but nine Fathers in the Mission which embraced all the counties then formed on the Western Shore of the State. No doubt, the faithful in Cecil County had been visited now

and then by Ours. The Indian tribes, as I said before, offered special attractions to the zealous missionary. The tract of land, "St. Xaverius," was most likely bequeathed, or made over on easy terms, to Fr. Mansell as an inducement for Ours to establish a mission there. Of our land, the way it was acquired and how it was preserved to the Society, notwithstanding hostile laws and the suppression, I intend to speak further on.

Fr. Thomas Mansell ⁽¹⁾ was chosen to undertake the work. The Superior had made a good choice. Fr. Mansell was a man of learning, having just made his profession in February of this year (1704); he was well acquainted with the Mission, in which he had labored for four years, and knew the toil and sacrifice expected of him. Moreover, great zeal for souls, in which he imitated his brother, Fr. William, and the vigor of age attracted the eyes of the Superior towards him. Leaving St. Mary's in 1704, Fr. Mansell sailed to the Chesapeake and up this inland sea to Elk river, turning a few miles above its mouth into Bohemia river. A short sail now brought him to Little Bohemia creek, and to the landing not far from the present residence. Here he founded the first Mission for the Eastern Shore of the State. "It is highly probable," says Mr. Johnston, ⁽²⁾ "that he brought with him the ancient cross, which has been at Bohemia ever since. This cross is about five feet high and is said to have been brought to St. Mary's by the first settlers who came there from England. It is made of wrought iron and certainly looks ancient enough to have been brought over by the Pilgrims, who came in the Ark and the Dove."

Fr. Mansell must have had his dwelling in what is now the kitchen of the residence. The first chapel was close by; it was torn down and enlarged at the end of the last century.

⁽¹⁾ Mansell, Thomas, *alias* Harding: born in 1669, in Oxfordshire; studied his humanities at St. Omer's College; entered the Society September 7, 1686, and was professed of the four vows February 2, 1704. After receiving Holy Orders he was sent to the Maryland Mission in 1700, and in 1714 and for several years following, was the Superior of it. He died there March 18th, 1724, act. 55.—Foley, *Collectanea*.

⁽²⁾ History of Cecil County.

The first land owned by our Fathers was called "St. Xaverius." This tract, or at least the larger portion of it, had been formerly surveyed by virtue of the power contained in a warrant granted for Mary Ann O'Daniell and Margaret, her sister, March 18th, 1680, and was known as Morris O'Daniell's rest, containing three hundred acres. This survey was never recorded, nor any grant issued for it to the sisters. Of the two sisters, Margaret died first, and the right to the estate was vested in Mary Ann, who dying bequeathed it to Fr. Thomas Mansell and William Douglas. The latter made over all his right and title to Fr. Mansell, who in order to avoid all difficulties petitioned for and obtained a special warrant to resurvey the tract and take up the same as vacant land together with "surplus or vacant land thereunto contiguous." The petition was conceded and the grant made out as from the Lord Proprietary.⁽¹⁾ The parchment on which the grant is written bears date, July 10th, 1706, and is as follows: "Charles Calvert, absolute Lord Prop'ry of the Provinces of Maryland and Avalon, Lord Barron of Baltmore, &c. To all persons to whom these presents shall come, Greeting in our Lord God everlasting. Know ye that whereas Thomas Mansell of Cecil County by his humble petition to our Chiefe agent for managem^t. of our affairs in our said Province of Maryland has set forth that heretofore viz. on ye Eighteenth Day of March Sixteen hundred and Eighty-three there was surveyed by virtue of our special warrant for Marian O'Daniell and Margaret O'Daniell upon the suggestions therein specified, a certain tract of land called Morrice O'Daniell's rest;—(here come the description of the land as surveyed in 1704 and its transfer, as mentioned before, with the grant to Fr. Mansell): "together with-all rights, profitts, benefitts and privillidges thereunto belonging (royall mines excepted); To Have and To hold the same unto him, the said Thomas, his heirs and assigns forever, to be holden of us and our heirs as of our

⁽¹⁾ This survey calls for 458 acres. Afterwards Fr. Atwood had to pay £30 to Joshua George for the same land; so that the grant became a purchase, as I said before.

manner of Baltem^e. in free and comon Soccage⁽¹⁾ by fealty for all manner of services, yielding and Payeing therefore yearly unto us and our heirs at our receipt, at the City of St Maryes, at the two most usuall feasts in the year, (viz. the feast of the Annuntiation of the B. virgin Mary and St. Mich^l. Ye arch^l.) by even and equall porcions The rent of eighteen Shill^s. and four pence St^r. in Silv^r. or gold, and for a fine upon every alienacion of the said land or any parte or parcell thereof, one whole years rent in Silver or Gold or the full value thereof in such Comodities as we and our heirs or such officer or officers * * shall adopt, &c". Signed by Henry Darnall, "the Trusty and Well-beloved Keeper of the greater seal of the Province," as in the words of the grant.

Oliver says that Fr. Mansell "zealously cultivated the Maryland Mission until his death, on the 18th of March, 1724." His work was hard and for many years he must have been without any assistant. Cecil County, now so highly cultivated and thickly settled, was in 1704 almost a wilderness; a few houses here and there in the forest indicated that some daring planter had undertaken to conquer the soil. If he desired to buy goods for his family he followed the Indian trail to the nearest town. Fr. Mansell had to seek out his flock under these difficulties, to say Mass and preach in private houses, to ride long distances, to visit the sick. How different now with good roads and the forests cut down; even the streams that had to be forded at great risks are now rivulets; creeks and bays once navigable for schooners and brigs can now scarcely float a canoe. These were only some of the difficulties and perils of the missionary; fever, at that time, and even at the beginning of this century, so prevalent in the County, the hostility of the Protestants, or a possible raid of the Indians was to be guarded against. All these draw-backs was Fr. Mansell contending with when by order of the Provincial of England,

(1) Soccage: a tenure of lands and tenements by a certain and determinate service; a tenure distinct from chivalry or knight's service in which the render was uncertain. The service must be certain, in order to be denominated *soccage*, as to hold by fealty and twenty shillings rent.—*Webster*.

he was made Superior of the Mission, in 1712.⁽¹⁾ He continued to reside at Bohemia until the end of 1723. Our catalogue says he was residing at St. Inigoes at the time of his death. I think he was Superior from 1712 to 1724, from the fact that no one else is mentioned in that connection during these years, though his name has not always the affix Superior (Sup.) in our catalogue. In regard to his stay at Bohemia until 1723, a strong argument can be drawn from the deed for "St. Inigoes," a tract of land bought from James Heath in 1721; Fr. Mansell is put down as living in Cecil County.⁽²⁾ In 1723 a deed from Henry Darnall to the same for land in Kent County is recorded.⁽³⁾ I notice in all these papers no mention is made of Father Mansell's sacred character. This was a matter of prudence always, and now especially, as the Catholics of Maryland were supposed to be favorable to the Stuarts who, through these years gave no little trouble to the House of Brunswick. The attempt of 1715 to put the Stuarts in possession of the throne proved disastrous even in America, and the property in Maryland of the Irish subjects of the British crown, who had taken part in the uprising was confiscated, and the sheriff of Cecil County was ordered to seize upon it for the use of the government.

⁽¹⁾ Br. Foley says 1714. I follow an old catalogue in our archives.

⁽²⁾ This St. Inigoes tract contained 335 acres and included two other tracts: "Woodbridge" and "Worsell Manour."

⁽³⁾ Fr. Mansell received a gift of 75 acres of land in Kent County from John Simms. As he was a minor, a grant was obtained in 1714, as for escheated land. We had a church in Kent in the last century, if I am not mistaken. "Worsell Manour," was taken up by Colonel Saver or Savin; "Woodbridge" was originally taken up by David Mac Kenny, by him sold to Darby Nowland, and sold by his son, Dennis, to James Heath. Heath was a member of an old Catholic family; he was the founder of the town of Warwick and died in 1731. His son, John Paul, who died in 1746, appointed Daniel Delaney and Charles Carroll his executors, and directed that his sons, James and Daniel, should be educated at St. Omer's.

FRS. THOMAS HODGSON AND PETER ATWOOD.

Mr. Johnston quoting from some papers, which had been lent him by the late Mr. C. C. Lancaster of the Society, says that Fr. Hodgson or Hudson lived at Bohemia in 1713. He came to Maryland in 1711 and was probably the assistant of Fr. Mansell until the latter went to St. Inigoes in 1723. In 1724 he is put in the catalogue as a consulter of the Mission; this fact and the testimony of the historian already quoted, make me believe that he was Superior at Bohemia after Fr. Mansell began to live at St. Inigoes.⁽¹⁾ The writer of the paper in Newtown seems to think that Fr. Atwood was the successor of Fr. Mansell in Bohemia. Fr. Atwood, in the catalogue, is put down as being in Charles County in 1729: the Annual Letters say he was also Superior of the Mission in 1728.⁽²⁾ In the midst of these conflicting data I can only give conjectures. Fr. Hodgson died in 1726, and Fr. Atwood may have been with him at the time. It is certain that in 1731 there was a dispute between Fr. Atwood and Joshua George about the title of some of our property. Following Mr. Johnston, I stated in my last paper, that Fr. Atwood⁽³⁾ was in Bohemia at this time; and I now see that the historian made a mistake, as in the release

⁽¹⁾ Fr. Thomas Hodgson, a native of Yorkshire, born November 2, 1682; entered the Society September 7, 1703; and was professed of the four vows in 1721; he was sent to the Maryland Mission in 1711; and died in Bohemia, Maryland, December 14 or 18, 1726.—*Foley*.

⁽²⁾ According to the old catalogue, Fr. George Thorold was Superior from 1725 to 1733.

⁽³⁾ "A Commission out of Chancery" was appointed to arrange the matter. Depositions taken in 1721 are numerous. The original grant to Augustine Herman is bounded by a certain road called the *Delaware Road*, and these depositions which I have before me are all concerned with it. Before the Commission composed of Major John Dowdall, Capt. Benjamin Pearce, Francis Maulden and William Dare, deposed Thomas Mercer, Benjamin Coxe, Samuel Byard, Henry Slayter, Walter Scott, Thomas Terry, Obedience Obenece, John Beetle, William Boyer, Col. John Ward, Otho Ottoson, Richard Ford, Herman Van Barceloe, Thomas Boyer, Elizabeth Keys, William Freeman, about blazed paths and Indian trails through dense forests, and all, to locate the *Delaware Road*. In 1731 before another commission composed of Benj. Pearce, Wm. Ramsey, and John Baldwin, Nathaniel Sappington, Wm. Boulding, John Chick, Peter Allabay and others give depositions concerning the same matter. Fr. Atwood was present and produced witnesses. This was in June, 1731; in July of this year he settled with George, as stated above, by compromise.

signed by George, it is said that Rev. Mr. Peter Atwood "on the other part" is of St. Mary's County. In a deed in 1732 from Vachel Denton to Father Atwood⁽¹⁾ the same statement is made. Who was the successor then of Fr. Atwood, granting that he succeeded Fr. Hodgson? It may have been Father John Bennet who, as will be shown, though this fact is not conclusive, inherited by will the land from Fr. Hodgson. Fr. Bennet came to the Mission in 1723 and returned to England in 1729. For 1724 and 1728 the catalogue locates him at Mrs. Carroll's, Annapolis, where he was domestic chaplain.⁽²⁾ Oliver says his real name was Gorling, our catalogue has the same, but Br. Foley's researches are more trustworthy; these have Gosling.

FATHER THOMAS POULTON.

Fr. Poulton came to Maryland in 1738, and was, perhaps, stationed at Bohemia. There are records to show that he was there from 1742 to January 1749.⁽³⁾ Whilst Fr. Poulton was pastor a classical school was opened at Bohemia in 1745 or 1746. His zealous endeavor to train up young men for the Society has been considered by some as the first by

⁽¹⁾ Fr. Peter Atwood, according to Father George Hunter, died December 25th, 1736; Oliver and Foley say, perhaps more correctly, in 1734. He came to Maryland in 1711, and labored many years and at the time of his death at Newtown, was the Superior of the Mission. He was a native of Worcestershire, son of George Atwood, Esquire, of Beverie, near Worcester, and his wife, Winefrid Petre; born Oct. 18, 1682; made his humanities at St. Omer's; entered the Society Sept. 7, 1793-4, and was professed of the four vows Feby. 2, 1721.

⁽²⁾ Fr. John Bennet, *alias* or *vere* Gosling, a native of London, was born March 17, 1692; entered the Society September 7, 1710, and was professed of the four vows November 2, 1728. He served the Maryland Mission for some years about 1724-28, and was also missionary at Lytham, County Lancaster, about 1750, and died at Highfield, near Wigan, April 2, 1751 (O. S.) aet. 59.—*Foley.*

⁽³⁾ From the old papers and catalogues I can not fill up the gap between the death of Fr. Hodgson, and the coming of Fr. Poulton. Frs. Bennet, Floyd, Gerard, Whitegrave, Fleetwood, Quin, Case, Leckonby, Philips, Reynolds, Whetenhall, Livers, Farrar, Richard Molineux, are mentioned in the catalogue, and no residence is given.

Ours in Maryland, but other schools had been carried on. Fr. Poulton as Superior of the Mission could command the services of his subjects. The first pupils that came to Bohemia were Benedict Neale, Edward Neale, John Carroll, James Heath. From some scraps taken from an old diary I find these items: "Feb. 17, 1745-46—Peter Lopez to son's board. — May 20, Daniel Carroll to son's board. — June 24, Edward Neale, board of two sons,—1748, Apr. 22,—Daniel Carroll, 2nd time son John came. — July 8, Jacky Carroll went to Marlborough.—Aug. 5, Robt. Brent,—Aug. 20, Bennet Neal and Archibald Richard.—N. B. All that learn Latin, 40£;—the rest at 30lb as by agreement this day." Such the records of Bohemia Classical School. Jacky Carroll was afterwards to tarry at Bohemia as the first Archbishop of Baltimore. Mr. Johnston says there is some reason to believe that the Archbishop's cousin, Charles Carroll of Carrollton, was a pupil there at the same time. "This school," says the above-mentioned writer, "was the only one in the colony under the control of the Jesuits or any other order of the Catholic Church; consequently it was patronized by many of the leading Catholic families in the colony, who sent their sons there to receive the rudiments of their education, after which they were sent to St. Omer's, in French Flanders, to finish it. This was the case with John and Charles Carroll, both of whom afterwards took such a prominent part in the history of the state. It is impossible, owing to the loss of a portion of the records of the Mission, to ascertain how long the school continued to exist. Though it is considered to have been the germ from which Georgetown College grew, it seems probable that it was discontinued before the college was organized. Every vestige of the school-house has long since disappeared, but it is well known that it stood in the lawn, a few feet south of the manse, and that the bricks of which its walls were composed were used in the walls of the dwelling-house, which was built about 1825."

A writer in the "Catholic Herald" of Philadelphia, March 6, 1843, has the following: "You have, no doubt, seen in

the life of Archbishop Carroll, recently published, that he was early sent to the school at Bohemia Manor. I have just made a visit (shall I call it a pilgrimage?) to this spot consecrated by the juvenile studies of the Patriarch of the American Church, and was much gratified by the view of the very chair, in which the embryo Archbishop plodded over Sallust and Virgil. There is here, at present, no school, but a very neat church and large parsonage house. The church is of brick, surmounted with a spire, at the top of which shines a cross, brought to this country from England, by the band of Jesuit missionaries."

Fr. Poulton⁽¹⁾ died Jan. 23, 1749, at Bohemia, says Fr. George Hunter, and Fr. Bennet Neale makes the same statement. The old catalogue puts his death at Newtown.

FRS. JOHN KINGDON AND JOSEPH GREATON.

Father Poulton must have had other Fathers to help in his arduous labors; however, I find nothing to show who the assistants were, until 1748 when Fr. Kingdon is mentioned. He came to Maryland in 1747; probably he was at Bohemia from 1748 to 1750; we know that he became the successor of Fr. Poulton in 1749. The school continued to flourish; but I presume the teachers were seculars.

I find by our catalogue that Fr. Kingdon returned to England in 1757; he came back to America in 1759 with Fr. George Hunter; after laboring two years, he departed this life at St. Thomas', Maryland, July 7, 1761, and he is buried by the side of Frs. Frederick or Ferdinand Leonard and George Hunter. Our missions are hard even now; what must they have been a hundred and forty years ago? And can we say too much in praise of those Fathers who in

⁽¹⁾ Fr. Thomas Poulton, *alias* Underhill, Brook, Oswald, Thomas, son of Ferdinand Poulton, of Desborough, Esquire, and brother of Fathers Giles and Henry Poulton; a native of Northamptonshire, born May 8, 1697; made his humanity studies at St. Omer's College; entered the Society in December 1716, and was professed of the four vows in Rome, February 2, 1734. In 1730, he was prefect at St. Omer's; in 1738, was sent to the Maryland Mission and died Superior of it Jan'y 13-23, 1749.—*Foley*.

season and out of season, through evil and good report, worked earnestly and zealously to preserve the faith in these parts of the vineyard? They had sacrificed everything and suffered all things for our Lord, and have received their reward. We must not withhold our gratitude. The things our Province is able to accomplish; the means by which our novitiate and scholasticate have been, and are kept open, are considerably due to these men of the last century. Had they flinched from duty, abandoned their trust, or been recreant to their Order amid the dark days of the suppression, the faith would have died out in the United States, and the opening of the nineteenth century found no Catholics; the Society's labors might have been summed up in one word — failure. Father Kingdon⁽¹⁾ was one of these workers so deserving of our praise.

Father Joseph or Josiah Greaton is said to have succeeded Fr. Kingdon in 1750; it may have been that the latter was a year or two more at Bohemia. Oliver calls Fr. Greaton the Apostle of Pennsylvania, as he had toiled in that state for nearly twenty years before going to Bohemia. He was the founder of Catholicity in Philadelphia; at first his congregation numbered eleven persons, says Mr. Westcott. St. Joseph's Church together with the residence in Willing's Alley was built by Fr. Greaton, in 1733. "So little of that freedom of conscience," says a writer,⁽²⁾ "for the enjoyment of which Penn and his companions had left the English coasts, was allowed in Philadelphia at that time, that Fr. Greaton was accustomed to assume the garb of a Quaker, whenever he visited the city." After he took up his residence there he soon gained the confidence of all. The labors, however, of this Father in Philadelphia have been so well told already in the LETTERS, that I must follow him to a new field of apostolic work, transcribing beforehand, a

⁽¹⁾ Father John Kingdon, born in Somersetshire, July 29, 1716; entered the Society September 7, 1735; and was professed of the four vows February 2, 1753. After serving the Missions in the College of the Holy Apostles, was sent to Maryland in 1759, and died there July 7, 1761, aet. 45.—*Foley*.

⁽²⁾ WOODSTOCK LETTERS, Vol. 2, No. 1.

few remarks of Archbishop Carroll: "About the year 1730, or rather later, Fr. Greateon, a Jesuit (for none but Jesuits had yet ventured into the English colonies), went from Maryland to Philadelphia, and laid the foundations of that congregation, now so flourishing; he lived there till the year 1750, long before which he had succeeded in building the old chapel, which is still contiguous to the presbytery of that town, and in assembling a numerous congregation which, at his first going thither, did not consist of more than ten or twelve persons. I remember to have seen this venerable man at the head of his flock in 1748." ⁽¹⁾

Father Greateon had been in Maryland and Pennsylvania twenty-four years: "worn out with labor," says Oliver, "in that vineyard," he passed away August 19, 1753. His stay in Bohemia must have been more trying than that in Philadelphia, as all know who have any experience of our country missions which, are, no doubt, suited to develop on occasions as much virtue, true manhood, and often heroism, as any Zambesi or Rocky Mountains, on the map of the world. Fr. John Lewis was with Fr. Greateon in his last moments, and performed the funeral service over his remains; perhaps, other Fathers residing at the Manor, though I know not their names, stood around his dying bed and helped to consign his body to the grave.

Fr. Greateon was born in London, February 2, 1679; entered the Society July 5, 1708; was professed of the four vows August 4, 1719. He was sent to Maryland, as said in our archives, in 1721. In his will he devises all his worldly goods to his friend Robert Harding, of Philadelphia, "Gentleman;" in case of the death of Robert Harding before himself, to Robert Digges of Prince George's County, Maryland, the executor to be Harding or Digges. The will was probated in August, 1753.

⁽¹⁾ WOODSTOCK LETTERS, 1880.

PENNSYLVANIA.

ST. JOSEPH'S, PHILADELPHIA, 1885.

REVEREND DEAR FATHER,

P. C.

On the evening of the 12th of June, 1885, took place at St. Joseph's Church, Philadelphia, the eleventh annual celebration of the Sodality of the Sacred Heart of Jesus attached to that venerable church. It was a beautiful and fitting close to the solemn *Triduo* of the Sacred Heart given there under the direction of Fr. Morgan, of Woodstock College, Md., and the sermon he delivered on the occasion was replete with solid and practical suggestions to devout souls, animating them to increased fervor in the love and service of the divine Heart. A procession of white-robed children chanting their sweet hymns and bearing their votive flowers to the Sacred Heart altar, was a fair and touching feature in the services; and after the reception of new members into the Sodality and the reading of the Act of Consecration to the Sacred Heart, the Benediction of the Most Blessed Sacrament was given by the spiritual Director of the Sodality and the pastor of St. Joseph's, Fr. Joseph M. Ardia. Fr. Ardia was assisted by Fr. Aloysius Romano, and Fr. James Bric, Fr. J. A. Morgan, and Fr. P. Duddy.

On the 8th of March, 1884,—more than a decade of years ago,—this first Sodality of the Sacred Heart of Jesus in Philadelphia, was established in St. Joseph's Church by the Very Rev. Joseph E. Keller, the then Provincial in Maryland, and now, at Fiesole, as the Assistant for the English and American Provinces. "Whilst the great mass of the faithful," says the Manual of the Sacred Heart Sodality, "honor and worship the Heart of Jesus according to the degree of grace given to each, and as each one's time and occupation permit, there are many who feel drawn to a closer union with it, and whose condition in life gives them more

leisure to perform special acts of devotion in its honor. These may, then, form themselves into a special Sodality, and thus, besides increasing one another's fervor by emulation and mutual good example, render their acts of homage and love more precious and more efficacious, by the union which a Sodality produces of the devotions, the fervor, the acts of piety and zeal of all its members."

That these ends of its institution have been satisfactorily accomplished, may be recognized, in a measure, by the good fruits which St. Joseph's Sodality has manifestly brought forth in our midst, — but the number, extent, and priceless value of its graces and blessings will never be fully known until that hour when they shall be revealed to the world by Him, the Redeemer of men, whose promise has come down to us by the lips of one of His own chosen virgins like a strain of celestial music, — "*Persons who propagate this devotion shall have their names inscribed on My Heart never to be effaced from it.*"

St. Joseph's Sodality of the Sacred Heart has been the nucleus of all other Sodalities of the Sacred Heart throughout the Archdiocese of Philadelphia, if not, indeed, throughout the entire state of Pennsylvania. It was the blessed leaven of the Gospel hid in a portion of the meal until the whole was leavened. Or, like the grain of mustard-seed mentioned in the same Gospel, this little Confraternity of divine Love has grown into a mighty tree, extending its branches to the uttermost parts of the great metropolis, and inviting all the lovers of the Sacred Heart, like the birds of the air, to come and dwell in its branches.

A. M. D. G.

A SKETCH OF ST. MARY'S CITY,

THE ANCIENT CAPITAL OF MARYLAND.

The final resting-place chosen by Leonard and George Calvert, brothers of Lord Baltimore; and the the two "hundred gentlemen adventurers and their servants" who sailed from England, in 1633, in the Dove and Ark, was the little Indian village, known in Maryland history as St. Mary's City. The fact that this ill-fated town⁽¹⁾ has almost entirely disappeared has long afforded writers a theme for much beautiful and pathetic description. At present scarcely "a stone is left upon a stone" to remind the visitor that it once existed. A few scattered bricks, and a vault, the very names of whose occupants are unknown, are its only relics now.

St. Mary's City was selected as the head-quarters of our missionaries. The *wigwam* of an Indian chief was converted into a place of worship, and thus the poor hut of a savage became the first chapel in Maryland. "As this humble shelter" writes Mr. Bernard Campbell, "must have been too small to admit the colonists, it is most probable divine worship was performed in the open air. How interesting must have been the spectacle presented on the first Sunday after the landing, when the venerable priest (Father Andrew White) assisted by his fellow missionaries, celebrated the Holy Sacrifice of Mass, with all the pomp and splendor which the humble means of the colonists enabled them to impart to the August Rite. Their Church was the great temple of nature; the beautiful river of St. Mary spread her broad and mirror-like bosom at their feet; around them were the deep forests, which under the gentle influence of spring, had now begun to form the leafy canopy that sheltered our infant church." The idea of Lord Baltimore in sending Jesuits to Maryland was to afford the colonists

(1) "St. Mary's never had more than sixty houses, but the settlers call *town* any place where as many houses are as individuals required to make a riot; that is twenty." Rec. Eng. Prov. Series vii.

all the succors and advantages of religion. He thought also of the poor savages who sat in the shades of unbelief. But, no doubt, he gave them only a secondary thought. But the missionaries could hardly be expected to confine their ardent zeal to the little band of settlers at St. Mary's, while the woods around them were dark with the night and gloom of souls who lived in ignorance of all great Christian truths, to whom the clear vision of the Light of the World had never appeared. We know that almost immediately after the landing of the passengers of the Dove and Ark, Father Altham began his work of evangelizing the Indians. Father White after describing the celebration of the First Mass on St. Clement's Island thus writes:—"Now when the Governor had understood that many princes were subject to the Emperor of Pascatawaye, he determined to visit him, in order that, after explaining the reason of our voyage, and gaining his good will, he might secure an easier access to the others. Accordingly, taking along with our pinnace another, which he had procured in Virginia, and leaving the ship (the Ark) at anchor, he sailed round and landed on the southern side of the river. And when he had learned that the savages had fled inland, we went on to a city which takes its name from the river, being also called Potomac. There the young king's uncle, named Archihu, was his guardian and acted as regent in the kingdom; a sober discreet man. He willingly listened to Father Altham, who had been selected to accompany the Governor, for I was still kept with the ship's cargo. And when the Father explained, as far as he could, through the intrepeter Henry Fleet, the errors of the heathen, he would ever and anon acknowledge his own; and when he was informed that we had come thither, not to make war, but out of good will towards them, in order to extend civilization and instruction to his ignorant race, and show them the way to heaven and at the same time with the intention of communicating to them the advantages of commerce with distant countries, he gave us to understand that he was pleased at our coming. The interpreter was one of the Protestants of Virginia, and so, as the

Father could not stop for further discourse at the time, he promised that he would return before long. 'That is just what I wish,' said Archihu, 'we will eat at the same table; my followers too shall go to hunt for you, and we shall have all things in common.'

In the beginning our missionaries were obliged to reside at St. Mary's City, and not among the Indians as some of them desired. From their head-quarters, however, they sallied forth, from time to time, in order to convert the savages. Love and esteem for the lives of the priests seem to have been the motive which urged the rulers of St. Mary's not to allow them to remain for any long period among the Indians. The Annual Letters for 1637-8, say: "Though the authorities of this colony have not yet allowed us to dwell among the savages, on account both of the prevailing sickness and of the hostile disposition shown by the barbarians towards the English, to the extent of murdering a man from this colony who had gone amongst them for the sake of trade, and also of entering into a conspiracy against our whole nation; still we hope that one of us will shortly secure a station among the barbarians. Meanwhile, we devote ourselves more zealously to the English; and, since there are Protestants as well as Catholics in the colony, we have labored for both, and God has blessed our labors. For among the Protestants nearly all who came from England in 1638, and many others, have been converted to the faith."

Great piety, fervor, and peace soon reigned among the inhabitants of St. Mary's. Many of the leading gentlemen there made the Spiritual Exercises according to the method of St. Ignatius, and became exemplary Catholics. "As for the Catholics," say the Annual Letters for 1639, "the attendance on the Sacraments here is so large, that it is not greater among the faithful in Europe, in proportion to their numbers. The most ignorant have been catechized, and catechetical lectures have been delivered to the more advanced every Sunday; on feast days they have been very rarely left without a sermon. The sick and the dying, who were numerous this year and dwelt far apart, have been as-

sisted in every way, so that not a single person has died without the Sacraments. We have buried very many, but we have baptized a greater number."

The early government of Lord Baltimore's colony was patriarchal, and all the settlers lived something after the manner of the chosen people of old. It was not until their numbers had considerably increased that they thought of framing a code of laws and establishing a political constitution. In 1635, was convened the first popular assembly of Maryland, consisting of the whole body of "freemen," by which various regulations were framed for the maintenance of good order in the Province. Two years later on, the second assembly of Maryland was convoked. To this council the Jesuit missionaries, Fathers White, Copley and Altham were summoned. The third assembly was held in 1639, and was rendered memorable by the introduction of a representative body into the provincial constitution.

The infant colony of Maryland found itself surrounded on all sides by evils and dangers. The principal part of Lord Baltimore's followers, as Catholics, could hope for no help, no protection, no friendship from their Protestant parent-country. They might well be thankful, indeed, to the rulers of that kingdom for being permitted to forsake, without stripes and blows, their ancestral homes and hearths, and their rich and broad domains. Their next-door neighbors, the Virginians, watched them with an eye of envy and hatred. The Indians who surrounded them in the beginning, for the most part, were friendly towards them; but how long could they rely on the fickle friendship of those red warriors whose "axe," as one of their chiefs truly said, "was always in their hands?"

It is a fact of history, admitted even by Protestant writers, that the Catholic founders of Maryland treated the Indians in the most humane and Christian-like manner. "Governor Calvert," says Kilty, "made a free and fair purchase of the natives with articles suited to their state of life, and brought from England for that purpose. The prudence and justice which dictated this policy in preference to the forcible in-

trusion which had marked the commencement of the first Southern plantation, appeared to have governed the subsequent proceedings of the Proprietary and his Officers for extending their limits of possession." Still the redmen, sometimes stirred up by jealousy, at other times excited by the deceitful words of desperate plotters, who hated to see the Catholic colony flourishing like a garden, made deadly onslaughts upon the "pale-faced" inhabitants of St. Mary's City.

In 1641, the Indians grew extremely hostile to all who were not of their race. The warwhoop of the fierce Susquehannoughs could be heard almost within a bow-shot of the little Capital of the Maryland settlement. Their light steps could be heard by attentive ears in all the encircling woods. At dusk, too, their bark canoes could be seen by watchful eyes gliding silently among the tall reeds on the banks of the St. Mary's River. Often the flight of a frightened duck, or the cry of a heron, was the only signal given that the Indian foe was near. We cannot easily picture to ourselves the disturbed condition of life led by the peaceful and virtuous followers of Lord Baltimore during these days. They rested, if rest they could under such circumstances, with their defensive weapons at their pillows. Our missionaries, who had their headquarters at St. Mary's City, shared in all the trials and hardships of the period. For a time, as they were mere prisoners, and could not accomplish the sublime end for which they had come, they thought of removing from the Capital to some place of more security, and in which, or from which, they could carry on their apostolic labors. "Even the devoted and fearless missionaries," says a Protestant writer, "began seriously to think of abandoning their station, and establishing themselves at Potupaco, which was less exposed to the ravages of the cruel and warlike Susquehannough tribe."

About 1644, one year before the arrest of White and Fisher, St. Mary's City was endangered by the rebellion of the pirate Ingle and the desperado Claiborne. The infamous histories of both these bad men are too well known to need

a recital here. We allude to them at present as being the probable cause of the removal of our Fathers from the Capital to St. Inigoes. In the above year, when Claiborne took St. Mary's City by force, the missionaries were immediately obliged to fly for safety. It has been stated that they then retired to St. Inigoes. This was a part of the property taken possession of by our Fathers on their first landing with the pilgrims in Maryland.

After some time Claiborne was expelled from St. Mary's City, but he and his Puritan party again succeeded, in 1652, in becoming masters of it. It is not our intention to depict the battles fought between the contending parties from that time to the beginning of 1658, when the Lord Proprietary was once more reinstated in his lawful rights and authority. But as many of the facts that help to form the history of that period will throw some light upon the story of our missionaries, we shall glance at them in passing.

After the defeat of Governor Stone, in 1655, the Puritans took many distinguished prisoners to Annapolis. Among these were Governor Stone himself, Colonel Price, Captain Gerard, Captain Lewis, Captain Kendall, Captain Guither, Major Chandler and all the rest of the councillors, officers, and soldiers of Lord Baltimore. Among the commanders and soldiers who fought with Governor Stone, we are told, were many *papists*. From these was taken all their "consecrated ware." The "consecrated ware" consisted of "Pictures, Crucifixes, and rows of Beads, with great stores of Reliques." Historians tell us that the Puritans of Providence, now Annapolis, several days after the fight on the Severn, put to death, in cold blood, four of Governor Stone's men. These were William Eltonhead, one of the council, Captain William Lewis, John Legatt and John Pedro. Persecution again raised its "red right hand" in Maryland. The Catholics were prohibited from voting, and it was "enacted and declared, that none who profess and exercise the Popish (commonly called the Roman Catholic) religion, can be protected in this province, by the laws of *England* formerly established, and yet un-repealed: nor by the commonwealth

of England, etc.: but to be restrained from the exercise thereof." Liberty was granted to all "provided" it "be not extended to Popery or prelacy."

The Puritans sacked and plundered our Fathers' Residences at Portobacco and St. Inigoes. The following is the Annual Letter for 1656: "In Maryland, during the last year, our Fathers have passed safely through grievous dangers, and have had to contend with great difficulties and trials, as well from enemies as from our own people. The English who inhabit Virginia had made an attack on the colonists of Maryland, although their own countrymen, and having guaranteed their lives on certain conditions they carried off the Governor of Maryland, with many other prisoners. Their promise was, however, treacherously violated and four of the captives, of whom three were Catholics, were shot dead. Rushing into our houses, they cried out death to the impostors as they called us, determined on a merciless slaughter of all who should be caught. But the Fathers, under the protection of God, passed in a boat before their very faces, unrecognized by them. After which their books, furniture, and whatever else was in the house, fell a prey to the robbers. With almost the entire loss of their property, private and domestic, and with great peril of their lives, they were secretly carried into Virginia, where they now are suffering from the greatest want of necessaries, and can find no means of support. They live in a mean hut, low and confined, not much unlike a cistern, or even that tomb in which the great defender of the Faith, St. Athanasius, lay concealed for many years. To their other miseries this inconvenience is added, that whatever comfort or aid under the name of stipend was this year destined for them from pious persons in England has been lost, the ship in which it was carried being intercepted. But nothing distresses them more than that there is not a sufficient supply of wine to enable them to offer up the Holy Sacrifice. They have no servant either for domestic use, or for directing their way through unknown and suspected places, or even to row and steer the boat when needed. Often over spacious and vast

rivers, one of them, alone and unaccompanied, passes and repasses long distances, with no pilot directing his course than divine Providence."

In 1688, the Orange Revolution swept over England. James was dethroned, and William and Mary took his place. The hopes of the Catholics were dashed to the ground, and these saw with dismay a new reign of terror inaugurated. Catholic schools and chapels were everywhere closed, and priests and schoolmasters proscribed and banned. The next year, 1689, the English Revolution extended to America.

It does not enter into the scope of this article to tell how the Puritans took forcible possession of St. Mary's City. A full account of this sad event may be found in any history of Maryland. Suffice it to say, that the venerated Catholic settlement was for a time in the hands of the bigoted "Committee of Safety," and that this body passed over the government to Governor Copley. The first act passed by the Assembly convened by this gentlemen was one recognizing the title of William and Mary. "The next was an act making the Church of England the established church of the province, and thus putting an end to that equality in religion which had hitherto been Maryland's honor. It provided for the division of the ten counties into thirty-one parishes, and imposed a tax of forty pounds of tobacco upon each taxable person, as a fund for the building of (Protestant) churches and the support of the (Protestant) clergy." Governor Copley died on the 12th of September, 1693, and Sir Thomas Lawrence, his former Secretary, assumed the government *ad interim* as president until a new Governor should arrive.

A new Governor soon arrived in the person of Francis Nicholson, well known in the histories of New York and Virginia. It is supposed by some that Nicholson was at one time a Catholic. I found, in "The Documentary History of New York," the following sworn testimony to that effect:—

Affidavits Against Nicholson.

The depositions of Nicholas Brown Aged Twenty three Years, the said Deponent declares that he being in the Service of Y^e late King Anno One thousand six hundred Eighty Six some time in July and August, did see Frances Y^e late lieu^t Governor of Y^e fort at New York severall times in Y^e Masse, but especially two times in Y^e Kings tent at Hunsloheath in old ingland, being there to Exercise his devotions, & did Y^e same upon his Knees before the Alter in the papist Chappel, where the Mass was said, that himself, this deponent is ready to Confirm and declare upon Oath in testimony of the truth & have hereunto Set my hand, In New York this 12th day of Septem^r Anno 1689.

Nicholas Brown.

Signed

1689 the 13th 7^{ber} in New York
Then appeared before me Nich^{ls} Brown & sworn before me the aforesaid to be the truth.

Signed

G. Beekman Justice.

"Soon after his arrival," writes Scharf, "Governor Nicholson convened the Assembly to meet on the 21st of September, not in St. Mary's but at Anne Arundel town, afterwards called Annapolis. This choice foreshadowed the doom of the former city, the cradle of the province; and at this session the removal of the seat of government was decided upon. The reasons alleged for the change were not without weight; but it is probable that the true motives were to be found in the fact that St. Mary's was especially a Catholic settlement, was, beyond other towns, devoted to the proprietary government, and was closely connected with all those ties and associations which it was the policy of the new government to break up. Great was the consternation at St. Mary's at a change which brought her certain ruin, and a pathetic appeal was made to the Assembly to reconsider their action. Pathos and humility were but thrown

away on the Lower House, the coarse and almost brutal scorn of whose reply shows the acrimony of the dominant party. Remonstrance and appeal were all in vain. The ancient city was stripped of her privileges, of everything that gave her life, and she was left to waste and perish from the earth. Her population departed, her houses fell to ruins, and nothing is now left of her but a name and a memory."

It was in the year 1694, that the seat of government was moved from St. Mary's to Annapolis.

We shall now say a few words on a subject of great importance—the care with which the missionaries kept aloof from all politics.

The colonists of St. Mary's, as we have already said, found themselves surrounded on all sides by evils and dangers. It is not strange then that they wished to gather into their councils all the learning, wisdom, experience, and virtue of their glorious little band. It is not strange that in their earliest documents we find them inviting Fathers White, Copley, and Altham to meet at their council-board. Independently of their virtue and long training in the famous schools of Europe; independently of their experience in England as missionaries, as the intimate friends of persecuted nobles — independently of all these, I say, White, Copley, and Altham, by their natural abilities, their inherent wisdom, their energy and devotedness to what they considered a just cause, were the very men to rule sagely in the councils of a young colony,—of a colony born of persecution, and to be nurtured in the midst of trials and dangers. But if it were not strange to find St. Mary's Founders — Fenwick, Cornwallis, Bretton — anxious to have the Jesuits seated at the council-board with them, neither is it strange to find the Fathers absenting themselves from the national assemblies as frequently as possible. White, Copley, and Altham sometimes pleaded sickness as a motive for not mingling in the councils of the land. They sometimes urged their spiritual duties, as attending to the sick, or visiting the Indians in their towns, for not attending the meetings of the assembly.

They gave a hundred and one excuses for not assuming the right and place of temporal rulers in the colony. The fact is, they did not wish to mix, or interfere, in the dangerous affairs of state. They had enough to do to attend to the spiritual wants of the colonists and to the wide-scattered Indians who longed to see the black-robe chiefs among them, without troubling themselves with the whirlpool of politics. Protestant authors are fond of talking about the intrigues and ambition of the Jesuits,—we would ask them, were the early Jesuits of Maryland desirous of power, were they fond of sitting in the councils of the great? If the Jesuits had been ambitious, if they had longed to sway the destinies of a young colony, instead of being the servants of the ignorant, the lowly, the savage, their names would be written in capital letters in every page of the early secular annals of Maryland. But this we say with pride, and gratitude to God, is not the case. The importance of the following short, but eloquent entry, taken from the "Archives of Maryland" must not be underrated: "Thomas Copley, Esquire, and Andrew White, and John Altham, gentlemen, were summoned on the 26th of January, 1637.—And Robert Clerke made answer for them *that they desired to be excused from giving a voice in the Assembly* and was admitted."

CALIFORNIA.

SANTA CLARA COLLEGE,
SANTA CLARA, 15th July 1885.

REV. FATHER,
P. C.

I am sure that you will be glad to hear something about our college and church at Santa Clara. The average number of boarders has been about 165; and their conduct was, indeed, satisfactory. With regard to the piety of our boys, we have reason to be well pleased. The Sacraments have been often used, and the sodalities, well attended. The yearly retreat was made, not only by all the Catholics, but also by every Protestant but two, and even by one Jew; and the devotion shown was as great as could be expected from so large a number of youths. Two Protestants received holy Baptism during the year, and two more are still under instruction.

If we wish to make our boys happy and contented, the playground must be carefully attended to; nay more, if we would have them virtuous, we must provide them with plenty of good honest amusement. And, conversely, if we find them entering with spirit into their games, we may be sure that they are happy and contented, and we have good ground for believing that they are also virtuous. In these matters, we have no cause to complain. The base-ball nines of the college have been decidedly above the mark. The Occidentals, the first nine of the second division, is remarkable, for the steady play of its members. The first nine of the college has an envied reputation. Their play is certainly excellent.

A feature of the past session was the revival of the Santa Clara College cadets. These now number about 80 members in two companies, company A, belonging to the first division, and company B, to the second division. Each

company has its officers, elected by the boys from amongst themselves; while the whole corps is under the command of Captain Cash, late of the U. S. army, and a graduate of West Point. Their drill, but especially that of company B, is pronounced excellent; and wherever they go, they receive warm applause. Capt. Cash speaks of them in the highest terms, saying, that he never had a body of men under him so quick to learn, and upon whom he could place such reliance for the perfect execution of their manœuvres in public. There were during the year, two exhibition drills; one upon the president's feast day, and the other upon commencement day, for a sword of honor, and a gold medal, respectively. In both cases company B was successful. The judges, officers of the National Guard of California, and, with but one exception, Protestants, and, moreover, practically strangers to the college, were highly pleased with the smartness and military bearing of the boys, and in their award, gave the winning company, on the first occasion, 90 per cent. and on the second, 95 per cent. out of a possible 100 marks.

Coming now to more serious matters, let us see what is being done in the way of studies.

The studies of the college are well up to the mark. Although the degrees of Bachelor of science may, according to the rules of the college, be taken by those who have completed the first year of natural science, and the second class of mathematics; nevertheless, as a matter of fact, a large number of the graduates finish the whole course, both of natural philosophy and of mathematics, before presenting themselves for examination. With regard to mental philosophy, our course as far as I can learn, compares very favorably with that of other colleges of the Society in America. The philosophy of St. Thomas is strictly followed, and, we use, as far as possible, the method of the schools. We have at present no text book; but Fr. Liberatore's work is the basis of the professor's lectures, which he dictates to the class. At the last commencement, the exercises were altogether in the hands of the class; and the essays, though long and

serious were listened to with attention, and, I think I may say, pleasure, by a large audience. The following was the programme:—

Essay—What philosophy is identical with Wisdom?

“ —Human Testimony, a source of Truth.

Poem—St. Catherine, Patroness of Philosophy.

Essay—Whence comes our Idea of God?

“ —Creatures, a Ladder to the Creator.

Not only did the Archbishop, who was present, express his satisfaction with the exercises, in his address to the graduates; but he also took occasion next day, at the exhibition of the Convent of Notre Dame, to refer to our Commencement in terms of the highest praise; and the daily papers, both of San Jose and San Francisco, were warm in their admiration both of the matter of our essays, and of the style in which they were delivered.

So much for the college. You perhaps know that we have also care of the parish of Santa Clara, as well as of two outlying missions. In this field also good work is being done. The Sunday-School and various Sodalities are in a most flourishing condition. The childrens' Mass at 8 o'clock on Sundays is popular with people of all ages. At this hour the church is crowded, and consequently at this Mass 10 minute sermons have been introduced. A splendid *esprit de corps* reigns and the people seem really proud of their parish. The confessions and communions are increasing considerably in number, as well as the attendance at the daily Masses. A choir of boys has been organized, and here in one of the oldest settlements of Northern California, the Gregorian music of the church is fairly rendered; and I think I do not err when I say that this is, as yet, the only place on the Pacific coast where it is heard.

Towards the end of last December, Father Bouchard gave a mission in the church, and the results answered every expectation. The weather was truly pitiless; the rain came down in torrents, yet the services were always thronged with people who came, even from a great distance, from the whole country round. The number of confessions and com-

mmunions could not have been less than six or seven hundred; and at the close of the mission the Sodality of the Blessed Virgin for men and women was erected in the parish. The sodality for men numbers now some seventy active members, of whom quite a large proportion are young men. That for women has about one hundred; truly a large number in a parish so small and so scattered as that of Santa Clara. In consequence of all this the congregation has become too large for the old mission church, which is the parish-church of Santa Clara. Moreover the church itself was by no means safe. The adobe walls, though thick, were far from solid, and the ceiling was in danger of falling. The building, too, though long, was narrow and low, and therefore was by no means healthy. It was therefore resolved to improve it. The plan followed is as follows. Some years ago, in order to check decay, it had been found necessary to encase the whole structure in wood. The roof of the wooden exterior was some twelve feet higher than that of the interior adobe building, and as the walls of the latter were six feet thick, the former was therefore more than twelve feet wider. It was therefore resolved to move the adobe walls from the interior of the wooden building, and to finish the latter in perfect imitation of the old church, retaining all the old ornaments, the rude pulpit, the roughly frescoed ceiling, and the ancient Mexican altars, which were packed hither on mule-back so many years ago, so that interiorly the new church might be a facsimile of the old with the exception only of the increased height and width. This work is now in progress, and there is no doubt that when it is finished, the result will be found most beneficial to all,

HENRY WOODS, S. J.

CHAPLAINS DURING THE CIVIL WAR OF 1861.

One of the most interesting and edifying chapters in the history of our Society in this country could be written about our Army Chaplains. We know that the Jesuit Fathers who came to New York with Governor Dongan acted as chaplains to the royal troops stationed at Fort William, and that at least one of them, "the priest John Smith" had a most varied and romantic career. During the Revolutionary struggle Father Robert Molyneux performed most of the duties of a chaplain among the French and Irish soldiers of the Continental Army stationed in, and around Philadelphia. I do not at present remember that any of our Fathers were engaged as chaplains in the war of 1812, but most of us are aware of the fact that Father John Mc Elroy and Father Anthony Rey were appointed by President Polk to accompany General Taylor's army during the Mexican War.

When the great Civil War broke out, in 1861, many applications were made to the Superiors of the Society for Fathers to attend, as chaplains, to the needs of the Catholic soldiers. Scarcity of subjects rendered it impossible for Provincials to grant the request in every instance. The Superior of New York could spare but five Fathers. These he sent to the gap of danger with God's blessing on their heads. The five sent were Fathers O'Reilly, Ouellet, Nash, Tissot, and a Father of the German Province. The Government at first commissioned the chaplains as Captains of Cavalry, to whose pay, emoluments, privileges, and honors they were entitled. Later on the question arose whether the office should be suppressed or not. The question arose on account of the class of men who served as Protestant chaplains. After some serious debates it was agreed upon

that the grade should be suppressed, and a monthly salary paid them.

Our Fathers, as chaplains, soon began to lead lives far different, at least exteriorly, from those which they led in the quiet shelter of our college-walls and pastoral residences. One of them, with the corps to which he was attached, made an irregular course through the country from New York to Key West, and from the Atlantic to Texas. This same Father, with his corps, was in fifty-two engagements—of course these were not all pitched battles. But counting skirmishes, bombardments of Forts, surprises, and regular battles, he was in *fifty-two engagements*. During these marches and conflicts many officers and men were received into the Church. Of all the Protestants who died of sickness, or wounds, *only two* refused to embrace the Catholic Faith. In response to dying soldiers' calls the Father, accompanied by a squadron of cavalry for his protection, often passed from camp to camp, from division to division, to baptize Protestants and prepare Catholics for death.

"Why, is it, Father," asked General Arnold, one day, "that Protestants, slighting their ministers, send for you beyond the limits of their camp—and there is no instance of a Catholic sending for a minister?" The greatest consideration was shown to the Father by the Protestants, officers and men—every confidence was placed in him, every facility of attending to the spiritual wants of all who might apply to him, was constantly afforded him. Thus, an exclusively Protestant regiment who had exceptionally good quarters, offered to turn over to the Father for a chapel their quarters, and live in the open air themselves. The Commander of the corps, noticing the generosity of the regiment, sent a *detail* of carpenters with planks and nails from the Fort to build an altar, and form seats. The snug little building was, however, used but once—it was large enough to accommodate only the officers. This same Department Commander cursed in the chaplain's presence on an occasion of great provocation. In the evening he sent an orderly requesting the Father's presence at his quarters. On the priest's arri-

val he said: "Father, I sent for you that I might apologize for my profane language in your presence to-day. I do this because you are a priest,—I would not do it to a minister."

Passing through a city chiefly Catholic, and whose pastor was absent, the inhabitants sent a petition to the General asking that the Catholic Chaplain be allowed to remain with them for some time. The Commander answered that he had but one priest in the corps, and his services were absolutely required for the soldiers. Again, Fr. Kunincq, a priest of Key West, was dying of yellow fever, and sent for the Father to come and prepare him for death. This same General positively refused to allow the Father to go—saying; "I am not responsible for any but soldiers. If the Father goes to Key West, to attend the priest, he may himself die—and then what will become of my soldiers? No the Father cannot be allowed to go."

The greatest charity was shown to each other on the field of battle by the wounded soldiers. Thus the Father passing amongst the wounded, would come across a soldier whose leg had been shot off—"Hurry, Father," he would say, "over in this direction, you will find some worse than I am. They need your immediate care, you will find me on your return." Again—"Father, a Protestant is dying over there—hurry to him—you will find me on your return." Catholic families living at an inconvenient distance from their priest's residence, brought their unbaptized babes to the camp that they might receive their first sacrament from the Catholic Chaplain. Whilst the army was moving along the shores of the Gulf of Mexico, the marines and sailors of the fleet were kindly allowed every facility to land and visit the Father. The poor fellows profited by it in great numbers. Seeing the accommodations of the Chaplain, these noble hearted men of the Navy gave a surprise to the Father, one day, by landing in great numbers and arranging quarters for him after their own manner.

All had to be left in a few days, as the army moved away to another point. Flag Officer Madigan, a Catholic, did all he could for the Chaplain and for the marines. So courteous

were the officers of the army to the Father, that they invited him to two of their councils of war. Thus he could leave camp, and pass the lines without difficulty at any time. Our Father, ever with his corps in sight of the enemy, spent the first twelve months of his military life, without seeing a priest. No Easter duty! At length a gun-boat was left at his disposal by the Navy Commander, and he went five hundred miles, the nearest point within our lines where a priest could be found. It was a God-send for both. This poor priest had been seven months without having an opportunity to go to confession. The gunboat had some delay, and whilst arranging matters, the Father gave a Triduum to the people. On returning to the army, the Father found that a battle had been fought, and many killed during his absence! Thus, during these long and severe marches, much hardship was met with. During three years the Father never slept in a house, winter or summer—never had a day's furlough, never a day's rest. Always and ever in the field. Yet he was never sick. The drummer-boy whilst serving Mass, was shot through the heart and died at the Father's feet without a groan. The Father was as much exposed to be shot as any one else. In one battle, his altar and vestments, and chalice were all destroyed—burned with the camp. Still, consolations were multiplied. General Sherman offered him a "Post Chaplaincy"—which he graciously declined—saying he would prefer to follow the men to battle. The men were proud that the priest preferred them to his own ease, and General Sherman (not Tecumseh) was edified. Whilst this same Father was on board the armed transport, "Nightingale"—on his return from visiting portions of the corps stationed at Forts Taylor and Jefferson, an incident occurred which deserves to be recorded. It proves in an especial way what God will do for those who earnestly desire to be reconciled to Him. The sailors and marines were, with very few exceptions, Catholics. These men had had no opportunity of going to confession since their enlistment. Now the priest is near them—and yet it is very difficult for them to profit by his presence. For the priest

is merely a guest; and naval etiquette forbids him mingling with the men, and remaining a guest of the officers' mess. The officers must invite him, or he must ask the permission to attend to the spiritual wants of the Catholics. There were many difficulties in doing either. A storm was blowing, and the Father sat on the bulwark and began to recite Vespers which he offered for the poor men so anxious to profit by his presence. Presently a sudden jerk of the ship nearly pitched the Father overboard. In his efforts to save himself, he lost his Diurnal, which fell into the seething waves. Captain Van Horn ran over to the Father's aid, and said: "You were very near going—you have lost your Bible however." The Father replied that he had another—"Oh no! I'll have it for you, see, it does not sink—cutter No. 2! out with cutter No. 2!" The chaplain protested against the men being thus exposed to lose their lives, but no use. "It is a matter of drill for these men. If it were a man who fell overboard they should have to do it—it must be done." The designated boat was launched, as boats are under such circumstances. But on reaching the water, it upset, and threw the men into the now raging waves. Still, to the amazement of all, there was the Diurnal riding safely on the top of every mountain wave. The men were safely hauled on board out of the threatening danger, whilst "cutter No. 3" was being manned and launched safely. This cutter with its brave crew pursued the book over "mountains and through valleys." Now the book disappears, now the boat disappears—again the book is seen on the crest of a high wave, again the boat rises on the top of a billow. Officers and men with glasses to their eyes, contemplate with breathless silence, the exciting scene before them. At last, a shout of "*well done*" from Captain Van Horn, informed us of the capture of the Diurnal. The noble "Nightingale" bearing so impatiently the restraint imposed on her during this chase, was now given headway to aid the poor fellows to get on board. In due time all were safely on deck, and the book in the hands of the captain, who said to his officers: "Gentlemen! talk of miracles! Here is a miracle! Not a leaf wet

—not one of the little pictures or loose pieces of paper displaced! . . .” Every one took the book in his hands and examined it. The great wall of separation was torn down. The captain led the Father to the men’s quarters, where he attended to the noble fellows, who were more than ready to profit by the occasion.

In Pensacola, where the citizens, suffering from great scarcity of provisions, applied to the military authorities for relief, Col. Shipley, chief quartermaster, appointed the Father, almoner. As the soldiers were never settled in camp,—always, what might be termed—on “the field of battle”—confessions were heard under great difficulties. At night, at the end of a day’s severe march, while manœuvering, or during bivouac, the priest heard the confessions of the infantry and officers—on the march he heard those of the cavalry and artillery. Mass was said only on Sundays. As the Father could not keep Consecrated Particles, he could not give Holy Communion to those who died during the week. He never gave Extreme Unction on the field of battle—merely absolution, after a hasty confession. On one Good Friday, all the Catholics in Grover’s division, contented themselves with dry bread alone. Yet they marched thirty miles that day.

A BRIEF HISTORY OF ST. PETER'S CHURCH AND COLLEGE, JERSEY CITY, N. J.

For many years Right Rev. James Roosevelt Bayley, Bishop of Newark, N. J., had been trying, but without success, to introduce into his diocese, some members of our Society. At length Rev. John Bapst, the Superior General of New York and Canada, yielded to his wishes, and in the summer of 1871, sent Fr. Victor Beaudevin to take possession of the house and church, offered by the Bishop, in Jersey City. Fr. Beaudevin received as assistants Frs. John Mc Quaid and Ignatius Renaud. The church given by the Bishop was a new one, having been built only three or four years before. In 1874 Fr. Beaudevin was removed and Fr. Mc Quaid, the present Superior, appointed to succeed him. About three years after his appointment, in the spring of 1877, Fr. Mc Quaid, at the earnest solicitation of the Bishop of the diocese, began the college, and succeeded in erecting a substantial building which ranks among the finest in the city. It is built of brick with brown stone trimming. In July, 1878, it was opened to visitors, and in September classes began with one hundred and twenty-three students, and the following staff of Officers and Teachers:—Rev. George B. Kenney, President and Prefect of studies;—Rev. Charles J. O'Connor, Rev. Ignatius Renaud, Mr. Francis W. Gunn, Mr. James L. Smith, and Mr. Robert I. Pardow.

There are two distinct courses of study, the Classical and the Commercial. The Classical course embraces all the branches usually taught in the colleges of the Society, comprising the Doctrines and Evidences of religion; Logic, Metaphysics and Ethics; the English, Latin and Greek languages; Rhetoric, Poetry and Elocution; Mathematics and the Natural Sciences; History, Geography and Mythology;

German or French at the option of the student. The Commercial Course embraces Religious instruction, English Grammar and Composition, Elocution, Mathematics and Book-keeping, History and Geography. Those students who are not yet far enough advanced in their studies to enter either of the above courses are placed in a preparatory department where they are taught Reading, Writing, Spelling, Arithmetic, Geography and the rudiments of English Grammar.

We have had no Societies, except the sodalities, until this year. We have now started a debating society for the higher classes. The college has all the privileges of a University, and is intended for day-scholars only. The religious interests of the boys are cared for in two sodalities, one for the senior and one for the junior students, by the monthly confessions, annual retreat of three days, by especial catechetical instruction in class, and a sermon every two weeks at the Saturday Mass. Our annual commencements are usually presided over by the Bishop of the diocese.

The Church.—The parish contains over seven thousand souls. It was at one time the only parish in the city. The old church, which was then used, is now doing duty for the Sisters of Charity who have there an Academy for girls and small boys. This Academy is the only one in the present parish. Once a week one of the Fathers goes to Newark as spiritual director of the Sisters of the Good Shepherd and their Magdalens, and also to hear the confessions of the Little Sisters of the Poor.

The present church was commenced in 1865, the cornerstone being laid September 8th of that year. It was finished and dedicated in 1867. Rev. Fr. McQuaid is working hard to pay off the debt and to have the church consecrated. The people have four Masses every Sunday and there is one for the Sunday-school children. There are two sermons every Sunday and numerous instructions, for the members of the various Sodalities.

Our parish school-house was built and occupied in 1861. At present there are eight hundred children attending the

school. They are taught by the Sisters of Charity and a number of ladies of the parish. The school-house is a large brick building, three stories high, well lighted and ventilated. We have the Society of St. Vincent of Paul in the parish. It numbers over fifty members. It was established before our Fathers came to this city. We have also a Temperance Society, numbering about 150 members. It was in existence when we came here. We have a Rosary Society, founded the year before we took charge of the parish. There are about 150 persons belonging to it. Our Fathers organized the Sodality of the Sacred Heart the very year they came to this city. It was small in the beginning, but it has gone on increasing, so that it now numbers about 450 members. They also formed, about five years ago, a St. Aloysius' Sodality for boys, which now numbers nearly one hundred. About the same time, a Sodality of the Blessed Virgin for girls was formed. This counts over a hundred among its members. There is also a Sodality of the Blessed Virgin for young ladies. This already existed when our Fathers took possession of the church. It has increased in numbers very much since that time. There are about 120 members in it. A "Children of Mary Society" was started by our Fathers in 1872. The most respectable and best educated ladies of the parish belong to it. Ladies of other parishes may be enrolled among its members. Those belonging to this Society make clothing for the poor of the parish, and take part in other charitable works. It numbers over fifty members. We have also a Sodality for young men, organized by our Fathers. There are 40 members in it. A "St. Peter's Catholic Union" was started by one of our Fathers about a year ago. It has for its object the development of literary tastes of the better class of young men, the presenting of amusements which will make the evenings very enjoyable, and thus prevent them from frequenting places where their virtue might be in danger; it numbers about 50 members. Since our Fathers came to the city they have converted about fifty to the faith.

WHAT WAS FATHER ANDREW WHITE'S NATIONALITY?

In the history of the missionaries of Maryland there is no figure so prominent, or so highly venerated as that of Fr. Andrew White. This truly great and holy priest rises up before us adorned with all the gifts, and crowned with all the virtues, requisite for an Apostle of Nations. "Like a giant he exulted to run his course."

Before his appointment to accompany Lord Baltimore on his expedition to Maryland he had been well-known as a most zealous missionary in England, and as a distinguished and successful Professor of Sacred Scripture, Dogmatic Theology, and Hebrew, both at Seville and Valladolid. Though Father Nathaniel Southwell, Dodd,⁽¹⁾ and others, state that he was born in London, there are some who still think that he was a native of Ireland,—the mother not only of Saints and Doctors, but likewise of Missionaries. It is certain that at the time of our illustrious missionary, the White families of Kilkenny, Waterford, Wexford, and Tipperary furnished the Society with some of its most distinguished members at Salamanca, Seville, Toledo, Dillingen, Pont-a-Mousson and Ingoldstadt. I have heard it asserted that the character of the "Apostle of America" was *Irish* and *not English*, and that his Christian name, Andrew, adds an additional force to the surmise that he was a native of Ireland—or at least the son of Irish parents. Having examined "a map" of the White family, I find that *Andrew* was a name which was carefully passed down from one generation to another.

⁽¹⁾ To say the least, Dodd is a very poor authority. The English Records accuse him in the account of the *College of St. Ignatius* of making a "most reckless assertion." Oliver in one of his notes to the *Collectanea*, says that "several of his statements stand refuted and condemned in the very authorities which he enumerates in the preface to the first volume of his History."

It is certainly strange that nothing can be found, at least I have found nothing, in the English Records, or documents, relative to Father White's youth. Southwell merely says that he was an Englishman, born in London, about the year 1580. He tells us nothing about his boyhood days, and does not mention the name either of his father or his mother. He leaps from the time of White's birth to his entrance into our Society — our missionary being then a priest and about twenty-eight years of age. If it be admitted that Father White was an Irishman it will be easy to account for the ignorance of all our writers in regard to his early days. We know that historical documents were destroyed in Ireland by the cart-load about the end of the sixteenth century. Besides, Father White proceeded to the old Continent while still young, and was there ordained. Thus Ireland may have lost sight of him, as she did, during all the Penal Days, of thousands of her gifted and holy sons. That nothing of Father White's youthful years was found in the Irish Record of the Society is accounted for by the fact that Father White joined the English Province, as many Irishmen of that period did, and as many of the present do. Our English writers alone, then, are the persons to whom we should look for a complete life of our Father. If they knew his life, why did they not give it? If they were ignorant of it, was it not because he was born in an alien land, in an Island entirely separated from them by broad waters? Accounts differ as to the College in which Father White made his higher studies of Philosophy and Theology. Some writers say he made them in Seville, while others maintain that he made them at Douay. Though it be true that in Father White's days both these cities possessed *English Colleges*, it is no less true that they also had colleges which were destined for the education of the *youth of Ireland* who desired to embrace the ecclesiastical state. We can, therefore, decide nothing from the knowledge that English Colleges existed at Seville and Douay while Father White pursued his studies at the one, or the other of these cities. We know

from history how much Catholics, and especially priests and Jesuits, suffered from persecution in the days of Fr. White. But if *English Catholics* had to undergo great pains on account of the faith that was in them, the *Irish Catholics* had much greater pains still to endure for the same holy cause. Their nationality as well as their religion was hateful to the oppressor. For prudential causes then, Irish missionaries in England and all its colonies were advised not to make known "the awful fact" that they were Irishmen,—the brothers or friends of those chiefs and *kerus* who fought under the Red Hand of Ulster or the banner of Tyrconnell. I have seen, I have in my possession, an old letter in which an Irish Missionary is advised not to proclaim from the house-tops that he was born and educated in Ireland. The letter prudently remarks that if known to be an Irishman he would be exposed to countless trials and troubles on account of his nationality. It is no wonder then that Father White, if an Irishman, passed in England and in Maryland, one of its colonies, as an Englishman.

Father White, before his entrance into the Society, employed his days in teaching, in Spain. At the same time Father Stephen White, the distinguished Irish hagiologist, was also in Spain. Were these two great men in the same college? It is a remarkable coincidence that almost at the precise period that Father Stephen White, of our Society, left Spain to become Professor in the new University of Ingoldstadt, Father Andrew left that country to enter the Novitiate on Mount Caesar in Louvain.

We know from experience that Englishmen and Irishmen are often not distinguished on the continent of Europe. "*Les Anglais*" often denote either Englishmen or Irishmen, or even Americans. *Les Anglais* are for Frenchmen and all French-speaking peoples those who use the English tongue. Thus Father White, because he spoke English, would be called an Englishman by them. Some may deem it strange that we seem to doubt that Father White was an Englishman after having been thus named by so many writers. It is well for us to remind these that most of the Irish Saints

were once claimed by Scotland until Father Stephen White and Father Henry Fitzsimmons, both of our Society, and the Franciscans, Ward, Colgan, Fleming, and others, proved conclusively that *Scotia was the ancient name of Ireland*. Have we not all heard Burke, Sheridan, and Goldsmith called Englishmen?

The writer of the foregoing pages does not pretend to *prove* that Father White was a native of Ireland. He merely writes to show forth the reasons why there are some who still doubt that that Father was an Englishman. If what has been written will only stir inquiring minds to search out something of importance in regard to our illustrious missionary's genealogy, and early history, then this article will not have been written in vain.

MISSIONARY LABORS.

ARLINGTON.—On Feb. 22nd FF. Kavanagh and Heichemer began a mission at Arlington, Mass., which lasted a week. The Pastor, Fr. Shahan, who had just been transferred from St. James' Church, Boston, wished on assuming his new parish, to give his people the benefit of a mission. The Catholics of Arlington though not wealthy are very generous in supporting their church; and during the exercises showed the most excellent disposition. It is thought that all availed themselves of the opportunity to approach the sacraments. The Confessions amounted to 1650 and the Communions to over 1600.

LEXINGTON.—This is a small town adjoining Arlington and contains 500 Catholics. The beautiful new church remains still unfinished, so that services are held in the basement. The mission opened on March 1st and continued for five days. During the whole time the attendance both at the morning and evening services was most satis

factory and edifying. During the mission Fr. Kavanagh was forced to take lodging at the hotel, as there is no resident Pastor at Lexington, the church being attended from Arlington. Fr. Heichemer kept his old quarters with Fr. Shahan and drove over every day and returned in the evening. The fruits of the Fathers' labors were very consoling, the Confessions numbering 700 and the Communions 675, besides one convert.

NEW YORK.—St. Paul's, Harlem, N. Y. City, was the scene of the labors of FF. Campbell and Kavanagh from March 8th to 22nd. During the first week they were assisted by Fr. George Quin and during the second by Fr. Harpes. To St. Paul's is attached a very fine parochial school, and both church and school are in good condition and are well attended. At the close of the exercises, Very Rev. Fr. Provincial and Fr. Socius took their places in the confessional, so that when the mission closed all who wished to confess, had had an opportunity of doing so. The results were very gratifying. Confessions, 3785; Communions 3715, besides four converts.

SANDY HILL, N. Y.—At this place FF. Kavanagh and Brislan, the latter from New Orleans, began a mission on the Feast of the Annunciation and continued until April 1st.

Sandy Hill is a beautiful little town situated some miles back from the Hudson, and lies between Fort Edward and Glen Falls. The number of English speaking Catholics amount to about 750. During the exercises, however, people crowded in from the country round, in order to attend the services. Morning after morning large numbers of good people stood round the door of the church as early as four o'clock. The sexton used to say that he did not know one of them. Although the work during this mission was excessively hard, still the eagerness of the people to hear the word of God, their faith in the virtue of St. Ignatius' water, their desire to have objects blessed and many other evidences of their piety, amply repaid the missionaries for their

labors. On the morning Our Fathers left Sandy Hill over three hundred of the parishioners were at the station, and many a fervent "God bless the Holy Fathers," was heard as the train moved away.

The Confessions numbered 1599; the Communion 1630. Three converts; one under instruction.

FAIRPORT, N. Y.—This is a small town lying ten miles east of Rochester. FF. Langcake and Kavanagh gave a mission there which lasted a week. The Catholic population numbers about 500. Some years ago when Fr. Codyre was sent there to take charge of this mission, he found a very old church situated very close to the railroad. To make matters worse on account of an up-grade two engines were required for every freight train. Indeed the noise of the cars was so loud that devotion at the services was next to impossible. One day while Fr. Codyre was urging his people to contribute for a new church in a more quiet locality, the puffing of the engine began. To go on in his appeal was out of the question; so taking out his watch he waited until the disturbance had ceased. After twenty-five minutes he was able to proceed. Then, turning to the congregation, he said,—“if that does not convince you of the necessity of another place for the House of God, then my words will be useless.” It is needless to say that a new church was begun immediately.

At the end of the exercises, during which the Catholics showed themselves in real earnest, the Pastor seemed to think that every one in his flock had made the mission.

The results were Confessions 630; Communion 630, besides one convert.

RAHWAY, N. J.—From the 17th to the 24th of May FF. Macdonald and Kavanagh were employed in giving a mission at Rahway, N. J. The zeal of the Pastor is, indeed, very admirable. He never allows a year to pass without having a mission for his flock, and every night he says the beads publicly in his church. No matter what business oc-

cupies him during the day he is never absent from this exercise. Our work in the parish of such a good pastor, was, as may be imagined, very consoling. The people showed during all the exercises the greatest devotion and piety. Some months ago Fr. McCosker, the Pastor, meeting one of our Fathers and speaking of the mission said,—“after other missions the confessions were very few for some time, but now I am kept busy until late every Saturday night.”

The result of the week's work in Rahway was 810 Confessions and 830 Communions.

PROVIDENCE, R. I.—A mission at St. Patrick's Church opened on May the 24th. It was given by Fr. McCarthy, assisted by FF. Macdonald and Kavanagh. Everything attached to the church such as the rectory, the schools, the Sister's residence, is in excellent condition, but the church itself is rather small and poor.” The Pastor, although urged by the Bishop to begin a new church, is unwilling until he has paid his debts. During the exercises which were well attended the people manifested great faith and devotion. From the results it is evident that the labors of our Fathers were not in vain.

The Confessions amounted to 3025 and the Communions to 3050; in addition to 6 converts.

The total number of Confessions heard during all the missions mentioned were 9174. The Communions received 9130. In all 9 were converted to our holy faith.

MEXICO.

Letter of Fr. Gentile to the members of the Mission of New Mexico at Woodstock.

In order to give you an instance of the great faith of our good Mexicans, and at the same time a pledge of the great affection I bear you, who are the hope of our Mission, I take a few moments from my continual occupations to place before you the incidents of a missionary tour in Old Mexico.

On the 20th of February last I arrived at Las Vegas, N. M., from Albuquerque, where I had been making the Visitation, and on the 21st I was obliged to leave Las Vegas to give a mission in Sapellò. One of the Fathers who were to give the mission being unable to do it, and I having already promised the two Fathers to the Pastor, there was no other way than to supply the Father's place myself, notwithstanding the many things I had in hand.

Fr. D'Aponte and I started together, but before reaching the scene of our future labors we parted. Each of us was to give the missions in different villages of the parish. We began in those near the mountains, and finished in Sapellò and Los Alamos. Singly we had to do the work of two in order to finish the mission in the different places in a fortnight. I said Mass at 9.30 A. M., which was followed by an instruction, and in the evening at 3.30, sermon, the Rosary and the Way of the Cross. The rest of the time I spent in hearing confessions and preparing children for their first Communion. The other Father did the same, and in this way we gave a few days' mission in every village.

The principal fruit of the mission was the great number of confessions, a few of which were of persons who for many years had not approached the sacraments.

On the last day I joined Fr. D'Aponte, and together we came to Los Alamos, where with the aid of the Pastor, Rev.

Fr. Fourchegú, the mission was concluded on the 9th of March. On the evening of the same day we returned to Las Vegas. During the days of the mission I despatched the most important part of my correspondence, but still much was left undone. Hence I expected to have a few days, not of rest, but of change of labor. However, "man proposes and God disposes."

Since last year we had engagements for several missions. The sickness of Fr. Baldassarre made a change of Fathers necessary, and hence arose a difficulty in fulfilling our engagements. Among others, I had promised Fr. Borrajo a mission, or at least the aid of a Father during the last weeks of Lent. A mission not being possible, a Father had to go there. Who was to go? I had no one to dispose of. What was I to do? I wrote to the Fathers of La Ysleta, Tex., that one of them should go to the parish of Fr. Borrajo, and that I would take his place, discharging my own duties there, and doing his work at the same time.

Having sent these instructions, I started for La Ysleta on the night of the 12th of March, and arrived there on the evening of the 13th, after a journey of nearly 400 miles by railroad, and 15 by stage. Fr. Borrajo arrived there the same evening in order to accompany the Father on the next day. I was surprised to find that neither of the Fathers at La Ysleta could go. There was no time for a new arrangement; nor would it do to fail in keeping our promise. It was, therefore, necessary that I should go with Fr. Borrajo, which I did, starting on the 14th at 7.30 in the morning. After travelling a few miles we crossed the Rio Grande, not without some fear, because it had risen considerably. About midway on our journey we stopped in a wood where we rested and took our dinner. We resumed our journey, but had not proceeded far when we met people on horse-back who were coming to meet us. The men who were working at the *accquia*⁽¹⁾ stopped, and mounting their ponies, followed us. We were about five miles from Guadalupe, Mex., a town made up of about a hundred and twenty houses,

⁽¹⁾ Drains used for the purpose of irrigation.

when we began to meet small wagons and carriages containing entire families. As we drew nearer the town, people of all ages and conditions came out to meet us. All from the very beginning, were wont to approach and kiss our hands.

It was now a large procession. Nearly 200 mounted men headed the march. About 15 carriages followed up with a great multitude of people on foot. As we entered Guadalupe, those who had remained in their homes came out to the street and saluted us very respectfully—many even did it kneeling. Having come to the Priest's house I sent all to their homes, after expressing my gratitude for their warm reception, and exhorting them to comply with their Easter duties. It was about 5 P. M. when we arrived. Shortly afterwards we went to the church, in which the Way of the Cross was made. I preached a brief sermon to prepare the people, calling their attention to the fact that I did not intend to give a mission (which would take place under more favorable circumstances), but that I had come merely to help the Pastor in the confessional. On the following day, Sunday 15th, having said Mass, I continued hearing confessions, and preached at the high Mass. In the evening, at 3.30, the Way of the Cross was performed, and the Rosary recited under the direction of Fr. Borrajo. In the meantime I heard confessions till late in the night. Such was my daily work till the 19th, the Feast of St. Joseph, which is a holiday of obligation in Mexico. I was requested to sing the Mass of the Saint and preach his panegyric.

During those days confessions and communions were very numerous, the edifying circumstances of which would deserve a goodly share in my letter. One of which I cannot omit mentioning. It is that of two old men who did not dispense themselves from coming, in spite of their decrepit age and a hundred various complaints. So feeble were they that I feared they would die in the confessional. About noon the services of the 19th were ended. Immediately after dinner the Rev. Pastor and I were ready to leave Guadalupe, and directed our steps to St. Ignatius, Mex., a town of the same parish, about six miles distant. This parish

contains 80 or more families. On our departure the crowds accompanying us exceeded those on our first entrance. It was very touching to see the grief of the people at our leaving. A good many persons had come early that morning from St. Ignatius, and together with those of Guadalupe they formed a very imposing procession. Those on horseback and in carriages accommodated their pace to those on foot. It was about 1.30 P. M. when we started. Many from the town of St. Ignatius were coming to receive us, ardently desiring to see the poor Jesuit, who for the first time came to their place where neither Mass had been said, nor sermon preached for many years. They had no church, and their Pastor, though a very zealous man, had not the faculties to officiate anywhere else. All the people were out of their houses; many had come to meet us, and others waited for us in the streets. The most of them knelt down as we passed by. It would be difficult to describe what those pious people felt within their hearts; because the reception seemed to be more that of a God than of a mere man. They had cleared the streets beforehand and prepared several triumphal arches at the entrance of the plaza, and had decorated their doors and windows with whatever they had in their possession that was precious and valuable. Several robust young men walked before us, two by two, carrying arches covered with silk-drapery and bedecked with flowers. Others saluted us with volleys from their fire-arms.

We alighted before the house that was to be our residence, and walked down to the church. Young girls, dressed in white, with wreaths on their heads, strewed flowers in our path, and pious women burnt incense on porcelain plates.

We reached the church, or the place where it is being built—for as yet there is nothing of it but the walls. A temporary altar had been erected, over which, instead of a roof, large canvasses were suspended. Over the altar stood a picture of our Holy Founder. This picture was painted with artless simplicity. We entered, knelt down, and after a short prayer I spoke a few words to them, thanking them and praising their faith and devotion, I invited them to as-

sist at the recital of the Rosary and Stations in the evening and concluded with a hymn. About an hour and a half afterwards they gathered in the same place. The Rosary was sung, and the sermon had scarcely commenced, when the rain began to pour down upon us. I shortened the sermon and requested them to seek shelter. I began immediately after to hear confessions in the house in which we lodged, and continued till late in the night. Beginning again early next morning. About 9 o'clock there was high Mass in honor of St. Joseph, with a full chorus of singers and players. The wind and rain, menacing every now and then, disturbed us during Mass, and especially during the sermon which came immediately after Mass. The people gave no sign of impatience whilst the rain was pouring down upon them. They remained motionless as if nothing was happening—more desirous of hearing the word of God than of avoiding the inclemency of the weather. They would have undergone the trial for a long time, but, of course, I bade them retire. With difficulty I prevailed upon them to do so.

In the evening at 3.30 o'clock we had the Stations, sermon and hymns. This done, I heard the confessions of the women till night-fall, and afterwards those of the men till two o'clock next morning. Next day, Saturday 21st, confessions, etc., as the day before, till after midnight, and Sunday morning confessions again till the hour of Mass, which was the third and last day. Mass was followed by a sermon. People might be seen approaching the sacraments, some of whom had never received them, whilst others had not done so for many years. This was not a mission—a few sermons only; but God has no need of our exertions; without them He can do wonders.

We started from St. Ignatius, Mex., at one P. M. on Sunday. The whole population, with the exception of a few, came out of the town to accompany us. After travelling for about three quarters of an hour we arrived at the outskirts of the town which extends lengthwise for quite a distance. There Fr. Borrajo ordered those on foot to return, which they did rather reluctantly, after receiving a blessing.

The rest of them, riding and driving, came with us down to Guadalupe, Mex., where we all went to the church, and after making the Stations and reciting the Rosary, I spoke a few words of farewell. But I still remained there at the request of Fr. Borrajo till the Feast of the Annunciation. This was very consoling to the people, many of whom had not had as yet an opportunity to go to confession; while others wished to do so again. Thus I continued the other two days, occupied only with hearing confessions. On the 25th I said early Mass and immediately after heard confessions till the time of high Mass, during which I preached for the last time.

At 12 o'clock we were prepared to return to the United States. Fr. Borrajo and all the people insisted on accompanying me, notwithstanding my request to the contrary. The former enthusiasm of the people was aroused once more, and with greater ardor if possible. After a few miles journey, we sent back the people who accompanied us on foot; and farther on we sent back the others. Some twenty, however, of the horsemen insisted on journeying with us, and these were, indeed, of great service to us for the Rio Grande had risen very much, and the ford was not entirely safe. They, therefore, went in before us, and after exploring a good distance found out where it was not so dangerous. Still they took great precautions, some going ahead, whilst others went beside our carriage, and escorted us across. Thus after a journey of more than thirty miles without stopping, we arrived safely at our residence in La Ysleta, Tex. God gave me this opportunity to find out what these good people are, in order that I may love to devote myself more and more to their service, according to the spirit of the Society. With what joy would I withdraw from the duties that now occupy my attention to devote myself to the spiritual welfare of these poor souls. May Heaven grant my desire. With this intention pray for

Yours in Christ,

A. M. GENTILE, S. J.

OBITUARY.

FATHER CLEMENT M. J. MICHAELS.

Father Clement M. J. Michaels died on April 26th, 1885, while in his Third Year of Probation at Florissant, Mo. In him the Missouri Province has lost a man of great virtue and of remarkable ability. He had acquired a thorough knowledge of Philosophy; the hardest problems of mathematics were the recreations of his leisure hours; and he was an experienced professor of Physics and Analytical Chemistry. Being as industrious as he was talented, he could never find occupation enough to satisfy his zeal, even when his Superiors thought him burdened beyond the measure of discretion.

Father Michaels was born January 24th, 1857, of pious German parents at the small settlement of St. Philip's, near Evansville, Ind. Raised up in great innocence and simplicity on his parents' farm, he was at eleven years of age sent to St. Joseph's College, Bardstown, Ky., where he received the first rudiments of a classical education. After spending two years there, and devoting one year more to the study of Latin at his home under the direction of his parish priest, desiring to consecrate himself to the holy ministry, he entered the Benedictine College of St. Meinrad, Indiana. At fifteen, he determined to become a religious, and he consulted his confessor on the choice of a religious order. Informed by him of the objects and the chief rules of various religious institutes, though he had never seen a Jesuit, he chose the Society of Jesus.

But his widowed mother firmly opposed this choice of her only son. He had exhausted unceasingly all his store of arguments to obtain his request, when a strange thought suddenly flashed upon his mind. "Mother," he said, "I have only just twelve years more to live; do let me spend them

where God calls me." It was a prophecy, as the event has proved. His mother felt it to be such at the time, and allowed him to depart. On March 31st, 1873, the boy entered the Novitiate at Florissant. His progress in virtue and learning were uncommonly great. Though so young, he was soon transferred to the juniorate; next he spent three years at Woodstock; then assisted the professor of Chemistry in Chicago College, where he soon passed to the chief scene of his useful labors, St. Mary's College, Kansas. As Professor of Physics, Chemistry and Mathematics, he aroused wonderful enthusiasm in his pupils to perfect themselves in all the studies of the College. His excessive labors brought on hemorrhages and soon developed the seeds of consumption hereditary in his family. He then related the former prophecy, adding that he had still two years to live. They were two years of tedious sufferings borne with exemplary patience. A short residence at Grand Coteau, La., gave him temporary relief; but he soon relapsed. He was ordained in the summer of 1884, that he might have the consolation of offering the holy Sacrifice. He made his Long Retreat with uncommon fervor; and after being confined to his bed for three months, joyfully expired on the Feast of the Patronage of St. Joseph.—R. I. P.

FATHER DOMINIC P. COPPENS.

Fr. Coppens was born in Alost, Belgium, on the 14th of June, 1848. At an early age he was sent to our college in his native town, and after passing through the various classes was graduated in 1867. At school he always showed that energy of character which afterwards was so useful to him in the mission. Called to the ecclesiastical state, he entered the Seminary of Ghent in 1869, and applied himself for three years to the study of theology. In 1872 he was ordained priest, and for the next five years we find him acting as an official in the diocesan seminary. This duty was a trying one, as all know who have had experience in the

management of youth, and especially of those destined for the service of the altar, where so much insight into the character of the aspirant is required.

From 1867 to 1879 he was engaged in the diocesan mission of Ghent, when he applied for admission into the Society. He began his noviceship in Frederick on the 21st of October, 1879. It is needless to say that his life as a novice was signalized by great fervor, and love for his vocation which was an abiding trial with him. His zeal for souls was manifested in many ways whilst he remained in the novitiate. For some time he had charge of two of the outlying missions in Frederick County, and very soon endeared himself to the people under his care.

After his term of probation had ended he united himself to the Society by the holy vows, and his after career made known how much he esteemed them and the happiness they bring. From this epoch of his life until disease called him away from the field of labor allotted to his zeal, he was connected with our missions in Maryland and in Massachusetts. It was whilst serving two of the churches in St. Mary's County that his health began to fail. Change of climate and work seemed to do some good for a time, but his constitution had been so much shattered, that a cure was impossible. A year ago it was evident that death had marked him for its own. He was permitted to go to Philadelphia for treatment, and though everything was done that the science of medicine or the tender care of a loving brother could suggest, he did not regain his strength. After a long and tedious illness, which he bore very patiently, he died in sentiments of great resignation to the will of God, on June 26th.

In the death of Father Coppens the Society has lost an energetic worker one who gave promise of long years of toil, one whose zeal for souls and, especially the good of the colored people under his charge, was remarkable.—R. I. P.

FATHER CHARLES H. STONESTREET.

Few deaths in our Province have caused more regret than that of the subject of this notice. Rarely could we meet one more generally beloved, more kindly regarded, whose presence was a blessing, whose life was an example of solid virtue. In him there was a mingling of the pious and the genial seldom found. Austere certainly when there was need of it, he knew how to temper his dealings with others, so as not to repel them from the Master's service. Brilliant in conversation, original in thought, naturally impulsive, if ever he said the least thing that might hurt a brother, he was quick to make amends, and this from the heart, since he esteemed most highly fraternal charity. The love of his brethren of the Society was so dear to him, that he could not bear to think that he had offended. These qualities which shone forth in a life that was illustrated by the virtues we look for in a religious man endeared him to all, and made his death a matter of general sorrow.

Fr. Stonestreet was born November 21st 1813, in Charles County, Maryland. At an early age he was sent to a classical school conducted by an able teacher, Mr. Philip Briscoe, in St. Mary's County, Md. Here the young pupil, according to the statement of a fellow school-boy, was a favorite, for his talents and for his happy disposition of mind. It was in Georgetown College, however, that he got the perfecting of his literary education. Here he spent several years, and after passing through the various classes with honor was graduated in 1833. There was a bright future before him: his father was already a lawyer in the County, and offered to his son every inducement to join him in his profession. With the talents of the young graduate and the fostering care of a loving father we should have looked forward to a successful and brilliant career. But this world was not for him; he felt that he was called away from it, no matter what the sacrifice. With prayer he made his Election, and though friends may have dissuaded him, though his kindred may

have opposed the step he was taking, he did not look back. He entered the Society on the 14th of August, 1833. At Whitmarsh and Frederick he made his noviceship. Under the guidance of Fr. Fidelis Grivel he soon became a fervent religious and greatly attached to the Society. In after life this deep-seated love for his Order was remarkable, and its success and triumphs were with him a matter of enthusiasm; its troubles a matter of sincere grief. When the noviceship was ended, he was sent to Georgetown College to teach and be prefect. But it is not my duty to follow him through this trying ordeal that was naturally so severe. After the term of work at the college was completed, he began his Theological studies and was ordained, July 4th, 1843. He made his fourth year of Theology and was then engaged in various duties, serving for a year as pastor in Alexandria. In 1851 he was appointed Rector of Georgetown College. During the year that he had charge of the institution he showed great tact in winning the confidence of the students.

In 1852 Very Rev. Father Ignatius Brocard died, leaving the name of Father Joseph Aschwanden as his successor until Rome should appoint a Provincial. To the great surprise of Father Stonestreet, who little dreamed of so high an elevation, Very Rev. Fr. General's choice appointed him to the office. He made his profession and was proclaimed Provincial on the same day, the 15th of August, 1852. He began immediately the great work which his Superiors had allotted him. The colleges were very flourishing during his administration. Loyola in Baltimore and St. Joseph's in Philadelphia, gave promise of success. Holy Cross was rebuilt and began to prosper. There was also during his provincialship a notable increase of novices.

It is needless to add that the rule of Fr. Stonestreet was paternal in the right sense of the word; he corrected when correction was needed; he rewarded and encouraged as the occasion demanded. His instructions and writings whilst Provincial were full of thought and rich in argument. I might signalize a circular letter upon obedience to an order

of Very Rev. Father General. In this instruction the newly appointed Provincial showed himself a master.

In 1858 Fr. Stonestreet and Fr. Burchard Villiger changed places. As Rector of Gonzaga College the former took great interest in the advancement of the classes. Congress was petitioned by the Rector and faculty of the old Seminary, to have that institution chartered as Gonzaga College. This favor through the influence of Fr. Stonestreet was readily obtained. The most arduous work, however, was the completing of St. Aloysius Church in 1859. Very soon a large congregation drawn from other parts of the city testified their appreciation of the new pastor and his co-laborer, Fr. B. A. Maguire. It was thought at that time that the church was too far from the centre of population to attract, but the after success showed that no mistake had been made, and the eight thousand people who now belong to the congregation are a proof of the prudence of the movement.

In 1861 and 1862 the class of rhetoric and the duty of prefect of schools in Georgetown occupied the attention of Fr. Stonestreet. In the latter year he was chosen by the Provincial Congregation as delegate to the Congregation of Procurators which met in Rome in November. Returning from this meeting he served in various capacities, as Rector in Washington, as parish priest in several places until 1880, when he was appointed Spiritual Father at Holy Cross College. In this office he soon became the trusted adviser of the community. In spiritual difficulties he knew how to instruct and encourage those who were downcast. Those who went to him were certain of receiving consolation. His way of treating the scrupulous was masterly; his advice to such was to the point and final. All felt that his word could be trusted, and his counsel safely followed to the letter. The priests of the diocese, the faithful who came to confession at the college, the students,—all knew his worth, and availed themselves of his fatherly direction.

He had been in bad health for two years, but no one thought that the disease which first attacked him on the occasion of the Province Jubilee after an eloquent discourse

would so soon prove fatal. His love for the Society was not equalled by his physical strength. But this love so deep in his heart and his zeal for our holy Mother the Church always aroused his enthusiasm, and at the time we speak of overtaxed his energy. He died on the 3rd of July of this year. Thus was taken from us one whom all respected and loved as a father. He was a man of brilliant humor, an original thinker, a preacher of no mean powers, as shown on many occasions, a zealous worker, a friend of the poor whom he was always ready to receive in the confessional though with no slight inconvenience to himself. He was a fervent religious, a man of prayer, and one whom his spiritual flock could esteem as a true father.—R. I. P.

MR. FREDERICK E. TOURTELOT.

The death of Mr. Tourtelot is another proof, if proof be needed, that it is ever easy and pleasant to die in the Society. On Tuesday July 15th at 11. 45 P. M. after five days of pain and suffering he was called and was found ready and even anxious to go. Hardly had he arrived at West Park where he was to have spent his vacation, than he began to spit blood copiously and these hemorrhages were repeated about every third hour for five days. After the first night spent in his old novice-home, where he had passed three quiet and happy years, he was so weakened by the loss of blood, that he felt sure our Lord would soon take him to Himself. Shortly before receiving the last Sacraments he said to the scholastic who watched at his bed-side. "I do not want to live any longer, for even if I should survive this attack, I will be unfit for work." On Sunday, July 12th, he received the Holy Viaticum with the greatest devotion. From that time until his death, he frequently requested those around him not to allow him to give way to impatience in his pain. From time to time he asked his attendants to suggest him some ejaculatory prayers so that he might more easily keep his mind fixed on Heaven. In these edifying

dispositions and, conscious almost to the end, Mr. Tourtelot passed sweetly and quietly away.

No one who had the happiness of knowing him will be the least surprised at the peace and joy of his death. His whole life was a constant preparation for the summons of our Blessed Lord.

Born in Philadelphia Oct. 10th 1853, at an early age he moved to Chicago whence at the age of thirteen he was sent to St. John's College, Fordham. On account of his mother's death he was obliged to leave college early, but not until a longing to enter the Society had taken deep root in his soul. For nine years following his departure from Fordham Mr. Tourtelot worked as a clerk to support and educate his sister. When in 1876 he saw that he had sufficient means to leave his sister comfortably provided for, he asked permission to enter the Society and on April 26th 1876 he was received into St. Joseph's Novitiate, Sault-au-Récollet, Canada. From his entrance into the Society as a novice to the day of his death, in all the houses where he lived whether at West Park, Woodstock, Loyola College, or Fordham, Mr. Tourtelot was a model of a good and earnest religious. All who have ever lived with him can testify to the purity and nobility of his life, his intense love for the Society and his unwearied charity. Ever thoughtful of those around him he never tired of trying to foresee their little wants; no sacrifice seemed hard, no effort appeared difficult to him when there was question of aiding others. In fine, we may hope that it was this characteristic of Mr. Tourtelot, his constant charity, which obtained for him that sweetness and consolation which were his in his last moments in the quiet retreat at Manresa.—R. I. P.

FATHER PATRICK J. CLAVEN.

Father Patrick Joseph Claven was born at Rahan, in the King's County, Ireland. At an early age he was sent to Dublin for the purpose of engaging in mercantile pursuits.

But he soon saw that God had destined him for a higher and a holier state of life. He heard an interior voice calling upon him to consecrate himself entirely to the service of his Creator. He made known his feelings to his parents, who, like all good Irish parents, desired nothing more ardently than to see their son become a priest. They took him home, and he resumed his studies at a private school in the neighborhood. After spending some years at this school, he entered St. Finian's Seminary, Navan, "where," writes one who knew him well, "his sterling piety, gentle and winning manners, especially his good temper, which nothing could ruffle, endeared him to all. His irreproachable conduct soon gained him admission among the 'Children of Mary,' as the Sodality of the Blessed Virgin was there called. During his stay at St. Finian's he was always remarkable for his fidelity to the rules of the Sodality, and his zeal for the honor of our Blessed Mother."

In 1875 the late lamented Father Joseph Shea made a visit to Ireland. On his return to New York he was accompanied by several students who wished to enter our Society. Among these was Mr. Patrick Claven. During his noviceship, which he made partly at St. Joseph's Sault-au-Récollet, Canada, and partly at Manresa, on the Hudson, Br. Claven endeared himself to all, and was especially admired for his guilelessness of spirit, and singleness of heart.

After his Novitiate Mr. Claven was sent to St. John's College, Fordham, where he was employed as prefect. From Fordham he was sent to Louvain, where he studied Philosophy and Theology, and where he was raised to the sublime dignity of the Priesthood. On his return to America, Father Claven was sent to work in that most fruitful field, the Gesù Parish, Philadelphia. There he labored with zeal, until, broken down by severe illness, he was obliged to retire to St. Joseph's Hospital. While at the hospital he proved himself a good religious by his patience, and the resignation which he showed to the Divine Will. The care and attention which he received from the good Sisters of St. Joseph's proved so beneficial that he was enabled to leave

Philadelphia, and proceed to Manresa House, Roehampton, in England, where, in 1884, he made his Third Year of Probation.

Father Claven died piously in Ireland on the 21st of July, being in the 39th year of his age.—R. I. P.

FATHER WILLIAM VAN DER HAGAN.

It is with pain, writes one of our Fathers, that I record the loss of our dear Father William Van Der Hagan so unexpectedly snatched away from us by death. He was a man loved by all as he was trying to do good to all, especially to the poor. Of him it can be truly said, that "he became all things to all men, that he might save all." As a religious he was exemplary, faithful to his rules, pious, and especially devout to the most Blessed Sacrament. He was giving the Spiritual Exercises to our community with great fervor, and had just finished giving the points for the last meditation of the 7th day, when he was summoned before his God! He lived and worked with us in this mission for six years, and his work was successful both in converting Protestants to our holy faith, and in bringing back to their Christian duties cold and indifferent Catholics. His memory shall long be cherished amongst our people.

Fr. Van Der Hagan was accidentally drowned July 26th, 1885, whilst trying to water his horse in the Neosho River. "His funeral," says one of the newspapers, "was very largely attended, not only by members of the church but also by a great many others who came to assist at the last sad rites of one whom they had held in high esteem and respect. Father Hayden, of Parsons, conducted the funeral ceremonies aided by the clergy. The procession reached almost from the church to the cemetery, and the stillness was broken only by the prayers and sobs of the sad cortege."

Father Van Der Hagan was a native of Holland, and had been in America about nine years, having been ordained priest prior to his arrival in this country. At the time of his death he was about 42 years of age.—R. I. P.

V A R I A .

ADVERTISEMENT.

We regret not being able to furnish some items in the VARIA respecting our Colleges. We hope that some who take an interest in this matter will in future help us to lay before our readers the solid and edifying work that is constantly going on in our educational houses. We have just received another edifying account of the labors of our Missionary bands, and feel sorry that it came too late for this number. Thanks are due several contributors for interesting articles received.

As the WOODSTOCK LETTERS are for private circulation only, they should not be kept, or left, in those parts of our Houses, or Colleges, to which externs may have access.

AURIESVILLE, N. Y.—OUR LADY OF MARTYRS.—The first pilgrimage to this new American shrine of the Blessed Virgin took place on the Feast of the Assumption, the 243d anniversary of the arrival of Father Jogues, René Goupil and their fellow-captives on the spot. The little oratory, which for the time being takes the place of something better, bears with its own the inscription of the former shrine of the Mission of the Martyrs, *Notre Dame de Foye*, 1675, *Our Lady of Martyrs*, 1885. A large memorial cross of wood has suitable historical inscriptions on the panels of its pedestal, relating to the scores of Christians of different races put to death there, to the Fathers of the Society who toiled there for half a century, and to the heroic virtues of Catherine Tegakwita and other neophytes. The pilgrimage had been limited to members of St. Joseph's, Troy, and St. Mary's, Amsterdam, who would communicate at the shrine; but many others came by the regular morning trains. It was intended not as the final inauguration, but simply as the re-entering into possession of one of its Holy Places on the part of the Society. The demonstration, however, outran the utmost limits of expectation. There were 1500 communions, and nearly 4000 people present during the two Masses. The procession from the station to the chapel was very grand, the sodalities with their badges and banners, and the priests in cassock and surplice. Rev. Fr. Provincial blessed the chapel by delegation from the Bishop, who was ill and specially requested the prayers of the pilgrims; he also said the first Mass, after the gospel of which Fr. Languet spoke on the devotion peculiar to the place—the *Stabat Mater*. After a short intermission for lunch, which the pilgrims had brought with them, Rev. Fr. Wayrich, C. SS. R. preached on pilgrimages as aids to faith. All lasted four hours.

BELGIUM.—Four of our Fathers are in charge of the Shrine of our Lady at Oostacker near Ghent. This pilgrimage, so popular in Flanders, owes its origin to a pious lady, the Marchioness of Courtebonne, who in 1870 built on her estate an aquarium and an artificial grotto, and this in memory of Baron de Plotho, a very holy man whose death took place in 1811. The Curé of Oostacker in 1871 persuaded the Marchioness to erect in the niche of the grotto a statue of Our Lady of Lourdes. In 1873 the statue was blessed in presence of many persons who had come in procession to take part in the ceremony. Leave was given afterwards for the people of the neighboring parishes to make visits to the grotto, and many favors from Our Lady were the consequence. Finally the Marchioness had erected a large church, and this was opened to the faithful in 1876. Undoubted miracles have been performed; *exvotos* by the hundred line the walls of the church. Not unfrequently twenty thousand people make the pilgrimage in a day. The Province of Belgium has charge of the church and several Fathers are engaged in the holy work.

BRAZIL.—On the 14th of May, 1873, a mob excited by the Free Masons of Pernambuco, pillaged our college, desecrated the chapel, and inflicted severe treatment on the Fathers. On the receipt of this sad news the Bishop wrote immediately the following letter to the Fathers, and as it has never been published we give it to our readers:

“Martyrs of Christ!—I greet you from the bottom of my heart. I give you my most sincere congratulations. I kiss your feet. You are privileged men, for you have been found worthy to suffer for the name of our Lord Jesus Christ.

“It must have been some sin of mine that deprived me of so inestimable a grace. Pray the Lord to forgive my sins, and to make me also worthy of the same grace.

“Brethren, have you shelter wherein to rest to-night? Come to me, come to me; you will find in my arms a refuge, and in my bosom a place to rest your head. Are any of you wounded? O glorious blood of martyrs!

Pray for your brother,

✠ FRED VITAL, Bishop of Olinda.”

Fr. R. M. Gallanti is translating into Portuguese Fr. Weld's book on the Suppression of the Society in the Portuguese Dominions.—The college at Ytú is doing better even this year than last.—The Roman Fathers, who have charge of the Mission of Brazil, have opened a new college at Nova Friburgo, about a hundred miles from Rio.

BRUGES.—Our new Church at Bruges was consecrated and opened about the end of September. It is a substantial edifice of brick and stone, in the Early Pointed style, erected from designs by M. Pavot, and built under the supervision of Father Van Derker, who is well-known as a confessor to the English-speaking visitors to Belgium. The church is dedicated to the Sacred Heart, with St. Ignatius and St. Francis Xavier as its secondary patrons. It was in a street, the Rue Espagnole, behind the new church, in a house now marked F. 15, that St. Ignatius was the guest of a wealthy Spanish merchant during his three visits to Bruges. St. Francis Xavier, it may be also noted, was chosen by the city of Bruges in 1666 as its protector against the plague, while our former church, now St. Walburga's, was the first church in Europe dedicated to the saint. The crowds that visited the new church on the Feast of St. Ignatius, and during the solemn octave of the consecration, show that the thoroughly Catholic population of the Flemish city has lost nothing of its old devotion to the Founder of the Society of Jesus and to the Apostle of the Indies.

CALCUTTA.—The number of students attending the College of St. Francis Xavier in this city, amounted in 1884 to 674. Of these 270 were Catholics, 138 Protestants, 183 Hindoo, 36 Armenians, 26 Mahometans, 9 Parsis, 4 Burmahns, 2 Jews, and 1 Chinese.

CANADA.—His Grace Archbishop Tache has given his college at St. Boniface, Manitoba, to our Fathers. It is a new building 120x60 feet, four stories high, capable of accommodating one hundred boarders. This college is one of the three forming the University of Manitoba. Schools opened Aug. 19th. The faculty this first year comprises Fr. Lory, Rect.; Fr. Lussier, Min. and Proc.; Fr. Drummond, Pr. of Stud. and Discip.; Fr. French, Spir. Father and Prof.; MM. O'Bryan, Paquin, Blain, Bellivau and a few ecclesiastics.—The new House of Studies, near Montreal, is now occupied by the theologians and philosophers from Three Rivers and Quebec. There will be twelve of the former and fifteen of the latter. The house is large and airy, and healthy, being just outside the city limits.—The school burned down in January last at the Indian Mission of Wikwemikong is about to be built again.—Fathers F. X. Caisse and Edm. Rottot were ordained August 30th by Bishop Fabre in the Gesù, Montreal.—R. F. Superior is visiting the Indian Missions.—Retreats and Missions kept a large number of our Fathers busy during the vacations.

CHINA.—From the latest accounts of the missionaries in China we gather the following items which give a tolerably good idea of the two missions in charge of our Fathers:

Churches attended by Ours.....	919
Chapels ".....	172
Annexes (stations?).....	1766
Christians.....	135,507
Catechumens.....	5,487
Baptism of adults in the past year.....	1,749
" " Christians' children.....	4,134
" " pagans' children.....	25,407
Confirmations.....	5,711
Confessions.....	435,210
Communions.....	474,579
Extreme Unctions.....	2,564
Marriages (blessed).....	707
" revalidated.....	183
Boys in Catholic Schools.....	8,524
Girls ".....	4,370

A Franco-Chinese dictionary, the work chiefly of Fr. Converve, has been completed. It is an 8vo volume of about 1000 pages. It is favorably noticed by the *Canton Gazette*. Among the adults baptized are reckoned 240, who were converted on their death-bed in the hospital of Shanghai. Our Fathers have built at Mao-ka-tseng, a fine church in honor of St. Francis Xavier. The church is the gift of a pious Canadian gentleman, M. Baillargé, who has determined to build five churches in honor of the Apostle of the Indies in five different parts of the world.

DENMARK.—The Fathers of the German Province have taken possession of three posts in this country. The first is in Copenhagen, where they assist the secular clergy in the ordinary labors of the ministry. Lately the direction of a superior school, attended by the children of the best Catholic families, has been confided to them. The second residence is at Aarhus, the capital of Jutland, and the most important seaport in the kingdom. Under the care of Ours the Catholic population has increased from *two souls* in 1873 to about 400 at the present time. There is a parochial school with about 70 pupils attached to the church. The third house, a college, is at Ordrupshoj, within about six miles of Copenhagen, and occupies one of the most picturesque sites in Denmark. The pupils, a fifth of whom is Protestant, number about 70. Their literary training is not surpassed by any of the Protestant schools, and is equaled by but one. The good reputation enjoyed by the school bids fair to increase the number in a short time.—*Jersey Letters*.

DETROIT COLLEGE.—To-day will be remarkable in the history of the Jesuits of this city. The collegiate department of their school was to-day separated from the academic department, and the classes in philosophy, rhetoric, poetry and humanity, the studies which constitute the collegiate course, will henceforth be conducted in a separate building, on the north side of Jefferson avenue and immediately opposite the old college. In the new house, which was originally a portion of the Moran estate, and was purchased for \$13,750; there will be five class rooms in constant use, with additional rooms for science and chemistry classes. A room has been set apart for the purposes of a museum, which is now being formed in connection with the college. The Fathers appeal to the public generally for contributions of specimens for the museum. A few minerals, some agates and a few old coins have already been donated. Presents of curiosities will be duly acknowledged. Sixty students will immediately go into the new quarters, and 200 juniors will remain in the old building until they have passed the academic course.—*Recent Paper*.

EGYPT.—The Coptic college of the Holy Family at Cairo contained during the past year 140 students, of whom about half are Catholics, 30 schismatics (Copts), some 20 Jews and 7 or 8 Mahometans. They follow the ordinary classical course and study French and Arabic besides. When they wish to prosecute their studies further or prepare for the priesthood, they go to Beyrout in Syria. The number of Catholic Copts in Egypt is about 7,000.

ENGLISH PROVINCE.—Changes in the Status: Father Isaac Moore goes to Univ. College, Dublin. Fr. Reg. Colley is Rector of Stonyhurst, Fr. Eyre

is spiritual Father at St. Beuno's. Fr. Hornyold has gone to Malta. Frs. Rigby and Ed. Sidgreaves to Demarara.

ENGLAND'S MARTYRS.—In our last issue, say the *Letters and Notices*, we drew attention to the very long time the Promoter of the Faith had taken in drawing up his animadversions on the cause of the English Martyrs. We are happy to be able now to state that those animadversions have been finished and returned to the Postulators, in fact that the cause has advanced a great step forward. Nor does this progress merely consist in the important preliminaries which have thus been settled, but the very nature of the objections made also gives us the greatest hopes of our being soon permitted to salute our Martyrs as Venerable.

Perhaps the most remarkable point in the Promoter's animadversions is the very large number who have been allowed to pass altogether unchallenged. Thus out of 353 names on the list, 273 are in no way objected to, and this latter number includes well-nigh all the greatest names, such as those of Cardinal Fisher, of Sir Thomas More, Father Campion, Father Southwell, Father Walpole, Prior Houghton and his companions, Philip Earl of Arundel, Margaret Clitherow and Archbishop Plunkett.

GERMAN MISSION.—The new church of Ours in Buffalo, St. Michael's, is a grand edifice; it is nearly finished and has no debt upon it.—The college in Buffalo is remarkably successful.—Fr. Potgeiser is preparing his sermons for publication.

GERMAN PROVINCE.—The philosophers of Castle Blyenbeck, in Holland, have exchanged homes with the novices of Exaeten. Fr. Victor Frins, late Professor of Moral Theology at Ditton Hall, has become one of the writers for the *Stimmen aus Maria-Luach*. The present editor of this periodical, in place of Fr. Gerard Schneeman, is Fr. James Faeh, late Rector of the College of Feldkirk.

HAVANA.—The excellent work, entitled, "Apuntes relativos a los huracanes de las Antillas," of Fr. Viñes, S. J., the well-known director of the observatory attached to the "colegio de Belen," was translated by Lieut. Dyer, and recently issued by the Hydrographic office. Some of its many valuable points were mentioned in a late number of *Science*, in which the results of Fr. Viñes met with a due recognition of their merit. The concluding remarks of the review are: "It is well that the excellent work done by Viñes is thus in part brought before our naval officers; for, although it is some years since his conclusions were translated in Ferrel's *Meteorological Researches for the Use of the Coast Pilot* in the Coast-Survey Report, we fear that some of our lieutenants have failed to read them."

HONDURAS.—The Feast of St. Ignatius has never before been celebrated here with such complete success as it has this year. Among the gentlemen who visited the Fathers on that day were the Honorable Colonial Secretary, and the Consuls of Spain and Guatemala.

INDIA.—St. Francis Xavier's College in charge of the German Fathers has 1000 students. They have a college and some flourishing missions for the natives in the island of Salsette, ten miles from Bombay.—The College of Goa, founded by St. Francis Xavier, had in its palmiest days 3000 students and 88 Fathers as professors.—By a letter from Trichinopoly we see that our college is doing remarkably well. There were over 500 pagans attending the classes last year.

INSTRUMENTS OF TORTURE.—Some of the instruments of torture employed during the reign of Queen Elizabeth are daily exhibited in the Tower of London. It is hard to look upon the thumb-screw, the scavenger's daughter, and the axe and block, without being deeply moved to pity for our suffering Fathers of the Penal days.

IRISH MISSION.—In 1595, the Irish Mission seems to have ceased for a season, for what reason I cannot tell. Dr. Oliver thinks it never entirely ceased.

and his opinion is borne out by the well weighed words which Father Young wrote to his Father General in 1661 :—The Irish Mission is one of the oldest European Missions of the Society. It was founded by St. Ignatius, was carried on by Fr. Lainez, was much increased by St. Francis Borgia, and was specially beloved by F. Aquaviva.

LOUVAIN.—We are glad to see that Fr. Joseph Corluy, the distinguished Professor of Sacred Scripture at Louvain, is appreciated in this country. One of the reviews of his new work, *Spicilegium Dogmatico-Biblicum*, says: "Fr. Corluy is a man well versed in the Semitic tongues, as well as the Greek and modern languages, a man the business of whose whole life has been the study of the scriptures and all therewith connected. We hope to see his work rapidly spread among professors and students in the United States."

MADAGASCAR.—In the absence of our Fathers from the four churches in the capital, Antananarivo, and the stations of the interior, their place is supplied, as far as it can be by laymen, by the members of a confraternity, the (Catholic Union), established before the expulsion of Ours. The members of this confraternity, chosen from the most exemplary and best instructed natives, visit the different Catholic centres, direct the schools, assemble the congregations for prayer, instruction and exhortation, and report every week on the work done to a central committee in the capital. The director is a native Christian Brother. The whole work is under the protection of a native princess, daughter of the Prime Minister. Six native Sisters conduct a school for girls at Antananarivo. Their difficulties, financial and spiritual, are very great, having been for two years already deprived of direction and the sacraments. Yet their courage is equal to their trials. "Oh, if they could only have an American, who would be perfectly free from hostility on the part of the government!" The French officials, even when well disposed, are wary of extending any protection or encouragement, through fear of exciting the hostility or resentment of the home government.

MANILA.—For want of room our Fathers have been obliged to refuse several students at the Atheneum and Normal School at Manila. The number of students at present under our Fathers in these schools is six hundred and seventy.

MAO-KA-TSENG.—The seminary at Mao-ka-tseng counts at present 20 seminarians. They are all quite youthful, the most advanced in age being 18 years, and the youngest 12.

MISSOURI.—Fr. Michael Dowling has been made Rector of Creighton College, Omaha, Neb.—Fr. John Frieden of Detroit College, Mich.—A new villa about thirty-five miles south of Milwaukee on the C. M. & St. P. R. R. was purchased last June by Rev. Fr. Provincial to serve in future as a vacation resort for the scholastics of all the colleges in the Missouri Province. It is situated on Beulah Island and lies in the heart of a large, breezy and beautiful lake, well stocked with fish and easy of access. Prior to its transfer to Ours it was a popular summering place for the people of those parts. The entire forty acres of the island, the spacious and recently constructed hotel with its complete appointments, as well as a numerous water craft, were included in the sale and will afford, as the experience of last vacation can more than testify, every desirable means of healthy and pleasant relaxation.—The basement of our new church in St. Louis is finished.—St. Francis' Institution at Osage Mission, Kansas, had 172 pupils last year.

NECROLOGY OF THOSE WHO DIED IN THE SOCIETY DURING THE YEAR 1884.

1. Number of Fathers, 108; of Scholastics, 31; of Brothers, 51.—Total 190.
2. Average age, 52 years.
3. Ratio of those above 60, 8 in 11.
4. Number of those above 50 years in the Society, 24.
5. Provinces where most died in proportion to the respective number of subjects in each Province :—

Portugal—died 5 out of 151. Champagne—died 11 out of 553. New Orleans Miss.—died 3 out of 151. Where fewest died :—Ireland—died 2 out of 227. Aragon—died 11 out of 809.

NETHERLANDS.—In the official account of their missions, the Dutch Protestant missionaries bear a reluctant, but to us a gratifying testimony to the zeal, charity and efficiency of the Roman Catholic missionaries. They serve without salaries with as much alacrity as when paid, and those who are paid by the government cheerfully share their pittance with others whose only hope of subsistence is in the Providence of God. The good done by Ours among the soldiery is incalculable. One Father has just been named Knight of the order of the "Lion of the Netherlands," for his distinguished services rendered during the military operations at Atjeh.—*Jersey Letters*.

NEW LIFE OF FATHER JOGUES.—Mr. John Gilmary Shea has translated the Fr. Martin's excellent life of Fr. Jogues, which contains the martyr's own account of his companion, René Goupil, and presented it to the new shrine of Our Lady of Martyrs. Additional interest is attached to the work, as Rome, in answer to the petition of the late Plenary Council of Baltimore, has ordered that the preliminary process in the Cause of Beatification of these two servants of God, along with that of Catherine Tegakwita, the Iroquois virgin, be at once begun. Fr. de Augustinis also bears to the Holy Father new petitions of 12 Canadian bishops, and of 31 Indian nations in 26 different languages. The book, 12mo, 256 pages, is now out. Ours are requested, for obvious reasons, to order their copies from Rev. R. S. Dewey, Woodstock.

NEW ORLEANS.—All the colleges are doing well. The new establishment in Galveston is quite successful.

PARIS.—The Province of Paris is sending 20 Jesuits to China. Ten left on August the 30th, and the remainder on Sept. 5th. It is also sending one to the Zambesi Mission and three to the Rocky Mountains.—Fr. Clair's Association of young Artists is in a prosperous condition. It is composed of painters, sculptors, engravers, etc. These meet together at the Rue des Sevres.—Fr. Truck preached the "Mouth of Mary" at N. D. des Victoires with great success. Fr. Labrosse writes that the First Communion ceremonies at Vaugirard were very beautiful. Among the distinguished persons present were the Duke de Nemours, the Duke d'Alençon, whose son made his First Communion on the occasion; General de Cools, M. de Ravignan and others. Father Cara of the *Civiltà* is at Paris to study up the latest advances made in Assyrian and Egyptian lore.

PORTUGAL.—Fr. Rademaker, who died on the 6th of July last, was one of the best known Fathers of the Province of Portugal. It was he who re-established the Jesuits after they had been driven out in 1833. The province is now doing very well. It has this year commenced a Scholasticate in Setubal, not far from Lisbon, where 10 philosophers begin their studies. Let us hope that Setubal may soon become the worthy successor of Coimbra, a name so familiar to every Jesuit.

ROME.—The Fathers of the *Civiltà* have enlarged their residence at Rome by the purchase of a new house.

SPAIN.—The old college of the Society founded by St. Francis Borgia at Gandia is an immense building, which unhappily is falling into ruins. The Lazarists make use of it as a charitable institution. The chapel is grand. The inner court of the college is surrounded by a gallery supported by columns of white marble, which represent in tableaux the life of St. Ignatius.—Father Zarandona died at Madrid a year or two ago. When he was seen in the streets, he was the admiration of everybody. He had a breviary incensed by St. Francis Borgia, a very small missal which B. Peter Faber made use of on his journeys, the meditation book of St. Francis Xavier, and an autograph letter of St. Teresa. Fr. Provincial in Madrid has a large collection of unpublished letters of St. Francis Borgia, B. Charles Spinola, Fathers Laynez, Suarez, Bellarmine, and Baltasar Alvarez, together with some precious relics of the last-mentioned.—Whit-Monday was a great day in Loyola, perhaps the greatest since the re-establishment of the Society. There was a solemn Triduum beginning on the Feast of Pentecost. Pontifical High Mass was celebrated by the Bishop of the diocese. Sermon each day in the morning in

Spanish and in the evening in Basque. The governor of the province assisted, and deputations from nearly all the towns in the Basque provinces, and on Monday evening (the 26th) the ceremony of laying the first stone, for the continuation of the left wing of the building, took place. Many changes had taken place in Spain since the building was discontinued. One hundred and eighteen years have rolled by. The Society had been suppressed, and it had arisen, and it is now about to see a work, raised in honor of St. Ignatius and dear to every Jesuit's heart, completed.—The buildings have remained in their unfinished condition since the year 1767, when by an edict of Charles III, the Jesuits were all driven out of the Spanish dominions. Although it has so long lain exposed to the rain and snow, with the walls scarce twenty feet high, still on account of the solidity of the material used, it has suffered comparatively little, so that not much of the old work had to be removed before beginning again to build. The new wing (or left front) will correspond with the right wing and will be 208 feet long and between 60 and 70 high, and will cost about 160,000 dollars.—The present block of buildings which contain the *Santa Casa* which remained intact, was begun in February, 1682, by Fontana, then one of the first architects in Spain, but owing to various circumstances the work advanced very slowly, and scarcely more than one half the original plan was completed in 1767.—Since the restoration of the Society many attempts were made to complete the work, but each time, owing to the unsettled state of the country and other causes, the work had to be abandoned. In 1868 the stones were already prepared and ready to begin the work, when the Society was suddenly expelled from Spain, and was only allowed to return after 14 years of exile.—Let us fervently pray that at last the work may be successfully completed, and that no sudden political change may again interrupt a work which cannot but be dear to St. Ignatius.—The Basques are a brave, generous people, thorough, practical Catholics, and glory in having given to the Society its founder and so many distinguished members. They are all devoted to St. Ignatius, who is the patron of Guipuscoa, and their darling soldier saint. They do not look upon Loyola as a mere house for religion, a simple novitiate of the Society of Jesus; it is for them a national monument of which the humblest peasant is proud. When the bill allowing this completion received the royal signature, crowds from the neighboring towns flocked to Loyola to join in the *Te Deum* in thanksgiving. *Azpeitia* (in which parish Loyola is situated) celebrated the happy event with fireworks, and the never omitted national pastime, the bullfight. But the good inhabitants did not confine their joy to mere words and amusements, but set to work to give their sentiments a practical turn, and for weeks bands of from 40 to 100 men were seen busy in the numerous quarries around, getting out and cutting enormous blocks of marble. Hundreds were willing to show their devotion to their patron saint by working a week or a fortnight gratis. The new wing will like all the building be of dark grey marble, which is very plentiful in the neighborhood. The hardness of the stone and the difficulty of using machinery will render the building far more expensive than it would be otherwise. The Basque provinces have subscribed very generously. Collections were made in nearly all the parishes, and already a very large sum has been realized. It is hoped that in a year or two the building will be completed and that monument so long desired will at last adorn the beautiful valley where the hero of Pampaluna spent his childhood, and where the grand work he commenced still continues, the formation of companions of Jesus and of laborers.—The colleges at Comillas and Belboa will soon be finished. The novitiate in Castile is too small for the large number of novices received this year. Many of the Spanish novices and juniors are in preparation for old Mexico, as the government does not object to Spanish Jesuits.

SYRIA.—The library of the University of Beyrout has been enriched by the addition of about 60 manuscripts of Arabic works. They were collected in the various libraries and mosques of Damascus by Fr. Cheiko of the University. A native's knowledge of the language and manners of the people, together with European gold, opened to his gaze and purse works which might otherwise have remained concealed.—Fr. Angelil, the director of the schools in the Lebanon, is being kept busy trying to find means to satisfy all the calls which are being made upon him for men and money. The number of children is on the increase—the schools already open, and the amount of good

being done in them is incalculable. At the least, the children's faith is saved from shipwreck, since they are cut off from contact with Protestantism. With more means it would be possible to multiply the good indefinitely.—*Relations d'Orient.*

SYDNEY.—ST. IGNATIUS COLLEGE, RIVERVIEW.—The students of this college come from Melbourne, Newcastle, Rockhampton, Soulburnt, Tasmania, Maurice and Port Darwin. Some have to spend three weeks on sea in coming to the college; for example, those who come from Port Darwin. Of course, Sydney sends the greatest number of students.

TROY, N. Y.—There was a grand reception of young men into the Sodality of our Blessed Lady on May 31st. The Fathers have every reason to be pleased with the result of their labors in enrolling so many under the banner of our Mother. Very Rev. Fr. Provincial preached on the occasion. The ceremonies were enlivened by excellent singing with orchestral accompaniment.

WYOMING TERRITORY.—The German Fathers have given up their Mission in Lander City. During their stay much good was done for the white settlers and for the soldiers.

ZAMBESI MISSION.—Before returning to his difficult but dear African mission Fr. Croonenberghs, who had come to Europe in the interests of the mission, wished to thank the generous Catholics of Belgium who had so nobly assisted the first apostles of the Zambesi. In the November and December numbers of the *Précis Historiques* of Brussels, he publishes an interesting relation of the labors of our Fathers in that mission. It forms a complete history of the missions for the past two years 1883 and 1884, and serves as a continuation of the history of the Zambesi already published in the same review from 1878 to 1883.—Fr. Croonenberghs speaks with feeling of the ten Fathers and five Brothers who, in the short space of five or six years have already sacrificed their lives in trying to establish the mission. His narration is divided into two parts. First the Upper Zambesi with its stations Pandamatanka, Tété and Gubuluwayo; he speaks of his friendly relations with King Lo Bengula, a name that has become quite familiar to the readers of the letters from the Zambesi. His majesty is always very friendly, but cautiously enquires if the Father who is going to or coming from the Cape has any *political* mission. Being reassured that the mission is in no way a political agent, he is at once at ease, and only asks for some trifling gift, such as a speaking parrot, a pocket-handkerchief or any other present worthy of his royal acceptance. And to tell the truth, his majesty is not very particular. Some few kitchen utensils would be very acceptable. Father Croonenberghs begins the second part of his narration with a most pardonable, and we would say, necessary digression, and pays a tribute to the memory of the Portuguese Fathers who labored on the mission of the Lower Zambesi from 1610, when the work was begun, to 1759, when the Fathers were dragged back to Lisbon and cast into prison. Fr. Croonenberghs gives many interesting details about the three stations of Mopeé, Quilimané and Tété. Let us hope that the mission so long ago watered by the blood of a Gonzales and de Sylveira may soon bring forth its fruit.—It is said Fr. Croonenberghs is coming to the U. States for the interests of the mission.—A new post, Zombo, once occupied by the missionaries of the old Society, has been handed over to Ours by the Portuguese government, which also gives a salary of 300 dollars to the Priest in charge. Lo Bengula has given permission for five years for the establishment of schools in his dominions.—A new house has been opened in a very eligible site at Tseni-Tseni among the Batlapines, a Betchuana tribe of the Transvaal. It will be at least valuable as a resting place for travelers going to the Upper Zambesi. At Dunbrody the Scholastics already number 15, of whom 13 are studying philosophy in the 1st and 2nd years. A translation of a Caffro-Portuguese dictionary, undertaken by some of the Fathers will be finished by Christmas.—Fr. Courtois contemplates writing a Caffre grammar.—*Jersey Letters.*

HOME NEWS.—The Ordinations to the Priesthood took place at Woodstock on Saturday, the 29th of August. Twenty-two were ordained. Province of Maryland-New York:—Rev. Patrick Quill, Henry T. B. Tarr, Patrick J. Dooley, Jeremiah F. X. Coleman, Wm. P. Brett, Joseph H. Richards, Michael C. Dolan, Michael J. Hughes, John F. X. O'Conor, Joseph J. Himmelheber.—Province of Missouri:—Rev. Ferdinand A. Moeller, Herman Meiners, Edward J. Gleeson, John C. Kelly, Simon A. Blackmore.—Mission of New Orleans:—Rev. Nicholas J. Davis, Joseph Stritch, Bernard J. Maguire.—Mission of New Mexico:—Rev. Vincent A. Testamento, Alphonus M. Mandalari.—California Mission:—Rev. Michael G. Shallo.—Rev. John Whitney was ordained at Spring Hill, Ala., and Rev. J. P. Lezzi at Denver, Col. Both of these Fathers made their studies at Woodstock.—Fr. Brandi replaces, for the present, Father de Augustinis, as Professor of Morning Dogma; Father Holand teaches Ethics; Fr. Heinzele Metaphysics of the 2nd year; Fr. John Verdin is now Spiritual Father in place of Father Morgan, who is Superior of St. Joseph's, Phila.—Fr. Sestini has gone to the Gesù, Phila.; Father Dewey edits the *Messenger*.

OUR COLLEGIUM MAXIMUM.—A fitting celebration in honor of the official announcement that the College of the Sacred Heart, Woodstock, had been declared our *Collegium Maximum*, took place here on September the 8th. A literary entertainment was given by the Scholastics on the occasion. Appropriate pieces were read by Mr. T. Walsh, Mr. C. Macksey, Mr. J. Fagan and Mr. E. Magevney. Rev. J. Ziegler read the Introduction, and Mr. P. Casey sang—"The King's Champion" (words by Mr. A. O'Malley).—Very Rev. Fr. Provincial ended the proceedings by some remarks suitable to the event. Among the Fathers present were—Rev. James A. Doonan, Rector of Georgetown College; Rev. John A. Morgan, Superior of St. Joseph's, Philadelphia; Rev. Edward A. McGurk, Rector of Gonzaga College, Washington; Rev. Stephen A. Kelly, Pastor of Trinity Church, Georgetown; Rev. Dennis O'Kane, Superior of Alexandria; Rev. James Perron, Instructor of Tertiars at Frederick; Rev. William Francis Clarke of Loyola, Baltimore, and Rev. Edward I. Devitt, of Georgetown College.—We shall append here a list of some of the works published by the Rev. Professors of Woodstock College:—

De Religione et Ecclesia—By Fr. Camillus Mazzella.

De Deo Creante—By the same.

De Virtutibus Infusis—By the same.

De Gratia Christi—By the same.

De Re Sacramentaria, 2 vols.—By Fr. Emilius De Augustinis.

De Deo Uno—By the same.

Compendium Theologiæ Moralis—By Fr. Aloysius Sabetti.

De Tempore Sepulturæ Christi—By Fr. Francis X. Jovino.

Logicæ Generalis Institutiones—By Fr. B. A. Schiffini.

S. Thomæ, Tractatus De Homine—By the same.

S. Thomæ, Tractatus "De Motu Hominis In Deum"—By the same.

De Facultatibus Animæ—By Fr. Joseph M. Piccirelli.

Summa Logicæ S. Thomæ et De Fallaciis—By Fr. Aloysius X. Valente.

Principles of Cosmography—By Fr. Benedict Sestini.

Animal Physics—By the same.

Elements of Theoretical Mechanics and Manual of Geometrical Analysis—By the same.

True Faith of Our Forefathers—By a Professor.

"Our Examining Chaplain"—By the same.

Several books have been translated here, and the Rev. Professors have at various times contributed historical, doctrinal, and scientific articles to the leading Catholic Reviews and Magazines of the country.

Our Colleges in the United States, 1884-5

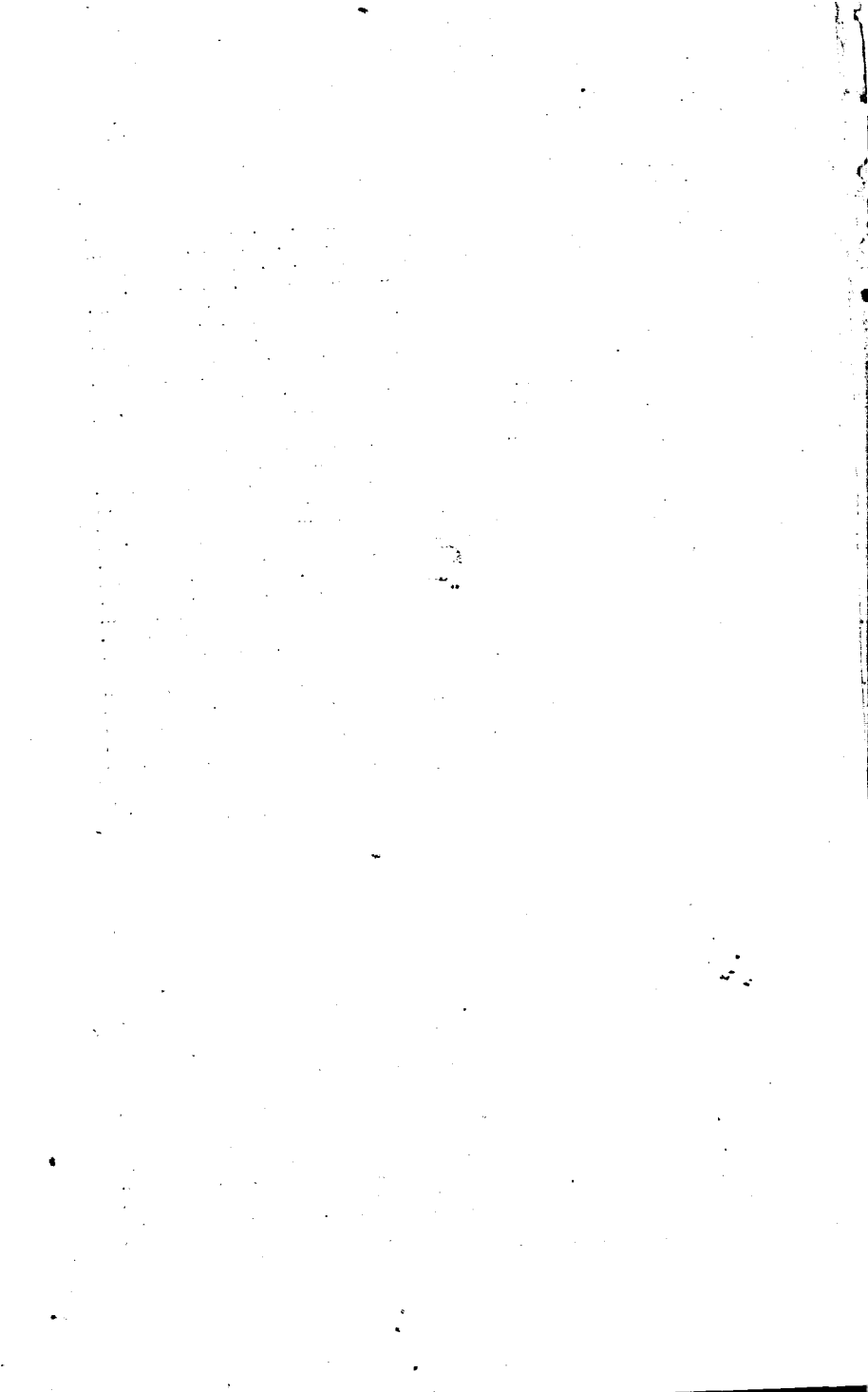
PLACE	NAME	PROVINCE	STUDENTS	GRAD. A. B.
Baltimore, Md.....	Loyola College*....	Md. N. Y.	134	
Boston, Mass.....	Boston College*....	Md. N. Y.	264	19
Buffalo, N. Y.....	Canisius College...	Germany	289	11
Chicago, Ill.....	St. Ignatius Coll.*..	Missouri	306	3
Cincinnati, Ohio...	St. Xavier College*	"	263	7
Detroit, Mich.....	Detroit College*....	"	227	
Fordham, N. Y....	St. John's College..	Md. N. Y.	233	9
Galveston, Tex....	St. Mary's Univ.*..	N. O. Miss.	100	
Georgetown, D. C.	Georgetown College	Md. N. Y.	216	14
Grand Coteau, La..	St. Charles College	N. O. Miss.	102	
Jersey City, N. J..	St. Peter's College*	Md. N. Y.	127	
Las Vegas, N. M...	Las Vegas College..	Naples	249	
Milwaukee, Wis...	Marquette College*	Missouri	151	
Morrison, Colo....	Sacred Heart Coll.*	Naples	24	
New York, N. Y...	St. Francis X. Coll.*	Md. N. Y.	382	11
New Orleans, La...	Imm. Concep. Coll.*	N. O. Miss.	364	5
Omaha, Nebraska..	Creighton College*	Missouri	199	
Prairie du Chien, Wisconsin.....	Coll. Sacred Heart..	Germany	115	
Santa Clara, Cal...	Santa Clara College	Turin	259	
San Francisco, Cal.	St. Ignatius Coll.*..	"	757	2
St. Louis, Mo.....	St. Louis University	Missouri	337	1
St. Mary's, Kansas.	St. Mary's College..	"	285	4
Spring Hill, Ala....	St. Joseph's College	N. O. Miss.	141	10
Washington, D. C..	Gonzaga College*..	Md. N. Y.	138	
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*Day College

Students, total number,	1883-4, 5612
" " " "	1884-5, 5915
Graduates, A. B.....	1883-4, 102
" "	1884-5, 121
Increase of students in N. Y. Md.	49

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Ministeria Spiritualia Provinciæ Marylandiæ Neo-Eboracensis, a die 1^a Julii 1884 ad diem 1^{am} Julii 1885.

	Baptizati	Hæret. conv.	Confess. partic.	Confess. gen.	Comm. extra T.	Comm. in T.	Matrim. benedic.	Matrim. revalid.	Extremæ Unction.	Catecheses	Parati ad 1 Comm.	Parati ad Confirm.	Exhortationes	Conciones	Execr. Spir. Sacerd.	Execr. Spir. Relig.	Execr. Spir. Stud.	Execr. Spir. priv.	Mission. (per hebdom.)	Novena	Tridua	Visit. Xenod.	Visit. Career.	Visit. Infirm.	Sodalitates	Sodales	Pueri in schol. par.	Puelle in schol. par.	Schol. Dominic.			
ANDRIA.....	81	7	9000	30	436	8600	20	.....	42	122	43	.....	.....	76	.....	.....	.....	.....	.....	2	1	.....	.....	.....	2	210	60	40	.....		
BALTIMORE.....	19	2	11000	90	490	32750	10	.....	24	20	16	20	107	32	.....	1	.....	.....	.....	2	2	.....	.....	925	1	250	.....	.....	.....
COLLEGE.....	15	45	91410	1078	12794	67000	1	.....	10	104	25	.....	.....	150	.....	.....	.....	.....	.....	5	6	808	.....	579	8	5635	.....	14	.....		
St. Mary's.....	329	17	92203	315	475	98600	91	5	358	103	333	436	205	125	.....	.....	.....	.....	.....	.....	.....	112	123	647	8	4000	750	750	30	.....	
H. Trinity.....	269	8	21509	268	187	18595	59	.....	104	459	73	.....	.....	121	77	.....	.....	.....	.....	.....	1	1	13	.....	485	6	2100	204	216	.....	
Missionaries.....	27	50	52017	9697	70000	.....	4	26	2	187	432	738	502	799	5	8	1	.....	102	2	6	2	.....	.....	25	.....	.....	.....	.....	.....
ANNO.....	123	11	23621	104	6746	39630	23	79	212	82	103	251	2	2	1	7	2	166	7	1146	306	382	45	
AM.....	74	6	24131	136	7661	13418	20	20	196	210	126	153	212	3	9	4	4	12	15	7	715	100	115	21	
BRICK.....	54	5	14607	166	9432	5243	7	5	3	72	98	170	27	81	6	2	2	3	4	10	184	2	104	30	30	5	
TOWNSHIP.....	17	.....	10222	18	1823	370	1	.....	4	43	8	.....	.....	22	128	4	.....	.....	.....	.....	.....	5	.....	.....	44	1	70	.....	.....	.....
H. Trinity.....	168	18	22000	63	247	23000	30	3	72	64	52	.....	.....	121	84	1	.....	.....	.....	6	.....	.....	.....	2556	2	650	140	132	64	.....	
SPRINGFIELD.....	64	3	8100	58	345	5000	8	2	34	163	37	.....	.....	18	90	.....	.....	.....	.....	.....	1	.....	.....	.....	237	3	150	.....	.....	.....
CITY.....	372	8	50775	638	1935	37875	73	348	313	200	210	175	91	5	2	4	22	1136	9	1010	392	441	90	
RD TOWN.....	334	15	12137	23	394	11008	59	1	165	210	126	.....	.....	133	117	.....	.....	.....	.....	.....	.....	5	.....	.....	363	3	220	.....	.....	.....
ORK, St. Francis Xavier's.....	363	77	125263	933	20984	107029	188	3	664	292	322	294	382	177	3	9	15	.....	2	5	6	619	19	2190	9	15751	652	531	150	.....	
St. Joseph's.....	370	8	48300	400	800	66000	40	25	300	250	80	.....	.....	80	195	1	.....	.....	.....	.....	1	30	.....	.....	255	200	250	53	.....		
St. Lawrence's.....	266	7	56000	900	600	53800	75	.....	300	150	230	.....	.....	260	60	6	.....	.....	.....	.....	.....	.....	.....	.....	1300	4	250	250	53	.....	
Islands.....	1171	70	23830	765	8900	.....	5	.....	2253	238	124	318	783	.....	.....	.....	.....	.....	.....	.....	1600	400	.....	.....	6	1200	250	250	100	.....	
PHILADELPHIA, Gesu.....	137	19	78377	329	10324	66803	59	3	271	77	151	509	171	117	4	3	1	702	431	2	450	200	280	80	
St. Joseph's.....	197	29	58057	737	483	43130	50	14	98	457	287	371	135	138	.....	1	1	.....	.....	2	1	74	61	2560	1048	90	250	180	130	.....	
DENVER.....	213	8	19580	149	164	17100	55	.....	148	203	100	292	107	168	.....	.....	.....	.....	.....	6	2	28	.....	.....	823	664	428	60	.....		
GO'S.....	108	.....	4370	11	.....	.....	22	.....	29	61	42	.....	.....	30	134	.....	.....	.....	.....	1	.....	.....	.....	.....	88	2	75	.....	.....	.....
OMAS.....	190	10	4500	403	2770	2500	14	4	74	330	145	70	162	4	1	15	7	275	6	120	30	
.....	303	12	65275	150	7000	53125	40	3	250	50	30	312	204	2	1	1	1	100	300	9	2500	600	650	115
NGTON, St. Aloysius.....	234	11	23880	90	433	35000	44	6	181	73	179	85	45	2	1	1	3	1222	4	1410	140	350	90	
St. Joseph's.....	58	9	9768	76	2250	7330	5	.....	58	314	8	.....	.....	64	84	.....	.....	.....	.....	3	.....	41	1	.....	274	4	298	65	51	.....	
PARK.....	530	3	13	16	50	10	38	
MARSH.....	147	24	2600	128	105	1900	16	8	55	350	21	.....	.....	71	70	.....	.....	.....	.....	.....	.....	26	8	.....	181	1	14	.....	.....	.....
STOCK.....	71	.....	7476	131	47	2655	7	1	32	471	31	43	44	199	.....	8	1	.....	.....	.....	.....	.....	.....	.....	30	3	66	.....	.....	.....
ESTER.....	2	8691	128	4	39	32	101	5	2	106	