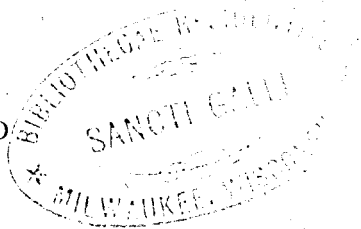


A. M. D. G.

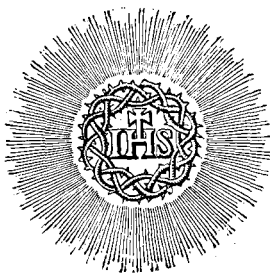
WOODSTOCK LETTERS

A RECORD

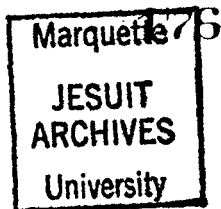


*Of Current Events and Historical Notes connected with
the Colleges and Missions of the Soc. of Jesus
in North and South America.*

VOL. IX.



7114



WOODSTOCK COLLEGE

1880.

FOR PRIVATE CIRCULATION.

PER.

BX

3701

11/65X

Madras
TUSSE
ARCHIVES
University

WOODSTOCK LETTERS.

VOL. IX, No. I.

GEORGETOWN COLLEGE,

ITS EARLY HISTORY, WITH A BIOGRAPHICAL SKETCH OF ITS
FOUNDER, AND EXTRACTS FROM HIS CORRESPONDENCE.

(Continued.)

The first meeting of the Catholic clergy of Maryland, or their delegates (all former members of the Society of Jesus), to concert measures for the service of religion, was held, as has been said before (Vol. VII, p. 138), at Whitemarsh, Prince George's county—one of the old Jesuit residences still preserved to the Society,—June 27th, 1783. The second took place at the same spot, November 6th, of that year, and was attended by Rev'ds John Carroll, Bernard Diderick, Ignatius Matthews, John Lewis, superior of the mission after the suppression of the Society in 1773, and James Walton. Of these the two first named only had attended the previous meeting. At the present one, in addition to the discussion of measures for the organization of the clergy and for the preservation of the late property of the Society against the fondly hoped-for day of its restoration,—subjects that had engaged the consideration of the meeting in June,—it was resolved at once to solicit of the Holy See the appointment of a superior in place of Mr. Lewis, who held his position unwillingly as the ecclesiastical subject of a Vicar Apostolic

in England, a country from which Maryland and her late sister colonies had severed their political connection some years before. Moreover, says a document* drawn up by Rev. Mr. Carroll in 1790, after he had been made bishop: "During the whole war, there was not the least communication between the Catholics of America and their bishop, who was the vicar apostolic of the London District. To his spiritual jurisdiction were subject the United States; but whether he would hold no correspondence with a country which he perhaps considered in a state of rebellion, or whether a natural indolence and irresolution restrained him, the fact is, he held no kind of intercourse with priest or layman in this part of his charge. Before the breaking out of the war, his predecessor had appointed a vicar, the Rev. Mr. Lewis, and he governed the mission of America during the bishop's silence." The same narrative goes on to describe what was done on this occasion. "Soon after the war, the clergy in Maryland and Pennsylvania, being sensible that to derive all the advantage from the new order of things in America, it would be proper to have an ecclesiastical superior in the country itself, and knowing the jealousy prevailing in the American governments against the right of jurisdiction resting in a person residing in Great Britain, addressed themselves to the Holy See, praying that a superior might be allowed, and that he might be chosen by the clergy, subject to the approbation and confirmation of His Holiness." The letter to Rome, it seems probable, was written by Rev. Mr. Diderick, the author of a subsequent letter having reference to the same topic. It expressly stated that what was wanting was not a bishop, but a mere superior to be chosen from among the resident clergy. "The repugnance to the idea of a bishop," observes the author of the *Life and Times*,† "seems to have sprung from some hope entertained of a restoration of the Society of Jesus in this country, in

* *Life and Times* of Archbishop Carroll. U. S. Catholic Magazine for 1845, page 251.

† *U. S. Cath. Mag.* for 1844, page 797.

which event it would have been desirable, as it would have been but just, to restore to the Society the property which had belonged to it, and was now held by the former members in trust for the service of religion in this country, and which it was feared would come under the control, in some measure, of a bishop, and thus be lost to the future society." The same writer gives it as his opinion that the members of the clergy "who entertained these views and were most active in opposition to a bishop were probably few in number, and they were those whose stations as missionaries in the lower counties of Maryland confined them to a limited circle, where, occupied with the laborious duties of the mission, they had but little opportunity of consultation with persons of more extended views than their own and better informed on the subjects in question." Of the five present at the meeting, however, only two, Rev. Messrs. Matthews and Walton, were representatives of the lower counties. In reference to the stand taken on this occasion in opposition to the appointment of a bishop, Campbell says: "At the meeting of five delegates of the clergy in November, 1783, the sentiments of those present were expressed on this subject, and one of them had prepared a letter to Rome stating their objections, which he declared, if not adopted by the delegates, he would send in his own name. Without approving of the style of that letter, his colleagues agreed to send it in their own name to Rev. Mr. Thorpe,* their agent in Rome, to be presented or withheld, as he should think

* John Thorpe, born in Yorkshire, England, Oct. 21st, 1726, entered the novitiate at Watten in 1747, after a distinguished course at St. Omer's College. He made his philosophy at Liege, taught at St. Omer's, and in 1756 was sent to Rome to complete his theological studies, and continued to reside in that city until his death. He was Minister of the English College, lecturer on philosophy and moral theology, and afterwards a penitentiary of St. Peter's. After the dissolution of the Society he retired to St. Carlo al Corso, an establishment for ecclesiastics. He died April 12th, 1792, leaving the academy at Liege his heir. Oliver says of him: "As a man of taste, judgment and information, he had few superiors." He also admires him for "his solid and practical wisdom; his discrimination, his high sense of honor, his candor and tender piety."

proper; and he very judiciously declined presenting the letter."*

Nearly a year elapsed before another meeting of the clergy was held, a delay in settling the important affairs that had brought them together in the first place, which can only be accounted for on the supposition that definite arrangements were largely dependent on the answer that should be received from Rome to their application for a superior,—and in those days, communication with European countries necessarily involved prolonged delays. Contemporaneously, however, with the consideration of the subject on this side of the water, the Holy See, without the receipt of any advices from the American clergy, had apprehended their needs, and began to take measures looking to the appointment of a bishop. On the 28th of July, 1783, before even the second meeting of the American clergy was held, Cardinal Doria, the Pope's nuncio at Paris, communicated to Dr. Franklin, representing the United States at the French capital, an official "Note" received by him from the Congregation de Propaganda Fide at Rome, the body which has charge of foreign missions, suggesting, as the dependance of the American Catholics on an English prelate could now "no longer be maintained," and they were left without an ecclesiastic to govern them in matters of religion, that the American Congress give its sanction to the establishment "in some one of the cities of the United States of America, of one of their Catholic brethren with the authority and power of a vicar apostolic and the dignity of bishop; or simply with the rank of apostolical prefect." Or, should a suitable person not be found among the American clergy, asking the consent of Congress "to have one selected from some foreign nation on close terms of friendship with the United States."† The

* 1844, page 796. The acquaintance which the author of *The Life and Times* shows with the transactions of that time, seems to give evidence that he had access to documents or other information not at hand for the purposes of this memoir.

† The despatch is given in full in *Sparks' Franklin*, vol. IX, pp. 548-9. It is also quoted entire, both by Campbell and Clarke. Rev. Mr. Carroll's letter

nuncio requested Dr. Franklin to cause this note to be presented to congress, and to support it with his influence. Of course, congress had no jurisdiction in matters of this nature, but the ecclesiastical authorities of Rome were either not yet fully aware of the policy adopted among the newly confederated states of non-interference in matters of religion, —a policy strongly contrasting with that which prevailed under the colonial regimen, and indeed constituting a new departure in the practice of governments—or they desired to perform an act of courtesy towards the American republic, the fame of whose liberal legislation, the character of whose Washington, and the achievement of whose people in defeating the most haughty if not the most powerful of modern nations (remarks Campbell), attracted the admiration of Europe.

There seems to be no record in the journals of the Continental Congress in reference to the despatch, but the matter is adverted to by Rev. Mr. Carroll in a letter to Rev. Mr. Plowden, of April 10th, 1784, as having been then recently acted on: "Dr. Franklin has sent into congress a copy of a note delivered him by the nuncio at Paris, which I shall enclose in this. I did not see it before congress had sent their instructions to their minister in answer thereto; and the answer, I am well informed, is, that congress have no answer to give, the matter proposed not being in their department, but resting with the different states. But this you may be assured of, that the Catholic clergy and laity here know that the only connexion they ought to have with Rome, is, to acknowledge the Pope as the spiritual head of the Church." He then proceeds to state (remarks Campbell) that the appointment of a bishop *in partibus*, to act under the Propaganda at Rome, would be very much at variance with the wishes and views of the clergy in America; that a bishop in ordinary, and immediately responsible

in reference to it is to be found in U. S. Cath. Mag. for 1844, page 376; another portion on p. 662. No copy of the letter exists among the MSS. copies made by Dr. White.

to the Pope, would be more likely to promote the good of religion in the United States.

Another portion of the same letter speaks of Wharton, whose subsequent conduct occasioned Rev. Mr. Carroll one of the bitterest experiences of his life. 'You desire me to be particular about my friend and relation Chs. Wharton, for special reasons: I believe I know what those reasons are: for you mentioned them in a former letter; and Mr. Thos. Talbot* has done the same. He lives upwards of sixty miles from me upon his own estate (with his brother), which is valuable, and will be rendered more so by his activity and good sense. He has just had judgment against the executors of his father's will, for a large sum, near £1000: he brought in no faculties from the London district, to

* Rev. Thomas Talbot, born in Lancashire, 1717, was admitted into the Society at Watten in 1735; professed, 1753. Was afterwards prefect of studies at St. Omer's. After the suppression, he resided in England. He died in London, Oct. 12th, 1799. What he said in his letter to Mr. Carroll, in 1784, was that Hawkins, the friend of Wharton in England, was "a fallen priest, a convert to woman, and a conceited puppy." (Note, among MSS. letters). As "a convert to woman," nothing more may be meant than that by frequenting female non-Catholic society, he lost his priestly vocation, and then the faith. This was probably Wharton's own case, for no social irregularities were ever alleged against him. From the cloister, he was thrown, yet a young man, into the midst of polite Protestant society, and lost his balance. He says, himself, in his "letter" to the Roman Catholics of Worcester: "My connexions with many valuable Protestants with whom I lived in habits of intimacy and friendship served not a little to enlarge my ideas, and wean my mind from the narrowness of a system. In proportion as I became acquainted with their persons, I ceased to view their principles through the medium of prejudice. It soon became painful to regard such fellow Christians, some of whom are very near my heart, as straying widely from the only road to happiness," etc. Rev. John Hawkins, his friend, who from a secular priest became a minister of the established church, and who supported Wharton's "Letter" by an "Appeal to scripture, reason, and tradition" attempts no doubt, to apologize for both, when he says of Wharton: "he could no longer believe that those whom the most amiable qualities of heart rendered dear to him were the objects of eternal disregard and reprobation, merely because they would not submit to the claims of a church which assumed an authority to which she had no just pretence. . . . He therefore began seriously to examine whether he had not himself been imposed upon in his early days," etc. See note p. 29, vol. I, *Wharton's Remains*, Philadelphia, 1834. Edited with a memoir by "George Washington Doane, D. D., Bishop of the Diocese of New Jersey," whose son is now Vicar General of the Catholic diocese of Newark, N. J.

which we were then subject, and exercises none. [Strange that this circumstance should not have aroused the suspicions of Rev. Mr. Carroll!] He leads a life clear of all offence, and gives no handle to censure, though there are not wanting who would be glad to find room for it. He is neither visionary nor fanatic, *un peu philosophe*, but I hope not too much so. You may be sure he never made a friend of Hawkins; though having received some civilities from him, he returned them with politeness. His abilities I say nothing of; you know them well." But in truth, Wharton was at that time completing, or had already completed his famous letter announcing and defending his apostacy, "A letter to the Roman Catholics of the city of Worcester, from the late Chaplain of that Society, Mr. C. H. Wharton, stating the motives which induced him to relinquish their communion, and become a member of the Protestant church."*

* Charles Henry Wharton was born in 1748 on the family estate, Notley Hall, in St. Mary's County, Md., the seat of his father and grandfather, to the latter of whom the property had been presented by one of the Lords Baltimore. He was sent for his education to St. Omer's in 1760, entered the Society in 1766, completed his course at Liège, and was ordained in 1772. After the suppression of the Society, the following year, he went to live in England. In 1777, he was residing in Worcester as chaplain to the Catholics of that city, and remained there until his departure for Maryland in 1783. After a year's stay with his brother Jesse, he went in May, 1784, to Philadelphia to publish his pamphlet, taking with him a letter of introduction from Wm. Paca, the Governor of Maryland, to the Governor's brother-in-law, Rev. William White, afterwards the first Protestant Episcopal Bishop in the United States. The latter read the manuscript with approval, and doubtless introduced the author to Protestant circles to which he was still further accredited by a very eulogistic letter written in July by his Protestant friends in St. Mary's Co., gentlemen of the vicinity. In October of that year, Wharton attended the first general convention of the Episcopal church in New York, and Mr. White, who then proposed to open an academy in Philadelphia under church auspices, desired him to become the principal of it. This project, however, seems to have been given up, for Wharton was in 1785 established as a minister at Newcastle, Del. Meanwhile, he regularly attended all the Episcopal conventions, at one of which, in 1786, he signed, as President, the recommendation of Rev. Wm. White for consecration, to the Archbishops and Bishops of England. At another, in 1789, he took an active part in the revisal of the Book of Common Prayer. Finally, in 1798, he was settled as pastor of St. Mary's church, Burlington, New Jersey, where he remained until his death. He was chosen a member of the American Philosophical Society, while Frank-

This production, although addressed to the Catholics of Worcester, in England, was evidently intended for effect in the United States. Its style was not a coarse one, of the character of those attacks which were often made upon the Catholic religion while the country was under British domination, and, indeed, which have not unfrequently appeared since: on the contrary, it was written with elegance, and its object appeared to be self-defence rather than aggression. The author speaks with respect of his former co-religionists, but grievously misrepresents the doctrines of the Church, making them appear narrow and illiberal, and attributing to Catholics, in consequence, an uncharitable and intolerant spirit. The time at which the attack upon Catholic doctrine was made, remarks Campbell, "seemed to indicate an unfriendliness to that spirit of religious liberty which was then cherished by patriots, who, having just succeeded in emancipating their country from foreign control, were desirous to exhibit in the new republic the delightful spectacle of a fraternity in all civil and religious rights and privileges, without regard to the diversity of speculative opinions, or the variety of religious profession and practice."

A reply seemed called for from the Catholic clergy, and the Rev. Mr. Carroll, who had been so cruelly undeceived in regard to Mr. Wharton's position and purposes,* was solic-

lin was President of it. In 1801, he was elected President of Columbia College, New York, and held the place a few months. He died at Burlington, July 23d, 1833, in the 86th year of his age, having never manifested, to the end of his life, so far as is known, any desire to retrace his steps. He was twice married, but left no children. His first wife, a Miss Weems of Maryland, died in 1798. His second, Miss Kinsay of New Jersey, survived him. It should be said, to Wharton's credit, that he never spoke of his former companions in the Society in other terms than those of admiration and respect, and always characterized the suppression as an act of injustice.

* In reply to Mr. Carroll's letter of April 10th to Mr. Plowden, the latter writes from Lulworth castle, Dorsetshire, Sept. 2d, 1784: "I was pleased to read in your last so favorable an account of Mr. Wharton, who has always my best wishes, but whose conduct at Worcester gave me cause to apprehend some flagrant abuse of the talents with which God has distinguished him. Though I choose not to write all that I have heard about him, I can assure you that my information has been for three years past derived solely from secular gentle-

ited by his brethren to undertake it. But, while Mr. Wharton had had every advantage of consulting, at his leisure, learned authorities, Mr. Carroll was far from enjoying any similar opportunities, either in matter of leisure or of literary resources, the books belonging to the clergy being scattered here and there at the various missions, and no large library suitable for his purposes being readily at hand. Indeed, the frequent references by the former, says Campbell, "to authors rarely to be found in this country at that period, and only intelligible to the profound scholar, were calculated to embarrass the unlearned enquirer, and give temporary impunity to assertions subsequently shown to be only sustained by erroneous quotations or doubtful authorities." In this emergency, Mr. Carroll wrote to Mr. Molyneux in Philadelphia to search the libraries of that city for the authorities he needed. Some of these works are mentioned by Mr. Molyneux, writing under date of Aug. 24th and Sept. 8th, as being in the Loganian library, but were inaccessible at the time, owing to the sickness of Mr. Logan and the absence of his brother, it being necessary that one or the other should be present when the books were being examined. Meanwhile, Rev. Mr. Carroll, having ascertained that the then existing public library at Annapolis contained many of the books he was in search of, repaired thither and set to work. His pamphlet was printed at Annapolis by Frederick Green, in 1784, and bore the title: "An Address to the Roman Catholics of the United States of America. By a Catholic clergyman." The controversy is ably summarized in Col. Campbell's "Life and Times of Archbishop

men, Catholics and Protestants, and not, as you seem to imagine, from narrow-minded divines, who know not how to think or speak out of the dead letter of their dictates. I lately heard in London, and the report has reached Dorsetshire, that he has abjured his religion and sacerdotal character, and transmitted his pretended motives for it to his acquaintance at Worcester. Mr. Talbot told me this sad news without any appearance of doubt, and when I combine it with facts which I know, I can hardly persuade myself that it is false."—*Life and Times*, p. 663. The remaining portion of this letter, in reference to the proposed plan of a vicar apostolic, and which will be quoted hereafter, is to be found in the same volume, p. 376.

Carroll,"* and need not here be dwelt on. The following passage, however, from the concluding portion of the "Address," may be quoted as eloquently expressive of the feelings entertained by Rev. Mr. Carroll in taking up his pen against such an adversary: "But of all considerations the most painful was that I had to combat him with whom I had been connected in an intercourse of friendship and mutual good offices, and in connexion with whom I hoped to have consummated my course of our common ministry in the service of virtue and religion. But when I felt these expectations disappointed—when I found that he not only had abandoned our faith and communion, but had imputed to us doctrines foreign to our belief and having a natural tendency to embitter against us the minds of our fellow citizens—I felt an anguish too keen for description; and perhaps the chaplain will experience a similar sentiment when he comes coolly to reflect on this instance of his conduct. It did not become the friend of toleration to misinform, and to sow in minds so misinformed the seeds of religious animosity."

To return to the matter of the correspondence between Rome and the Maryland clergy. The nuncio at Paris, after the lapse of more than nine months from the date of his former note, transmitted to congress by Dr. Franklin,—a sufficient interval to have enabled him to learn that congress had no objections to make to the appointment of a vicar

* Pages 662 to 669, vol. for 1844. Both documents, together with Wharton's reply, are to be found in the second volume of *Wharton's Remains*. The controversialists met again not long after the publication of their respective pamphlets. The occasion was this. Mr. Wharton, on taking orders in the Catholic Church, surrendered his patrimony to his younger brother, on condition of his marrying with Rev. Mr. Carroll's consent. The conveyance was afterwards found to be incomplete, and while Mr. Wharton was residing in Philadelphia, Rev. Mr. Carroll called upon him to procure the instrument needed to make the brother's title perfect. It was readily given and Parson White, at whose house Mr. Wharton was then stopping,—while Rev. Mr. Carroll stopped with Mr. Fitzsimmons, says in a letter to Bishop Doane, (vol. I. "Remains," p. 33.): "I was gratified by the account given to me by Mr. Fitzsimmons, of the friendly manner of their meeting." The younger Wharton left a son, C. H. Wharton, subsequently a resident of Washington, and a Catholic.

apostolic,—addressed Rev. Mr. Carroll, under date of May 12th, 1784, requesting, on behalf of the Propaganda, a full statement of the actual condition of the missions in the United States, and enclosing a memorandum specifying the heads under which this information was needed. He enquires, 1st, as to the conduct and capacity of the different priests on the mission, desiring to be informed “who among them might be the most worthy, and at the same time agreeable to the members of the assembly of those provinces, to be invested with the character of bishop *in partibus*, and the quality of vicar apostolic,” adding, 2dly, that a native of the country would be preferred to one who was not, all other things being equal; but that in default of a suitable candidate, a Frenchman would be appointed. 3dly, he wishes to know the number of ecclesiastics and missionaries; if there are any in other provinces besides Pennsylvania and Maryland; and how many are needed by the Catholics. 4thly,* an enquiry is made, which on account of its relation to the main object of these pages, were better given in full: “To know if in these provinces there are schools where Latin is taught: such that the young men of the country who might wish to prepare for the ecclesiastical state, could study their humanities before passing to France or Rome, there to enter at once on their philosophical and theological studies.” This letter was not received by Rev. Mr. Carroll until some months afterwards, and is only given in this place in order to show the progress of events in order of *time*. The first letter received by him communicating any definite action on the part of the authorities at Rome, was one from Rev. Mr. Thorpe, of June 9th, 1784, announcing that he had been appointed superior. This action was evidently taken in response to the proceedings of the clergy on Nov. 6th, 1783.

* If Rev. Mr. Carroll had not already entertained the idea of establishing a school or academy, this enquiry must have guided him to it. It would be interesting to be assured that Georgetown College owes its origin to a suggestion of the Holy See, for the nuncio's enquiries emanated thence. For the full text, see volume for 1844, p. 376.

This letter, to be sure, was not presented, but the substance of it seems to have been conveyed in a memorial addressed to the Propaganda by Rev. Mr. Thorpe as agent of the Maryland clergy, as we learn from Mr. Plowden's letter of Sept. 2d, 1784, to Mr. Carroll: "Our friend Thorpe's memorial, delivered to the Pope along with your petition, by Cardinal Borromeo, convinced the propaganda that the introduction of an alien would overthrow the mission." The "petition" must then be supposed to have been a protest of Mr. Carroll's against the appointment of an alien in the quality of bishop. Mention is made elsewhere of a list sent on to Rome, and doubtless presented with the other papers at this time, of five names of members of the Maryland clergy eligible for superior. Such a list, it is natural to suppose, would accompany the petition of Nov. 6th, 1783, for a superior. All that is known of it from the documents at hand is that the name of the existing superior, the estimable Lewis, occupied the first place on it, and that of Rev. Mr. Carroll, by his own request, the last. The names of the other three, it is to be regretted, do not transpire. Mr. Thorpe's letter* is as follows:

"To Mr. John Carroll,

"DEAR SIR,—This evening ample faculties are sent by the Congregation of the Propaganda, empowering you to confer the sacrament of confirmation, bless oils, etc. until such time as the necessary information shall be taken in North America, and sent hither for promoting you to the dignity and character of a bishop. On their arrival here, you will be accordingly so nominated by the Pope, and the place determined for your consecration. Cardinal Borromeo sent for me to give me this intelligence, on the veracity of which you may entirely depend, though you should not, by any mistake, have received it from other hands. When the nuncio, M. Doria, at Paris, applied to Mr. Franklin, the old gentleman remembered you; he had his memory refreshed before, though you had modestly put your own

* Volume for 1844, p. 379.

name in the last place of the list. I heartily congratulate your country for having obtained so worthy a pastor. Whatever I can be ever able to do in serving your zeal for religion, shall always be at your command.

"I am ever most affectionately and most respectfully yours
J. THORPE.

"ROME, 9th June, 1784."

The documents referred to in the above letter, were sent to the nuncio at Paris, for transmission. An abstract of them will be presented at the proper place.

(To be continued.)

INDIAN MISSIONS.

Letter from Fr. J. Hébert to Fr. J. Perron.

LAKE LONG, May 27th, 1879.

REV. FATHER,

P. C.

I promised you some time ago an account of my missions of last year. To give you an idea of them and the blessings with which God vouchsafes to attend my labors, I will describe a couple of trips which I made, one in the winter, the other in the spring. Returning from Red Rock in January, 1878, I received at the mission of Fort William a letter from Mr. Henry De la Ronde, who, as you are aware, is an officer of the Hudson's Bay Company at Fort Nepigon. He informed me that five of his Catholic Indians were very sick and desired my assistance. The news pained me, as well because I felt for the poor Indians, as that it interfered with a tour I intended to make among the Indians on the Pacific railroad. Then a journey of two hundred and fifty miles, in the middle of winter, unprovided with conveniences of bed and board, was no easy undertaking. I started however

on Jan. 1st for Red Rock, in company with the Indians who had conducted me to the mission. Here I met Charles De la Ronde, brother of Henry, a noble hearted young fellow, somewhat wild, and always ready for a trip. He offered to accompany me and was gladly accepted. We had to follow the river Nepigon to reach the lake of the same name, but did so with difficulty. The ice was already broken in several places by the thaw and the rapidity of the current, so that we had to travel the forty miles, that separate Red Rock from the lake, on a narrow strip of ice along the bank of the river, or where this failed, on the floating ledges in the middle of the stream. Once when we found our way cut off entirely by a large perpendicular rock jutting out into the water, we abandoned the river, but only to find obstacles all but insurmountable both to our men and our dogs, in climbing the adjoining hill and penetrating a dense wood. With such adventures our progress was naturally slow. Still we reached Fort Nepigon four days after leaving Red Rock.

Evening prayers that night, and Mass next morning, which was Sunday, were well attended. After Mass I started for Obabikang to see one of the sick persons whom Henry had told me at the Fort, I should scarcely overtake. I reached the place at nightfall and found the poor woman still living. Her joy at my arrival was great. What indigence was there! a poor hut consisting of but one apartment, ill protected against the cold, with a few pieces of wood burning low on the hearth, not from lack of wood, but it seemed the poor woman could not endure the least heat. The cold heightened the poverty of the place. The sick woman lay on the floor, and close to her was an image of Jesus Crucified. The presence of this sign of our redemption shed a ray of hope that somewhat dispelled the desolation, which but for this would have been complete. How often during the long nights of her suffering had the poor creature turned her eyes, streaming with tears of devotion,

to this cherished object. And Jesus answered: *Ecce venio*. He was indeed come to release her, for in a few days her sufferings ended. The other patients were not dangerously sick. I spent a few days here hearing confessions, and received into the Church a young pagan whom I had previously instructed. The cold was intense all the time.

While here I concluded to visit the rest of the Indians of Nepigon, though we do so only at Easter. There were many stations to visit, so I spent but a short time at each. On arriving I preached, heard confessions and next morning, after giving communion at Mass, started for another station, often very distant. From the Fort, I visited Wind-Jab, chief of the Nepigons. I had many companions, for all were eager for the trip. Charlie and myself led the van, and our twenty-five dogs, decked off as for a fête, and yoked one behind another, sped along with their tails erect, as if delighting in their task. On reaching the home of the chief, he placed at my disposal one of his three shanties. Here I heard confessions while my comrades amused themselves singing canticles. On Feb. 20th I was back at Red Rock, and on the 28th at Fort William. The sick call had taken just a month, and I had travelled more than five hundred miles.

I will now describe to you, as briefly as possible, a second tour, which we call the grand tour, both for the time it takes and the distance it covers. This was the first time I made it, for though I had accompanied Fr. Du Ranquet, in the spring of '77, I left him at lake Nepigon whence he continued his way by Lakes Long, Pic, and Michipicoton, and I returned to Red Rock by Lake Superior. An account of this trip appeared in the WOODSTOCK LETTERS.

I started, then, on April 30th, 1878, from Red Rock for the Flats on Lake Superior, but did not follow the ordinary route of my predecessor. I fancied I had found a better way than this veteran of twenty years' experience in these missions. A good proof of my mistake is, that I am now

following on his track. Henry, my inseparable companion, accompanied me. We had a small bark canoe about fifteen feet long, rather small for the waves on the bay of Nepigon, which are large enough at any time, but especially in spring. When we placed in it our baggage and provisions, and took our seats, it was so weighed down that you would have considered it dangerous even for the shallow waters of the Patapsco. We reached the Flats in three days and a half. The place consists of a few huts mostly in ruins, inhabited by from seventy-five to eighty poor Indians from different localities, and much given to idleness. They are Catholics, but rather hickory, falling back into their superstitions as soon as the missionary turns his back. I spent four days with them, heard the confessions of all and gave communion to some. I found two of the infidels, an old man and his son, disposed to become Catholics, and set to work to instruct them. The old man Migisi (Eagle) certainly did not merit the name by quickness of intellect. I had the greatest possible difficulty in instructing him. The young man was very intelligent: I also received back into the Church a widow woman who had five children. She had formerly been baptized by Fr. Kohler, but was afterwards duped by Methodists into abandoning her religion. I then left for Lake Long. As Henry did not know the way, I accepted the offer of a young man of the place to guide us some distance. His wife came along to guide him. The number I had now to provide for alarmed me, especially as we advanced very slowly and our Cicerone had an excellent appetite. So when we reached a certain river that led to the place we were making for, though difficult to ascend, we shared our little stock with our guides and dismissed them.

We proceeded up the river, but soon met a rapid. We sought in vain for a *portage*; we consequently shouldered our provisions, and carried them above the rapids. Then Henry alone in the canoe, and armed with a long pole, with

much labor succeeded in shoving it over. We hoped now that such obstacles would be few and far between, but before we went far a second rapid appeared, and a third, and so on for three days, each with its own special difficulty. Sometimes we passed them by jumping into the water and dragging the canoe. This part of the work I left to Henry, for once when I tried it, I thought my legs would be torn off by the strong current of freezing water. When we reached the head of the river, we took up our march from one small lake to another, dreading all the time that we had lost our way. To increase my fears, I remembered that Fr. Du Ranquet, following the course of the river, had crossed from Lake Superior to Lake Long in a day and a half. Then I began to look at our provisions, already so heavily taxed. True we had a gun, nets, and snare or hare traps, but there was no game, and very poor fishing. Different thoughts crossed my mind, nor were they all of the brightest color. But confidence in God and resignation to His holy will, which are sure to take deepest root when thus put to the test, soon restored calm to my soul. Among the lakes we had several portages. One, covered with broken trunks of trees lying in every direction, and filled up with branches, was the worst I had ever seen. It was hard enough to cross it with the burden that nature has given us without any additional luggage. Still I loaded myself with a part of our baggage proportioned to my strength and started out to make my way across it. I had not gone far when I fell upon my right side, but somehow the axe that I was carrying reached the ground before me and fell with its edge up, held fast between two roots. As I arose I felt a pain in my hand, and looking saw the blood flowing copiously. Just then I had the good fortune to think of another burden and fall and loss of blood, and offered up mine in union with those for the conversion of infidels, heretics, and sinners, remarking to Henry who had come up, that, had it not been for the protection of my Angel

Guardian, my whole hand would have suffered, and not merely a couple of fingers. This was the crowning of our difficulties. At the end of this portage we were in sight of Lake Long, and hailed it as the Hebrews did the Promised Land, or as Columbus and his comrades hailed our own continent. We were on our way betimes next morning, and on May 16th reached the Fort on Lake Long, having crossed the whole length of the lake, a distance of sixty miles, in less than two days.

The buildings at the Fort, a few old bark constructions threatened with ruin, do small honor to the Honorable Hudson's Bay Company. Mr. Reynolds, the officer in charge, came down to the shore to meet me. He is a Protestant and seemed to examine me with a cautious eye. Our meeting was rather cold, quite a contrast, I thought, to the cordial reception which Fr. Du Ranquet told me he used to receive from Mr. John Finlayson, the predecessor of Mr. Reynolds. I saw only four wigwams, and asked Mr. Reynolds when he expected the savages. He answered, about the 28th of the month. Twelve days, I thought, is long to wait. He remarked my disappointment, but in a tone that seemed to say I had better not wait. I replied that I had come too long and difficult a journey to go off in this way. At all events he supplied me with a little hut, with the walls and roof, for there was no ceiling, covered with soot and dust, and for furniture there were a couple of benches and a little table that could scarcely stand on its legs. The Indians of the Fort came to confession, some at once, others later.

On Sunday, the 18th, I sang high Mass. Shortly after noon I espied three canoes coming towards the Fort, and going down to the shore when they approached, I did not neglect to shake hands with every one, big and little, though I had never seen them, for I know they make much of this. Seeing them wet and shivering with cold, I invited them to my shanty, where I had at least a good fire. There were nine of them, all of the same family. While they were warm-

ing themselves, I asked Bwan, the head of the family, if they were Christians. He answered, "Not yet." "Do you wish to be?" "Yes," he replied, "and I have been telling my three brothers that the time has come to take the step." "Very good," said I, "I'll see your brothers later, but shall I begin now to instruct you?" He agreed, but requested me to ask such of his children as were grown. I did so and found all disposed. My joy was great at such a capture. Next morning I baptized the two youngest and set to work to instruct the others. Towards noon five more canoes appeared. I went down to the shore, went through the same ceremonies as the day before, and in a short time had seventeen more, all of the same family, ranged around my fire. The father was a bigamist. His look and the presence of his two wives discouraged me. I asked one of the children, with some timidity, if they were going to become Christians. He told me that their father left them free. I asked the father, and he answered as Bwan had done the day before. I found the children all disposed, baptized three of them next morning, and began to instruct the rest.

I had now twelve catechumens. How happy I was! Morning, noon, and night, you could hear us reciting the prayers. When I grew tired or said my Breviary, Henry took my place. The Indians never tire. They can repeat the same thing from morning till night. They pay little attention to what they say and so cannot grow weary; but for this very reason it is only by continual hammering that you can get anything into their heads. Still I met some exceptions to this rule. On Sunday the 25th, I baptized the twelve adults and did not forget to return thanks to the Sacred Heart, the Blessed Virgin and St. Joseph.

Next day, fifteen more canoes hove in sight, making for the Fort. My heart leaped for joy. I was at the shore to receive them; the men all shook hands, the women bowed. Some of these remained in a stooping posture for a few moments, spoke in a low tone, and wept, in token, I was told,

of grief for the loss of their parents. The men at once started off for the magazine of the Fort with their packages of fur under their arms, and shortly after returned with small quantities of flour, bacon, tea, tobacco etc. Meanwhile the women and children planted their wigwams and transferred their baggage from the canoes. Sixteen more canoes arrived on the 28th, and on the 29th, ten. Each arrival found me at my post on the landing. The people of the Fort have left these poor savages only a small piece of ground for their tents, in many places covered with water. It was so close to my shanty that I could hear their conversations. They make very long tents, *jaboudawan*. Sometimes seven or eight families put up in the same tent. Each family has its own fire. These fires are all in a row in the middle of the tent from one end to the other. When time for cooking came, all the fires blazed, and all the tent was one scene of activity. The rest of the day, they talked, and laughed, and slept stretched out behind the tent.

When they were settled down, I made the rounds, asking boldly if they wished to become Christians. If they had children, I asked to baptize them, and was never refused, even by those who did not wish to become Christians themselves. When I gave instructions, my hut was filled with adults. Some came out of curiosity; others, whom I soon reckoned among my catechumens, attended with better motives. My success was somewhat hindered by the influence of a pagan family of Canadian half-breeds, named Lagarde. They told the savages that the children only should be baptized this spring, and the adults next year. Another obstacle was the extreme want of many of the Indians, who had to go to some distance to seek good fishing. When the time came for Henry and myself to take our meagre repast, the children and many of the adults crowded into our shanty. I gave them a little soup, a mere trifle when divided among so many. Still, it satisfied them. But the children visited me at other times, at least twenty-five

times a day. They became very much attached to me, called me *Kossinan*, our father, often bothered me a great deal, so that some of the people of the place remarked to me that I must have the patience of Job. I laughed and answered that I was certainly very far from it. I gave each of the children that I baptized a medal or a small crucifix; if they were proud to display these on their little breasts, I was not less so to see them there.

For the instruction of the adults, I separated the men and women and when the hour came I sometimes sent Henry around the tents to ring a little bell, sometimes went myself, recalling the example of St. Francis Xavier. I gave about a quarter of an hour's instruction to the men, while Henry repeated the prayers with the women. We then changed places; for if I were long without visiting either, they considered themselves neglected and grew discouraged. To those who had difficulty in learning I gave extra lessons, in order to keep them up with the others. I endeavored to make them feel the necessity of religion and the importance of the sacrament they were about to receive. Sometimes, I had the mortification to refuse some who, though prepared in mind, had not the proper dispositions of heart.

The devil showed his opposition to my work, generally by the sarcastic smiles of those who remained infidels, and by the conduct of some of the Catholics. It was evident on one occasion. I was about to baptize a little boy, three or four years of age, a real monster. His head was exceedingly large, so that it had to be continually supported by some one. When he saw me he began to weep, and all the time the ceremony lasted kept crying: "*madjada ki wi nis-sigomin*," "let us go, they want to kill us." One night about nine o'clock, when the wind was blowing terribly, and the rain falling in torrents, I heard a noise that seemed to arise behind my hut. I listened and recognized the tambour, *deweigan*, the favorite instrument of the pagan savages. One was singing an accompaniment, a monotonous drone

of three low notes. I started out in spite of the storm and made my way to one of the *jabandarwan*, and there I found the musician seated at one end of it so intent upon his instrument that he scarcely noticed me. Around him sat the men and women in separate rows completely enchanted by the music. I returned home, my heart heavy with sadness for the blindness of these poor savages. The scene was worthy of him that inspired it. But if the hand of the enemy was visible throughout my stay at Lake Long, graces too were showered on us in abundance. A savage of much influence among his tribe, whom I had great difficulty in winning over, because a Protestant minister had him in his clutches, at length became a Catholic. A feast, promised the Indians by the people of the Fort, served me in keeping them together. It came off on June the 4th, and immediately after it they departed, except a few whom I detained for further instruction before baptism. At length on the 7th I left for Le Pic, one hundred and eighty miles distant, my heart filled with consolation. In twenty-two days I had baptized seventy, thirty-one of these adults. I attribute my success to the intention I sent to the *Messenger of the Sacred Heart*, during the winter: "A missionary, about to visit savage infidels, asks for their conversion to the faith."

The 8th, 9th and 10th I spent on the shore of a small lake. Here we celebrated the feast of Pentecost, for which we had decked our tent with evergreens, by high Mass and vespers, after which I baptized five, two of them adults. We then continued our way, suffering much from the heat and the mosquitoes, and reached Le Pic on the 12th. Many savages were encamped around the Fort, but I had to leave next day for Fort William. However I baptized eighteen children, many of them of Catholic parents, and promised to return soon. I hastened on to the mission and was back at Le Pic on July 5th. On my way back I spent five days at Red Rock, where I heard many confessions and baptized five Indians, three adults and two children. At Le Pic I

spent seven weary fatiguing days. In the morning after breakfast, I gave catechism to the Pagans and Methodists. At 11, attended to the children. In the afternoon I followed the same order, and in the evening said prayers and gave instruction. In this time I baptized nineteen, all adults except one, ten Pagans and eight methodists. The intention in the *Messenger* still bore its fruits.

I was eager to remain here longer but had to leave in order to catch the savages before their departure from Michipocoton, one hundred miles from Le Pic. I reached it July 19th, and was very kindly received by Mr. Bell, the great man of the Hudson's Bay Company. He is a Protestant, but intends becoming a Catholic as soon as he is disentangled from the affairs of the Company; God grant it. There are a great many Methodists at this place. They were baptized, I was told, by Fr. Kohler, and some by Fr. Hanipaux, but after their departure, the enemy came, in the garb of a Protestant minister, and sowed cockle among the good grain. Many of these poor wanderers have since returned. We have a very neat little chapel at Michipocoton, the only one that is finished between Prince Arthur's Landing, and the Sault Ste. Marie. It was built by Fr. Du Ranquet. He was liberally assisted by Mr. Bell in finishing it. The Catholics are, in general, very punctual in attending to their religious duties. The services in our little chapel attracted many infidels and Methodists, of whom I baptized seven or eight. One day one of the apostates came to me and said: "*Kossinaneus*, our little father (Fr. Du Ranquet) often asked me to return to the Church, but I always answered: 'Not yet.' To-day I will return and I wish you to tell him." It is thus that I gather the fruits of Fr. Du Ranquet's labors. He asked me for a calendar and some holy water, and added that he would come again but not alone, for the savages along the river respected and obeyed him. I enquired afterwards and was told he was sure to keep his word. The celebrated chief *Totominan*, whom I

was eager to see, because if he return to Catholicity all the Methodists will probably follow his example, came to pay me a visit. He brought me two children to baptize. After the ceremony I had a long conversation with him, and found him to be very cunning, and far, I fear, from the kingdom of Heaven; but the grace of God is all powerful.

I left Michipocoton, July 30th, to return to Fort William. Since my departure from Red Rock, Apr. 30th, I had baptized one hundred and twenty-seven, mostly infidels and heretics. On my way home I baptized six more, and reached home, Aug. 10th. Fr. Du Ranquet, who had been appointed visitor of these missions, had gone to the Highlands and Grand Portage. This gave me a few days rest among my brethren. In reading this account of these two trips, the words of our Lord will no doubt occur to you, "*Mensis quidem multa, operarii autem pauci; rogate ergo Dominum messis ut mittat operarios in messem suam.*" I know, Rev. Father, that you faithfully follow this injunction. Please to remember me also in your holy and fervent prayers, and be assured I do not forget you in mine.

Present my kindest wishes to my old professors and all my acquaintances at Woodstock.

In the Sacred Heart of Jesus, and the Immaculate Heart of Mary,

Your Reverence's servant in Christ,

J. HÉBERT, S. J.

WASHINGTON TERRITORY.

Extract of a Letter from Fr. F. Giorda.

DE SMET, PINE CREEK P. O., W. T.

OCT. 21, 1879.

* * * * Two years ago we were compelled to abandon the old Cœur d'Alene mission, and transport it to the spot which it occupies at present, and which we have called De Smet, in honor of the founder of all our missions.

On a recent journey, I passed by the old missions, and my heart bled when I saw that majestic church, our residence, and the log houses of the Indians going to wreck. In a few years, there will be only a heap of ruins on the spot hallowed by the Sacred Heart. But the change of place was due to a long-felt necessity; and it has been productive of good results. In the present locality, every male Indian of the Cœur d'Alene tribe possesses a substantial homestead and farm of his own. The land is as good as could be desired, the farms are ample in extent, and convenient to saw and grist mills, stores, etc. The whites are building towns all about the reservation. A few years ago it was a common thing for the Indians to live scattered about among the whites, working for them as day laborers; now, many of the Indians employ white labor. They have lately engaged a steam saw mill; we ourselves have taken three hundred thousand feet of lumber, and shall take some hundred thousand shingles for our church and house. The Indians also are using lumber quite extensively.

* * * * The mission has boarding and day schools for boys and girls. A white girl, lately a pupil of our school, yesterday gave an example of zeal and fervor, which made me blush for myself. She had been obliged to go home in order to assist a sick mother. The family is Polish, and very poor. They live at a distance of eighteen

good long miles from this place. She, a girl of no more than eleven or twelve years of age, came all the way on foot and alone, through the mud and dense forests, in order to hear Mass and receive the Sacraments. The same morning she left for home again and on foot.

Oh, had we more of such families! I think that I have seen over a dozen pictures of the Sacred Heart in their very poor dwelling. Poor they are in this world's goods, but rich in their religion, which they know to perfection, and in the consolations which it brings. Our Fathers in Poland must have labored well in the cause of the Sacred Heart, and their zealous efforts have contributed to spread the devotion even to the far off wilds of Washington Territory. * * * * *

LAKE SUPERIOR.

Extract of a Letter from Mr. Jos. Specht.

FORT WILLIAM,

Sep. 5th, 1879.

* * * * * Let me give you a few details of my first excursion as missionary among the Indians of our Diocese, who, for the most part, are still pagans. On the morning of the 11th of August, Fr. Hébert, Mr. Gagnon and I left Fort William, where there is a station of the Canadian Pacific R. R. The car in which we traveled would in any civilized part of the globe be used only for cattle, yet we considered ourselves fortunate in having even this, since we would otherwise have been obliged, as we sometimes are, to perch ourselves upon boxes, casks or bales of hay, on an open car exposed to wind and smoke, and, what is worse than either, to the danger of falling off. We arrived the

same evening at Savane, our destination, which is about seventy-two miles from Fort William, and found the Indians encamped on both sides of the rail road. They were eighty families, numbering in all three hundred and fifty persons, belonging to four different reserves. Each reserve has its own chief whose names are Maketewassin (Blackstone), Kitchi Pienne (Big Peter), Bebamijas (M'Koy) and Kebekwan.

As before this time I had never seen other than Indians of our own village, these real savages presented a strange and wonderful appearance. The men with their long hair, curious ear rings and woolen blankets, especially attracted my attention. Nothing could be more monotonous than the music and dance with which they welcomed us. To add solemnity to the occasion, they spared neither paint nor feathers. We soon discovered that while money, tobacco and provisions were in abundance, these poor people gave but little attention to religion, so we shall endeavor to come the next time before the government will have provided them with these.

I am afraid that at present they have no inclination to embrace our holy religion. Fr. Hébert, however, is of opinion that the day in which they will all with one voice ask for the regenerating waters of Baptism is not so distant as many imagine. It seems that at present they are restrained by their chiefs, especially Blackstone, who exercises a sort of moral influence over the other three. The idea these poor Indians have of religion and heaven is very strange.

One of the chiefs, M'Koy, told Fr. Hébert in my presence that "baptized white people go to heaven and are received," and that "baptized Indians go there also but are not received." "Who told you this?" asked the Father. "Those who have been there," he replied. "Where are those people?" "Out West," replied the chief. When speaking on religious matters their last argument always is that: "the great spirit has made two religions, one for the white man,

the other for the Indians." Poor people! May the Sacred Heart of Jesus have pity upon them. We have as yet baptized but one adult and one young girl. If this were the only result of our slight labors we would consider ourselves recompensed, but I believe, that with God's assistance, we have already sown the good seed in more than one soul.

The Protestant ministers endeavored last year to convert these Indians, but the attempt proved such a failure that this year they have not even visited them. The Indians told them that they had not as yet determined to accept the prayer (the Christian religion) but if they should, they would take that of Fr. Du Ranquet, who was at that time with them. During our stay at Savane, we held all our religious services in an old abandoned hut, which we repaired and adorned according to our means, and performed all the ceremonies of Mass with the greatest possible solemnity, so as to make an impression upon their still savage natures. During the five days we remained here, we were kindly entertained by Mr. Christianson, who, though a Protestant, did everything in his power for us, and, in return, would accept of nothing but our thanks. We left the camp on the night of the 15th and as the car afforded us no protection from the cold, which was really intense, I can assure you that we were not sorry when, after seven hours' traveling we arrived at Fort William. We returned, however, full of hope for the future, that having "sowed in tears we shall reap in joy." * * * * *

ST. JOHN FRANCIS REGIS.

The last number of the LETTERS contained a short article in regard to an old calumny which had been revived and circulated concerning our glorious missionary Saint of Ve-lay. The learned research of Father El. de Guilhermy has traced the calumnious report to its source, and we are indebted to his kindness for the subjoined additional information on the subject. In a letter to Fr. James Perron, he transmits a document, which is very curious as illustrating the tortuous ways of Jansenism, whilst at the same time it supplies peremptory testimony in regard to the matter with which it deals.

Letter to Father Perron.

REV. AND DEAR FATHER,

P. C.

Allow me to inform you of a recent and singular document concerning St. Francis Regis. It is taken word for word from a manuscript Life of Father Daubenton, and will give an idea of the countless machinations of the Jansenists against the Society at Rome with the Popes and Cardinals, as well as in France. They have striven to rob us not only of St. Francis Regis, but also of St. Francis Xavier and our first three Japanese martyrs.

Here is another interesting detail. In the month of January, 1641, a Consultor of the house of Le Puy, whilst announcing to Rev. Fr. General the death of Fr. Regis, and bestowing upon him the highest encomiums, complains nevertheless of a deviation from the Custom Book of the Toulouse Province, in that Fr. Ignatius Arnoux, Rector of Le Puy, had a public and solemn service celebrated in our church, "decantato ad cenotaphium (officio) pro P. Joanne Regis, perinde ac si defuncti corpus fuisset præsens. Quod

quidem pie ac religiose factum fuit, sed videtur insolitum." Whereupon Fr. Vitelleschi replied to the Rector: "Placet quod accepi justa illi ad cenotaphium isthic a vobis persoluta."

The two following extracts are no less conclusive. Fr. Ignatius Arnoux writing to the General, (Jan. 9th, 1641), and speaking of the last months of Fr. Regis' life, says: "Per quatuor menses, perlustratis aliquot pagis, decies mille circiter confessiones solus audivit, immenso labore. Cui quoniam et sibi non pepercit, mortuus nuper est, ingenti mœrore omnium et incredibili desiderio relicto." And on February 15th, Fr. Vitelleschi answered: "Illud me in Patris Francisci Regis morte singulariter delectat, quod obierit ut germanum Societatis filium maxime decet, sanctis laboribus incumbens, et pro animabus contra peccatum et dæmonem pugnans." * * * *

I remain

Your ever devoted servant in X^o.

EL. DE GUILHERMY, S. J.

Extract from a MS. 'Life of Father Daubenton' preserved in the Province of France.

You doubtless remember what I said about the Sieur Louis Maille, the avowed enemy of the Jesuits, and of the chagrin which he experienced at the successful issue of the lawsuit that Fr. Daubenton brought about in favor of the Seminary of Toulouse, in spite of the efforts of this agent of the opposite party. This defeat was ever rankling in his breast, and he was only waiting for an opportunity to avenge himself on Fr. Daubenton.

To offset this defeat, he thought he could do nothing better than to hinder the beatification of Fr. Regis, of which Fr. Daubenton was the promotor. He went about it in the following manner. A preliminary congregation had been held in which the virtues of Fr. Regis had been discussed.

Finding this an occasion favorable to his design, he went to Mgr. Lambertini, promoter of the faith, and spoke in glowing terms of Fr. Regis, as if he too wished to aid in his beatification. Nothing could be added to what he said of the admirable virtues and extraordinary miracles of Francis, and he affirmed, moreover, that he himself had obtained special graces through his intercession. But in the midst of all this praise, he maliciously insinuated that this great servant of God had indeed been a Jesuit, but that the Fathers of the Society, jealous of his increasing reputation, and unable to endure so holy a man and one who by the splendor of his virtues threw them in the shade, dismissed and cut him off from the body of their Society, so that being no longer of their number, he had died *vicaire* of La Louvesc.

Astonished at so unexpected a revelation, the promotor asked him if he could prove what he had asserted; to which Louis Maille unhesitatingly replied, that he was born in the neighborhood of La Louvesc, and that the whole country would confirm what he had just advanced. On the following day the promotor of the faith hastened to the Pope, and informed him of what he had heard regarding Fr. Regis. His Holiness being in turn much amazed, ordered Mgr. Lambertini to go immediately and apprise Fr. Daubenton of what had been said concerning Fr. Regis, and tell him on the part of His Holiness, that he should bring forward authentic proofs to refute Louis Maille, or otherwise he should have to desist from promoting the cause of Fr. Regis.

As soon as he was informed of the imposter's discourse and of the Pope's orders, Fr. Daubenton sought an audience of His Holiness, and assured him that if he would appoint a special congregation composed of Consultors of Rites to examine the archives of the Society, they would find ample proofs to repel the false allegations of Louis Maille. The Pope, who could refuse nothing to Fr. Daubenton, and believed him, moreover, incapable of bringing forward ill-founded proofs, named, in accordance with his request, eight

consultors to examine the original papers of the Society of Jesus. Among these consultors was the promotor of the faith himself and the secretary of the Congregation of Rites; the others were prelates and theologians.

When they were assembled at the Professed House, the person in charge of the archives was bound under oath to deliver over all memoirs, papers, writings and letters concerning Fr. Regis. The consultors then opened the press of the Province of Toulouse, examined its catalogues during eight entire days, and found, first, the day and year of Francis' entrance into the Society; then year by year the places where he had dwelt, the offices he had held up to the time of his death, and, in fine, the circular letter announcing the year and day of his death, signed by his superior, who asked for him the usual suffrages, as is customarily done for those who die in the Society. This proof was irrefragable; but besides this, whilst searching among the papers, they likewise discovered letters from bishops in whose dioceses he had given missions, as also from several persons of note, but especially from consultors and superiors, who praised his zeal, piety, and indefatigable labor for the salvation of the poor and for the glory of God. Several of his own letters were found, in which he ardently asked the General for the Canadian mission in preference to any other, in the hope that he might meet with a martyr's death.

An authentic copy of these documents was taken by the secretary of the Congregation of Rites, and signed by the consultors. This not only destroyed the false report of Louis Maille, but also helped to repair the mistakes committed during the process of beatification, and to clear up all the difficulties urged by the promotor of the faith during the investigations of the first congregation. Fr. Daubenton skilfully profited by these new discoveries. He made an elenchus of the documents that had been found in the archives, and inserted them among his other writings for the second congregation. This greatly served to bring about

the happy success of the Beatification of Fr. Regis, to which Louis Maille contrary to his intentions had contributed more than any one else.

THE CONEWAGO MISSION.

Towards the close of 1872, there appeared in the *Hanover Spectator* an article on Conewago. Many of the details were drawn from an old register of marriages and baptisms dating back as far as 1791. This record, though showing its age, is still in a good state of preservation, and has not unfrequently been the means of gladdening hearts by settling legacies, legalizing inheritances and bounty money, that would otherwise have been lost to the claimants. The account in the *Spectator* being however defective in some points, M. Reily, Esq., a true ornament to Conewago church, made the proper corrections and republished it in the *Baltimore Mirror* in the beginning of 1873. There were also consulted living witnesses born near Conewago towards the close of the last century and the opening of the present, some of whom are enjoying health and life even to the present day.

It seems, says Mr. Reily, that the Catholics of Conewago built a small log church with two rooms attached, on or near the site of the present edifice, between the years 1740 and 1745. The style of architecture gave the building the appearance of a private dwelling; and it was chosen to conform to and not to violate the letter, if not the spirit of the stringent penal laws, then in force in the colonies and enacted by our good old stepmother England against dissenters. This humble but precious structure had no resident priest, but at stated times, probably once a month, Conewago was attended by the clergyman who resided at

what is now called "Hickory" in Harford Co., Maryland. The first priest stationed at Conewago, was known by the name of Matthias Manners, S. J., a German, but whose real name was Sittensperger. Why he officiated under an assumed name does not appear; but it may have been to avoid the interference of relatives in the old country. Moreover, as it was customary in those days, both in Europe and America, to translate one's name into the language of the country of his adoption, Fr. Sittensperger may have thought it *mannerly* as well as customary, to anglicise his name, since *Sitten* in German is equivalent to *manners* in English. Fr. Manners was succeeded by Fr. Frombach, and assisted by Fr. Detrich, a Frenchman, and probably also by Fr. Pellentz, whose name appears among the official records as early as 1758. During the ministrations of these Fathers the log church was enlarged, but to what extent or with what modification of form does not appear.

Next as Superior came Fr. Pellentz, who built a stone church (a part of the present house of worship) in the shape and style of a church, A. D. 1787, as can be seen engraven on a stone in front, about fifteen feet above the door. The edifice was raised only by extraordinary efforts and heavy cost at a time when the congregation was poor and insignificant in number compared with its present status. The front of the church and that of the parsonage adjoining are constructed of an excellent quality of brown cut stone, which was quarried near East Berlin, in Adams Co, and hauled here a distance of ten miles by the then scanty members of the congregation, who were however assisted generally and generously by their Protestant neighbors. The church is eligibly located on the eastern banks of Plum Creek and Little Conewago, near their confluence, and its elevated site affords a most extensive and varied view of the surrounding country—of the never-to-be-forgotten Gettysburg with its "Round Tops" and ramparts, and the South Mountains in the background, twelve and twenty miles to the west and

south west —of the beautiful village of New Oxford and the Pigeon Hills, four miles to the north and north east —of Hanover with its numerous steeples and turrets, three miles to the east—and of old Peter Littlestown, and the magnificent and fertile valley of the Conewago intervening, six miles to the south. Father Pellentz's memory is held and will ever be held in benediction and gratefully cherished by the pastors and the congregation of Conewago, as one of the most liberal, charitable and zealous of men and benefactors, and as a shepherd who laid down his life for his flock at the advanced age of seventy-seven years, in the winter of A. D. 1800, after many weary years of incessant and successful labor, to erect and perpetuate a Church, in which many thousands were regenerated in holy Baptism, fed with the bread of life and sent out of this world strengthened with the holy Sacraments. Fr. Pellentz was assisted by the Rev. D. A. Gallitzin from 1795 till 1799, about which time he commenced his ever memorable and arduous mission at Loretto on the Alleghany Mountains of Pennsylvania, where he died after seventy-one years of incessant labor.

After the demise of Father Pellentz, either Father Sewall or Father Boarman, succeeded as Superior, as both had been his fellow-laborers in the Master's vineyard during several years before his death. Then followed Rev. Fr. X. Brosius as Superior, assisted by Revs. Cerfoument, Monelly and Zockley. The Rev. Louis de Barth, a German nobleman, was next in time. I remember, says Mr. Reily, having frequently seen him, when I was quite a youth, and both feared and loved him; for he was stern in manner and mien, yet affable and kind in a remarkable degree to all who endeavored to perform their duties, and especially so to children, whom he always "suffered" and loved to "come unto" him. He remained at Conewago till 1828, assisted by Fr. Legueu and others, when he was removed to St. John's, Baltimore, where the magnificent church of St. Alphonsus has since been erected, and where he officiated for about ten years.

Having become rather superannuated, he retired to that good asylum, Georgetown College, where he was dismissed, like Simeon of old, full of years, merit and grace, and greatly beloved by all who knew him.

Father Legueu succeeded the Rev. Louis de Barth as Superior, and was assisted by several clergymen, among whom were Frs. Michael Dougherty, Paul Kohlman, Helias and Steinbacher. Rev. Mr. Kendler, whose name appears in the church registers at Paradise, was assisting about this time in the good work of the ministry. He was a pious and highly accomplished American convert from the Episcopal Church, of which he had been an eminent and eloquent minister for several years. Fr. Legueu embarked for his native Belgium about the year 1843, and his office and place were filled for several years by Fr. Nicholas Steinbacher, and after him, for a short time, by Fr. Tuffer.

In 1847, the present pastor, Fr. Joseph Enders, entered upon office as Superior. Possessed of a heart that breathed but charity, he soon had with him the love and affection of every man, woman and child of the Conewago congregation. Having made himself all to all, his only object was to gain all to Christ. The dimensions of the old church soon became too contracted; and in 1850 the good pastor concerted measures and procured means to enlarge and beautify the edifice. It is in the form of a cross, forty-five feet wide to transept, whilst each arm of the cross measures twenty feet. Its length is one hundred and twenty-five, and height to the centre of the arched ceiling, thirty-eight feet. The church is dedicated to the Sacred Heart of Jesus.

The interior is adorned with numerous and beautiful fresco paintings, representing the Annunciation, the Nativity, the Last Supper, the Sacred Heart of Jesus, the Crucifixion of Our Lord and several other mysteries. These were executed by Francis Stecher, a German artist, who shortly after their completion returned to his native land to

visit his parents, but with the intention to return to America. However, but a few weeks after reaching home, sickness and death overtook him.

Fr. Enders passed eleven years among his beloved children, when Superiors were anxious to put his zeal to the test in other localities. In 1858, the mission at Leonardtown, St. Mary's Co., Maryland, was assigned to him. During his absence his place and office were filled by Fr. J. B. Cattani, who whilst suffering from typhoid fever, attended a sick call some five miles from the church, and returned home with death in his train. Fr. Moore, Dompieri, B. Villiger, Bellwalder, etc. followed each other in short succession, till Fr. Enders once more returned to his former field of labor to the immense joy and gratification of the Conewago people. We could not without doing injustice, pass over in silence the labors and the great virtues of Fr. Francis X. De Neckere, who for about a quarter of a century was connected with the Conewago mission, and who like a true soldier of the Cross, terminated his earthly career on the battlefield whilst attending his mission at Littlestown. He left home January 4th, to celebrate the feast of Epiphany with his parishioners. He said Mass for the last time on the day following, being Sunday; but the feebleness of his condition would not allow him to rise to break once more the bread of life on the great solemnity to his sorrowing people. His own star of life was on the wane and disappeared on the 8th of Jan., 1879. Fr. De Neckere died as he had lived—a saint. To return to Fr. Enders. In the fall of 1872, he added one more to his numerous and laudable enterprises and improvements, by building a steeple to the beautiful church. It is eighty feet high from the comb of the roof to the base of the cross that surmounts it.

Various missions have been established by the Fathers stationed at Conewago, within the last half century, as Gettysburg, Littlestown, York, Chambersburg, Paradise, Hanover etc. The Catholics of Hanover, it being but three miles

from the mother house, worshipped for years at Conewago, the small number of Catholics not justifying the appointment of a resident priest. It would seem, however, that when a Catholic church springs into existence, though the faithful are apparently but few in number, in the limited space of three or four months many make profession of the old faith, of whose religion even their nearest neighbors had no knowledge. Steps were taken towards the close of 1862 to form Hanover into a separate congregation. The first Mass, however, was not celebrated there till the following year. The congregation had at that time no regular and fixed place of worship, and the first Mass was offered at the residence of the late Jacob Hilt. About thirty persons were present. Fr. Dompieri was the celebrant, who weekly visited the new congregation, saying Mass, preaching and catechising the children. The room at Mr. Hilt's, however, soon became too small for the growing congregation of the faithful, and the Methodist Episcopal church (measuring forty by thirty-five feet) on Baltimore Street was purchased in 1864, at a cost of \$900. Fr. Peter Manns succeeded as pastor, and divine service was held on the first and third Sunday of every month. During the pastorate of this Father a Catholic school was opened and soon counted over eighty pupils.

To this persevering laborer in the Master's vineyard the various Catholic schools clustering around Conewago owe their existence, though meeting with every imaginary difficulty and being surrounded by the most adverse circumstances in realizing the object. These schools, like every other Catholic school in the land are kept up by the private and scanty means of their respective congregations. One of the first teachers at Hanover was Miss Alice Dellone, an accomplished lady, and a daughter of one of its principal citizens. For the last four years the school has been under the care and vigilance of the Sisters of St. Joseph from Mc Sherrystown.

The congregation gradually grew strong in numbers, and in 1868 an addition of forty by thirty-five feet was made to the church at a cost of \$2,145. The good pastor on this occasion displayed his untiring zeal, showed indomitable energy and underwent herculean labors to raise the amount for the new addition, collecting nearly every dollar far away from home. A bell weighing one thousand eight hundred and thirty-four pounds was also purchased for \$945, and placed in the cupola of the quasi-new church. Fr. Manns continued as pastor till the fall of 1876, when Fr. Alexius Jamison became his successor. This Father gave Sunday service alternately with the venerable patriarch of Conewago, Fr. Joseph Enders. About this time a move was made to build a new church. Whether the project originated with the people, or was the result of the pastor's meditations, can not be unravelled, though but three summers have passed away since its commencement. It may however be safely stated, that a legacy of one thousand dollars gave impulse and animus to the scheme, and the eloquent appeals of the pastor roused the energies of the congregation. Fr. Jamison delivered several lectures to swell the treasury, and a subscription of \$4,638, by the members of the congregation, completed, for the time being, the resources for the new house of worship.

The ground was staked off (Fr. Enders having bought the lot with a house adjoining for \$4,500,) the foundations were dug, the work was begun and eagerly pushed on, so that all preparations for laying the corner stone were completed on the 16th of Sept., 1877. Over three thousand people were present to witness the ceremonies. Fr. Enders officiated, being assisted by the Fathers of Conewago, several secular clergymen and Fr. W. F. Clarke of Loyola College, Baltimore, who delivered a discourse appropriate to the occasion. During the month following a few ladies of the congregation opened a bazaar for the benefit of the rising edifice and handed over to the treasurer—the fruit of their labors—the handsome sum of nearly \$1,700.

Fr. Jamison being assigned a new field of labor, Fr. J. B. Emig became his successor, in the beginning of September, 1877. Since his arrival, the congregation has the entire church service on Sunday, and Mass almost every morning during the week. The number of Catholics, men, women and children, was supposed to count about two hundred and fifty souls; but since the regular service on Sundays and during the week, a Catholic population of nearly six hundred made its appearance. And if all who were baptized in the Church and received the bread of angels from the hand of the priest, but who unhappily preferred worldly considerations to the things of heaven, could be reclaimed, they would swell the number of the Catholics to nearly seven hundred. To strengthen the young folks in their holy faith, Fr. Emig established a Sodality for young ladies on the 8th of Dec., 1877. It was something novel. Human respect for a time played a prominent part in opposition to the good work. No difficulties presented themselves to persuade school girls to become children of Mary, but *Young ladies*, more advanced in years and position, labored under the hallucination, that to associate with those so far inferior in age and rank, would be a kind of degradation. But being told, that God does not measure a soul by the size of the body, nor its excellence by costly tissues and ornaments of gold, but by the nobleness of its virtues, by innocence, purity and modesty, their crimsoned cheeks became the index of their good hearts, and the Sodality of Our Blessed Lady soon bore forty names upon its roll, rather a high figure, considering the smallness of the congregation. Ever since its establishment, it has been the ornament and pride of St. Joseph's and the glory of its pastor. Nearly a year and a half later, a similar Sodality was established among the young men. People smiled at the proposal. On Pentecost Sunday, June 1st, 1879, the ball was put in motion. Fiery tongues, it is true, did not appear to rest upon any one, but the Holy Ghost touched the

hearts of twenty-eight young men, who presented themselves for reception and the Sodality was an established fact. Ever since, the number has been steadily on the increase, and the two Sodalities are nearly equal in number. The ladies meet every Sunday at half past three p. m. and the young men at six in the evening.

We almost lost sight of the new church. The corner stone, as stated above, was laid on the 16th Sept., 1877, and after this, the work was suspended until May, 1878, when more favorable circumstances showed themselves to push on the edifice and bring it under roof towards the fall of the year. The brickwork of the tower, twenty feet square and one hundred and four feet high, was also completed; the bell was removed from the old steeple into the new belfry and protected by a temporary roof. This terminated the work for '78, because the pastor's principle is: No money, no work. Hence, when the church will be ready for consecration in the summer of 1880, not a cent of debt will rest upon it, and that will be its glory. It measures one hundred and thirty feet by fifty-four and is forty-four feet in height.

SKETCH OF THE NEZ PERCÉS INDIANS.

The Nez Percés, in common with the other Indian tribes of the North West, had some vague notion of a supernatural power, but did not practise any regular form of religious worship. They believed that this power was inherent in certain animals, or even in some inanimate objects, and they strove to propitiate it, in order to avoid sickness (or, as they say, to expel sickness), to escape from danger, to be successful in hunting, fishing, root-digging, etc. They are by nature of a peaceable and friendly disposition; but this does not spring from want of courage, as they are brave

and can never forget an injury. It was their boast until a recent period that no white man had been slain by them, although they had been wronged by the whites in many ways. About the beginning of the present century, before any missionary had penetrated to their country, a few of the Nez Percés had acquired some knowledge of the Catholic religion from the French Canadian employees of the Hudson's Bay Company, and believing what they had heard, they began to put some of the teachings of the Church into practice. A few years after this, an American Company (probably the North West Fur Company of St. Louis,) in opposition with the Company of Hudson's Bay, sent Ellis Inauzakamna, a Nez Percé boy and three other boys of different tribes to be educated in a Protestant college at the East. When Ellis returned to his native country after four years of residence at this college, he began to instil Protestant doctrines into the minds of other Nez Percés, and in accordance with the instructions he had received at school, much hatred of Catholicity was mingled with his teaching. A few months later, H. Spaulding, a Presbyterian minister sent by the Board of Foreign Missions, arrived among the Nez Percés. Shortly after his arrival, in 1836, he established a mission at Lapwais. And although he made but few converts, for the Indians hated him, still he succeeded in poisoning their minds against the Catholic religion. Some few, however, still remained faithful to it, and upon the arrival at Vancouver of Revs. Blanchet and Demers, who had been appointed to the Oregon Mission in April, 1838, they went to receive instructions in the Catholic faith. They endeavored also to obtain a priest for their own country, but in this they were unsuccessful.

When the Cœur d'Alène Mission was established by the Jesuit Fathers in 1843, Inmetomshilu with some other Nez Percés chiefs, went to the River St. Joseph to be instructed, and Inmetomshilu was baptized by Fr. J. Josét, receiving the Christian name of James. Though very desirous to

have a priest permanently stationed among them, they failed this time also to obtain the object of their pious wishes. They themselves translated the Catholic prayers from the Cœur d'Alène language into their own, and visited the mission several times before it was transferred to a place thirty-five miles further off, now called Old Cœur d'Alène Mission. In 1847, Dr. Whitman was killed by his own Indians: he was a Presbyterian minister who had founded a mission among the Cayuses of Wailetpu, at about the same time that Spaulding settled at Lapwais. Shortly before the Whitman massacre, Very Rev. J. B. A. Brouillet, Vicar General of the Bishop of Walla Walla was requested to establish a Catholic mission among the Nez Percés. Spaulding had by this time become utterly dissatisfied with his mission and the Indians, and he offered to make them over to the Vicar General. There was probably some difficulty about the conditions of transfer, for his offer was declined, and he afterwards sold his mission property to another.

It is a mystery astonishing and inexplicable that the poor Nez Percés, despite their repeated and determined efforts, should have failed to secure the services of a priest: *Judicia Dei abyssus multa*. Even after the massacre of Wailetpu, when the calumnies had died away which Spaulding had circulated against the priests and Jesuits in general, and against the Bishop of Walla Walla in particular, the question was several times mooted of establishing a Catholic mission among the Nez Percés. The Bishop was earnest in his desires and endeavors, but nothing was accomplished. From time to time, a Jesuit Father from the Cœur d'Alène Mission would visit the Nez Percés, but always with little or no results. It was not until the fall of 1867, that one of our Fathers was destined for the Nez Percés by the Superior General of the Rocky Mountains Mission. The appointment was made almost too late; for the greater number of those who had been well-disposed towards the faith were now dead, and hatred of the Catholic religion, infidelity

and vice of every description had fearfully increased among these poor Indians, especially after the stream of white immigration had begun to flow into the country. The labors of the Father for the conversion of the souls entrusted to him were thus rendered very difficult. Patience in the highest degree was necessary, and progress was slow withal, as scarcely anything seemed to be gained by the most persistent endeavors. There still remained a few old men, who called themselves Catholics, but who had never received baptism; around this nucleus, the Father succeeded in gathering several of the younger Indians, and he taught them the Catholic prayers and catechism. But prejudice and vice conspired to prevent them from entering the true fold. For on the one hand, the old unbaptized Presbyterians would hold forth against the priest and his religion, and openly proclaim that he and all his followers were destined to burn in hell for all eternity. On the other hand, those who frequented the Catholic prayers did not differ from their neighbors, but like them were the slaves of lust, gambling, drunkenness and lying, and some of them were living in actual polygamy. The old men would not consent to be baptized, unless a good number should be gathered together for the reception of the Sacrament. "What is the use of being baptized," they would say, "unless we can live as good Catholics? and how can we live as such among these wild fellows? Have patience, Black-gown, wait a while; we really mean to become good Catholics, and for this reason we do not want to hurry. When a considerable number of our young people will consent to be good, we shall all be baptized." Others deferred their conversion under the pretext that the unsettled state of affairs would not permit them to be baptized immediately; but when the government should have made some definite arrangement then they would become good practical Catholics. For these reasons, the Father baptized only a few of the tribe; and the apparent sterility of the mission, together with more

pressing demands from other quarters induced the Superior to send the missionary first to the Yakima Indians, and afterwards to assign him to the Cœur d'Alène Mission with the charge of visiting the Nez Percés once or twice a year.

A Nez Percé messenger arrived at the Cœur d'Alène mission on the 28th of Oct., 1871: he had been sent by some of the chiefs to ask for the immediate presence of a priest. "Black-gown!" said he, "you know that I am the only man that you baptized among the Nez Percés: this is why the chiefs have sent me. Black-gown! our people did not hear you, or rather they were deaf to the voice of God for more than two years, and you left us. But now they are sorry for the past; they beg you to return and earnestly ask for baptism. You must come without delay, if you do not want to lose most of your people, for everyone now at the Agency is a preacher. The Agent is a preacher; Mr. Spaulding, who is expected back, is a preacher; the schoolmaster is a preacher: and all are trying to get the Catholics to become Protestant. So, come along." The Father answered that he did not leave them of his own accord, but by order of his Superior, and now he could not go back without his Superior's consent. He would, however, write to him, and explain their danger and present dispositions. Were it in the summer, he would go and pay them a visit; but as it was so late in the fall, he could not leave his mission.

The messenger was sadly disappointed, and at his departure expressed grave apprehensions lest some of his people might become Protestants. The grounds for these fears were that when the American Government assigned the Indian Agencies to the various religious denominations, many preachers swarmed into the Nez Percé agency and country. Though nominally Presbyterians, yet they acted as Methodists, and by shouting, crying, public confessions, and loud harangues, they stirred up a species of religious enthusiasm, and baptized not only those who 'felt religion,'

but those also who were opposed to conversion. They were taken by surprise, and amongst them were some of those who had in former years recited the Catholic prayers, and though unbaptized were accustomed to call themselves Catholics.

In the spring of 1872, the Father having received permission from his Superiors, went to Lewiston, where he was met by a great number of Nez Percés Indians, who were all very glad to welcome him back. This was on Sunday, April 28th, 1872. Much harm had been done during the absence of the missionary; but his timely return was the means of bringing back many stray sheep to the true fold. It was for him a great source of consolation to see that his former labors had not been thrown away, but had brought forth much fruit in season. For the few who had learned the prayers from him, had in turn become the teachers of others, and when on Sunday he heard them pray in the church of Lewiston, he could not restrain his tears of joy. In a few weeks many were sufficiently instructed, and more than a hundred received baptism. Oh! if even then the mission could have been firmly established, how many more wanderers would have been reclaimed, how many infidels would have been converted. But again we must say: *Judicia Dei abyssus multa*. The scarcity of evangelic laborers and want of means delayed its establishment for three years longer. The Father, in the midst of his labors which were sweetened by present success, and encouraged by the hopeful promise of the future, received a peremptory order from his Superior to return to the Cœur d'Alène Mission. He was obliged to leave his poor neophytes like lambs in the midst of wolves.

Such numerous conversions to the faith excited the anger and jealousy of the preachers, who declared war against the absent missionary and the Catholic Indians. They told the Indians that the priest would not be allowed to come back any more, that all the Indians should become Protestants,

that the Catholic Indians would be removed from the country, and many similar things calculated to frighten the Catholics. In May, 1873, a secret meeting of six or seven preachers was held at Lapwais, the Nez Percé Indian Agency; the proceedings were never made known to the public. Less than a month after this meeting, some newspapers reported a correspondence between J. B. Monteith, U. S. Indian Agent for the Nez Percés, and Hon. E. P. Smith, Commissioner of Indian affairs, Dept. of the Interior, Washington, D. C., in which the former asked from the latter, whether he could prevent the Catholic priest from holding religious services in the Indian Reservation. To this inquiry the Commissioner made answer, that it would be assuming too much power. The Catholic Indians were clamoring for freedom of conscience and worship, but all to no purpose. The Vicar Apostolic of Idaho was refused permission to build a Catholic church and priest's residence in the Nez Percés Reservation. When afterwards, rather from policy than justice, this permission was granted, the Presbyterian preachers of California and Oregon protested in a body, through their presiding official, against the permission. The Nez Percés Catholic Indians numbering now nearly three hundred, presented a petition to the government in which they complained of the persecution to which they were subjected, and asked for a church and school-house of their own, to be built at their own expense with the money due them from the Government. This petition was repeated, and another was urged through the Catholic Indian Bureau at Washington. But all these efforts resulted in nothing. The Indian 'Peace Policy' was only a disguised persecution of the Catholic Indian. Although without church or missionary, and harassed by persecution, the poor Indians did not lose courage; they went sometimes for great solemnities to the Cœur d'Alène Mission, which is more than one hundred miles from their country.

The missionary could from time to time pay them flying visits, and the Almighty was pleased to console him with many conversions, some of which were very extraordinary.

(To be continued.)

DEDICATION OF THE CHURCH OF ST. STANISLAUS, ELYSVILLE.

On the 14th of December last, His Grace the Archbishop of Baltimore, assisted by Rev. Frs. Rector and de Augustinis, dedicated the new church of St. Stanislaus at Elysville. This is a pretty manufacturing village on the Patapsco, five miles below Woodstock, on the line of the Baltimore & Ohio R. R. It contains a population of about nine hundred, the great majority of whom are Methodists. Little did any one dream, when four years ago Fr. Van Kregel of Missouri, opened Sunday school there, that the humble work would grow to its present proportions. Indeed, considering the small number of Catholics in the place and the opposition met with on every side, we cannot think of the neat little church actually dedicated there without feeling that a special providence has been directing the events that led to its erection.

The Elysville mission was begun in the fall of 1875. At that time Sunday schools were commenced at convenient points within a radius of six miles from Woodstock. The good to be done was obvious. The scattered Catholic population around the College had, it is true, the advantage of Mass and sermons every Sunday in the domestic chapel, which superiors had generously thrown open to them; but no provision had been made for the regular instruction of the children. The secular clergy were too far distant to attend to it; besides, their hands were full of other work

nearer home, and as yet none of Ours had been appointed pastor at Woodstock.

Much good was meanwhile done among the people by some of Ours. Indifferent Catholics were reclaimed to the practice of their religion, and not a few conversions to the faith were made. The number of Catholics increasing in this way, the necessity of providing them with religious instruction became more manifest. Several bands of young Fathers and Scholastics were accordingly formed, and catechism classes organized at Marriottsville, Harkers, at the College itself and at Elysville, to which have since been added two others—one at the Quarry, the other at Love's. The aggregate number of children that receive instruction in these classes is something above a hundred, to say nothing of the grown people who attend.

The Elysville mission is by no means first in point of numbers; but it is second to none in the progress already made and the prospect it offers of future good. The first Sunday school was opened there on the 21st of November, 1875, in a small frame house at this side of the nearest railroad bridge; for it was deemed advisable, on account of the bigotry of the inhabitants, not to enter the village at first. There were two rooms placed at the disposal of the Catechists, and in each of these they managed to pack about twenty persons. Some Protestants came through curiosity, for they had never seen a priest and were anxious to get a look at one. This may seem incredible in Catholic Maryland and within ten miles of Baltimore, but it is nevertheless a fact. Others attended the instructions for a time and some conversions were made. In the meantime the Methodists took the alarm, and began to hold revivals in the village. Some of our children would "get religion" on these occasions and remain away for a while; but they usually came back when their fervor had evaporated.

In the Spring of '76 the Holy Sacrifice was offered there for the first time by Fr. Van Krevel. This was his last official act in connection with the mission, for he was soon

after recalled to Missouri. His place was taken by Fr. de Augustinis who has been in charge ever since.

The year following it was judged proper to make a move for better quarters, as the house occupied was rather small, and the children, besides, were obliged to cross two railroad bridges in order to reach it. One of the Catholics of the village (Mr. Meehan, the teacher of the public school), offered his house for the purpose, which if not larger than the other was certainly more convenient. The offer was gladly accepted, and there for more than two years Mass was said once a month and instruction given every Sunday. During the Fall of '78, some Catholic families moved to the village, and as several converts had already increased the congregation, it was painfully evident that there was not room enough for them in the house to hear Mass. What was to be done? The little congregation was poor, and the idea of a Catholic church in Elysville probably never entered any one's head. They prayed—pastor and people—that God would provide them some place in which to assist at the sacred mysteries. A petition to the same effect was inserted in the "Messenger." The Sacred Heart of Jesus heard their prayer. On the first Friday in the month of December following, Fr. de Augustinis had an interview with the Hon. Jas. A. Gary, the proprietor of the mills, in which he represented the facts above recited. The result, thanks to the Sacred Heart of Jesus, was successful beyond expectation. Mr. Gary, who is not a Catholic, offered him any lot on the premises which he might choose and a contribution of \$750, towards the erection of a church. It is needless to say what an agreeable surprise this was to the Catholics of Elysville and to those interested in their spiritual welfare.

On the first Sunday of last June, the first day of the month consecrated to the Sacred Heart of Jesus, the corner-stone of the new church was laid under the invocation of St. Joseph—because on St. Joseph's day and at St. Joseph's church; Baltimore, the difficulty of raising the balance re-

quired to begin the work was removed by an appeal which the Archbishop made to the clergy present, and by the appointment of Fr. Dougherty of Ellicott's City to lecture for the purpose. The church at Sykesville, however, having been since dedicated under that title, and there being others of the same name in the diocese, the Archbishop thought proper to dedicate it in honor of St. Stanislaus.

These details of the mission of Elysville may appear insignificant to those who are accustomed to grander fields and more magnificent results; nevertheless we have ventured to present them to our readers that they may admire the providence of God which is admirable alike in what is great and what is small.

MISSIONARY LABORS OF FATHER MAGUIRE AND COMPANIONS.

FROM THE BEGINNING OF SEPT. 1879 TO THE END OF DEC.

SOUTH ADAMS, MASS. (Sept. 6-17.)—The Fathers after spending the hot season at home in Boston, or elsewhere in giving retreats, were somewhat recruited for the work of autumn. The town of Adams, situated a few miles beyond the Hoosac Tunnel and surrounded by the highest mountains in the State has a thriving population, given up wholly to the manufacturing of cotton and woollen goods. One of the most extensive gingham works in the country is found here. The Fathers were greatly encouraged in their labors by the manner in which the people responded in this the first mission ever given them. After a week spent in Adams, three days were allowed for Cheshire, a neighboring town under the same pastor, Fr. Mc Cort. At this last place, a blast furnace and a cheese factory give considerable employment; but the principal source of revenue to the working men is the sand beds. The sand from

these beds is the best in the country for glass, and is in demand everywhere. Cheshire was famous for cheese even in the last century, and its inhabitants during the days of Thomas Jefferson sent him a monster present in sign of their favorite industry.

Results of the mission : one thousand five hundred Communion; twenty adults prepared for First Communion. Two or three persons applied for Baptism and were left under instruction.

LANCASTER, PA. (Sept. 20—Oct. 2.)—This city has a population of thirty thousand; independently of being the centre of the richest farming district in the United States, its factories of various kinds make it an important place. The Catholics are a fourth of the population and are, a great number of them, quite wealthy, having made large fortunes in years past as contractors on the public works. To-day the Lancaster contractors command the trade in the Atlantic side of the country, and no great work is undertaken without their having a share in it.

The mission was attended by the Protestants, five of whom, to the great disgust of their preachers, were received into the Church. One of the converts before being received into the true fold apprised his pastor of his intention. This information brought forth a long letter, in which the neophyte was told that Catholics believe in Purgatory, worship the Virgin, reject faith, and put their trust entirely in good works. As these objections arose from ignorance, and were easily explained away, the convert continued under instruction, and was baptized at the end of the mission. The ministers, especially the one spoken of above, have been hammering at the missionaries ever since, warning their people against the errors of Rome as presented by the wily Jesuits. Several articles and pamphlets have been published by Catholics, concerning the misstatements and false assertions of the ministers. Here as every where, the parsons soon fell into the old ruts, not omitting the primacy

of St. Peter, and his being ever at Rome, etc. etc. Every evening during the mission the church was crowded with a cultivated audience of Catholics and Protestants. A great deal was done, no doubt, to remove prejudice from the minds of our dissenting brethren, and to instruct our own in their religion.

Results: Communion, fourteen hundred; Confirmed, fifty-two; prepared for first Communion, fifteen; Baptized, five. Several Protestants were left under instruction.

Lancaster is peculiarly interesting to members of the Society, since it was for eighty years attended by our Fathers. It was one of the earliest missions in Pennsylvania, dating from 1745, when the first chapel was built. This chapel was burned to the ground in 1766. A stone church was then built and is still standing, though a new and much larger church erected twenty-five years ago is used for divine worship. According to the Pennsylvania Archives, in 1757 there were in all Pennsylvania one thousand three hundred and sixty-five Catholics, under the care of Frs. Robert Harding, Theodore Schneider, Ferdinand Farmer, and Matthias Manners. In Lancaster county under Fr. Farmer there were two hundred and two Germans and forty-nine Irish.* St. Mary's where the mission was given has an English speaking congregation, and yet it is easy to detect the ancestry of many of its members by the absurd use of *still* and *already* in conversation. Other adverbs also crop out in unexpected places. In the sacristy of the church is an old record, entitled "*Liber baptismalis, matrimonialis et Funeralis Eclie Pastoralis Romano-Catholicæ, Lancastriæ, Satrapiæ ejusdem Nominis, Provinciæ Pennsylvania, Australis Americæ.*" This old book has entries from 1788. The earlier records were lost during the fire, or are at Conewago, whence the Fathers used to walk on their missions to Lancaster, a distance of seventy miles. Later on there were resident pastors. In the book above men-

* Penn. Archives, vol. 3. (Cath. Mirror, Nov. 15, 1879.)

tioned there is a list of pastors of the church from the beginning of 1745 to the time of Fr. Keenan, a secular priest who succeeded our Fathers. This list I transcribe, not holding myself responsible for the chronological order, though from the records within my reach, I have made some corrections: "Nōmina eorum qui huic missioni præfuere," thus the entry, "Molineux, Farmer, Schneider, Weyster, Pellents, Framback, Geisler, From, Elling, Causy or Causé, Helbron, Erntzen, Brosius, Mongrand, Cerfoumont, Stafford, De Barth, Fitzimon, Egan, Janin, Stüker, Beschter, Byrne, Holland, Shenfelter, Rossiter." Some of these were secular priests, as for instance, Egan, afterwards bishop of Philadelphia, Holland, Rossiter, Stüker, Shenfelter, Causy, De Barth, Fitzimon and Mongrand, Cerfoumont and probably others, as their names are not found in our archives. Causy and Stüker have *apostate* added to their names. Causy was pastor in 1787. The Lancaster church was deeded to the Bishop of Philadelphia about fifteen years ago.

ST. EDWARD'S, PHILADELPHIA. (Oct. 5-15)—After a rest of three days, the Fathers began a mission at this church. With an experiment of two nights, it was evident that more good could be done by dividing the congregation. The crowd was equally great after the division, though only women were admitted to the services for the next three nights. Five days were given exclusively to the men with very happy effect. Fourteen Protestants were received into the Church and several others were left in charge of the pastor to be prepared for baptism. This is a new parish, and, as is the case in all parishes of the kind, a great many marriages had gone wrong, and a number of children, the offspring of them, had not been baptized.

Results: Communion, eighteen hundred; First Communion of adults, thirty; Baptisms of adults, fourteen; of children of mixed marriages, fourteen; prepared for Confirmation, fifty.

CATHEDRAL, PHILADELPHIA, (Oct. 19–Nov. 2.)—To this date Frs. Maguire, Strong, and Morgan had not needed any help; but on account of the magnitude of the work at the Cathedral, Frs. Stonestreet, Langcake, Finnegan, and Holland were added to the band for the occasion. The work was, indeed, very great. What with sermons, and instructions, and confessions very little time was left for even necessary recreation. Classes for converts and uninstructed Catholics had to be conducted every evening. Outside of the regular mission work, special efforts had to be made in favor of temperance and the Sodality of our Blessed Lady. From the beginning to the end all was excitement. A great good was effected. Over two hundred and fifty grown persons, of all ages and many nationalities, were prepared for Confirmation. Several blind persons from the Asylum had by attended the class; but the Father in charge had to entrust to some one else a deaf and dumb boy who used signs, and, on one occasion, began to laugh, and laughed so loud and long, that he had to be sent home as a nuisance. There was a large increase of the Sodality on the last Sunday. After the mission, the Forty Hours' devotion was begun; Frs. Maguire, Stonestreet, Langcake, and Morgan, were requested to remain with the clergy of the Cathedral, in order to help in the confessional and the pulpit.

The old seminary building was fitted up for the missionaries, and, in fact, they were more to themselves during this time than ever before. At meal time they met the Archbishop and priests of the Cathedral. Every where and at all times, the Fathers felt at home by reason of the kindness and affection of the Archbishop for Ours.

Results: Communions, including "Forty Hours," twelve thousand; Baptisms of adults, fifteen; of children, nine; First Communion of adults, fifty; Confirmations, two hundred and seventy-two. Nine Protestants were left under instruction.

BETHLEHEM, PA. (Nov. 2–13.)—Before the work was ended
VOL. IX—NO. I.

in Philadelphia, another mission was commenced by Frs. Strong and Holland. After three days Fr. Maguire joined them. This town is the seat of Lehigh University. The Moravians for some time had the ascendancy in religious matters in Bethlehem, but now they have dwindled down. The various industries have brought in a great many Catholics, who are engaged in the Iron, the Zinc and the Bessamer Steel works. In most of these factories work goes on, night and day. Sunday is not a day of rest for all, but only for a half of the employees. Hence there were two distinct congregations of men in the church every twenty-four hours, according to the night and the day shift, or change.

There were one thousand eight hundred and thirty Communion; three persons were baptized; twelve grown persons, prepared for First Communion; several were over forty years of age; one was over seventy.

NORRISTOWN, PA. (Nov. 16-30.) The remarkable feature in this mission was the number of unbaptized children of mixed marriages. There were six of one family brought in at the very last moment. Altogether fifteen of these children were made Christians during the two weeks. Their ages ranged from a year up to fifteen years. Those three and four years of age fought valiantly, when the priest was pouring the water upon their heads. Twelve adults were prepared for baptism. The Communion were increased by twelve hundred, owing to the Forty Hours' devotion. Numbers of persons came from the neighboring parish of Conshohocken.

The Communion were three thousand seven hundred; adults prepared for First Communion, thirty. The Confessions were over four thousand.

IMMACULATE CONCEPTION, Philadelphia, (Dec. 7-21.)—Frs. Maguire, Holland, Gleason, and Morgan were engaged in this mission. The Sodalities attached to the church were recruited. The Fathers strive every where, to advance

the interests of the Sodality, and with considerable success. It is pleasant to record the good that these Societies produce. They have spread throughout the country, and are everywhere popular with all classes. One of the last exercises of the two weeks was a solemn reception of new members into the Sodality by the director, Rev. Michael Filan, the zealous pastor of the church.

Communions, four thousand; Baptisms of adults, five; Baptisms of children, three; First Communion of adults, twenty; prepared for Confirmation, sixty.

Thus end the labors for autumn. From the above calendar, there were generally short, and sometimes, no intervals between missions.

General results: Communions, 26,230; First Communion of adults, 167; Baptisms, adults, 54; children, 39; Confirmations, 328.

OBITUARY.

FATHER A. M. MARIGLIANO.

Fr. Antonio M. Marigliano was born at Naples, on the 3d of July, 1842, of pious and noble parents. From his childhood he was trained in the path of virtue, to which he seemed to be naturally inclined. Having finished his literary studies, following the example of his elder brother Aloysius, he resolved to consecrate himself to God in the ecclesiastical state, and for that purpose applied himself to the study of philosophy and theology, and was ordained a priest in the year 1865. His zeal, and his talents were well known to his Archbishop, the Cardinal Riario Sforza; hence, though very young, he was intrusted with the ministry of giving missions, and preaching in the different churches of

his native city. Fr. Marigliano, with that eagerness for work which was always his characteristic virtue, acquitted himself of this office with the greatest satisfaction of his ecclesiastical superiors, and with extraordinary success. In a few years he became so popular that it was enough to know that Fr. Marigliano would preach in a church to see crowds of people flock thither to hear from his lips the word of God. Fr. Marigliano, however, was unhappy in the world. He knew that God had called him to the religious state, and that the enemy of our salvation was doing his utmost to hinder him from fulfilling the will of God. On this account, he had to bear persecutions from every one, even from his parents, who for some unknown reason opposed his religious vocation with all their influence. But at last he succeeded in overcoming all obstacles, and entered the Society at the Novitiate of Castel Gandolfo, near Rome.

In a *Memoir* written by himself, and found among his papers after his death, he says: "After fighting for many years, by the help of God I succeeded in escaping from Naples and from my family, to become a member of the Society of my dear Jesus. This day, the happiest of my life, was Sept. 16th, 1869. On entering the Novitiate I was filled with so great a joy that I could not help repeating the words of St. Aloysius: 'Hæc requies mea, hic habitabo quoniam elegi eam.'" Here, from the very beginning, he gave the greatest edification to his companions by his spirit of recollection, obedience, and humility.

The political troubles of 1870 obliged the superiors to close that Novitiate. Soon after the dispersion, Fr. Marigliano was employed in teaching and preaching, first in Guarcino, and afterwards in Alatri.

It was in the beginning of May, 1872, that, by order of superiors, he left Europe for America, where he arrived on the 20th of the same month, destined to go to our Scholasticate at Woodstock to review his theology. Here he remained for two years, after which, at his own request, he

was sent to Frederick for his Third Probation. At its close, he was assigned as companion to Fr. J. B. Emig to help in giving missions. And here a wide field was opened for his charity and zeal. It would be difficult to describe Fr. Marigliano's apostolic labors; it will suffice to state that during the nine months he held this office, he was almost constantly engaged in giving missions, preaching every day once or twice, and hearing confessions for many hours, being always ready to work for the greater glory of God and the salvation of his neighbor. In his *Memoir* he speaks with great simplicity and humility of the many spiritual consolations with which, at that time, Almighty God used to fill his soul, especially during Mass, and of the many conversions he brought about in the cities of Washington, Wilmington and Philadelphia.

His health being rather poor, the superiors thought it well to remove him from this laborious field, so dear to his heart. It was for him a great blow, but he received it as coming from God, and with his accustomed earnestness he applied himself to the teaching of Mental Philosophy in the College of the Holy Cross, Worcester, Mass., during the scholastic year, 1876-77. Our Residence of St. Mary's in Boston was the last field of his labors, and the place where he gave most striking proof of the burning zeal he had for souls. Entirely forgetful of self, he devoted himself wholly to the welfare of his neighbor, especially of the young men, whose Sodality he directed; never ceasing from labor even when his strength failed him through weariness or infirmity. He was well known and beloved, not only by Catholics, but even by Protestants, who after his death expressed in the most flattering words the esteem in which they had held him. Thus, for instance, the *Boston Herald* wrote of him "that the Catholic Church in Boston had lost in Fr. Marigliano one of her most learned and zealous pioneers."

It was on the 28th of March, 1879, that being reduced

to a hopeless state, he left Boston for Worcester to prepare himself to die. A few days after his arrival he received the last Sacraments, and asked one of the Fathers, who had known him in Naples, and had been afterwards his fellow-novice, to write under his direction a letter to his superiors. In this letter, Fr. Marigliano, after expressing his heart-felt thanks to the Society for having received him as one of her children, signified in the most sensible and touching words his consolation in dying as a Jesuit. On the 15th of April, 1879, the day of his departure from this world, a Father asked him if he was afraid to die. "No," he answered, "since I die a Jesuit." So it was, he died a Jesuit, that is, as a true son of the Society, having always worked for the greater glory of God and the salvation of his neighbor.—R. I. P.

MR. ALOYSIUS BENASSAI.

NOVITIATE, FREDERICK,

Oct. 27th, 1879.

REV. DEAR FR. PERRON,

P. C.

I sent your Reverence, at 3 P. M. yesterday, a telegram announcing the death of our very dear little Bro. Benassai. He breathed forth his soul yesterday at twenty-eight minutes after eleven o'clock. He was conscious till the last, and spoke with me about four minutes before he died. Many of us had the rare privilege of witnessing his holy death. All his moments were full of peace. He told me—"Father, I feel so happy, and have so little fear of death, that it does not seem as if I were going to die." I begged him to pray for us all and to obtain of God for us the grace to die in the Society, and as happily as he was dying. From the day he came till the moment of his death, no sign of impatience was ever remarked in him, and no one ever heard an idle word from his lips. These two remarkable facts in his life are

worthy of imitation; and I proposed him as a model in this regard to all our Juniors, who loved him dearly, and to the Novices who had not seen so much of him. We have had many holy deaths in this house, dear Father, and all of them have taught us different lessons, all were most happy, but some were more notably so, yet none more beautiful, more consoling, and sweeter to us than that of Mr. Benassai. All are very well and there is a sweetness and peace diffused over the whole house in consequence of the event of yesterday— as if the perfume of our little brother's virtues would linger long with us and serve to lead us onward in our life of faith.

Commending myself to your Reverence's holy SS. and prayers, believe me, yours very sincerely in Dno.

A. J. TISDALL, S. J.

MR. GEORGE ALOYSIUS MOFFITT.

George Aloysius Moffitt, N. S. J., departed this life Oct. 30th, 1879, aged twenty years, twenty-five days.

Mr. Moffitt was related to the illustrious Abp. Carroll, of Baltimore, and like that venerable prelate, resolved to devote his life to the service of God in the sacred ministry of the priesthood; having had this desire since the day of his first Communion, when he made in the fervor of his ardent and pure soul, this promise to God. Accordingly, before the close of that happy day, he repaired to the residence of his much esteemed pastor, Rev. L. Hoffer, to ask if he could begin with him the study of the Latin language as a preparatory course. Under the direction of his devoted pastor, he pursued his studies with a zeal and ardor unsurpassed, showing rare talent, combined with an uprightness of principle, and those amiable qualities which endeared him alike to pastor and schoolmates.

At the age of fourteen he entered St. Michael's College, Toronto, where three years of his young life were spent in

close application to study, and the constant practice of those solid virtues worthy of the religious instruction he received in this peaceful abode.

Feeling an ardent desire to serve God as a religious, he made choice of the Society of Jesus, and was admitted to the Novitiate in September, 1878.

Here he became a model of piety and devotedness in the duties of his new and holy state of life, winning the esteem and affection of his brothers in religion, from whom he separated with much regret, to return to his family for change of air. His superior hoped by this means to arrest the progress of the disease of consumption, which had made its appearance; but in vain. The days of this pious youth were numbered; having perfected himself in a short space, he was called to receive his reward.

The remains were interred in the Catholic cemetery at Louisville, Stark Co., Ohio, on Saturday afternoon, Feast of all Saints. The funeral rites were attended by a large number of sorrowing friends and relatives. Religious services were conducted by Rev. L. Hoffer, who preached a very impressive sermon on the occasion. The deceased received Baptism, first Communion and Extreme Unction, also his vows from the same beloved pastor who conveyed his remains to their last resting-place.

In his death the Jesuits lost an affectionate son, the community an edifying member.—May he rest in peace.

Extract from letter, sent to Manresa, N. Y.

“Our beloved brother, George Aloysius Moffitt, N. S. J., departed this life at eleven o'clock in the evening of the feast of the Blessed Alphonsus Rodriguez. He was much devoted to the Blessed Alphonsus and had the happiness to die on his feast. He received holy Communion in the morning at about eleven o'clock, and passed the remainder of the day in silence and sufferings . . . His last words he spoke to brother Matthew who was watching him when I said night prayers for the family. Brother Matthew was

kneeling at his bed side, saying his night prayers, and dear brother George looked at him and repeated twice the sweet names of Jesus! Mary! Joseph!

These were his last words, spoken at about nine o'clock. He held the string or tape of his crucifix in his left hand and had his eyes fixed on another which James held behind the blessed candle. He had the relic of Father Olivaint, S. J., under his head, and also the letter he received, dated the 23d, from his brothers at Manresa.

As dear brother George was so happy to think he had once been at Manresa, and counted it such a great grace to make the grand retreat, so my parents, brothers, and sisters feel very grateful to you, for all your kindness to our brother, hoping he will be remembered in your prayers."

From a second letter.

"Having been with my brother George daily these five months, I have witnessed his many sufferings which he received from our dear Lord with heroic resignation. The only desire he expressed was to be with you. Formerly I was astonished to see the rapid progress he made in his studies while at the College in Toronto, but the progress he made in the science of the saints while at Manresa was still more admirable. During his sojourn at home he constantly practised all the virtues of a true religious, especially his silence and resignation to the holy will of God. He seldom spoke to the many secular persons who, to testify their love for him, visited him frequently. He always received them with an affable welcome, and then he would seek some retired corner and remain in silence, or speak of how his death was fast approaching, and of the saints whose lives he had read, especially of St. Ignatius and blessed Alphonsus Rodriguez. . . .

Brother George had a great love for Manresa; he said he was often there in his dreams. I think this was his greatest suffering, 'he was away from those he loved tenderly.' Many are the proofs he gave of solid virtue. The physi-

cian who has been the family doctor for twenty years, and who is prejudiced against our holy faith, says 'George was a model as a boy and much more as a man. He never complained to me; he explained his sufferings and endeavored to be cured.'

From enclosed letter to "Brother George's Brothers in Christ."

"Our well beloved brother George read your letter with his dying eyes. He had it placed under his head, and there it remained until he had passed to eternity.

His life while at home was truly edifying. He practised virtue worthy of the instructions he received. He spoke of the great grace of making the grand retreat, he said this was a preparation for death. When we spoke of the lives of the saints we had read, he would always admire the great virtues of each, but nothing could equal the perfection of St. Ignatius. When I wished to hear him speak, it was enough to relate something of the life of any saint; then he would speak of the great sanctity of St. Ignatius or of some other Jesuit saint. He frequently said there are about two hundred saints of the Society of Jesus who ought to be canonized. The last he spoke of was blessed Alphonus Rodriguez, how great his obedience was.

Very much could be said of the solid virtue of our dear brother; but, as he often said, 'The less you speak of me, the better it is,'—therefore I will not say much more; only that he never forgot Manresa. At first he expected that he would certainly go back again, and endeavored to be cured in order to return. But when he was told that one lung was consumed and the other half gone, he said, 'I wish I had become so sick that it would have been impossible to remove me from Manresa; however, God wills all things for His greater glory, and most probably I am here to expiate my sins.'

His sufferings were very severe. He frequently vomited three times in one day, so that he often remarked he was in

the 'Purgative Way.' He said he could suffer more. He never would allow anyone to wait on him but his brothers.

His funeral was the largest that ever took place in Louisville (*Ohio*). We never thought he had so many friends: about one half were Protestants. . . . His corpse did not decompose. His right ear had been sore for two weeks; after death it was nearly healed, and we do not think he will decay.

All that love and affection can bestow, was given to brother George, prayers were offered and every remedy applied; but God wished to take our beloved brother from us.

George Aloysius Moffitt (*Scholastic Novice, S. J.—by permission of Rev. Fr. Provincial he had taken vows of devotion on his death bed.*) was twenty years and twenty-five days in this valley of tears. His brother, John P. Moffitt, of the Congregation of St. Basil, was twenty-three years and twenty-five days when he died in Toronto, whither he took George, who was present at his death, April 2nd, 1878."

(It should seem that nothing need be added to these simple words from a Christian family, whose love is the well ordered charity of the just living by faith. May our souls die the death of the just.)

APPENDIX.

V A R I A .

Belgium—The educational agitation has had the effect of increasing the number of scholars in our colleges in Belgium. The “*Conspectus Scholarium*” for last year by tabulated statements compared the eleven colleges under the charge of the Society with the government lyceums in the same cities. At the beginning of the current scholastic year 5,114 pupils were attending our classes; at the same time last year, the number was 4,743. At Liège and Brussels, where the *Liberal* element is powerful, the entering classes were 144 and 104 respectively, and in these two colleges the number is daily increasing.

France—The same effect has been produced in France by the *Ferry Bill*. At Le Mans, so many new scholars have been received, that it was found necessary to add a *dortoir Ferry*. At the Collège St. Ignace, Paris, 100 additional students this year have raised the number to 800; in the three colleges of Paris there are about 2,000 students. The classes of Rhetoric and Humanities have each two professors; whilst the Grammar classes require to be divided into three divisions, on account of the large number of pupils.

The result of the competitive examinations for entrance into the Government schools speaks for itself.

For the Polytechnic, of the 200 successful candidates, 33 were from our College of Ste. Geneviève; the only college which approximated to this was St. Louis, from which 24 were received. Twenty of our pupils ranked among the first hundred, holding the 1st, 5th, 7th, etc. place.

For St. Cyr, 73 of our scholars succeeded, one of whom gained the 2nd position.

China: Consecration of a Bishop—Father Valentine Garnier, successor of Mgr. Languillat, Vicar Apostolic of Kiangnan, was consecrated Bishop of Titopolis *in partibus infidelium* in the Cathedral of Tung-ka-doo, Shanghai, Sunday, April 27, 1879. The 'Letters of Laval' give a graphic description of the ceremony. The subjoined account, furnished by a correspondent, and extracted from the *Shanghai Daily News*, is interesting as showing the impression produced on a Protestant witness; and also, because it enables one to form some idea of the present state of religion in that far distant Empire.

The early hour of 8 A. M. was appointed for the commencement of the ceremony, and soon after that hour it was well nigh impossible to obtain entrance to the Cathedral, the crowd of Chinese being so great — they literally swarmed everywhere in the building where they could obtain access, standing upon the benches in the nave and aisles, and crowding and crushing as it pleased their fancy. The Cathedral is reputed to be capacious enough to hold 4,000 persons on ordinary occasions, and if this be true, there were assuredly very many more squeezed into it at one time during the ceremony; but there was an almost constant succession of comers and goers on the fringes of the great crowd, while those lining the barriers, or who had secured front places, found themselves so jammed as to be unable to obtain exit if they wished it ever so much. Of course, most of these were heathen on-lookers, but the number of native Christian converts was something extraordinary to behold—they were pointed out to us in thousands, the majority apparently being women, who conducted themselves with a modest, quiet deportment, in marked contrast to the crowd that filled other parts of the Cathedral.

As in the eyes of Roman Catholics was becoming on such an important occasion, the greatest possible amount of decoration was observable in every direction throughout the edifice—a blaze of gilding and color meeting the glance

on every hand, from roof almost to floor—the wonder being from whence such an immense amount of gaudy material could have been obtained even for such a purpose in the Far East. However, setting such a speculation aside, the material was there, in the shape of banners, shields, long lines of drapery, etc., interspersed with oil paintings of sacred subjects, and bearing beautifully emblazoned monograms (as we suppose it is correct to style them), texts in the Chinese character, and other means of ornamentation. The altar was of course a great centre of decoration, and upon it and its surroundings the utmost taste had been lavished—almost overloading it with the splendor of its adornments.

The means of accommodation inside the Cathedral not being deemed sufficient for the vast multitude who thronged to see, ranges of benches were placed outside, facing the open doors, and these, too, were crowded with occupants—the spectators, in short, overflowing into the adjacent streets, even into positions from which it was impossible to obtain a glimpse of the ceremony—and this lasted throughout the three hours and a half occupied in the Bishop's consecration.

The following Bishops took part in the ceremony;—Bishop Zanoli, of Hupeh; Bishop Gentili, of Foo chow; and Bishop Guierry, of Ningpo; in addition to a large body of priests, including a considerable proportion of natives, wearing the same kind of vestments as the foreigners. The choir, it was understood, was a special one, and the members certainly sang the music allotted to them in superior and impressive style. The brass band of the St. Cecilian Society played on the occasion, and at the conclusion of the ceremony and during the final procession performed a grand march very effectively.

Mention of one marked feature of the proceedings must not be omitted—the presence of a considerable body of foreign-armed Chinese troops in and around the Cathedral, who were present by permission of the authorities, and who, with fixed bayonets, no doubt were influential in preserving something like order in the large assembly. They were under the command of two Mandarins, who were accompanied by ten or a dozen drummers and trumpeters. In the closing procession these musicians led the way, and in obedience to a signal from their officers, and while inside the Cathedral, the trumpeters blew some triumphal blasts,

almost drowning the St. Cecilians, who nevertheless kept on playing, undismayed by the discords produced.

Next to the drummers and trumpeters, came a small body of native infantry, also with fixed bayonets, preceded by the two Mandarins with drawn swords. These were followed by some ecclesiastics, next to whom came the consecrating Bishop in full vestments of cloth of gold, wearing his mitre and carrying a magnificent crosier, the two corners of his upper garment being each borne by an assistant clad in more humble yet striking attire. They were followed by the newly consecrated Bishop, who was also clad in cloth of gold, wearing his mitre and likewise carrying his crosier. He walked alone, being followed by the numerous body of priests before mentioned, walking in pairs; in addition to whom there were a number of Chinese youths who usually officiate as acolytes.

The Fathers of this Mission now publish a weekly newspaper in Chinese. Fr. Dechevrens, director of the magnetic and meteorological observatory at Si-ka-wei, has published some observations on the nature of Chinese typhoons. The scientific journal, *Nature*, of London calls attention to them as of the utmost importance to navigators.

Mission of Nankin—Last year there were in the mission of Nankin, 56 European and 26 Native Priests, 18 Scholastics, 16 Temp. coadjutors. These had charge of 518 churches and 62 private chapels; the Christians numbering 95,175, catechumens 1,721. There was one college with 112 scholars; 14 boarding schools with 534 boys; in the day schools for boys there were 4,015 Christian and 2,912 Pagan pupils. In the schools directed by the Presentation Nuns and other Religious, there were 518 boarders; in the day schools, 3,439 Christian and 244 Pagan girls were instructed. All of these were schools for native Chinese. There were two schools for European children, attended by 99 boys and 138 girls.

The *Ministeria Spiritualia* for the year ending July 1, 1879 furnish the following details:—Baptized adults, 820; Baptized children of Christians, 3,327; Baptized children of Pagans, 17,611; Confirmed, 4,390; Annual Confessions, 62,129; Annual Communion, 54,743; Confessions of devotion, 227,336; Communion of devotion, 265,892; Extreme unction, 1,831; Marriages, 631; Sermons, 7,748; Instructions, 7,428.

| | BAPTIZATI | | CONFESS. | COMMUNION. | | MATRIM. | | ULT. SACR. | PARATI. | | SODALITATES | NUM. SODALIIUM | SCHOL. PAROCH. | | SCHOL. DOM. |
|------------------------------|-----------|--------|----------|------------|----------|----------|----------|------------|-----------|-----------|-------------|----------------|----------------|--------|-------------|
| | Infant. | Adult. | | In Temp. | Extra T. | Benedic. | Revalid. | | Ad 1 Com. | Ad Confr. | | | Pueri | Puellæ | |
| Alexandriæ Miss. Va. . . | 80 | 2 | 13,120 | 9,100 | 100 | 21 | | 35 | 90 | 70 | 3 | 155 | 75 | 100 | 225 |
| Baltimor. Coll. Md. . . . | 52 | 11 | 29,333 | 30,000 | 300 | 23 | 4 | 51 | 34 | | 5 | 3,700 | | | 636 |
| Bohemia Miss. " | 12 | | 600 | 100 | 35 | | | | | | | | | | 50 |
| Boston. Coll. Mass. . . . | 13 | 30 | 52,102 | 58,000 | 8,290 | | | 770 | 359 | 270 | 7 | 2,040 | | | 990 |
| " ad Stræ Mariæ | 397 | 20 | 80,050 | 94,000 | 365 | 86 | | 300 | 200 | 180 | 9 | 3,200 | 786 | 600 | 2,000 |
| " ad SS. Trinitat. . . . | 265 | 2 | 17,628 | 18,060 | 138 | 40 | | 56 | 62 | | 5 | 1,948 | 188 | 190 | |
| Conewagen. Miss. Pa. . . . | 85 | 3 | 28,354 | 30,000 | 171 | | | 77 | 230 | 195 | 3 | 110 | 312 | 332 | 325 |
| Frideric. Dom. Prob. . . . | 138 | 23 | 8,000 | 7,500 | 3,000 | 13 | | | | | 1 | | 65 | 70 | 125 |
| Georgiop. Coll. | 1 | 1 | 7,018 | 1,600 | 12,640 | | | 4 | | | 1 | 70 | | | |
| " ad SS. Trinitat. . . . | | | 15,010 | 17,000 | 280 | | | 90 | 100 | 149 | 2 | 170 | 150 | 103 | 500 |
| Goshenhoppen. Miss. . . . | 61 | 3 | 5,430 | 5,200 | 75 | 20 | | 15 | 40 | | 5 | 1,344 | 48 | 54 | 125 |
| Leonardtown Miss. | 382 | 51 | 14,078 | 7,000 | 1,275 | 75 | 1 | 135 | 135 | 559 | 6 | 1,000 | | | 225 |
| Philadelphix ad S. Joseph | 265 | 61 | 67,229 | 35,090 | 328 | 96 | 37 | 300 | 326 | 235 | 3 | 1,200 | 100 | 250 | 1,400 |
| " ad SS. Nomen. | 183 | 15 | 56,476 | 57,824 | 959 | 37 | | 275 | 120 | | 1 | 350 | | | 900 |
| Providence Miss. R. I. . . . | 222 | 6 | 27,100 | 26,000 | 300 | 50 | | 200 | 100 | 100 | 5 | 800 | | 415 | 690 |
| S. Ignatii Miss. | 125 | 33 | 5,017 | 4,500 | 194 | 32 | 1 | 42 | 90 | 129 | | | | | 105 |
| S. Thomæ Miss. | 247 | 30 | 10,100 | 8,000 | 1,800 | 34 | 4 | 80 | 250 | 403 | 6 | 410 | | | 192 |
| Woodstock. Coll. | 22 | 12 | 3,705 | 300 | 800 | 3 | 1 | 53 | 40 | 30 | 1 | 50 | | | |
| Washington. Coll. | 255 | 19 | 32,426 | 36,000 | 8,000 | 26 | 3 | 104 | 205 | 355 | 5 | 750 | 150 | 400 | 900 |
| " ad S. Joseph | 64 | 7 | 6,110 | 6,500 | 24 | 8 | | 15 | | | 3 | 125 | 94 | 105 | |
| Vigorn. Coll. | 167 | 45 | 23,500 | | 597 | 46 | | 246 | 230 | 78 | 3 | 765 | | | |
| Whitemarsh Miss. | 125 | 19 | 3,040 | 2,950 | 300 | 12 | | 11 | 160 | 120 | 1 | 112 | | | 25 |
| In Missionibus Traditis | 8 | 151 | 64,994 | | | 11 | 35 | 4 | | | | | | | |

FRUCTUS MINISTERII PATRUM PROVINCIAE MISSOURIANAE, S. J.

A DIE PRIMA JULII, 1878, AD DIEM PRIMAM JULII, 1879

| O P E R A | STI. LUDOVICI | | FLORISSANT | | | STI. CAROLI | WASHINGTONII | WESTPHALIAE | CINCINNATI | CHICAGO | | | MILWAUKEE | STAE. MARIAE, KANSAS | OSAGE MISS., KANSAS | In Mission. traditis | DETROIT |
|-------------------------|----------------------|-----------------|------------|-------------------|-----------|---------------------------|---------------------------|---------------------------|-----------------------|-------------------|------------|---------------|---------------------------|---------------------------|------------------------|-------------------------|---------|
| | Coll. et Convict. | Sti. Joseph. | Dom. Prob. | Sti Ferdinand. | SS. Cord. | In omnibus Stationibus | In omnibus Stationibus | In omnibus Stationibus | Coll. Sti. F. Xav. | Coll. St. Ign. | SS. Cordis | Ad Sti. Galli | In omnibus Stationibus | In omnibus Stationibus | Coll. et Resid'a | | |
| Bapt. Infant. . . . | 327 | 265 | | 65 | 33 | 48 | 153 | 87 | 549 | 964 | 288 | 167 | 124 | 197 | 176 | 123 | |
| “ Adult. . . . | 87 | 6 | | 3 | | 7 | | 6 | 90 | 41 | 6 | 16 | 40 | 36 | 329 | 20 | |
| Confess. . . . | 107,906 | 45,000 | 3,145 | 5,780 | 2,542 | 5,731 | 8,810 | 6,652 | 136,618 | 155,763 | 30,470 | 51,560 | 19,450 | 8,790 | 123,150 | 46,214 | |
| Comm. in Templo. . . . | 95,450 | 31,558 | 12,480 | 9,000 | 2,911 | 4,704 | 8,680 | 7,013 | 117,000 | 125,140 | 29,906 | 35,075 | 6,000 | 6,000 | | 45,385 | |
| Matrim bened. . . . | 50 | 35 | | 7 | 3 | 15 | 34 | 16 | 53 | 138 | 30 | 48 | 12 | 21 | 22 | 26 | |
| “ revalidat. . . . | 15 | 4 | | 1 | 1 | 1 | 1 | 2 | 8 | 17 | 2 | 2 | 12 | 5 | 76 | | |
| Ultim. sacram. . . . | 153 | | 5 | 35 | 17 | 16 | 30 | 135 | 741 | 499 | 145 | 218 | 56 | 125 | 16 | 44 | |
| Parati ad 1 comm. . . . | 360 | 155 | | 40 | 10 | 23 | 153 | 71 | 441 | 1,056 | | 172 | 220 | 90 | 1,610 | 24 | |
| Sodalitates | 9 | 4 | | 4 | 2 | 2 | 8 | 3 | 18 | 8 | 6 | 6 | 3 | 4 | | | |
| Numerus sodalium . . . | 3,406 | 749 | | 240 | 212 | 34 | 330 | 232 | 3,617 | 2,949 | 1,320 | 1,245 | 200 | 420 | | | |
| Pueri in schol. paroch. | 185 | 450 | | 60 | 59 | 48 | 228 | 120 | 670 | 2,130 | 400 | | 121 | | | 250 | |
| Puellae “ | 160 | 430 | | 65 | 52 | 93 | 179 | 130 | 820 | 2,359 | 350 | | 110 | | | | |

WOODSTOCK LETTERS.

VOL. IX, No. 2.

APPLICATIONS FOR THE MARYLAND MISSION. 1640.

The English Jesuits in Maryland made but few converts among the Indians, whilst the labors of their French brethren in Canada were crowned with remarkable success. That no lasting impression was made upon the native population, that the efforts bright with promise were suddenly arrested, must be attributed to the iniquity of the times and to the unfortunate circumstances in which they were placed, and not to a lack of zeal and apostolic spirit. The letters here published for the first time will go to show this.

The missionaries, who accompanied the Maryland pilgrims of 1634, lost no time in entering upon the work of evangelizing the natives. Even before a site was chosen for St. Mary's, we find Fr. Altham, through an interpreter, unfolding the doctrines of Christ to the great chief of the Piscataways, then living on the Virginia side of the Potomac.* Father White, from the beginning, was impressed with the conviction that the natives could easily be led to embrace the faith, and earnestly desirous of diffusing the

* Though called Piscataways, the Indians visited on this occasion by Father Altham in company with Governor Calvert were really the tribe of Potomacs, belonging to the Confederation of Powhattan, and dwelling on Potomac Creek, in what is now Stafford and King George counties, Virginia.

light of the Gospel among them, soon turned his attention to the conversion of the Patuxents. In 1639, we find Father Brock (*verè* Morgan) living among them at Mattapan; this zealous missionary thus expresses himself in a letter written five weeks before his death: "I would rather, laboring for the conversion of these Indians, expire on the bare ground, deprived of all human succor, and perishing with hunger, than once think of abandoning this holy work of God from the fear of want." Although the four priests at this time (1639) in Maryland scarcely sufficed for the spiritual wants of the colonists, yet Father Fisher alone resided permanently at St. Mary's. Father Brock was with the Patuxents; Father John Gravener (Altham) resided on Kent Island, and the ardent zeal of Father White had prompted him to take up his abode at or near Piscataway on the Potomac, about fifteen miles south of the present city of Washington. He had composed a dictionary and catechism in the native idiom; the king of the country had welcomed the herald of the true faith, and shortly afterwards with several of his tribe, this powerful chief of the Piscataways was baptized; the Anacostian chief was well-disposed, and earnestly begged a missionary for his people; the harvest of souls was ripening, and seemed only to be waiting for the laborers to gather it in.

Letters, descriptive of the good already accomplished and of the cheering prospects for the future, were despatched to Europe. Father Edward Knott, at that time Provincial of England, sent the *Relations* to Liege, together with an exhortatory letter inviting an expression of opinion, and asking volunteers for the new missions. The men who were preparing themselves for the endurance of all that English law had enacted against Jesuits;—on whom the dark days of the Protectorate were to fall,—some of whom were to be confessors of the faith during the Oates delirium, were not slow to respond when an appeal was made to labor for the glory of God and the salvation of souls.

Twenty-three letters have come down to us. They are in great part written from Liège, the Scholasticate of the English Province, and are stamped: RECT.: COLL.: ANGL.: SOC.: JESU: LEOD. They are addressed: *P. Odoardo Knotto, Soc. Jesu per Angliam Provinciali—Audomarum.* These letters are well preserved, and written in fairly legible characters. We print the first one *literatim*; the only change introduced in the others is to accommodate them to modern spelling.

I.—*Letter of Father Francis Parker.**

REVERENDE IN CHRISTO PATER,

PAX CHRISTI.

At y^o very readinge of y^r Reverence his letter concerninge Mariland, I confesse I found myself very strongly moved to y^o undertaking of soe greate a worke, and allthough I was then in a very quyett moode, as havinge y^o self same day ended y^o spirituall exercise, yett y^t I might more assuredly knowe y^o devyne Will in a matter of such consequençe, I resolved to take some days of mature consideration before I would wryte unto you: havinge therefore all this whyle seriously debated y^o question with myself in y^o sight of Allmighty God, directinge all my devotions to knowe sweete Jesus his Will in this poynt, after all I fynd in my self a most earnest desyre to live and dye in an employment soe gratefull to his devyne Majesty, soe directly expressinge y^o holy apostles lyfe, and soe advantageous for y^o assistinge of soe many poore needy soules

* Father Francis Parker was a native of Lancashire, born in 1606, and admitted into the Society in 1626. He was sent upon the English mission in 1644, or 1647, and labored in that fruitful but dangerous field for upwards of thirty-two years, with great harvest of souls, during difficult and trying times. He was falsely accused with the other Fathers in the feigned plot for the murder of the king, and publicly proclaimed by the Privy Council, before he had even heard the charge. Finding no place of refuge in the kingdom, and despairing of being able either to conceal himself, or to be of any service to his neighbor, he succeeded in embarking for Belgium in the depth of winter.

as famish there dayly for want of y^e breade of lyfe. The chiefest objections which occurred unto me were these: y^t if I went now, perchance I should fynd some difficulty in matter of controversy with heretiques there, havinge yett read but litle in y^t kynde, and had no practyse at all. 2ly, y^t I should want all those spirituall helpes of y^e third yeare under Fr. Stafford, to whose idea in matter of vertue I have ever had a greate ambition wholly to frame myself, and now y^e tyme just seemed to be come in which I might most fitly compasse my desyre. Lastly, y^t my eldest brother, two sisters with their husbands and children are all heretiques, my mother very ould and soe weake a Catholique, y^t I have just reason to thinke her allmost in extreame want of present help, which many others of my friends since Fr. Scroope came out of those parts doe allsoe very much stand in neede of, and I seemed now to be come to y^e poynt when Almighty God might dispose of me soe, y^t perchance I might afford them some small succour. Yett for all this, betwixt sweete Jesus and my self I have soe clearly solved not only these, but allsoe all other objections, of a hard journey, want of all humane comfort, paynes to be necessarily undergone in y^e gayninge of soules, continuall hazard of lyfe, etc., y^t I verily thinke I could securely defend this question without a President. I will not rehearse my motives, because I have allmost infinite, amongst others this is none of y^e smallest, y^t herein I shall soe neerely resemble glorious St. Xaverius, to whom above all other Saynts I have ever since my conversion bine most especially devoted. Wherefore I doe most humbly prostrate myself at y^r Rev^{ees} feete, and beg of you for y^e appretiative and tender love you bear to all y^e glorious Saynts of our Society, and to y^e pretious

Greatly advanced in years, and with health, previously infirm, now completely ruined by the effects of his long journey, he sank under his sufferings in the course of a few weeks after arriving, and rendered up his soul to God in the house of the Tertians at Ghent, May 20, 1679, æt. 73: having been fifty-three years a religious, and thirty-eight a professed Father.—RECORDS OF THE ENGLISH PROVINCE (*Series XII.* p. 531.).

blood sweete Jesus shed for all y^e soules of Mariland, y^t you will graunt me this jubily of hart for y^e only favour I begge of you this Jubily yeare, as to employ me freely, if you judge me worthy of so greate a benefite. If it be my good hap to be disposed of y^t way, I should be glad if in y^r answeare, you will give me leave to buy some few books for Catechisme and preachinge good morall thinges, which I know may be had here and at Antwerp, and scarce any where else.

Soe comittinge you most hartily to y^e protection of sweete Jesus, I rest

R^{ae} V^{ae} Filius indignus et Servus in Christo,
26 July, 1640. FRANCISCUS PARKERUS.

II.—*Letter of Father Roger Rigby.**

REVERENDE IN CHRISTO PATER,
PAX CHRISTI.

I had thought to have petitioned for a favor at your Reverence's last being here; but your sudden, and indeed to me unknown departure prevented me. However, I hope it was not without God Almighty's particular providence, that I might maturely deliberate of so weighty a matter, before I proposed it. My request is only to entreat the happiness to be made partaker of that happy

* Father Rigby obtained his request, and came to Maryland in 1641. The annual letters for this year mention that only three priests were on the mission, and that Father Rigby was confined by sickness for three months. Next year, he went to a new settlement called in the vulgar idiom, *Patuxent*, for a better opportunity of learning the Indian language, also that he might better instruct some neophytes, and scatter the seed of faith along the banks of that great river. "The difficulty of the language is so great, that none of us can yet converse with the Indians without an interpreter. Father Rigby has made some little progress, so that he hopes he will be able in a short time to converse with them upon things of chief importance, as far as may be necessary to instruct them for Baptism, having with the aid of an interpreter composed a short catechism." LITT. ANN. 1642. This was almost the only fruit of his labors. Troubles arose in 1645; the Fathers were carried off to Virginia by a party of marauders, and Father Rigby died there in 1646, æt. 38, Soc. 17.

mission of Maryland. 'Tis true, I conceive the mission not only happy and glorious, but withal hard and humble, in regard of the raw state things as yet are in; yet the love of Jesus neither fears labor nor low employment. Your Reverence's letter enkindled in my mind a great desire of this voyage, renewed former good purposes to that effect, and made me in fine resolve upon it. This resolution hath been very much strengthened this time of holy exercises both in prayer, Holy Mass, and other occasions, which I have taken to deliberate of this point. I confess the deliberation hath been long, and the resolution, I fear, will come late both for others' speedier petitions, and the time of the year; nevertheless, not always "first come, first sped," sometimes *novissimi* become *primi*; and being near at hand, I confide, I may be ready in due time for that voyage the next opportunity. Besides, though others far better deserving, and more able to found that new spiritual plantation, will have already presented themselves, yet I should be glad to join my meanest endeavors with their best; and the little experience I have had, gives me good hopes, that my health and strength will be able to break through occurrent difficulties, and accompany others in their greatest labors. I fear, I have hindered your more serious thoughts too long, wherefore in a word I leave the matter wholly to your prudent charity, desiring you would freely dispose of me as you judge best. If you be already furnished with work-men, it may be you will want the next spring to provide for a new harvest; then you know where to find me. And with my dutiful respects, and best wishes, I humbly crave part of your Holy Sacrifices, and rest this 31 of July, 1640.

Your Rev's humble servant in Christ,

ROGER RIGBIE.

III.—*Letter of Father John Parker.*

REVERENDE IN CHRISTO PATER,
PAX CHRISTI.

By reason of yours written concerning the happy success of our mission in Maryland, I wished Reverend Father Rector to signify unto your Reverence, that I was most willing and desirous to consecrate my weak endeavors to God's service in those parts. To which also I do not esteem myself a little obliged by reason of a vow, whereof sometime in manifestation I have spoken to your Reverence. True it is that some condemn me here as unfit for such an employment both for want of health and an imperfection in my speech, but I hope that neither of these will be any impediment unto me. For, although my health be not at this present very good, yet since the ending of my studies it is better than it was, and I hope by the help of Villiers will be much more abettered; at least ways even the change of air may much conduce unto it. And as for the imperfection in my speech, sure I am, that, unless in fervor of disputation especially in a strange language, it is hardly perceptible. And verily it seems also the custom of Almighty God to make choice of less fit instruments, that whatever is done may be ascribed to the true author of it. In fine, I am solely in your Reverence his hands and so remain.

Rev^o Ves^o servus in Christo,
Leodio. Aug. 6, 1640. JOANNES PARKERUS.

IV.—*Letter of Brother Robert Gray.**

REVEREND FATHER,

Your Reverence gave us to understand the last night what desire those first Fathers of ours which was sent in

* "This valuable lay-brother was a native of Northumberland, and died at St. Omer's 25th of October, 1658, æt. 52, Soc. 19." OLIVER.

Maryland mission hath of supplies. I make bold in all submission to tell you what promise I made to Father Copley* at his going, that after the death of Father Blount, if I lived after him, I would come to him in Maryland, provided I might be admitted. Father Windfield can tell you what he heard of a desire I had to go, if things of moment have not put it out of his remembrance. Now for my part, I conceive myself to be a staff in your hand to be put to carry me with your will. Trusting in sweet Jesus that I shall never have a thought to separate me from your Rev., I remain on

Your dutiful servant and your most unworthy,
ROBERT GRAY.

v.—*Letter of Father John Cooper.†*

REVERENDE IN CHRISTO PATER,
PAX CHRISTI.

Your Reverence's exhortatory letter towards Maryland mission caused such comfort and

* In the *Records of the English Province* (Series VII., p. 336.) the editor notes that he cannot trace any such Father in the Province, nor does the name occur in the catalogue made by Fr. McSherry at Rome. Yet, Fr. Copley is mentioned by this Brother in a letter to his Provincial, and also in Archbishop Carroll's narrative as among the first companions of Fr. White. The name is also found on some deeds of transfer, and figures among the freemen invited to take part in the deliberations of the colonial assembly held at St. Mary's, which began on the 25th day of January, 1637. The record has been preserved, and is printed in the Maryland Hist. Soc. *Fund Publications*, No. 9. (p. 17.).

After, were summoned to appeare by vertue of writte to them directed :

| | | | |
|-------------------|---------------------------|---|------------------|
| Mr. Thomas Copley | } of St. Marie's hundred. | } Robert Clerke gent. appeared for them, and excused their absence by reason of sickness. | |
| Mr. Andrew White | | | gent: of |
| Mr. John Altham | | | the same hundred |

The next day, they preferred a request to be excused from serving in the Assembly, which was granted.

Father Copley came to the colony in 1637; he brought many servants, and the land grants were made out in his name; he resided at St. Mary's, and seems to have been consulted on every matter of moment. It is probable that Copley is an alias for Fr. John Brock or Fr. Philip Fisher.

† Another letter from the same Father, May 9, 1642, says: "I write to you

joy in my heart, that I was enforced to use no small endeavor to keep it from breaking forth to others: for, I conceived immediately upon the reading thereof, that there was now hope of compassing my desires in helping to reduce such barbarous people to the knowing of one God, and the true faith of Christ. I have had these many years no small inclination towards such a mission; but not finding how to compass it, this little spark of zeal for souls was in a manner covered with the ashes of despair, which now begins again to show itself, and by reason of new fuel of hopes added, I find the fire of charity so to increase, that I can no longer hold from asking the favor, that I may be sent forthwith into those parts there to spend *et superimpendere meipsum* in reducing those souls so dear to Christ our Lord, and for his sake more dear to me than my very life; for, alas, how is it possible, but that I should burn with this fire, beholding with my interior eyes my dearest Saviour hanging upon the cross, and with as many mouths as he had wounds in his virginal body inviting me to this most Christian and truly Apostolical work? And, indeed, the confidence I have in His divine providence makes all apprehension of difficulties to vanish quite out of thought; and, although I might perchance have some false apparent reasons to dissuade me from this most holy enterprise, yet of much force I find this present motion, that I can admit of none. Wherefore I most earnestly beseech Yr. Rev., out of that affection you

another way, that so at least one might not fail you. My business was only to let you understand that never was my desire greater for the place you know, than at this present. The more I propose the occurring difficulties, the more I find my affections inflamed that way, and I hope the very ocean will not quench this fire. Dear Sir, let me know what hope there is of obtaining this great happiness. If you send none this year, I must entreat the favor in the interim you would let me be where I may employ the strength and health God hath lately given me, in helping the poor and traveling afoot in that great work." Father Cooper's name appears among the missionaries of Maryland in the Catalogue for 1645. All trace of him is lost after that date; in this year the Fathers were all carried off to Virginia, of which Rev. P. General writes in a letter dated 22 July, 1645: "De nostris abductis tanto cum incommodo et detrimento religionis, in navali illo, vehementer ut par est doleo," etc.

bear my soul's good, that you will value my health and life no more than I myself do value them, who shall be most ready to spend a thousand lives (if I had them) in so good a cause. I would have your Reverence to know that I care not to live, nor fear to die; death will free me from infinite miseries this world affords, and life is already so distasteful, by reason of my small increase of love towards Almighty God, that I esteem it more than a perpetual death to live any longer. O, how happy should I be either to die in this journey, or in the midst of so glorious a harvest! Verily, Father, I cannot but speak this with much feeling; and, so much the more, speaking it to one who, I doubt not, but understands me. But why do I mention death, who persuade myself that life and health will rather be increased than lessened by reason of this journey? For why may I not hope, that as for leaving a father and brother in the world to follow Christ, I have found a hundred as well-wishers in religion, so for hazarding (if I may so term it) my life and health for His love, I shall also find both health increased and life prolonged according unto those his most true words: *qui perdidit animam suam propter me inveniet eam?* Moreover, my mean parts and small sufficiency will not, as I imagine, prove so beneficial to Europeans as to these barbarians, those of Europe requiring more learning than I for my part profess to have. Besides, this country of Maryland, taking its name from so great a patroness, as is the ever Immaculate Virgin, gives me no small assurance of doing something to her honor and glory, in whose help and assistance I trust next to God. I must, therefore, once more beseech your Reverence even for Christ's and His most Bl. Mother's sake, that you would approve of this my most humble request, and make me so happy as to be employed in this most meritorious mission.

R^{ae} V^{ae} humilis servus et filius in Christo,

17 July, 1640.

JOANNES COOPERUS.

VI.—Letter of Father Matthew Grimes.*

REVERENDE IN CHRISTO PATER,
PAX EJUSDEM.

Your letter was a forcible invitation unto me to undertake the happy labor of a mission into Maryland. Since, I have seriously thought of it, and commended the matter to God, and at length resolved to let your Reverence know what affection I conceive towards it. On the one side, my small abilities mixed with so many great imperfections do avert me far from aspiring to so high an enterprise; on the other, the charity of our dearest Saviour, and the confidence which I place in the spirit of our holy vocation, urge me forward to offer and dedicate myself with my best endeavors for the increasing of God's glory there, or in any other part of the world where superiors shall please to send me, hoping that Almighty God will impart unto me such means as will be requisite to perform whatever He shall call me unto. As for the journey, I esteem it a recreation; and for a journey at sea, I think it will confirm my health, for it is the only physic I have used these fifteen years. Thus with my best respects to your Reverence, I rest

R^{ac} V^{ac} obedientissimus in Christo servus,
Leodii, 6 Aug., 1640. MAT. GRYMES, S. J., fil. indignus.

* His true name was *Bazier*. At the age of twenty-four, he joined the English Province. Sent to the English mission, his quality of foreigner (for he was actually born at Rouen), enabled him for a time to exercise his priestly functions with comparatively greater freedom and confidence than the rest of his brethren, but at length he was thrown into a London jail, where he died "Fatore carceris extinctus," on the 11th of August, 1650, æt. 42. OLIVER.

VII.—*Letter of Father Lawrence Worsley.**

REVERENDE IN CHRISTO PATER,
PAX CHRISTI.

I had no sooner heard the relation of the happy success of our mission in Maryland, and the great hope of converting souls to their Lord and Creator, but I was surprised with no small joy and comfort; which, nevertheless, was but little, compared with that which I received when I read those sweet and no less comfortable lines with which your Reverence invited not any one in particular, but all in general, to employ their lives and labors in the undertaking of so glorious an enterprise, of converting souls to God by means of that mission. And to tell you the truth, my joy was so great, that no thought nor word for a long time could come from me which resounded not, "Maryland." The cause of my joy was the hopes I conceived of being so happy as to be one of those who would consecrate themselves to so noble an employment. *Nec vana spes est*, I hope: since I doubt not but it is the will of Almighty God, for having commended the matter unto Him for some days, I still found the same desire I had in the first hour. If your Reverence desireth to know yet further the joy which was caused in me by this happy news, I cannot express it better, than by saying that it hath been like an ocean able to drown all other sorrows and crosses which by reason of troublesome times might have had no small part in me. No cross ever struck so deep into me as when I saw many able men restrained from doing such things as were very suitable to their vocation; but now seeing such a plentiful harvest prepared for them, sorrows must of necessity give place to joy. I shall think myself most happy if I might be thought fit to be one of those

* Born in Somersetshire, 1613; at the age of twenty joined the Society: was sent to the English mission in 1643: died in Yorkshire, May 29, 1675.
OLIVER.

who are to reap God his elected corn. Your Reverence will find I have no doubt many both more able and industrious than I am, yet unless I am deceived, you will not find many of better will or health, two necessary things for the undertaking of hard enterprises. If I may seem to be destitute of weapons to fight against my enemies, the virtue of your Reverence his word, whom I acknowledge in the place of God, shall serve me as a two-edged sword, as well to fight against myself as others. I hope to be able to say with St. Paul: *Omnia possum in eo qui me confortat*. If it were put to my choice, I would rather make use of the present occasion than expect the uncertainty of another; for *post est occasio calva*. I cannot possibly think it too soon to give my life for the good of souls, for the furthering of God his greater honor, and greater advancement of my own perfection; all which your Reverence sufficiently demonstrated to be found at this present occasion. How many occurrences may there happen to cross my design if I defer to execute my good desires at this present: I may relent in fervor and zeal, death may prevent other your Reverence his designs, or my hopes. Wherefore, considering the uncertainty of that which is to come, and the certainty of the present, I do most earnestly beg of your Reverence even upon my knees, that you will be pleased to admit me to be one of those, who in this Jubilee year will give their lives and labors, to be spent in the mission of Maryland, in token of gratitude for the conservation of our Society these hundred years past. On condition you will accept of me, I will refuse to undergo no labor how hard soever it may be. Thus your Reverence sees my best desires; if you will make me happy even in this world, grant me what I desire, and so I will always remain your humble subject.

I would willingly demand your Reverence his counsel in one thing, and it is by what means I may get my portion of those corporal goods which by right are due unto me.

I would be willing to give all to the furthering of our mission. The surest way were to procure some friends to speak to my father. Peradventure, my stepmother, who is my Lord Montague his aunt, will be able to effect it. I leave all to your Reverence his disposing.

The 26th of July, 1640.

LAURENCE WORSLEY.

VIII.—*Letter of Father Christopher Morris.*

REVERENDE IN CHRISTO PATER,

PAX CHRISTI.

The ardent zeal and earnest desire of concurring to the conversion of those poor infidels of Maryland, which your Reverence in your exhorting letter doth sufficiently declare, stirreth up in me a confidence that no employment whatsoever is like to prove an obstacle to such as find in themselves a true desire of going to assist those needy souls so dearly bought, and so long neglected. Wherefore, after having heard your letter upon Saturday, and suppressing the flame then begun to be enkindled in my heart, omitted to write on Sunday, to the end I might take some days to deliberate in so weighty a matter. I find it rather to increase than any way to diminish, and now do beg as a favor that which heretofore I never was able even to think on, but with repugnance and horror.

The considerations that move me thereunto are these following. First and chiefly, the great want of succor which those poor souls as dear unto Christ our Lord, and redeemed with as great a price as the best in Europe, do stand in need of; and yet that they for so many years since Christ's suffering, seem to have been so neglected, and as it were forgotten, by the permission of God's secret and inscrutable providence, as if Christ had not suffered for them, but for the Europeans alone so far they have hitherto been from reaping the fruit of that *copiosa redemptio*, for lack of external helps which the Europeans have more than abundance.

Secondly, the facility which God of his goodness hath bestowed upon me in learning of what language soever, the want of which seemeth to have been the chief impediment to the charitable endeavors of such as are already settled there. To which may be added the knowledge of music, which may perchance be of special use in the beginning of that young primitive Church: things which here by reason of abundance are of no great use unto me, and may be there of special consequence.

Thirdly (but this is a motive of another strain, and a grace which I do acknowledge myself most unworthy of), the desire of martyrdom. For can the Catholic Church be firmly established in any country without persecutions and martyrdom? Will not the devil be as busy in raising oppositions against the Christian faith as well in Maryland, as in China, Japan, and other places? At least, if we miss of martyrdom, there cannot want great sufferances of labor and afflictions, which joined to a true desire of martyrdom on my part, I hope will be accepted of Almighty God as part of satisfaction for my manifold former sins.

Now, what is there besides my sins and imperfections that can hinder your designs and my desires? The course of Philosophy which I have in hand? Certainly, this cannot hinder anything: there being those who can supply in this, who perhaps have no calling to that. Fr. Courtney, when he hath done his Action there, or Fr. Worsley who hath my scholars already made to his hands, as being possessed with most of his principles; or any one else, whom your Reverence will be better able to determine, than I to suggest.

Again, on my part there can be no difficulty, which might arise out of human considerations, to whom it cannot but be glorious for Almighty God's sake and the help of souls, to have forsaken an employment of credit, at such a time as the chief labor was overcome and passed, and what remained was rather a glorious crown of my former pains,

than otherwise. And if any shall so interpret my desires as to account me rash, in neglecting what commodious and honorable employment, I might expect in our Province here and inconsiderately curious of novelty, rather than moved with a true desire of helping souls, I do contemn his judgment, and more highly esteem of the teaching of Christ's cross in all senses in Maryland, than of the most honorable chair either in Liege, or all Europe besides.

And as for other dangers and difficulties, either of the journey, or function which there may befall me, I am most ready to undergo all for the love of Christ, and hope by the assistance of his holy grace, never to sink under the burthen. Those dangers and difficulties I have perused as much as I was able in particular, and not only with a slight general and confuse thought. Whether I die by sea in my journey, or by land in Maryland, sure I am I shall have as good, yea more glorious a sepulchre than in Liege. The cause will ennoble the death. The inconveniences of diet, apparel and lodging will be made easy and supportable, by the frequent memory of my Saviour's vinegar and gall, nakedness, and hard bed of his cross. And I hope to feel this stomach that in honorable employment used sometimes to be squeamish, by the influence of the soul's hunger and thirst after souls, and a good toilsome day's work and labor of body to that effect, to become so hungry as to leap at a brown loaf. He little cared for the want of corporal goods, who said: *Meus cibus est facere voluntatem Patris.* If I can get no meat, I pray God I may starve in so good an employment, and I shall be happy. Temporal commodities I neither wish for, nor expect among those, I had almost called them barbarians, whom I hope shortly to see worthy members of Christ's mystical body.

I beseech Almighty God to give me grace ever to remain in the same readiness and fervor on my part, and to inspire your Reverence that which shall be most to His honor and glory. If your Reverence shall think fitting to honor me by making choice of me among others that shall offer them-

selves, I desire to be admonished soon, and to have leave for some books of music which shall not cost much, which may be found in these countries and not in England; as also to buy one Preacher, which I have a great liking unto. More other things I shall beg of your Reverence, or let alone, as you shall think most expedient. So expecting till your next letters, upon my knees, your Reverence's desired benediction, I rest

R^{ae} V^{ae} Servus et Filius indignus

From Liege, 27 July, 1640. CHRISTOPHORUS MAURITIUS.

The specimen letters printed above manifest the spirit which actuated the applicants for the mission, and show how generous was their response to the call for aid. Other letters, written on the same occasion, and breathing the same spirit of self-sacrificing zeal, have come down to us: they are from John Spencer, John Smithson, Francis Mathews, Thomas Atherton, Thos. Audænus (Owens), T. Hunphries, Thomas Mumford (a novice), Francis Maurice (a scholastic), James Morford, William Sadler, Richard Fulwood, Francis Line,—Gretson (?), Thomas Harrison and Thomas Caraus (probably Carey, a novice).

A fair beginning had been already made, and the most favorable impression had been produced on the neighboring tribes by the labors of Frs. White and Altham, and after the solemn baptism of the Piscataway chieftain with his wife, child and principal councillor, at which Governor Calvert, Secretary Lewger and other prominent men of the Colony assisted, the prospects were bright for a rapid diffusion of the faith, as many natives were disposed to follow the example of their chief, and zealous volunteers were not wanting, as these letters abundantly testify. Why then was so little accomplished?

Lord Baltimore in his "Declaration" invites his countrymen to go to his colony, not only to better their material interests, but also to spread the seeds of religion and piety—a work, he says, *dignum angelis, dignum Anglis*; and

immediately upon receipt of his grant from the crown, he had treated with Father Blount, at that time Provincial, and had written also to Father General, earnestly begging that he might select certain Fathers not only for the spiritual wants of the colonists, but also for propagating the faith among the infidels and savages. And yet the work of evangelizing the natives received its first check from the policy of this nobleman. Trouble arose in regard to the lands of Mattapany which the Fathers had received from their grateful neophytes. Lord Baltimore regarded this transaction as an infringement of his proprietary rights to the soil, and made vigorous reclamations to the Provincial. In his irritation, he drew up new conditions of plantation, to go into effect on the Feast of the Annunciation, 1642, to which all who offered themselves for the colony were obliged to subscribe. There is a draft of these conditions in MSS. "Anglia," vol. 4. Stonyhurst, No. 108, R., and to this is annexed an oath of allegiance. There is also a form of certificate of the English Provincial, to the effect that he had read the conditions and the oath, and could find nothing in them which would render the proposer or acceptor of them amenable to any cause of excommunication *Bullæ Cœnæ*, or guilty of any sin. Meantime Mr. Lewger, Secretary of the colony for the Lord Proprietary, had proposed measures in the assembly which were judged by the Fathers of St. Mary's to be in opposition to canon law and ecclesiastical privilege. A letter from the Provincial to Cardinal —, says that their firm resistance to these measures incensed Secretary Lewger, "who immediately reported to Baron Baltimore, that his jurisdiction was interrupted by the Fathers of the Society, whose doctrine was inconsistent with the government of the Province. Hence, the said Baron, being offended, became alienated in his mind from the Fathers, and at first seized all their lands and let them to others. Afterwards the said Baron began to turn his attention to the expulsion of the Fathers, and the introducing of others in their stead, who would be more pliable to

his Secretary. Therefore, he procured last year to petition the S. Congregation of the Propagation of the Faith, in the name of the Catholics of Maryland, to grant to a prefect and priests of the secular clergy, faculties for the same mission, etc.

This state of affairs was not favorable for the introduction of new missionaries. Whilst in London the Lord Proprietary insisted * "that no Jesuit shall be sent to Maryland without the license of the said Lord Baltimore and his heirs being first obtained," the assembly convened at St. Mary's by Mr. Secretary Lewger † passed an act in which among other things objectionable was this clause; "nor shall any one depart from the Province, even to preach the Gospel to the infidels by authority of the See Apostolic, without a license of the lay magistrate."

Propositions had been made to Lord Baltimore relative to sending over two more priests to strengthen the Maryland mission. But, it seems that he was not perfectly satisfied, despite the concessions of the superiors in England, and the subjoined correspondence shows that the relations between him and the Fathers were not as harmonious as the success of the mission required.

1.—*Letter from William Peaseley‡ to Mr. Gervis.*

SIR,

I have prevailed for the present employment of two of

* Agreement between Father Provincial and Lord Baltimore and his heirs. MSS. Anglia, No. 108.

† He was a personal friend of Lord Baltimore, and entrusted by him with many important offices in the young colony. He seems to have been a sincere Catholic, although the Provincial's letter charges him with the introduction of the legislative measures of which complaint is made. Zeal for his patron's interest carried him too far, and his early training had imbued him with false notions upon subjects which belonged solely to ecclesiastical jurisdiction. He had been an Anglican minister, and an intimate friend of Chillingworth; when the latter became a Catholic, Lewger undertook to draw him back to the Establishment, but the attempt resulted in his own conversion. Chillingworth subsequently abandoned the faith, and acquired some notoriety as an Anglican controversialist, but Lewger persevered, and after many years spent in Maryland, died in London during the great plague, 1665, a victim of charity.

‡ Brother-in-law to Cecil Calvert, Lord Baltimore. Letters I, II, IV, were addressed to some one in England acting for Father Knott, who was probably then residing at St. Omer. They are endorsed: Written to MR. GERVIS (Gervase).

Yours, as is desired; upon confidence and promise that he shall have satisfaction in his just and reasonable demands, and if it possibly may be before their departure; which was much pressed and importuned, for he sayth the best ship that goes now directly thither under the command of Ingle, the master, will be ready to set sail from Gravesend about a fortnight or three weeks hence at the furthest, so as by that time an answer may come from Mr. Knott to his demands. But that shall not hinder their departure. He designs to see and speak with the gentlemen, that he may judge of their disposition and fitness for such a work. I pray, therefore, let them be sent to him, as soon as may be, so I rest

Your humble and affectionate servant,
 Ult. 7^{bris} At night. W. P.

II.—*Letter of William Peaseley to Mr. Gervis.*

SIR,

After the departure of my man with the letter, I received this enclosed from my Lord Baltimore. By which it will appear that his mind is changed. I went to him nevertheless this morning, and debated the business with him as earnestly as I could. But I cannot prevayle with him. He is stiff in his resolution, saying that he will prepare his demands within these two days, which may be sent over by the next Post, and the answer transmitted hither before the going away of the ship, which will be a month hence. And he conceives there will be no such necessity of sending those two gentlemen thither by this first shipp, in case the answer cannot come to his colony by the departure of the first shipp, for he sayth there will go other ships after her thither. However, he is resolute, that none shall be sent, until he have satisfaction. This is the substance of all our discourse. I am sorry I have fayled in doing that good and service proposed, so I take my leave and rest

Your humble and affectionate servant,
 Lincoln's Inn Fields. W. P.
 1 Oct., 1642.

III.—*Letter of Lord Baltimore to Mr. William Peasely.*

GOOD BROTHER,

I pray send word to the party, that I cannot resolve upon what he desires concerning his friends going till I speak with him again, which shall be within a few days; for unless all matters are agreed and perfected before they goe, I cannot in prudence give way to his request. If diligence be used, I suppose this difficulty may be taken away, for there will be, I believe, above a month's time for it. Howsoever, it was not my fault that the business is thus streightened in time; nor that it hath beene so I wiss other yeares in the same manner so, I rest

Your most affectionate loving brother,

30 Sept., 1642.

C. BALTIMORE.

IV.—*Letter of Ann Peasely to Mr. Gervis.*

DEAR SIR,

I have been with my brother, but have bestowed my pains to no purpose, for in this business he is inexorable, until all conditions be agreed upon between you. The particulars are not worth relating, for both of us talked too much, since the effect of our discourse proved no more to my content. I am only satisfied in this, that what can, hath been done in this business, and for the success, I leave it to Him who I hope will turn all things to the best, I cannot possibly wait upon you myself, our time is so short and our business so much, but I am as ever

Your most affectionate friend and servant,

Oct. 5th, 1642.

ANN PEASELY.

A compromise must have been effected, as the catalogue for 1642 mentions the arrival of two additional priests. The annual letter of the same year speaks also of two other priests, not of the Society, sent over to oppose Ours. "But the reverse of what was expected happened; for our reasons being heard, and the thing itself being more clearly understood, they easily fell in with our opinion, and the laity in like manner generally."

But whatever may have been the hopes or projects of more extended labor, they were soon rudely dispelled and

thwarted; for, as the Parliamentary cause grew successful in England, persecution increased against the Catholics of Maryland. Claiborne, the evil genius of early colonial days, had been put down by force of arms and driven from Kent Island. He fled to England, and declaring for the Parliament, on his return to America, aided by Ingle and other Puritans, he was able in 1645 to excite an insurrection. Leonard Calvert was driven from his government, and the usurping faction sent all the Fathers prisoners to Virginia, whence they were transported to England. Father Fisher returned in 1648, but he was alone for some time. The famous Act of Toleration was passed next year, but it was quickly abrogated. Claiborne in 1652, acting, or pretending to act under commission of the Long Parliament, "was engaged in the holy work of rooting out the abominations of popery and prelacy in Maryland." * Catholics, in the colony they had planted, were denied the open exercise of their religion: penal enactments were multiplied; any intercourse of Catholic priests with the Indians would have been regarded with suspicion and speedily arrested. This state of affairs explains sufficiently why after the date of these letters, we hear no more of conversions among the Indians—the annual letters of the Province and the colonial records are alike silent on the subject. The only subsequent mention of English Catholic missionaries in connection with the natives is found in the plan formed by Governor Dongan of New York to substitute English Jesuits for French among the Six Nations. But the reign of James II. was too short for Dongan to carry out his project, and there is no proof that the three members of the English Province, whom he called to his aid, ever penetrated to the Mohawks and their allies.

* Burke, History of Virginia, vol. II. 113.

THE CATHOLIC CHURCH IN MONTANA.

BY FATHER L. B. PALLADINO.

The year of Our Lord 1840 will always be a memorable one in the history of the Catholic Church in Montana. A young priest of remarkable energy and undaunted courage, Father Peter J. De Smet, S. J., whose name is now famous throughout all lands, planted in that year the standard of the Cross in the very heart of the Rocky Mountains, and thus became the pioneer of Christianity and civilization in what is now one of the most promising Territories of the West. What first directed the steps of that youthful but intrepid missionary to the wilds of the Rocky Mountains sounds almost like a romance, and will ever be one of the most interesting incidents in the early history of this country. But it is impossible in a brief historical sketch like this to enter into any lengthy details, the object of this paper being simply to present a hasty, yet accurate, account, a mere outline, of the past and of the present history of the Catholic Church and of its missions in Montana.

That some of the Indian tribes west of the Rocky Mountains had at an early date some vague knowledge of Christianity no longer seems to admit of any doubt. How that ray of light, faint and dim, broke first on the minds of those untutored children of the forest is not known. Contact, however, with the fur traders of the North and West, as also intercourse with other tribes in their annual hunts east of the Rocky Mountains, may sufficiently account for it. However this may be, it is certain that the Flatheads, inhabiting the Bitter Root valley and the adjacent country, had acquired, as this narrative will show, long before the missionaries arrived among them, a somewhat clearer and more distinct knowledge of the faith. This was imparted

to them by some Christian Iroquois who had wandered to their land and whom the Flathead nation had adopted in the tribe.

In the fall of 1839 there arrived in St. Louis a deputation of Indians who had come all the way through, from the western slope of the Rocky Mountains, a distance of some three thousand miles. They were Flatheads. This famous nation between the years 1830 and 1839 sent out three successive expeditions in search of a "Black-robe." Of the braves sent forth on the first and second expeditions, some, falling in with hostile tribes, were killed; others perished on their arduous journey, of sickness, hunger and hardships, and only one or two survived to carry home to their tribe the sad tale of death and disappointment.

Undaunted by former failures and disasters, a third deputation set out from the Bitter Root valley in the spring of 1839 and safely reached, as said above, St. Louis in the fall of the same year. On hearing the object of their mission Monsignor Rosati, then Bishop of St. Louis, referred the brave fellows to the Fathers of the Society of Jesus, to whom the Bishops of the United States, assembled in the council of Baltimore in 1835, had consigned the Indian missions of the country.

Young Father P. J. De Smet, was the one appointed to meet the wishes and earnest prayers of those good people. He left St. Louis in the spring of 1840, and in July, after a long and tedious journey, arrived among the Flathead tribe, who were then camped somewhere near the Three Forks on the Missouri. His mission began the day of his arrival, and there never was a more docile people. After two months of constant missionary labor Father De Smet returned to St. Louis, but not before he had given to his newly begotten children of the mountains a solemn promise to return in the following spring with other Black-robos to establish permanently the mission of which he had now laid the foundation. The little mustard seed was now planted, and was soon developed into a good sized and healthy tree.

According to promise, in the spring of 1841, Father De Smet made his reappearance, accompanied by two youthful missionaries, as intrepid as himself, N. Point and G. Mengarini, with some lay-brothers. He entered the Bitter Root valley, and there, close to where Stevensville now stands, established under the name of St. Mary the first Catholic Indian Mission in what is now the Territory of Montana. The news soon spread among the neighboring tribes that Black-robos had come into the land, and the missionaries wrote as early as the month of October of the same year that one single day had brought to their instructions the representatives of as many as twenty-four different tribes. The demand was evidently greater than the supply, and the laborers in the field needed considerable help to gather in the abundant harvest lying ripe before them. This help came to them by instalments, so to speak, in the successive years, in the persons of Fathers A. Hoecken, A. Ravalli, L. Vercrease, Accolti, Joset, Zerbinati, Nobili, De Vos, Menetrey, Gazzoli and Congiato, and Brothers Joseph, Classens, Francis and Magri. Later on Fathers Giorda, Imoda, Caruana, Grassi, D'Aste, Kuppens, Van Gorp, Caltaldo and others came successively to swell the ranks of those who had already borne for a good while "the burden of the day and the heats."

Of all these pioneers a number have gone to receive the reward of their labors. The others are still working away in the vineyard of the Lord with undiminished courage, but greatly reduced in bodily strength by age, toil, hardships and ill-usage, some in our midst, some in other fields of labor.

Among those who came earliest to the Rocky Mountains is Rev. A. Ravalli, an Italian by birth, whose name is a household word with every Montanian, at once a zealous missionary and a perfect mechanic, a learned theologian and a skilful physician, a true Samaritan of the Rocky Mountains, where for thirty-eight years he has been easing the ills of life and

doing good to every body ; a true, genuine type of those sly, cunning and hated Jesuits who disturb the quiet slumbers of Messieurs Bismarck, Grevy and Co., not excluding the worthy Secretary of our Navy, Hon. Geo. W. Thompson.

Rev. J. Menetrey, a native of Switzerland, well known throughout Montana and the adjacent Territories, the founder of several missions and a favorite with all classes of people, whites or Indians, and whose cheering smile and pleasant words have buoyed up many a heart, and Brothers Joseph and Classens, the former a German, the latter from Belgium, both perfect Jacks-of-all-trades, and whose manual services in the cause of the missions have been manifold, persevering and invaluable, are the only ones that remain on the missions in Montana.

But to return to the Flatheads. They all to a man entered the church, and have been ever since sincere and pious Christians. They are still a fine nation in Montana, and by becoming Catholics have not lost their bravery of former days. Their firm and noble conduct in the late invasion of the marauding Nez Percés, in the opinion of the settlers themselves, saved the Bitter Root valley from pillage and bloodshed. Governor Stevens, in his official report of 1855 to the President of the United States, to which the President himself referred in his annual message to Congress, speaking of the Flatheads, says : "They are the best Indians of the Territory—honest, brave and docile." And again, in describing their manner of living, the same authority adds that "they are sincere and faithful, and strongly attached to their religious convictions." These words are as true to-day as they were twenty-five years ago. The Flatheads now number three hundred and ninety-eight.

x But let us pass on to St. Ignatius, the second Catholic Indian Mission founded in Montana. It was established by Frs. A. Hoecken and J. Menetrey, in 1854, in what is now the Jocko Reservation, one of the prettiest spots in our Territory. This was the country of the Upper Kalispels,

but abounding in fish and game and the other comforts of Indian life, roots and berries, and offering superior advantages for the grazing of their ponies, was, winter and summer, the favorite resort of other tribes. Here the Fathers built the Mission, which has since grown to be the largest in the country. Kalispels, Pend d'Oreilles and Kootonais have all since entered without, perhaps, a single exception the Lord's fold. They are good Christians and the largest portion of them greatly advanced in civilization, as is plainly shown by the U. S. Agents in their official reports to the Government. Their Christian virtue, as well as their friendliness towards the white people, were likewise put to a severe test, as in the case of the Flatheads when the Nez Percés, stained with blood, rich with plunder and breathing vengeance against the whites, were passing through Montana. Runners came, and tempting offers were made as well as savage threats. But all to no purpose. In the history of ceaseless Indian wars never was, to my knowledge, nor ever likely will be, the instance of one being brought about by Indians trained by the Catholic Church.

While the writer of this sketch was staying at St. Ignatius an old Indian, by name Quiquiltzo, a man intensely pious and who would give you the distance between two places by the number of Rosaries he was in the habit of saying in going from one to the other, was fishing one day at Flathead Lake, when, of a sudden, he saw something that seemed, as he said, to take with his breath his very soul away from him. He dropped his line and away he started for the Mission. On entering the room he said abruptly to the writer: "I saw 'Sinze Chitass.'" This was the Indian name of good Brother Vincent Magri, a favorite with the Indians at St. Ignatius, where he had lived a number of years, but who was then stationed among the Cœur d'Alene Indians in Idaho Territory. "I saw him," continued the Indian, raising his eyes and pointing with his hand to the sky, "riding in a most beautiful thing." The only descrip-

tion he could give was that it resembled a chariot, but exceedingly beautiful, and that he had never seen any thing like it. Several days after we received letters with the news of the demise of the Brother, which had occurred some four hundred miles away from St. Ignatius. By comparing dates we were forced to the conclusion that the good Indian had known more than any of us and had his news brought him by some other faster than Uncle Sam's mail. To every appearance the Master of the Vineyard had been repaying his faithful servant's many and toilsome tramps through these mountains by giving good Brother Magri a glorious chariot ride through the skies.

There are at St. Ignatius two flourishing schools for Indian children, one for boys conducted by the Fathers, the other for girls under the charge of the Sisters of Providence, from Montreal. Those good and noble Sisters have been at the mission since 1864. They came all the way from Walla Walla on horseback across the rugged Cœur d'Alene Mountains camping out like the sturdy pioneer in search of gold, and they have been hard at work ever since improving the condition of the daughters of the forest. They train the hands not less than the heads of their Indian pupils, adding to the branches of a plain English education, practical gardening, varied manual labor and all kinds of household industries. And while some of their pupils are skilful in all the mysteries of the needle and can handle a hoe or even an axe with dexterity, they can also write a letter that is a model of spelling, penmanship and accuracy. I do not know how many of our girls could do the same. But, then, we train our daughters' feet.

Astonishing as it may seem, here at St. Ignatius, by the mission press, has been issued a large octavo of seven hundred pages. It is a complete Indian-English Dictionary of the wonderful Kalispel language, which is spoken by the Flatheads and some fourteen other tribes west of the Rocky Mountains. Its get-up, if not perfect, is certainly very

creditable considering that it is the work of Indian missionaries, published in an Indian country, and to a great extent by Indian help and Indian labor. The work was commenced some thirty-nine years ago by Fr. G. Mengarini, a thorough Indian scholar and author of a grammar of the same language published years ago by the Smithsonian Institute, and was brought to completion by Rev. J. Giorda through heroic perseverance and truly herculean labor. The Dictionary was published exclusively for the use of the missionaries, with the exception of some fifty copies reserved for the larger libraries of Europe and America that may wish to possess themselves of a book so rare and curious and so interesting to linguists.

Here also may be mentioned "Narratives from the Scripture," another work in Kalispel, published at St. Ignatius in 1876, containing the Gospels for every Sunday in the year, as also narratives from the Old Testament. Though much smaller in bulk and size, yet in point of Indian scholarship it is no less than the Dictionary a remarkable production. But to bring this paragraph to a close, the Mission of St. Ignatius with its large and handsome church, the schools and all kinds of substantial improvements to be seen everywhere around, is to-day a monument of the success that has attended the self-sacrificing efforts of the missionaries to improve, spiritually and temporally, the children of the mountains.

Passing on, the third on the list is St. Peter's Mission which was established by Fr. A. Hoecken in 1859, though Fr. N. Point may be said to have laid its foundation as early as 1846. It was established for the object of bringing under the saving and civilizing influences of Christianity the Blackfeet and other Indian tribes roaming in the northern part of Montana. If the object intended has been, as yet, but partially accomplished it is no fault of the missionaries, but owing to the peculiar and, humanly speaking, insuperable difficulties that encompassed that mission on every side and

thwarted the efforts and self-sacrificing devotedness of the Fathers. But happily the present appears more cheering. A noticeable change for the better seems to be taking place of late in all those polygamous tribes of the North, and the heart of the missionary leaps with joy at the thought that it is the harbinger, perhaps, of their redemption. The fact seems the more remarkable as this change was sudden and little expected. What is to account for it? One event that occurred less than two years ago, in the Milk River country, a few miles from Fort Belknap, perhaps furnishes the answer. Here on the 7th of February, 1878, died a saintly priest, Philip Rappagliosi, S. J., the apostle of the Blackfeet, and his death, though natural, was as mysterious, to all appearances, as it was untimely. In his tomb, likely, one day will be found the key to explain the new era now, seemingly, about to dawn upon those Indians. This zealous missionary had vowed himself to their salvation; and aware, as it seems he was, that perhaps it would not be obtained but through the sacrifice of some one's life, he bravely surrendered his own and died an unknown, yet a voluntary, martyr for the cause. The noticeable change alluded to, and which, from late accounts, seems to increase the brighter hopes of St. Peter's Mission, dates from the very moment that the saintly soul of Philip Rappagliosi passed to a better life. If this be so, the conversion of the Blackfeet Indians to Christianity will be, at no distant day, a matter of history no less than the conversion to the faith of those who have been thus far the subject of our sketch.

We now part with the Indians and give a brief account of the Catholic Church among the whites in Montana. A few facts, dates and figures will be enough to complete this second part of our task.

The history of the Catholic Church among the white population in Montana covers a period of only sixteen years. The reason is plain and obvious. Until the year 1863 there existed as yet no settlement of white people in this Terri-

tory. Within this period churches or chapels were established at Hell-Gate, Virginia, Frenchtown, Helena, Deer Lodge, Missoula, Butte, Missouri Valley and Benton. At Hell-Gate, the first on the list, was established the first Catholic church for the whites in Montana—of course to prevent the people there from passing beyond to the bad place. Father U. Grassi built the church in 1863. It has since been removed to Missoula. Father Giorda in the same year, 1863, searching for souls and not for gold, as the miners well remember, twice visited Alder Gulch, now Virginia, where he heard many confessions and baptized a number of children. Rev. Raverdy, a secular priest from Denver, Colorado, and after him Father Kuppens visited the same place the following year, 1864. Father Giorda was there again in the winter of 1865 and remained till the spring of the following year, being succeeded by Fathers Vanzina, Van Gorp and d'Aste, who later on came to remain permanently. A frame building was turned into a church, and the mission of Virginia, under the title of "All Saints," established. It is now under the charge of Rev. F. Kelleher, who, since the fall of 1873, with zeal and devotedness has watched over the little flock of two hundred and seventy-five Catholic souls committed to his care.

Frenchtown had the little church built in 1864. I have at hand no late report of the Catholic population of that thriving little place, but including all the Frenchtown district, with its mines, it cannot fall short of three hundred and fifty souls.

Next in turn comes Helena, the capital of our Territory. The Catholic Church here dates from 1865. The old frame church, built by the Hon. J. M. Sweeney, was opened and dedicated under the style of the "Sacred Hearts of Jesus and Mary," on the feast of All Saints, in 1866, by Father Kuppens, who is remembered throughout Montana as one who knew as well how to manage wild bronchos as old and rusty sinners. Father Kuppens was replaced by Fathers L.

Van Gorp and d'Aste, while Father Grassi spent in Helena the winter of 1867-8. To accommodate the increasing Catholic population a larger church of brick and stone was begun in 1874 and completed in 1876. The structure is an ornament to Helena and a standing monument of the liberality of her people. Attached to this church are the four counties of Lewis and Clarke, Meagher, Jefferson and Gallatin, containing a Catholic population of about one thousand five hundred souls. Besides the above in 1876 St. Joseph's church was built in the Missouri valley and two more are in contemplation, one at Bozeman and the other in Boulder valley. In the spring of 1877 the first episcopal visitation to Montana was made by Right Reverend Bishop J. O'Connor, Vicar Apostolic of Nebraska, to whose jurisdiction the eastern portion of our Territory belongs. In this visit he confirmed over two hundred persons, children and adults. The impression made on His Grace was most favorable and lasting. In a letter addressed to the Rev. Pastor of Helena, March 31, 1879, the Right Rev. Bishop, referring to the people of Montana writes: "It may be that I saw only the bright side of their characters, but certain it is I never met a people with whom I was better pleased." With such flattering words from our Bishop, we may well cross the Range once more and say a few words of the good people of Deer Lodge. In this portion of the Lord's Vineyard Rev. R. DeRyckere has been a devoted and faithful laborer since 1866. He built two churches, one a handsome stone building at Deer Lodge, the other a frame lined with brick at Butte. The principal centres of the Catholic population in the county, besides Deer Lodge and Butte, are Philipsburg, Beartown, Flint Creek and Nevada Creek valleys. Having obtained no late returns we can give no accurate statement of the Catholic population of this county, but it is likely somewhat greater than that of Helena district. During the summer of the past year Deer Lodge and all the other settlements of Western Montana were visited by Most Rev. C. Seghers, the Coadjutor of the Most

Rev. Archbishop of Portland, to whose spiritual administration this portion of the Territory belongs. The Most Rev. Archbishop was as favorably impressed with Montana as Bishop O'Connor had been two years before.

From Deer Lodge, still going west, we reach Missoula county which, including those given above to Frenchtown, contains a Catholic population of nearly six hundred whites and one thousand five hundred Indians.

North we reach Benton, the head of navigation, a place of great promise in the future. It has a new church ready for use but not quite completed. Benton thus far has been attended from St. Peter's Mission. Late accounts received from Father S. C. Inoda, who has been in charge of that mission for a number of years, inform us the Catholics of that whole district number one thousand and fifty whites and two thousand one hundred and fifty Indians.

A word more about our Catholic institutions, of which St. Vincent's Academy for young ladies deserves the foremost rank. It is conducted by the Sisters of Charity from Leavenworth, Kansas. It was opened in 1868 for boarders and for day scholars. This institution has earned a well deserved reputation, and praise enough cannot be bestowed on those who conduct it with so much skill, thoroughness and self-sacrificing devotedness. Our "County Fathers" seem to believe that these devoted Sisters are working for money and tax them accordingly. St. Vincent's Academy is in a flourishing condition. There is also in Helena a select school for boys under the charge of the same Sisterhood. But it is the earnest wish and prayer of the writer that in the near future there may be a college for our boys to supply a much-felt deficiency.

In Missoula the Sisters of Providence conduct a boarding and day school for young ladies, which is likewise well attended and flourishing.

Moral and efficient schools are a great boon for our young generation, but the Hospitals conducted by the Sisters of

Charity, are the greatest blessing for suffering humanity. Of these there are four in Montana, viz: St. John's in Helena, St. Patrick's in Missoula, St. Joseph's in Deer Lodge, and the Hospital at Virginia. Private patients as well as the sick and poor of the county are cared for in these institutions.

The life of the miner is a hard one; it is harder still if instead of success his labor meets with disappointment, but when, after a life of toil and disappointments, he lies disabled by accident or sickness in his bunk of suffering, away from home, without the soothing care of a loving mother or a dear sister, the miner's lot is then the very hardest. Nothing bespeaks the humane and philanthropic feelings of the people of Montana better than the fact that their sick and poor are confided to the kind and tender mercy of the Sisters of Charity.

Many a sturdy miner have we seen shedding tears of joy in beholding himself the object of more than a mother's care in these abodes of cleanliness, peace, attention and sympathy.

We conclude by quoting once more His Grace, Bishop O'Connor. We spoke of the past and present history of the Catholic Church in Montana. His Grace gives us a glimpse of what her future history will be: "You and I may not live to see it, but the day is not distant when Montana will become one of the most fruitful and flourishing as well as the most beautiful portions of God's Vineyard, and this will be owing in very great measure to the labors and the virtues of those who have already borne there 'the burden of the day and the heats.' "

BRAZIL.

(Extract of a Letter from Fr. R. M. Galanti.)

PARA, Feb. 14, 1880.

In September, 1877, the Bishop of Pará asked to have the assistance of some Fathers in the management of his Seminary, for which he had just obtained from Rome the privilege of conferring University degrees. Father Aureli was the first to be chosen, and to him after a few months were joined Father Tuveri and your humble servant. We both reached Pará in the beginning of June, 1878, and found the Bishop just about to start for his pastoral visitation to the Upper Amazon. Having nothing to do in the Seminary for the time being, we accompanied his Lordship, and went to Manaus, the capital of the Province of Amazonas; from this place, we proceeded to visit the river Madeira, going as far as the frontier of Bolivia. There, I understood why Divine Providence had guided me to this place; for we found in this remote district some eight or nine hundred Americans from Philadelphia, who were engaged in building a railway to avoid the falls and rapids of the River Madeira-Mamoré, with the ulterior object of promoting the establishment of steamboat navigation on the River Mamoré in Bolivia.

They were for the most part Catholics; but they had no priest, and many of them were sick, and some dying. It was a great consolation for these poor Americans to see me, as I was the only one of the company who could speak English; and I hope that I sent to heaven some of them who died in a few days. I was allowed to stay among them for only three days, but in that short time, I heard some two hundred confessions, gave Holy Communion to the sick,

and preached two or three times. They were very sorry at my departure, and begged me to visit them again as soon as possible. But this could not be done; because it is a month's trip by steamer from Pará to that desert spot, and it costs a hundred dollars each way. This will give you some idea of the vast extent of this diocese.

It happened afterwards that this rail-road enterprise was a complete failure, the contractor, Thos. Collins of Philadelphia, not having the funds to carry on the work. And all these poor fellows were left without a cent in a strange country, and obliged to make their way home as best they could. They all passed through Pará on their way back to the United States, and nearly all of them came to see me, and again made their confession. Many of them remained sick and broken down in the hospital, where several of them died. I visited them frequently, and gave them all the assistance in my power, and I had the consolation of converting two Protestants, who died in the same hospital, and whom I trust to see again in heaven. Among these poor men, were some who had been brought up by our Fathers, of whom they spoke with great respect and affection.

But let us return to our own history. We accompanied the Bishop in his visitation, and besides hearing a great many confessions, we preached a retreat to the clergy. On our return to Pará, I was temporarily appointed to teach Rhetoric in the Seminary, and meantime preached frequently in the city; this was for 1878.

For last year, 1879, Father Aureli had charge of the second year of Philosophy together with Mathematics; Fr. Tuveri taught Canon Law; whilst I gave instructions in the first year of Philosophy, and lectured on Ecclesiastical History for the Theologians. Father Aureli is also spiritual director of this Seminary, and I hold the same office for the Little Seminary. Both of us preached, heard confessions, gave instructions in catechism, conducted retreats, etc. We celebrated the Festival of St. Aloysius in a becoming manner, having just received a statue of the saint

from Germany. To honor our Holy Father Ignatius, we did something, but this sweet name is not heard with pleasure in this country, where owing to the infernal craft of the infamous Pombal, "Jesuit" and "rascal" are still synonymous terms. Thanks to God, during the last year, I heard some five thousand confessions, and the greater number of them were general. Besides this work of the ministry, I gave two retreats, four missions, and preached about fifty occasional sermons. My companions did *approximative* as much again, so that we can say without pride, that our labors have not been without fruit A. M. D. G.

Last year the Bishop offered us the direction of both, or, at least, of one of his Seminaries. Our Superiors, however, having taken all things into account, thought it better to decline the offer; for the future, *Deus providebit*. We wish to open a small residence, but there are many and great difficulties in the way.

RAPHAEL M. GALANTI, S. J.

SKETCH OF THE NEZ PERCÉS INDIANS.

(Continued.)

Once when the missionary was preparing about twenty Indians for Baptism, an old chief became the object of the attention and solicitude of those whose souls were going to be washed in the waters of salvation. For some time he had been going to church, but more with the intention of hearing his little daughter sing, than of pleasing Almighty God. He had two wives, for polygamy was very common, and was not disposed to renounce either of them. Several consultations were held, but to no purpose. The missionary told them, that the only way of gaining the old man, was to pray fervently for him and to give him good example. "If you pray hard," said the missionary, "he will come

over slowly." "Slowly," said an old man, "why! You have been pushing us to Baptism so much, telling us that no one can be saved without it, and now you say: 'Slowly.' What will become of him, if he dies without Baptism? No! there is no slow way now. We want him to be baptized with us in a few days, and we too will speak to him." "My friend," said the missionary, "for you the time has come. You have been waiting too long already, and I am afraid, that you talk this way, because you wish to wait longer. For you, the time has come, and you must be baptized now, but for our old friend the time has not come as yet. Do not trouble yourself about him. You know very well, that, as he said a little while ago, he can not put away either of his wives, because he loves both alike, and both love him. Thus his time is not at hand. I will speak to him again and again, but do not think that he must be baptized with you; prepare yourselves, and in the meantime pray for the old man."

Some time later, the missionary had a sick-call, but not liking to go alone, he asked Uyaskasit (this is the name of the old chief) to accompany him; and he accepted the invitation. On the way the missionary began to talk about the absolute necessity of Baptism, and of the sacrifices one must be ready to make, to obtain such a blessing. He spoke forcibly and clearly, but in a general way, not daring for the moment to speak directly to the old man, whom he thought very far from conversion, especially, as it is hard for the Nez Percés to do good, but easy to commit evil. The moment of silence after the instruction on Baptism was suddenly broken by Uyaskasit, asking: "When will those Indians be baptized?" "In a few days," was the answer. "And what shall I myself do then?" "Why, you must wait until you make up your mind." "I too wish to be baptized, for I am afraid of dying without being baptized." "That is very good, but are you disposed to put away one of your wives?" "Well, no indeed, but I surely thought, you Black-gown would have pity on me." "But, good

friend, you can not be baptized so long as you have two wives ; it would make you worse than you are now." "No, I do not say so ; I must have only one wife, but as I am not able to send away either of them, I thought, you would have pity on me, and that you yourself would send away one of them." "We are talking seriously about a very important and sacred thing, and you are joking now." "Black-gown, I am very serious, but my heart cannot endure the cruel act of sending away a loving wife. Still, it is a duty, and who can perform such a duty better than you, who are a Black-gown, and who have, therefore, a strong heart. I beg you to tell me which wife has to be sent away. I will agree to it. But I want you to tell this woman that she has to be sent away, and that it is neither my wish nor choice, but a duty which must be performed. I wish you to settle the whole affair, and to take all the responsibilities upon yourself. I want my children near me, but the wife cannot be near me, for the people will talk too much. You know the Indians." "Uyaskasit," said the missionary, "if you are serious, all the difficulties are nothing. To-night we will call the chiefs together, and decide how the whole business can be arranged. I will take the responsibility upon myself." "I am determined," said the chief, "but you must help me." "I will help you, and your name shall be Abraham, and God will give you a strong heart, as he gave to Abraham of old."—Then he related to him how Abraham was ready to sacrifice even his own son for God's sake. After their return from the sick-call they had another long talk.

At length when evening came, the chiefs were called together, and it was decided, that the younger wife with her little son should leave the chief's house, and have a lodge in the same village, but at a certain distance from Uyaskasit's. There were at first some difficulties against this decision, but finally all agreed. The chiefs then sent for the wife, but she would not come, saying that she knew that she was going to be condemned without any fault. The missionary then told one of the chiefs to go and tell her,

that the Black-gown wished to see her and to have a talk with her. She gave no answer, but finally after long resistance she came. The missionary tried his best to persuade her, that it was indeed the fault of nobody, but a duty to be performed. But the woman became angry, and answered almost insultingly, finishing with these words: "Yes, you put me away, but to-morrow I will take my child, and go to my own country, far from the church, and if my child and myself are lost, it is your own fault." At these words, the missionary fearing that Uyaskasit would break his promise through affection for his son whom he ardently loved, addressed the man, telling him to call to mind his new name Abraham, and all that Abraham did to please God. Then the old man, whom the grace of God had not only converted, but made wonderfully strong, made a speech in which he related the sacrifice of Abraham, and declared that he would follow him. He himself and some of the bystanders began to weep, and taking advantage of the great emotion around him, he addressed his wife, telling her to look at the tears that dropped down from the eyes of those present, and also from those of the Black-gown, the messenger of God, and not to afflict any longer so many friends with her hardness and obstinacy. As for himself, his resolution was taken. He begged her to be reconciled, to become a Christian, to have the child baptized and to remain in the village. If not, he would become a Christian any how, though he should die of grief. At the close of this warm address no one could speak, so great was the emotion, and a long silence followed.

Finally, the missionary broke the silence, and addressed the woman, telling her, that if she loved her husband, she should sacrifice her affections for his sake, and as he was ready to become another Abraham, so she should imitate him, or rather the Blessed Virgin Mary, who sacrificed her most tender and holy affection for our sake. As soon as the missionary stopped speaking, the woman taking her little boy in her arms, got up and advanced towards the

door. Then, all believing that she was going out, there was a great whispering and excitement; she did not go out, however, but walking straight up to the missionary, she said whilst crying: "I will not oppose my husband's wishes and God's will any longer; here is my child (and she raised the child, a boy about four years old). I will bring him to you, and you will baptize both of us together." Her tears prevented her from saying more. The ensuing scene, and the feelings of all present are more easily imagined than described. In a few days they were baptized all together.

In the same year, the missionary arriving at Lewiston from Cœur d'Alène, was called to an Indian camp, twelve miles off, for a sick woman, who wished to become a Catholic. He went there, and as there was no immediate danger, he told the chief that he would remain for one day, so as to instruct the woman for Baptism. Meantime a little girl about ten years old together with some old women made application for Baptism. But the Father told them, that they could not be baptized, unless they were well instructed, and that therefore he would on some other occasion teach and baptize them. The chief, who was one of the few Presbyterians who had been baptized, told the Father, that the little girl knew all the Catholic prayers, that the old women and many of his Indians recited those prayers every day, the little girl being the leader and teacher, and that he himself, though a Protestant minister, would like to become a Catholic, if ever he would be able to learn the prayers. After inquiries and examinations, the missionary found out that the little girl was indeed very well instructed in our holy religion, and that she was the teacher and leader of that whole Indian camp. Several times she went to hear the Catholics pray, and thus without a teacher she learned a great deal, and became the young apostle of her people. Knowing that the Father had determined to remain there for several days, to instruct some old men and women, of whom he finally baptized about a dozen, little Julia, was

beside herself for joy. She tried to induce some more of her people to receive Baptism, especially her father and mother who had to promise her that they would be baptized on the next occasion. This happened in June, 1872. In October of the same year, Julia's parents with some of her relations were baptized, and she seemed to be another St. Agnes, always talking about God and heaven. In December, 1872, when nearly all her people were Catholics, not excepting the old chief who had been a Protestant preacher,—she went to heaven. All the Catholic Nez Percés and also many of the non-Catholics were very much grieved at her death, because it was indeed a great loss for all of them. The missionary himself, when he heard the sad news, said, that no death had ever affected him so much as Julia's.

Another time, when a young man was dying like a reprobate, some of his distant relations, who were Catholics, having heard that the Father was at Lewiston, sent him word of his dangerous state. The missionary despatched a good young Indian, a kind of catechist, to the dying man, telling him to remain with him the whole of the night, and to do all in his power to convert the poor sinner, and that he himself would come to pay him a visit the next morning. At day-break the catechist returned, saying that there was no hope of converting the sick young man, as he wanted to die an infidel, and did not like to see the missionary. The Father said Mass for him, and told the Indians who were present to pray fervently, and to accompany him on his way to the sick man after Mass. When they were crossing the river, another Indian met them saying: "Black-gown, you can spare yourself the trouble; the dying man said, that he does not wish to see you, nor to hear any prayers." "When did he say so?" "Sometime this morning." "Oh, well!" said the missionary, "Mass has been said and prayers have been offered up for him; let us go on: God is all-powerful." They had not reached the shore, when another Indian coming in a great hurry towards them, cried out in

a loud voice: "Black-gown, hurry up; the dying man says, he wants to see you, and I started immediately to bring you here." "See, my friend, what Mass and prayer can do," said the missionary to the Indian; "now, be always of great faith." Shortly after, the dying man was instructed, baptized and called Louis; the next day he received Holy Viaticum and Extreme Unction. The day after, all his little brothers were baptized, and after a few days he died like an angel, 20th of May, 1873. All his family and many of his relatives were instructed and after a few months, when the Father visited them again, all were baptized.

In the mean time, the persecution against the Catholic Nez Percés had been going on very regularly. It was so evident to the public, that finally the Indian Department at Washington, was obliged, out of shame, to grant permission to the Catholic authorities to build a church and pastoral residence at their own expense in the Nez Percé Reservation. There was indeed a little Catholic chapel in the Reservation, built in January, 1869, before the persecution began, but it was too poor, too small, and badly situated. The Catholics needed a church very much, and had now permission from the government to build one; but of what avail was that permission, without help and means to build it? The Indians were told: "If you want a church, build it." But they were unable to put up a church, though willing to help according to their means. God opened a way in a manner altogether extraordinary. One day that the missionary from the Cœur d'Alène mission, was in Lewiston, some American gentlemen seeing so many Indians crowding the little town church, proposed to him to build the Indian church in the reservation, by subscription of both whites and Indians. But the missionary only laughed at the idea, as would have done any man well acquainted with the disposition of the whites towards the Indians.—"No, Father," said the gentleman, "there is no need of laughing; we do not exactly mean to help the Indians, but you indi-

vidually who are the only man who has ever done any good amongst the Indians.—It is only the Catholic priest who can do good with the Indians. So get up a subscription, and we will all sign it.” The Father begged him to get it up himself in town, and if successful, he would circulate it among the Indians then in the county, and in the mines.

The next Sunday, the gentleman went to the missionary with a list of subscribers who, though few in number, had already subscribed more than \$300. The Father now sure of success, had the Catholic Indians to subscribe first, and then went around in the country where not only Protestants and Infidels subscribed very liberally, but even the Chinamen, which was a real wonder. The next wonder was, that the Catholic Indians of the Nez Percé Reservation had on the 8th of September, 1874, in their own country, a nice little frame church, 25x50 ft., so well furnished inside and outside, that it was considered, at that time, to be the best building in the whole northern part of Idaho Territory. The church was blessed on the 1st of November, 1874. Mass was said in it only once in a great while; but many of the Indians went there very often to say their prayers in common.

Chief David Billy Hahaztushl several times made the following remark before the Indians and the missionary: “Even without a Black-gown, this church is a nice building, and with it alone I feel myself a Catholic.” Yet, notwithstanding this boast, they knew too well that Indian neophytes want a resident priest or they will easily go back to their old infidel practices and superstitions; and, therefore, since their first conversions, they kept asking for a priest. Besides their petitions to no purpose made to the government to have a church and a school of their own, together with means to support those institutions, they made other petitions to the proper Catholic Authorities to get a Black-gown resident in their territory. In May, 1872, they petitioned the Superior General of the Rocky Mountain Mis-

sion, Rev. Fr. J. Giorda, S. J., for a resident priest. Afterwards, they sent a deputation to wait on Rev. Fr. Razzini, Visitor General of the Mission, for the same purpose.

In 1874, they wrote a petition to the Rev. Fr. P. Beckx, General of the Society of Jesus, and in 1875, they wrote another to His Holiness, Pius IX., on the occasion of the Jubilee. Finally, the 2d day of Nov., 1875, Fr. A. Morillo, who had come from Sicily a few months before, arrived at Lapway (now St. Joseph's Mission) with Br. A. Cagiagno to begin the Nez Percés Mission with the help of Father Cataldo from the Cœur d'Alène Mission. The Brother put up, with the help of the Indians, a little house, and the Fathers began their fruitful work of teaching the Indians. The Indians now, were quite pleased with their success, they had finally a church and a Black-gown of their own, and they determined to organize themselves into a little republic, with laws, magistrates and police. Though very good and fervent, yet they could not avoid altogether small offences against order, especially as there were so many young folks among them. So one day Joshua Zimshilgupus (or Waptashamkein) who had already been elected chief instead of old David (called before Capt. Billy Hahaztushl) called a meeting of the chiefs and headmen and proposed three things to be considered by them in council, that would help them very much to advance more and more in good christian behavior. 1st, they should make penal laws; 2d, they should select between five and ten men for police purposes; 3d, they should build a very strong cabin for a prison.

The measures proposed were long agitated in council for several days. Some were inclined to adopt them and to follow in every particular the advice of the head chief; but others, more moderate, thought it better to go slowly; the mere building of a cabin, they said, would deter the Infidel Indians, and prevent them from being converted, when really such a building was not necessary at all. It

would be enough, they thought, to appoint some young men, with a chief at their head, who would be on the look-out, rather to prevent evil, than to punish it when done. But if evil was done before they could prevent it, then they could tie the culprit, and leave him fasting for one or two days without any prison at all: a good whipping, in the opinion of others, was enough to punish their offences.

This mild and prudent opinion finally prevailed: no prison was built, but six men were appointed to act as police. In the mean time, they began to build regular log cabins near the church, to make a kind of little town, and so to abandon their wigwams or Indian lodges. They enlarged their small farms, made many new ones, and, in a word they gave themselves up to industry, instead of spending their time in gambling, and drinking, or merely in hunting and fishing as they had done before.

(To be continued.)

INDIAN MISSIONS.

Letter from Father Ponsiglione.

OSAGE MISSION, KANSAS,

December 31st, 1879.

DEAR FATHER,

P. C.

Last summer our Catholic population increased considerably, owing to the large number of immigrants to this part of Kansas. To be able to attend to the spiritual needs of these new comers, we were obliged to give over to our Right Rev. Bishop some of our western missions, that, namely, of St. Francis Regis near New Albany, and that of St. Ignatius in the town of Neodesha, both in Wilson County, and also that of St. Agnes at Thayer, Neosho County.

About midsummer I visited the Creeks and Cherokees, and as usual met with a very kind reception. There are but few Catholics among them. On account of their long contact with Protestants, a great many of them belong to the different sects, but only nominally so. Very few, even among those who claim to be preachers, believe in the creed which they profess, as the following example will testify.

A Creek preacher of some repute among his people, was invited not long since to take part in a religious meeting held in the Indian Territory by several ministers belonging to Kansas, Missouri and Arkansas. They all went under the name of Baptists, though many among them belonged to other denominations.

According to their custom, they prayed for a time, then stood up, and told their experience. When the Creek preacher's turn had come, he was requested to pray, which he did more fervently, perhaps, and sincerely than those who had preceded him. In the excitement of his devotion the good Indian cried out: "O Lord be merciful to me,—be merciful when I come to die; and if, on account of my transgressions, I be not then found worthy to be admitted into thy great kingdom (heaven), allow me a place in thy smallest kingdom, so that, having satisfied for my sins, I may at last come to stay with Thee for ever." You may easily imagine what was the surprise of his brother ministers, when the interpreter translated this prayer into good plain English, and thus made manifest to all present how firmly this Indian champion of protestantism believed in the doctrine of Purgatory.

But you may ask: where did this man get his notion of Purgatory? Not, certainly, from the Board that made him preacher, but from those traditions that have come down from his Catholic forefathers. O would to God that the spirit of those heroes of our Society, who were sent by St. Francis Borgia to civilize and christianize the Creeks and Cherokees, would to-day revive in the hearts of some of

our zealous Fathers, causing them to consecrate themselves to the noble work of bringing back to the bosom of our holy Church these poor Indians! It was more through ignorance than malice that these people have strayed from the one, true fold; for they are, as a general thing, good and honest, and they would follow the truth, could they but know it. A mission among them would be far more useful than among the wild Indians, because, living as they do a half-civilized life, they cultivate the ground, dwell in houses, and are, for the most part, self-supporting. Besides, they nearly all speak English, are naturally industrious and inclined to lead a pious life. All they need is to have among them some one animated with apostolic zeal, who will lead them out of the errors into which Protestant teaching has caused them to fall. There need be no fear that the Indians would refuse to receive him; on the contrary, they would every where welcome him with joy and pleasure.

I know that some will ask: But who will cover the expenses needed to support missionaries among these tribes? Well, this is more than I can tell; but as there are hundreds of people that spend their money lavishly in seeking amusement, so there are hundreds who would willingly help in a work of this kind, were things but properly managed.

About the end of August I visited the Reservations of the Poncas and Nez Percés. These are about one hundred and sixty-five miles south-west of this mission, on the endless plains that stretch along the Arkansas River and its tributaries. The Reservation of the Poncas is extensive and lies between the Arkansas and the so-called Salt Fork, not very far from their confluence. That of the Nez Percés is smaller, and lies just at the mouth of the Sharkaska, some fifteen miles west of the Ponca Agency.

No game of any account is to be found on the Reservations, but there is very good grazing land. The soil appears to be rich, though parts of the country for miles and miles are nothing but a desert, without water, subject to drought,

and frequently visited by grasshoppers. Neither the Poncas nor the Nez Percés raised anything last year for their support, and they must consequently depend entirely on the Indian Department for their sustenance, till the new crops are gathered.

Their condition, on this account, is at present wretched. Since their coming to these Reservations, they have suffered a good deal from sickness and starvation, and, according to their interpreter, Mr. Chapman, about twenty-five per cent of their number have already died. If you consider that the Poncas were but eight hundred, on their arrival here some three years ago from the Mountains, you cannot help concluding that in a few years more scarcely any of these poor Indians will be found on the Reservations. The majority of the Poncas are Roman Catholics, the oldest among them having been baptized by Father P. J. De Smet of happy memory.

Before coming to the Reservation on which they now are, they wintered, one year, near a town called Baxter Spring, about twenty-five miles south of this mission. I paid them a flying visit, and, not having time to attend to them, I placed them under the care of a very good secular priest, Rev. Eugene Bononerni, who went to visit them regularly. On one occasion, just at the end of Mass, all the Indians met in council and resolved to send a petition to the President of the United States, requesting him to give them Catholic missionaries and a Catholic school. All without exception signed the petition, and their Agent, Col. A. G. Boone, kindly endorsed it, and sent it to Washington.

What kind of a reception it met with, never became known; but a few weeks after it had reached the President, the Poncas were ordered to leave that part of the Indian Territory, and to go to their present Reservation. Col. A. G. Boone, of whom they thought so much, was at the same time removed from his agency;—all, no doubt, because of his kindness in endorsing the petition. As soon as the

Poncas had been permanently settled, the Government established among them schools and a mission under the care of the Episcopal church. The Indians protested and declared that the missionaries sent to them were not those that they had asked for. They told their new agent that they wanted Roman Catholic missionaries and no others. But it was all to no purpose. There is no use protesting when might constitutes right.

The Nez Percés count but few Catholics on their Reservation, though they know well what the Catholic Church is. The whole band was under instruction for Baptism, when they were forcibly driven from the Mountains. The better to pervert these poor people the government made two rather intelligent young Nez Percés, whom they picked up, Presbyterian preachers. These two are well paid for their work. One of them told me that he preached to his Indians every Sunday, and that he expected to see all the Nez Percés in a short time good Presbyterians. But thanks be to God, there is no sign of this yet, and there need be little fear for the future, because these young preachers have no influence of any kind, and are despised by their own people.

The Nez Percés are at present quite demoralized and dissatisfied. They would all return if they could to their native mountains. The few that are Catholics are so timid that they do not dare acknowledge openly the religion which they were baptized in. If you ask them whether they are Catholics, they may answer at one time in the affirmative, and at the next, the contrary. If you ask them in what religion they believe, they will answer: "we believe in Cataldo's teaching, and that is the only teaching which we wish to have."

Their great chief, Joseph, is in every respect a fine man. Yet even he is afraid of the government agents, and when I asked him if he was a Catholic, he replied that he had no religion of any kind. In answer to the question, whether he knew Father Cataldo, he said: "O yes! Cataldo is my

friend; he is a good man; all my people love him, and I desire very much to see him once more."

I offered a very nice pair of beads to a young Nez Percé who accompanied me as interpreter on my visit to his people. As he had told me that he was one of Cataldo's friends, and that he followed Cataldo's teaching, I concluded that he would like my present. He did, indeed, like it; but he refused to accept it, because he feared that he might be persecuted for having such an article of Catholic devotion. Before leaving I asked him his name, in order that I might speak about him when writing to Father Cataldo; but he refused to tell it, owing to his fears lest I should report him to the Government and thus make him liable to be punished for having been too confident with me.

In a condition hardly much better are the Osages. These would not sign the Treaty of 1869, by which they were to cede to the United States some nine millions of acres, until a promise had been given them, that in their new Reservation they would have the schools and missionaries that they had here. But though the promise was solemnly given by the commissioners, it has not yet been fulfilled. In spite of the many petitions sent during the past ten years by the Osages to the President, calling on him to keep his word; in spite of the general dissatisfaction prevailing among them, they have been placed under the care of Protestant ministers, with very little prospect of there being in the future any change for the better. Their not being allowed to give their children the education which they consider proper for them, is the greatest trouble that the Osages have. This is especially the case in regard to the half breeds, who are naturally very quiet and intelligent, not to say religious. Most of them have been educated here at our mission. They know the advantages and the importance of a good Catholic education, and desire very much to have their children brought up in the same faith as they themselves were. More than once these good half-breeds have talked about

building a church on their Reservation, but by some means or other the agents have thwarted their plans. The last time I visited the Osages they told me that they were going to try once more to build a church. What will be the result of this new trial, time will tell.

PAUL MARY PONZIGLIONE, S. J.

MISSION OF THE IMMACULATE CONCEPTION.

Letter of Fr. Hébert to Fr. Perron.

FORT WILLIAM,

Feb. 24, 1880.

REV. FATHER,

P. C.

I wish to enter into a detailed account of the long journey which I undertook in 1879. Were I not afraid of lengthening my letter to too great an extent, and of surpassing the limits which I have prescribed to myself, I should also like to make some mention about the missions of Red Rock, Le Pic and Michipicoton which I visited in the autumn of 1878. It was during this memorable voyage across Lake Superior, that I ran great risk of perishing in its waves.

The trip I made last winter, during the course of which I traveled more than a thousand miles, would, no doubt, afford you some interest, especially, that which I made to Gull River on the great Pacific Rail Road, during which I baptized thirteen Indians; but I must confine myself within narrower bounds.

On the 1st April, 1879, I left Fort William, accompanied by two Indians, who came from Red Rock in search of me. Going thither, I passed through Silver Isle for the purpose of giving the Catholics an opportunity of fulfilling their paschal duties; which all of them performed in a most edi-

fyng manner. I arrived at Red Rock, on the 6th April, but I remained only five days, for I promised the Catholics of Nipigon to celebrate Easter among them. In the night of 8th April, I went to visit one of our Indians, who lay dangerously ill far away in the woods. I found the poor sick woman delirious, but knowing that she was a good Christian, I gave her Extreme Unction. At my return to Lake Helena, I was surprised to see many good Indians anxiously awaiting my arrival to hear Mass. The previous night, I had no sleep, for I was obliged to travel over a rough and dangerous road. What a grand occasion, to offer some little sacrifice to our dear Lord, during this week wholly set aside by the Church for commemorating and honoring His most sacred Passion. Good Friday, I started from Red Rock and took the road to Nipigon, accompanied by Henry and another Indian. We had not been more than a couple of hours en route, before we overtook the Indians, whom I had visited the preceding night. They had walked the whole day, carrying the invalid on a *Tobagan*.

All were sound asleep, wrapped in large bear skins. I awoke some of them, and they pointed me out the invalid, whom I had visited the night before. Her condition was truly pitiable. There was neither tent nor fire to protect her from the inclemency of the weather; the poor creature was in agony and about to breathe her last, whilst her near friends and companions lay around unmindful of her sufferings. Her thick locks were congealed around her face, her hands and feet tied to prevent her in her death throes from uncovering herself. Words cannot express what a sad impression this spectacle produced on me. It recalled the pains and sufferings which our dear Lord underwent on this Good Friday, eighteen centuries ago. I could not refrain from remarking this to her husband: he understood my meaning, and unbound her hands. I then asked her if she was sorry for her past sins. By close listening I caught the feeble sound of her reply, and pronounced the

words of absolution. Not being able to do any thing more for her, I departed, happy and consoled for having delivered her from her twofold bonds. At twelve o'clock on Easter Sunday I arrived at Fort Nipigon. I assure you that I felt tired out and fatigued, as during the preceding week I had passed three whole nights without sleep. From my arrival at Nipigon until the 1st of May, my time was wholly taken up with the inhabitants of the Fort and the savages who dwell around the Lake. It was well spent in administering the sacraments and giving spiritual instructions; I baptized a great many children, all of whom belonged to Christian parents. There is nothing else which demands special attention.

On the 1st of May I arrived at the place from which I wrote to you last spring. There I met with many good Christian families, with whom I spent twelve days, whilst waiting for the breaking up of the ice upon the lakes. I took my leave on the 13th and started towards Lake Long. During the *portages*, we were often compelled to wade for hours almost up to our knees in water, and carrying at the same time a heavy load on our shoulders. I had the misfortune to forget in one of our encampments some precious relics and the crucifix you gave me after the Third Year of Probation at Sault au Récollet. We reached *Petit Lac Long* on the 15th, where I found a family not yet converted to our holy faith. I had the consolation before my departure of baptizing all of them. Strange to say, all the children with one exception, have six fingers on each hand and six toes on each foot.

On the 19th we reached *Fort du Lac Long*, and believe me, it was high time, for our provisions were all consumed. At the Fort, some misconduct had happened during my absence, which caused me great annoyance. The moment I was informed of this scandal, I felt oppressed with grief and anguish; but recalling to my mind those sweet words: *Jesu, mitis et humilis corde, fac cor nostrum secundum cor tuum*, I became consoled and encouraged.

I was obliged to wait for the Indians during the space of six days; they began to arrive after the 24th, and from that day until the 30th their flotillas of ten or fifteen canoes were daily seen making for the Fort. I kept a sharp look out for their coming, and as soon as I espied them at a distance, I took my station on the shore to welcome them, shaking them warmly by the hand and calling them by their Indian names. This greatly surprised and flattered them; and we were quickly on good terms with one another. I began my work without delay, making use of the same means which I employed last year. Heaven blessed my feeble efforts; for during my short stay, I baptized twenty-two persons, of whom nineteen were children and three adults. Lake Manito Namegong was the next place that called my attention. Some Indians who came from this neighborhood told me that Pierre Lagarde, the oldest member of a half-breed family of which I made mention on a former occasion, was sick and wished to see me. Notwithstanding his good christian name, he was still a pagan. Having appointed some to continue the instructions to the catechumens, and arranged other matters, that there might be no disorder during my absence, I set out in compliance with the invalid's ardent desire.

On this trip we suffered much from driving, icy rain, that fell in torrents during a great part of the day, and against which we were badly provided. After braving the storm for a long time, we were at length forced to seek the shore for shelter; but not being able to find any covering, we turned up our canoes and got under them until the rain abated. After a couple of hours we were again upon our way, jaded in body, but filled with spiritual consolation.

What happiness I experienced when I found out that I was the first priest to traverse these regions: and how many times during our voyage did I call upon God to bless those poor savages whom I was about to visit, and to shower down on them His graces in greater abundance than the rain which was drenching His unworthy servant.

Late at night we reached our destination; all were in bed; the fires were all out, and no one stirred to welcome us. As the old man was not dangerously ill, I thought it better not to trouble him: so, wrapped up in a blanket, I stretched myself on some pieces of bark which happened to be lying on the ground. Sleep soon quieted my weary limbs, but the cold produced by my damp clothes awoke me after a short nap. It was impossible for me to repose again, I was shivering from head to foot; prayer was my only solace until morning. When it was the good pleasure of the Indians to get up, they made a fire, and I profited by this occasion to dry my clothes and warm my shaken frame. When I had made the acquaintance of all the inmates of the tent and taken my breakfast, I began to prepare Lagarde for Baptism. With him I had the pleasure of baptizing eleven children who were presented to me; promising to return soon again, I started for Lake Long, where I arrived the same evening. On the 1st of June, I had eight baptisms, seven of them being adults; and on the next day I baptized six adults more. This finished the mission of Lake Long, for the poor Indians, oppressed by hunger, left the place to seek food, and were soon scattered in every direction. I revisited Manito Namegong, on the 3rd of June. During my stay at the Fort, I baptized twenty children and sixteen adults, thanks to the Sacred Heart. The intention sent to the *Messenger* at Woodstock wrought these fruits in souls. On my way to Manito Namegong, I obtained through the intercession of St. Anthony of Padua this wonderful little favor which I am about to relate: I had lost the key of the box which contained my portable altar; my men and your humble servant, imploring the intercession of St. Anthony, looked a long time for it, but without success. At length we gave up all hopes of ever seeing it again, and went to take up our tent; but one of my men in running his hand along the post for the purpose of making the rope slip down, felt something in his

hand, which, to our great astonishment, turned out to be the lost key.

The Lagarde family gave us a hearty welcome. I spent five days with them; we had cold and rainy weather almost all the time. On the 6th of June I baptized two children. On the 7th, the eve of the feast of the most Blessed Trinity, observing a beautiful tree beyond my tent, I conceived the idea of making a cross out of it; I entrusted this work to one of my men, who performed the task according to my expectations, and surrounded it with a handsome fence. The following day, I blessed it in presence of all the savages, and I then explained to them its meaning and the respect which they should manifest to it.

"Whenever you pass here," said I, "or wish to receive some favor from God, come and ask it at the foot of this Cross, and your prayer will surely be heard." The evening of the same day, I baptized eight neophytes, all grown up persons. On the 9th, I baptized two adults, and then taught two of the most intelligent members of the band how to administer baptism in case of necessity. Ten pagans still remained, who for one reason or another, had not yet been instructed. The poor creatures appeared sad and troubled on seeing me leave without giving them baptism; I encouraged them and promised to baptize them next spring.

On the 9th, I left Manito Namegong, where I had baptized twenty-four persons, and traveled towards Le Pic, where we arrived on the 14th. Nothing remarkable happened on this journey of two hundred miles; but during the trip we suffered much from the heat and from insects. At the Fort, I found almost all the savages of Le Pic, who were awaiting my arrival. After having given them a couple of instructions on penance, I heard their confessions; then, I went about the neighborhood to visit some pagans and Methodists, whom I found so well disposed, that I began, at once, to catechise them. That all might have an opportunity of hearing the word of God, I employed my two men at this

same good work. On the 19th I baptized three adults and one child, but the day after my arrival, I had baptized five children. Every day was marked by a certain number of baptisms.

On the 1st of July, the last day I spent at Le Pic, the whole number of those who had been baptized, amounted to thirty-three persons;—twenty-two adults (and of these three were Methodists) and eleven children. One Methodist and two infidels still remain unbaptized. Now, as my work was completed in this quarter, I wished to leave as soon as possible, but the bad weather detained me for three days. I started, on the 4th, for Michipicoton, and arrived on Sunday, the 6th, a little after twelve o'clock, when the Indians were coming out of church. I met here about three hundred savages, half of whom were Methodists; I gave them a little instruction after vespers, and then retired for that day. My time for two or three days was taken up in the administration of the Sacraments; then, I gave my whole attention to the infidels and Methodists.

The poor Indian, who made me such fine promises last year, seemed willing now to fulfill them. It was agreed, that he should first go to the Methodist camp, about half a mile distant from the Fort, to obtain the permission of his chief. When he returned, he appeared to be delighted, they were well disposed and eight children would be baptized. He reported, however, that the son of the chief *Totominan* opposed his good undertaking. "Well," said I, "you must go again to-morrow and try to obtain the consent of the whole party." The next morning, he started off on the same errand, and returned a short time afterwards with bad news; there would be at most only three or four for Baptism, and the good dispositions which had existed were on the wane. Undaunted by this ill success, he tried a third time to conquer the obstinacy of his chief; but the attempt failed completely; and he came back to me again, downcast and afflicted. I used every means to console and encourage

him ; but since then he has never visited our church. How are we to account for the change of sentiment on the part of Totominan and his son ? He had brought me two children to be baptized, during my former visit, yet he, now, is opposed to all those who seek baptism at my hands. A short time since, his wife died a Methodist, and our Catholic Indians refused to sing canticles at her funeral, as they are wont to do for those who die in the faith. This is the cause of his wrath and fury against those poor Christian Indians. There is also another little event, which happened some short time ago and which helped to render us unpopular with the Methodists.

Mr. Bell, the *Bourgeois* of the Fort, divided the sum of about \$400.00, given by the government of Ontario, among the Methodists and Catholics. The Methodists resolved to buy provisions with their portion of the money and the Catholics put theirs together for the purpose of building a school-house. To renounce Methodism, was, therefore, to deprive one's self of pork and flour, which, I assure you, is a great sacrifice for a poor hungry savage. I am glad that the Methodists expended their money for food, instead of spending it as our people have done ; for if they had a school, it might do much harm to the rising generation. Our good Catholic Indians went immediately to look for wood and other necessary materials for the erection of their new building. Before leaving, I had the great pleasure of seeing a large pile of wood placed near the church to dry, which in a short time will be ready for their purpose. If the most sensible among the Methodists could not behold those proofs of energy, shown by our Catholic Indians, without feeling ashamed of their own conduct, what will be their feelings, next spring, when they shall see this design fully carried out, and the school in a flourishing condition ?

Nevertheless, as I thought over the check experienced by the Indian mentioned above, I could not help reproaching

myself with having perhaps placed too much confidence in him ; and, thereupon, I resolved to repair the fault as far as it was possible, by going in person to visit the Methodists, and to find out from their own lips the cause of this unexpected opposition. They gave me a warm reception ; and as it was a beautiful day, we sat down on a grass-plot before the tent. I was not very long in this position, when to my great surprise, I beheld myself surrounded by thirty of those poor heretics. I told them that my mission was not only for the Catholics, but also for them, and especially as they had been baptized by our Fathers. "Now you have," said I, "another religion, quite different from that one which our Fathers taught you. Why have you changed your belief? Was it not the true religion which they preached to you?" I then took the volume of the Gospels, translated by Bishop Baraga, and selected four subjects, suited to the occasion. Firstly, the supremacy of St. Peter and his successors. Secondly, the sacrament of penance. Thirdly, the Blessed Eucharist. Fourthly, devotion to the Blessed Virgin. After giving a simple explanation of the Catholic doctrine on one of these points, I added : "Your ministers have told you to reject this teaching, held by our Church ; let us see what the word of Jesus Christ says about it." I then proved my point by many texts from Scripture. "But, perhaps," said I again, "some among you may think, that my book says this, but that your Bible holds an opposite doctrine." I opened their Bible and read for them the same text which I quoted in my instruction. They began to look at each other in astonishment, and I could perceive by their countenances, that they were fully convinced, that our religion was the only true one. At the conclusion of my discourse, I told them, that they were not so much to be blamed for making profession of a false religion as those false preachers, who had inculcated to them this bad doctrine ; still, believe me, unless you now embrace the true religion, since you are convinced that it is the only true one,

you are exposing yourselves to a terrible misfortune. At my departure many said to me: "give us until next Spring to think about what you have said to us, and what we ought to do." I feel confident, that the Sacred Heart will soon lead back to us these poor sheep of the forest, whom the Methodist wolf has led astray. I recommend them to your holy sacrifices and prayers. Kinikomens, who was so much opposed by Totominan, came to me upon my departure and asked me for holy water, promising me at the same time that nothing would prevent him from becoming a Catholic next Spring.

During my mission at Michipicoton, I baptized four adults—three of whom were Methodists and the other an infidel; and five children, three born of Christian parents, and two of Methodists. I left Michipicoton on the 3d August and took the steamer for the Hauteur des Terres, which brought me in two days to my destination.

During the four months' mission, without speaking of the other functions which belong to my ministry, I baptized one hundred and fifteen persons, almost all infidels or heretics. I shall not forget to thank the Sacred Heart, our holy Mother and St. Joseph, for all these graces. I hope and trust that you will often pray for those poor Indians. I recommend in a special manner to your holy Sacrifices, the infidels and Methodists.

Father Superior is quite well. Brs. Regan and Hays are sick: my own health is better than ever before. The scholastics will be ordained next Spring. Father Chambon is in charge of the Landing and Silver Islet. We have had a severe winter; plenty of snow; the savages find game in abundance. With kindest regards to all my old friends at Woodstock, and particularly to my former professors, I remain

Your servant in Christ,

J. HÉBERT, S. J.

NEW MEXICO.

LAS VEGAS, N. M.,

March 28th, 1880.

REV. FATHER IN CHRIST,

P. C.

Some time ago a reporter of the *St. Louis Commercial* called on Fr. Rector and expressed a desire to write an article on the College, to be published in his paper, stating at the same time that the trifling sum of twenty-five dollars would recompense him for his labor. As poor Father Rector has more than enough to do with the small amount of money that he receives, he declined the generous offer. However, in the article which the gentleman wrote on Las Vegas, he mentioned a few words about the College, to the effect that it was the chief attraction of the town. What would he have said, had he received the money? He told the truth: for, beyond all doubt, the College is the principal building in Las Vegas. It is situated in the lower part of Oldtown, or West Las Vegas, which is separated from Newtown, or East Las Vegas, by the microscopic river called Gallinas. It is a two story structure whose walls are made of the usual material of the country, *adobes* (bricks of mud and straw), and stuccoed with a mixture of adobe and lime. It comprises the main building, about two hundred feet front and forty deep, and two wings, each one hundred feet long and thirty wide. Although it is the pride of Las Vegas, it is not a very magnificent affair; but it is infinitely superior to the old building, which leaked so badly, that on more than one occasion umbrellas would have been very serviceable to keep the Fathers from getting wet in their rooms;—but the misery was that they were too poor to afford the luxury of umbrellas. I often think how fortunate it is that

there are so few rain storms here, because if there were many the whole town would be dissolved. The difficulties and hardships of the Fathers who came to the Mission first can never be expressed in words; only He for whose sake they have endured them knows how great they have been. The people, like those of many other places, imagine that the Jesuits must be exceedingly rich, because they see them build such fine houses. And now that the college is finished and in running order, the greatest difficulty is experienced by Superiors in keeping it up, because they receive so little money for the boys' tuition. The Mexicans hate to part with their "dinero," and pay for their boys with "oves et boves et pecora campi." Our Rector is certainly to be pitied: what with paying debts and the fearful trouble he has in collecting money to do so, and the providing for the wants of the community and college, he has a task to perform which I think few men would care about undertaking. Before I came to New Mexico, I thought that the Fathers were in very comfortable circumstances, but I was mistaken. Oftentimes there is not sufficient money in the house to pay for the next meal. Truly, the love of God alone could make men waste away their lives in such a desert. Think of the consolation we derive from our work when we know that the highest ambition of the boys whom we try to educate, is to become rancheros or clerks. One boy last year,—to give an instance,—took music lessons. At the end of the year, he left all his music behind, giving as a reason that he would not need it any longer, as he was going to work on the ranch.

It is very amusing to hear them talk English. One evening a little fellow came up to me, crying: I asked him, what was the matter? and he replied: "Hipolito, he said me bad words." "What did he say?" "He said me, dog." "Well, you go and say him, 'burro:.'" and he went off happy. "He's there up," or "there down," is common. Several times they have come to me for "pocket books," meaning

envelopes. "I may can;" "he did bought;" and "I gained him," are some of the choice expressions. There is this about the boys that can not be said of all college boys, they are very obedient and respectful, and it is the easiest thing in the world to manage them. In class they behave very well and they all study very faithfully. For these reasons I have got to like them very much. The little scholars of Father Tomassini's class are the hardest to take care of. Fortunately they are almost all day-scholars, so that I don't have anything to do with them. But what a time he must have. Fifty or sixty of them with no manners or decency keep his hands full, and the scenes and incidents of his class room would not look well in print. I do not think that any teacher could have a harder class, nor take more interest and labor harder than he does. The good success of his work was seen in the semi-annual examinations which finished last Tuesday. Taking everything into consideration I think his class did as well as, if not better than, any of the others.

On Passion Sunday the boys of the college and the Sisters' girls marched to the parish church where some were to make their First Communion. The weather was extremely cold, and the church was a magnified refrigerator, as there is no furnace to heat it. The poor little fellows were all crying with the cold, and I don't think that any of us had devotion enough to keep us warm. The church itself is most uninviting and the want of care is evident in everything about it. A little labor would remedy all, for the church exteriorly is indeed a handsome edifice built of brown stone. The ceremonial is a peculiar one. The Mass said that day was a Low Mass, yet a fat boy headed the procession with a censer and two acolytes followed. After the Credo, Father Personé gave the children a final instruction. At the proper time the children, boys on one side, girls on the other, advanced in good order to the altar to receive for the first time the Holy Communion. It was a beautiful and edifying sight, and I am sure all who saw it

were very much pleased. In the afternoon we went to the church again for the Profession of Faith and Renovation of Baptismal Vows. Had the weather not been so cold, I am sure that more people would have been present ; as it was, there was quite a large throng.

All the Americans that have written about the people of this place have done them grievous injustice. The Americans who are the real rowdy disgraceful element are lauded as go-ahead people, while the poor "greaser" is called by all sorts of opprobrious names. The truth is that in Oldtown, the real Mexican town, scarcely ever does a disturbance occur ; while in Newtown, where the Americans have established themselves, all the murders, that have given Las Vegas her unenviable reputation, have been perpetrated. It is true that the morals of the lower class of Mexicans are not of a very high standard. How can it be expected, when the whole family lives in one little room, for almost all the adobe huts contain but one room, and the people are too poor as a rule to afford more. In this one room they and their dogs (every family has three or four) eat and sleep together. A Mexican hut presents to the American a curious scene, and, as often happens, when the dogs get snarling and fighting, the scene is rendered as lively and harmonious as could be desired.

The people here are so lifeless that it is almost impossible to effect any good among them, but with time and patience they will improve. Their one redeeming trait is their piety, but even this is Mexican. They are ignorant, and their ignorance is the cause of all their miseries. Now the Americans that are here are even more degraded than the poor natives whom they despise. It would be impossible to find in any part of the country a more ignorant, sinful set than we have here in Newtown. Yet these men, who know better, and act worse, than the "greasers," are acknowledged as the spice of society. The horrible lynching affairs whose accounts have reached even secluded Woodstock were man-

aged almost entirely by the inhabitants of the West side. Within the last few months no fewer than fifteen murders have been committed in and around Las Vegas, and of these not one was committed by a Mexican. There is excuse for the natives, because for two centuries they have been cut off from all society ; and, as you well know, the example given by their priests was not likely to improve their morals.

Not long since a certain Rev. Foote wrote an article in which he vilified, the people of New Mexico so outrageously, that he called forth more than one answer. One, written by a Mexican, I would like to send you, it contains such beautiful English, that it would serve as a model. The Rev. Foote was called by such delightful names as the "reverend fool," the "reverend clown" and "dish wiper" which showed how extensive was the writer's vocabulary. In his letter, the above mentioned Reverend spoke about the "gewgaws" of the Jesuit church. I suppose he thought all priests are Jesuits, and although he said some true things, yet any one could perceive that all his exaggerations were caused by his animosity to the Catholics. The people are Catholic, and this is the most damnable thing of all in the sight of these tramps, who now and then afflict us with their presence. Of course, there are sights that are curious to Americans. A man on horseback, with his wife trudging on behind the horse ; youngsters parading with a garment not much larger than a pair of suspenders ; women working hard, and men taking it easy ; burros with mountains of loads so high and wide that it is a wonder that the whole thing is not inverted with the burro dangling his legs in the air :—these are a few of the curiosities ordinarily met with. Whenever any one is sick, and a visitor enters and asks how the sick person is, the mother of the family just pulls down the bedclothes and shows the visitor where the patient is suffering,—and this, no matter who are present. They sit, or rather squat, around the bed in regular order from father down to the youngest, and never say a word, but stare

at the sick person. When a corpse is being "waked," the visitor comes in, and with folded arms stands near the corpse, and stares for half an hour or more on the face of the dead person, and then glides out as noiselessly as he came in. They live on coffee principally, and that is one of the reasons why they are generally so thin. They take very little substantial food, because they cannot afford it. Give a Mexican "chile," "buffalo meat," "frijoles" (beans), and coffee, and he is happy. I have never tasted the buffalo meat, and if I judge of the taste from the smell, I hope I never will. The "chile," a species of red pepper, I cannot eat; but if you could only see how the boys take it,—it is a sort of ice-cream and strawberries for them. The women have the queerest way of smoking. They do it, as if they were doing something that they were ashamed of. They cover the head with the shawl, and smoke under it, and now and then clouds of smoke are seen to rise from their clothes, and one unaccustomed to the performance might think that the poor women were on fire. One of the great sins in the young ladies' eyes is to smoke before their parents. I have never seen children show such respect to their parents as the Mexicans do. No matter how old or grown they are, they always show respect for their father and mother, which the American youth would do to well to imitate.

A few weeks ago I made a flying trip to La Junta about twenty-four miles from Vegas. I drove there in a buggy to bring Father Minister home. I had never been there before, but I went alone and didn't get lost either. It was not a very difficult task to accomplish, for I had only to follow the railroad route. The reason I mention the trip is, because I wish to tell about a vision, that a servant of our Fathers there had. It was a material kind of vision which left a deep impression on him. He was sent one day to find a lost cow. He went on a mule. He inquired at various places for the cow, but without success. He finally asked at a place where there were some muchachitos playing.

The youngsters came out and frightened the mule, and the poor fellow fell off, and while falling the mule gave him a good sound kick, such as only mules can give, and knocked him senseless. The mule came home alone, and he came along some time after. Such was the vision, but it requires explanation. Two or three days after he was told that his father was dead. "I know it," said he. "for God gave me a vision three days ago." When asked to explain, he said: "When I fell off the mule, my father fell sick: and when the mule kicked me, and knocked me senseless, my father died." I don't think that this could be considered a real vision, yet the poor visionary, who by the way imagines himself a novice of the Society, firmly believes it. The church of our Fathers there would deserve a chapter for itself. But I may be able to give a good account of La Junta, as also of Fort Union, some other time, as we start for there to-day, and I must end this epistle in time. Suffice it to say, that Father Rossi went to Fort Union on Holy Thursday to give the Catholic soldiers an opportunity of hearing Mass. Easter Sunday also the same Father said Mass and preached a very good English sermon to them. The *Gazette* remarked that the commander not being a man of any religious belief permitted it, as though it were a special favor he was conferring.

For the scientific part of your readers, I have an item which I have reserved till the last. When I first came here, I was struck with a phenomenon that happened every night when I was undressing. Innumerable sparks shot out from all my clothes. At first, I was a little frightened, but thinking over it, I found they were electric sparks. Sometimes I have got as many as a dozen sparks from my shirt. It is owing, I have no doubt, to the dryness of the atmosphere, for I never observed it anywhere else. Since I have been here, it has not rained half a dozen times. We have had but three or four slight falls of snow which evaporated immediately. The climate is truly the only good thing here,

it makes up for all the inconveniences we have to suffer. You have often heard that Vegas is a beautiful spot, but if you could only see it, you wouldn't think so. But I must come to a close. If at any time I have anything of interest, I will certainly communicate it to Your Reverence, as I believe it is the easiest method of answering all correspondents. Hoping that what I have said may prove of interest, I recommend myself to the prayers of all.

Your humble servant in Christ.

M. T. HUGHES, S. J.

MISSIONS GIVEN BY FATHER MAGUIRE AND COMPANIONS.

FROM JANUARY 4th, 1880, TO MARCH 21st.

December is a fine month, in which to leave the ice and snow of New England, and journey to Florida, where spring has already begun. Such was the good fortune of the Missionary Fathers at the end of last year. Leaving Boston on the 28th of December, they arrived at Jacksonville, January 2d, having traveled continuously with the exception of a night spent in Philadelphia. The change was most enchanting: to see the fields and gardens decked in green, the roses in full bloom, and the oranges ripe upon the trees was, truly, a welcome sight.

Florida, though at all times having attractions for tourists, presents them most lavishly during the winter months. Thousands from our northern cities spend the winter there in quest of health: thousands go there also for enjoyment, and this they find in the delightful climate and the remarkable scenery of the country. Many tourists, charmed with what they see around them, remain, and induce their friends to imitate their example. As a consequence, the State is

increasing rapidly in population, since, independently of the advantages of climate and scenery, it offers the best inducements to immigrants, who naturally look for cheap lands and quick returns from their labor. Florida offers both to those who settle within her borders. It is an every day affair to hear of persons, who settled in Florida ten years ago, and bought fifty or sixty acres of land for three dollars an acre: for six or seven years they made enough to support themselves; now with their orange groves, which, in the meantime, have begun to produce a fair crop, they are considered wealthy, having incomes of four and five thousand dollars a year, with every prospect of increasing them, as an orange grove reaches its highest point of productiveness after twenty, and continues fruitful for a hundred, years. The writer of this sketch saw trees in full bearing that were over sixty years old. To return; persons who bought land for three dollars an acre, and managed to make a living on it for eight years, are now offered two and three thousand dollars an acre for the same land, owing to the groves upon it. Numbers of farmers from the North and West, aware of these facts, have sold out their estates, in order to settle in Florida, whilst our Catholics are rushing to the Northwest to freeze in winter, and make a pitiable living, perhaps, at all times.

Some say that the supply of oranges will be too great for the demand. This was said fifteen years ago: in that time, the crop has increased by millions of oranges, and more money is made now than then.

An orange grove requires very little attention. Light rubbish, or muck from the swamps, thrown under the trees is all the fertilizing needed. At times, a carbolic wash is good for the trunk of the tree. A tree with proper care will give a yield of five thousand oranges, but even putting it at a thousand, and following the practice of having a hundred trees to the acre, and allowing one cent for an orange, net gain, the income would be a thousand dollars.

I saw a tree, where last year the fruit was sold as it hung upon the branches for sixty dollars. And this is now no rare occurrence. A gentleman from the North has a small place near Mandarin, for which he paid a few dollars an acre. Having a good portion of it as a truck garden for the northern markets, he has besides thirty acres in orange trees, and, at the lowest estimate, in a few years, he will have an income from the oranges alone of thirty thousand dollars!

And the orange is but one of the products of Florida: all the semi-tropical fruits are grown there, besides the ordinary crops of grain, cotton, rice, sugar-cane, and early vegetables for the markets of the North, etc. Lumber is also a great industry.

JACKSONVILLE.—The mission in Jacksonville, which in winter is the Saratoga of the South, lasted for a week. The Bishop of the diocese, always so kind to Ours, came from St. Augustine, his residence, fifty miles up the St. John's River, to greet the Fathers and bless their work. The church was crowded at every service. Protestants came to the mission in large numbers, and a few were received into the true fold. No doubt, the prejudices of a great many were removed, and though not converted, they will be more ready to hear Catholic truth in the future. Towards the end of the week, Father Holland was sent to Palatka, seventy miles up the River St. John, to begin a mission on Sunday, the 11th of January. Father Maguire after giving two lectures in Jacksonville went to join Father Holland about the 15th of the month. The number of Communion in both places was altogether about seven hundred.

Jacksonville in winter is a very inviting place, and the rich equipages of the northern residents give it a gala appearance. An additional interest was given to the every day routine of the city, during the mission, by the arrival of the ex-President on his way for Havana. His presence and the procession in his honor interfered a little with the attendance at the church for a day or so.

ST. AUGUSTINE. (January 18-25)—This ancient town, the oldest in North America, though considerably changed in appearance by the advent of northern men, is still quaint enough to put one in mind of Spain and hidalgos, of the plumes and prowess of the adventurers of former times. Passing along its narrow streets one almost feels on the alert for some caballero of the olden time to march out all booted, crested and spurred from an alley way, to challenge intrusion. The buildings are very old and venerable; they are made of cochina rock, a conglomerate of sand and shells, from a quarry on an island in front of the city, across the Matanzas River. This island and the river, not a mile wide, are the only barriers between the ocean and St. Augustine, and for this reason invalids are afraid to tarry there. Some, however, think this a mistake, as the nearness of the Gulf Stream to the coast (twenty miles) prevents any bad effects from the ocean air.

The present Cathedral was built in the last century. The Franciscan convent, now a barracks, and the home of the Poor Clares, used as a private house in these times, were built long before. The present residence of the Bishop was under Spanish rule a free school, the first in the United States. The people are no longer the same that they were under the old government. At the change of flag in 1763, nearly all the old Spanish settlers retired to Spain or Cuba; their places were afterwards filled by Minorcans brought to the colony by an Englishman, named Trumbull. To many there is very little difference between a Spaniard and a Minorcan; though there is in character and language. The venerable names of Suarez, Sanchez, Fernandez, Lugo, Rodriguez are common enough, but when we see the bearer of one of these great names keeping an oyster-house or hiring out sail-boats, you cannot but admire how the mighty have fallen.

The Indian Missions were at one time very flourishing and consoling around St. Augustine. Nearly all the Semi-

noles were converted to the faith; but the English broke up the missions, and the poor Indians became wanderers again as their name signifies. At present, they inhabit by treaty the Everglades, or swampy lands of the southern part of the State. They have little, or no intercourse with the whites, and are very suspicious in regard to them. Father Dufau, the vicar-general of the diocese, made an attempt a few years ago to enter the Everglades for the spiritual advancement of the tribe, but met with such difficulties and distrust, that he was forced to abandon his undertaking. The Indians call all white people, "cow men," for the reason that the whites come to trade in cattle once in a while. Half a mile north of St. Augustine is the chapel of Nuestra Señora de la Leche, a modern building on the site of an old one, where Father Blas Rodriguez de Montes was put to death two hundred and eighty years ago by some Indians, whose bad conduct he had found fault with. They came early in the morning to the chapel; the Father divining their errand obtained their permission to say Mass, which they attended in silence, and at the end of which they massacred him at the foot of the altar. This, with other facts well known in Florida, shows that Christianity has shed its blood there also, and consequently must have its triumphs.

The mission work was most consoling in St. Augustine. The people are good, docile, full of faith, and remarkably honest, pure and temperate. Until the immigration of the northern people there was not a single liquor store in the town. Doors and bolts on houses were unknown, and, I doubt, even now, if the people are equal to the mysteries of them. About a dozen Protestants joined the Church, during the retreat; amongst them was a Mr. Bronson, the leading citizen of the place, who is married to a great granddaughter of Judge Gaston, so well known in his day. The church was crowded all day with devout worshippers. There were about one thousand Communion; about fifty grown persons were confirmed by the Bishop, the Right Rev. John Moore, at the end of the Mission.

Whilst Frs. Maguire and Holland were engaged in the work mentioned above, Frs. Strong and Morgan were sent to other places in the State, to give the exercises; the former, to Key West, the latter, to Fernandina, Moccasin Branch, and Mandarin.

FERNANDINA. (Jan. 4-11)—The church here is under the patronage of St. Michael, in memory of Father Miguel de Auñon, who was martyred by the Indians in 1597 in the old town of Fernandina about a mile from the new town. There is a chapel in either place attended by Father O'Boyle, the present pastor. He lives in the new town. There are schools in both places taught by the Sisters of St. Joseph. The colored school in old Fernandina is supported by the State, and the Sisters receive salaries for their services. The Catholic population is very small, and notwithstanding the arrival of General Grant on the opening day of the mission and the festivities in his honor on the day following, the attendance at church was very good throughout the week. A day was given for the benefit of the infirm in the old town. Quite a number of persons came to the exercises, and the Father was quite amused to see the collection taken up in the chapel by an old lady of the congregation. Fernandina is a resort in winter for invalids and tourists. The famous beach, eighteen miles long, and the best ocean drive in the world, attracts a great many people in the afternoon.

The number of Communion was about two hundred and fifty. Seven persons, amongst whom was a colored alderman, were received into the church.

MOCCASIN BRANCH.—This is a Minorcan settlement about twelve miles from St. Augustine. The congregation is under the care of Father Langlade of the Cathedral. There is a handsome chapel erected by the zeal of the pastor. The people are good and full of faith. Intemperance and the other vices, so common elsewhere, are unheard of here. No man has yet dared to sell intoxicating drink in the settlement. Everybody came to the mission, bringing even

the babies to the church to the great annoyance of the preacher, who frequently had to give his sermon amid a chorus of a half dozen squalling infants. The dogs, too, came with their owners, to spend the day around the church and contribute their mite to the existing difficulties. The mission began on the 14th of January at night; after the sermon there was a torchlight procession to guide the people homeward. The retreat lasted ten days. Number of Communions, one hundred.

Among the many remarkable traits of these people in the way of goodness, a stranger is struck by their strict honesty. There are no locks or bolts on doors. A man goes from home and stays for a week, and no one interferes with his property.

MANDARIN.—This is an old settlement made in the last century by royalists or tories from the Carolinas. After the Revolutionary War, they emigrated to Florida, then under the English flag. When the Spanish rule was restored, these settlers to obtain grants of land, conformed outwardly to the Catholic faith. Their religion, however, was very slight; a priest used to visit them once or twice a year, to baptize the infants. In 1840, the Methodists attempted to draw these people away from the Church, and partially succeeded, and would, no doubt, have perverted the whole population, but for a mishap. A certain tall, loud-talking preacher from Georgia appeared, and continually shouting out death, judgment and hell, frightened a great many. He insisted upon every one having his bible to read, etc. "I can not," he said, "give all bibles: collect the money, and I'll buy them for you." The collection was taken up; all contributed, some giving their jewels. The preacher took the offerings, and to this day, the bibles have not come, and the preacher has not been heard from.

About fifteen years ago, a priest, now in the Society, began to reside among the people of Mandarin. At first, he met with great difficulties, but now nearly all are Catholics.

A few Baptist negroes are living in the neighborhood, and are noted for the usual vices of the race.

The Catholic population is scattered over an area of thirty miles, and can scarcely be reached by a single mission: still those that could responded well to the labors of the missionary. They are commonly called "Crackers," but whatever else may be said of them, they are good, and try to save their souls. One would much rather see them as they are, with little farms and their houses full of children, than crazy after money and advancement. If there is a poor man amongst them that is in need, he starts out in the morning with a sack, and has not to go far before it is full of provisions. The colored people who are Catholics contrast very favorably with the colored Baptists spoken of above.

About two hundred Communions were the fruit of the mission.

This ends with the report from Key West, which will be given afterwards, the labors of the missionaries in Florida. The Fathers were all satisfied with the success of their work, and look back with pleasure to their stay in the "Land of Flowers."

J. A. M.

KEY WEST.

Notes from the Diary of a Missionary.

Finding it impossible to reach Key West, Florida, by steamer, in time to comply with our promised engagements, we started Dec. 30th from Boston for Cedar Keys with the promise from R. R. officials of making immediate connection with steamer from that Port. On Sunday morning, January 4th, we arrived at Jacksonville, wearied with travel and worn out from the want of sleep. The journey by the "Coast Line" is, indeed, monotonous. Leaving Richmond, Virginia, the "route" traverses the low grounds bordering the sea-coast. Miles and miles of swampy lands

covered with pine forests meet the eye. At long intervals a more elevated spot has been cleared and devoted to the culture of corn or cotton. Our stay at Jacksonville was of short duration. In the afternoon of the day of our arrival we retraced our steps to Baldwin, a point of intersection made by the "Western Florida" and the "Atlantic, Gulf and West Indies, Transit Co." Rail Roads. Next morning at eight o'clock we took a seat in a freight train trusting to reach Cedar Keys before the sailing of the steamer. Our route was now due East and West. The same formation of country presented itself. Low, flat lands, here and there a portion devoted to the raising of rice, now and again an orange grove of recent date broke the monotony of the surrounding pines and attracted attention. The road we were now traveling was known as A. G. & W. I. T. Co. which judging from the speed our train attained might read "Always going and when in time connects." Cedar Keys were reached at eight in the evening and we were informed that the steamer had sailed the previous night. The next steamer would touch at this port on the following Friday.

The island on which we were, is but one of the number of small islands called the Keys. It is about two miles long and half a mile wide. It is composed of sand, pebble and oyster shell, and stands not more than twelve feet above the sea level. The whole island was covered with the palmetto, of which we saw three different kinds. The tall palmetto (*Sabal Palmetto*), or as it is called by those residing upon the island "the cabbage palmetto, attained a height of thirty to forty feet. The saw palmetto (*Sabal Serrulata*) had a creeping stem four to eight feet long from which arose leaves two to four feet high. The dwarf palmetto (*Sabal Andersonii*), its short stem wholly under ground—its leaves two to three feet high, of a glaucous green, covered almost the whole extent of the sandy soil.

The island derives its importance from being the Gulf terminus of the Florida railroad, and a point of departure

for New Orleans or Key West and Havana. The chief and we may say, the only objects of interest are the large saw-mills belonging to Messrs. Fabers the famous manufacturers of lead-pencils. This firm obtains, yearly, hundreds of thousands feet of cedar from the adjacent islands and prepares it in these mills for shipment to their factories in the North. The waters surrounding the island are noted for their oysters. So abundant are they that even the palmetto piles which form the wharves are incrustated with them. The catching and shipment of fish employ many hands as the interior of Florida is for the most part supplied with this article of food from this island.

On Thursday a steamer *en route* to Havana touched at this port. Key West was also a point of her destination. Hearing this, we requested the captain to take us aboard. He replied: "The vessel is crowded; not a berth vacant, and even the floor of the mess-room is covered at night with sleeping passengers." So weary were we of Cedar Keys that the inconvenience of passing the night on deck did not deter us. We entreated the captain to receive us. He complied. Without regret we bade farewell to the place of our imprisonment during the past four days. The voyage was delightful. Our little steamer in the perfectly smooth water of the Gulf glided along at the rate of ten knots per hour. The first night was passed on deck—not an inch of sleeping room under cover unoccupied. The heavy fog chilled us to the bones. In the early morning the stewardess, an old colored woman, saw us reading our breviary and asked "if we were not a priest and our name." Informed, she exclaimed: "I went eight years ago to you to confession in Baltimore." Immediately the interest of this grateful soul was exerted in our behalf and she induced the first and second mates to resign their sleeping apartment in our favor. On Saturday about five in the afternoon we arrived at Key West.

It was the 10th of January, yet the luxuriant vegetation

of a tropical climate greeted us on every side. The city occupying about one half of the island, with its wide white coral streets, which were lined with small but neat residences shaded with tropical trees and embowered in perennial flowers and shrubbery, presented a picturesque and pleasing appearance to one who had just left the bleak North. The island, a vast coral, is about seven miles long by from one to two wide, and is eleven feet above the sea. The soil is extremely shallow, consisting of disintegrated coral and slight admixtures of decayed vegetable matter. The population numbers fifteen thousand; of these five thousand are Catholics. There are no springs upon the island and water forms an article of traffic. The principal industries are segar-making, which employs over four thousand five hundred Cubans, turtling, sponging and the catching of fish for the Cuban market. We began the retreat for the good Sisters of the "Holy Names of Jesus and Mary" on the evening of our arrival. Their convent "Maria Immaculata" is beautiful. Built of faced coral, it extends over two hundred feet in length. This structure erected during the past seven years cost \$30,000. The grounds surrounding the building are seven acres in extent. With great difficulty has soil been collected to cover the barren coral, and now the seven acres produce nearly all the tropical fruits. Here we found the graceful cocoa tree with tall, straight trunk, tufted with long sweeping branches, and bearing fruit from the size of a walnut to that of a man's head. A banana grove occupies one portion of the grounds, whilst pine-apples, guavas, sapodillas, Jamaica-apples, lemons and oranges claim their respective places. The whole place was bright with flowers the most beautiful and fragrant. In different places the island is covered with a stunted chaparral, a natural growth, in which several species of the cactus form a prominent feature.

The Sisters have two schools under their charge; one at the convent numbering about one hundred and fifty pupils,

another in the city for colored children, which is attended by ninety boys and girls.

The retreat closed Saturday evening, or rather Sunday morning, as it was necessary to begin the mission for the people on Sunday, January 14th. Three years had elapsed since these good religious had the pleasure of seeing a Jesuit. Nothing could exceed their kindness in our regard. They pointed out the grave of the last Jesuit Father, who had conducted the Spiritual Exercises in their convent. He came from Havana, gave the retreat, and on the next day was taken down with yellow fever, dying in a few hours. No priest attended his death-bed, as he was the only one on the island. His body lies at the side of another hero of the Society, a priest also from Havana, who came to Key West, when its pastor was stricken down by this dreadful scourge, to administer to the wants of the dying. He fell in harness, a martyr of charity. Their graves are marked with rude simple crosses. No consecrated spot received their remains, no inscription tells their names. True soldiers of Christ, the Day of Judgment will reveal their merit.

January 11th, Sunday, we opened the mission for the people. The hope of success was faint indeed. The pastors told us, that of the four thousand five hundred Cubans, not one ever entered the church. They claim to be Catholics, but say that the clergy in the United States, as in Cuba, are opposed to "Cuba Libre;" hence they relinquish the practices of their religion, though they cling to the faith. The true reason is that they all belong to secret societies, free-masons, of which there are thirteen lodges in this small island. Of the remaining five hundred Catholics who reside on the Key, we were told but four men had made their Easter Communion, of the women some twenty. It was disheartening, on turning around at the opening of the mission, to find about one hundred men, women and children present. At night, the church was filled, and during the mission God blessed our labors. Four hundred and eighty-three approached holy Communion, thirteen were received

into the Church, twenty received Communion for the first time, and fifty were prepared for Confirmation. Among the converts, a prominent freemason made his abjuration. Monday night, January 26th, we closed the mission, and on Tuesday started for Tampa to begin another. On reaching Cedar Keys, after a stormy passage, we concluded it were better to join the other Fathers in the more important missions in Charleston, S. C. So we bade farewell to Southern Florida.

G. I. S.

MISSIONS IN CHARLESTON, S. C.

Returning North, the Fathers gave two missions in Charleston. Frs. Maguire and Holland were engaged at the Cathedral; Frs. Strong and Morgan, at St. Patrick's. The work lasted for a week; and the Fathers had every reason to be pleased with the fruits of their labors in both places. The people are warm-hearted and docile. The attendance during the exercises was very large; the Protestants of all classes showed great willingness to listen to Catholic doctrine.

About thirty-six hundred persons received the holy Communion, taking the results in both churches. Fourteen converts were made to the faith. Over a hundred adults were prepared for Confirmation; about twenty grown persons made their first Communion.

From Charleston northward there was little to vary the monotony of the journey. The burning of a bridge near Weldon, N. C., delayed the Fathers for twelve hours. Weldon is a small and uninteresting place. By inquiry it was found that there were eight Catholics in the town; the ninth one had been obliged to run away for some misdeed. Continuing their journey, the Father saw on the train about twenty "exodusters" *en route* for Indiana; these colored emigrants were dressed in their summer clothes, expecting, no doubt, to find in the land of promise, a negro paradise—perpetual summer. The following dialogue was overheard.

A friend came into the car and spoke to the leader of the band.

First (colored) citizen. "How d'ye do? Whar is ye gwine?"

Second (colored) citizen. (subdued.) "To Indiana."

First. "To Indiana! What ye gwine dar for? It's monstrous cole out dar, ole man. It's powerful cole out dar round Boston. I've been dar once."

Second. (changing subject.) "How's yer lettis?"

First. "What! did ye see de lettis? Well, ole man, ye won't see no mo! No lettis, out dar round Boston. Ole man, ye seed it for de las' time. Sell yer ticket and go back home. Ye won't see yer wife, no mo. Why, ye'll die out dar round Boston. Ye'll be frize."

The advice did no good.

MISSIONS IN NEW YORK CITY.

ST. LAWRENCE CHURCH.—Frs. Maguire, Strong, Holland, Magevney and Morgan gave a very successful mission in this church of our Fathers during the first week of Lent. They were obliged from the beginning to have a double mission, as the crowds in both weeks were too large to be gathered into the church. The interest was kept up through the two weeks, and much good was done. A separate service was had every day for the children, and a very interesting ceremony in their behalf was had on the last Sunday: the children were assembled, and a certain number of boys and girls, appropriately dressed, renewed in the name of all the rest the Baptismal Vows, after which the papal benediction was given them by one of the Fathers.

Results: Communions, eight thousand; Baptism of adults, nine; left under instruction, three: First Communion of adults, one hundred and two; prepared for Confirmation, one hundred and twenty-nine.

CHURCH OF THE HOLY INNOCENTS.—This mission was given by Frs. Maguire, Mc Atee, Holland, Magevney and Gerlach. The labor was hard and continuous, and, but for

the help of the Fathers from Fordham College, a great deal would have been left undone. They came every evening and worked for hours in the confessional, and this notwithstanding their collegiate duties during the rest of the day. Special efforts were made for the spiritual advantage of the children of the public schools with encouraging results.

Fruits of the work : eleven thousand Communions ; First Communions of adults, thirty-two ; Converts, fifteen. A number was prepared for Confirmation.

JERSEY CITY, N. J.—Frs. Strong and Morgan were engaged at St. Bridget's Church in this city from the 7th to 21st March, whilst the other Fathers were giving the mission at the church of the Holy Innocents, in New York. Being by themselves, the work came hard on them, but the Fathers of the College kindly came to their relief and helped them over the difficulties. There were four sermons or instructions every day ; a special one was given to the children. The day after the exercises were ended, the Bishop of the diocese, Right Rev. Michael Corrigan, gave Confirmation to one hundred and twenty-nine adults.

Seventy grown persons were prepared for first Communion ; the total number of Communicants was twenty-seven hundred. Converts to the Faith, fourteen. Children, of mixed marriages, baptized, seven. Number of confessions over three thousand.

This is the sum of the missionary labors to March 21st. It is easily seen that the southern tour was not so fruitful in numbers, but when it is considered that the Catholic population there is scattered, and that every body almost, that could, made the mission, and that so large a number of Protestants in proportion to the population was received into the Church, the Fathers have no reason to complain.

General results : Communions, twenty-eight thousand ; Baptisms, eighty ; First Communion of adults, two hundred and thirty-four. Prepared for Confirmation (adults), four hundred and sixteen.

J. A. M.

MISSION IN CHICAGO.

The mission at "The Holy Name" Cathedral, Chicago, commenced on the 4th Sunday of Lent, and was brought to a close on Tuesday of Holy Week. It was conducted by Father Coghlan, aided by Frs. Verdin, Bouige, Kuppens and Van Hultz. The very Rev. Dr. Mc Mullen, V. G., pastor of the cathedral, as also the Rev. Clergy attached to the church, lent their aid in the confessional. Father Riel assisted till called away to replace the good and lamented Father Mc Gill, who died in Detroit during Holy Week.

The general results of the mission may be briefly summed up:

There were ten thousand confessions heard. There were nineteen converts received into the Church; two thousand three hundred members were received into the Society of the Sacred Heart and Apostleship of Prayer, while three hundred young ladies were received into the Sodality, established during the mission.

There were three thousand men present at the night services during the week especially devoted to their spiritual welfare, presenting so imposing a spectacle that an accidental Protestant attendant remarked that "it could not be there said that religion was considered good only for women."

The missionary Fathers left Chicago on March 31st, to open another mission in the church of St. Charles Borromeo, Brooklyn, on the 4th of April.

D. O. M.

WOODSTOCK LETTERS.

VOL. IX, No. 3.

PAPERS RELATING TO THE EARLY HISTORY OF THE MARYLAND MISSION.

I.—NARRATIVE OF THE ESTABLISHMENT OF THE CATHOLIC
RELIGION IN MARYLAND AND PENNSYLVANIA.

By Archbishop John Carroll.

[This NARRATIVE first appeared in the *Metropolitan Magazine*, March, 1830. It was translated by the Editor, Rev. Dr. Pise, from an old French MS. preserved in the library of the Archbishop of Baltimore. He says: "From certain passages, I am induced to believe that it was originally written in English by Archbishop Carroll, and translated into the language in which I find it." J. Carroll Brent, in his 'Biography of Archbishop Carroll,' borrows from the same French text. Campbell, a careful writer, in the *U. S. Catholic Magazine*, 1845, page 250, gives an extract from the original paper in Archbishop Carroll's hand-writing. It corresponds exactly with the English MS. in our possession, which is in all probability the 'original paper,' seen and used by Campbell.]

In the latter end of the reign of James I. of England, who died in 1625, the Roman Catholics, suffering great oppression from the laws of that kingdom, were very desirous of seeking some asylum from the persecution in their own

country. Lord Baltimore, who was himself a Roman Catholic, obtained from the King the grant of that land which now forms the State of Maryland. The grant was confirmed by charter to Lord Baltimore, soon after the accession of Charles I. to his father's crown; who gave to the new Province the name of Maryland in honor of his Queen, Henrietta Maria, daughter of Henry IV.

By the Charter, freedom was granted to all emigrants into the new country, for their religious and civil rights. Many Catholics, chiefly the younger sons of respectable English families, emigrated about the year 1630 under the conduct of Lord Baltimore himself; and with them came Father Peter White, an English Jesuit. These chose for their place of residence a situation not far from the mouth of *Patowmack* River, and at its junction with the River of St. Mary; which name was afterwards given to the first town, and it was made the Capital, and so continued for seventy or eighty years.

Father White* finding too much employment for one priest

* We give the text of the MS. unaltered, although it contains some obvious errors in regard to names and dates. Father White's name was *Andrew*; the Maryland Pilgrims set sail from England, November 22d, 1633; Lord Baltimore did not accompany the expedition, which was under the command of his brother. Fathers White and Altham were among the first settlers, and the former did not return to England, until he was sent back along with the other Jesuits, in 1645. These are well known facts of Maryland history; but the statement of the Narrative, that Father White arrived in 1630, and returned to Europe for assistance in his missionary labors, gives occasion for a curious and interesting conjecture—that this Father may have accompanied Lord Baltimore in the abortive attempt to found the settlement of Avalon. The first Lord Baltimore, when his scheme of colonization in Newfoundland had proved a failure, applied for the charter of Maryland, and in 1630, paid a visit to the Chesapeake; but Lady Baltimore seems to have made an excursion from Avalon to Virginia, in 1629. There were two chaplains attached to the original colony, who are styled Seminary Priests; it is possible, that Father White may have been one of these, and that he attended Lady Baltimore on the visit in 1629, although authentic records place the first arrival of the Jesuits in 1634. The date mentioned by the Archbishop is confirmed by the first entry in an old written *Catalogus Patrum Anglorum, etc. qui huc missi fuere ab introductione Societatis in has partes usque ad 1790.*

Andreas White:—Primus Marylandiæ missionarius. Advenit huc circa 1630, ante Dñm Baltimore. Sacellum extruxit in White Neck, at non habebat Domum.

only, returned to Europe to get assistance ; and I find in my very imperfect memoirs, that in the year 1632, FF. Copley, Harkey and Perret came into this country, probably with Fr. White. Their chief residence was at a place which they called St. Inigo, the Spanish word for St. Ignatius. There they acquired a considerable body of land, part of which is yet in the possession of the clergy, and the residence of one of them, with a large body of neighboring Catholics, descendants of the first settlers.

All histories, which have been written, even by Protestants, of the first settlement of European Colonies in America, speak in the most favorable language of the conduct of these Catholic Emigrants, who by their spirit of justice and fidelity to their engagements, won the esteem and confidence of the native Indians. They did not take from them an inch of land by force ; but Lord Baltimore and his company made honorable purchases, from them of all the country within the lines of his charter ; so that no treachery or bloodshed disgraced the beginnings of this colony.

As it grew very fast the settlers extended themselves farther up into the country ; and with them some of the clergy proceeded, and made acquisitions of land for their future support.

About the year 1640, some design appears to have been formed for carrying the Gospel among the native Indians. For I find, by some papers in my possession, that in this year, the Provincial of the English Jesuits wrote a letter of exhortation to the young Jesuits at Liege, inviting them to offer their services for this perilous and laborious undertaking. In consequence of this invitation, upwards of twenty solicited with the most fervorous language to be sent ; but I do not find that anything farther was done in the business ; which I doubt not was owing to the jealousy, which the neighboring Protestants of Virginia had now conceived at the superior credit which the Catholics enjoyed among the Indians. Add to this, that in this same year 1640, the

troubles began in England, which ended in the dethronement and beheading of Charles I. in 1648; the virulence of the prevailing party in England against Catholics, and their jealousy of every enterprise for the increase of true Religion made it necessary to forbear from any farther communication with the Indians. For, as the spirit of the times was, it would have been said certainly, that the Indians would be brought down by the priests and papists to murder all the Protestant inhabitants.

During the time of Cromwell's government in England, the Catholics of Maryland were sorely harassed. Lord Baltimore was deprived of his government; Catholics were excluded from offices of trust, which they enjoyed before, and the priests were obliged to perform the services of their religion much more secretly, and with great circumspection.

From this time, I find no account of any endeavors being made to penetrate amongst the Indians and teach them the doctrines of the Gospel. Before the end of Cromwell's usurpation, they had removed probably to a great distance; there were never priests more than sufficient to attend on the Catholic inhabitants; the power and influence of the Protestants, favored by the Government in England, and encouraged by all the surrounding Colonies, had increased very much in this; and the jealousy was always kept alive of the intermeddling of the Catholics with the Indians. It has even been perpetuated to these latter times, and in the war of 1755 between the French and English, some priests were apprehended in Maryland, without the least foundation of truth, on a malicious information of their having tampered with the Indians to wage war against the Anglo-Americans.

Maryland, after the Restoration of Charles II., flourished under the equitable government either of Lord Baltimore himself, his Brothers, or his deputies; new religious establishments were formed, and in process of time, priests were settled in many other parts of the Province. They were no

charge on the people, but were supported by the produce of the lands, which they had acquired since the planting of the Country. But, after the Revolution in England, Catholics were deprived of all offices of trust, and their religion, contrary to the Charter, and their original rights, was hardly tolerated. The Baltimore family changed their religion and became Protestants, to recover the government of the Province, of which they had been deprived. From this time a tax was laid on all persons, whatever might be their religious profession, to support the ministers of the Church of England: attempts were made to introduce the whole code of English penal laws; and it seemed to depend more on the temper of the courts of justice, than on avowed and acknowledged principles, that these laws were not generally executed, as they were sometimes partially. Under these very discouraging circumstances, some Catholic families of note left the Church, and carried an accession of weight and influence to the Protestant cause. The seat of government was removed from St. Mary's, where the Catholics were powerful, to Annapolis, wherè lay the strength of the opposite party. The Catholics, excluded from all lucrative employments, harassed and discouraged, became, in general, poor and dejected.

But, in spite of these discouragements, their numbers increased with the increase of population. Some Congregations existed in most parts of the Province. They either had clergymen residing in their neighborhood, or were occasionally visited by them; but these Congregations were dispersed at such distances, and the clergymen were so few, that many Catholic families could not always hear Mass, or receive any instruction, so often as once in a month. Domestic instruction supplied, in some degree, this defect, but yet very imperfectly. Amongst the poorer sort, many could not read; or if they could, were destitute of books, which if to be had at all, must come from England; and in England, the laws were excessively rigid against print-

ing or vending Catholic books. Under all these difficulties, it is surprising that there remained in Maryland even so much as there was of true religion. In general, the Catholics were regular and inoffensive in their conduct, such, I mean, as were natives of the country; but when many began to be imported as servants from Ireland, great licentiousness prevailed amongst them in the towns and neighborhoods where they were chiefly stationed, and spread a scandal injurious to the faith. Contiguous to the houses, where the priests resided on the lands, which had been secured for the Clergy, small chapels were built; but scarcely any where else; when divine service was performed at a distance from their residence, private and inconvenient houses were used for churches. Catholics contributed nothing to the support of Religion or its ministers; the whole charge of its maintenance, of furnishing the altars, of all traveling expenses fell on the priests themselves; and no compensation was ever offered for any service performed by them; nor did they require any, so long as the produce of their lands was sufficient to answer their demands. But it must have been foreseen, that if religion should make considerable progress, this could not always be the case.

About the year 1730, or rather later, Father Greaton, 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 about 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. He was succeeded by the Rev. Father Harding, whose memory remains in great veneration, under whose patronage and through whose exertions the present church of St. Mary's was built.

In 1741, two German Jesuits were sent to Pennsylvania for the instruction and conversion of German emigrants, who, from many parts of Germany, had come into that Province. Under great hardships and poverty, they began their laborious undertaking, which has since been followed by great benedictions. Their names were Father Schneider, from Bavaria, and Father Wapeler, from the lower Rhine. They were both men of much learning and unbounded zeal. Mr. Schneider, moreover, was a person of great dexterity in business, consummate prudence, and undaunted magnanimity. Mr. Wapeler having remained about eight years in America, and converted or reclaimed many to the faith of Christ, was forced by bad health to return to Europe. He was the person who made the first settlement of the place now called Conewago. Mr. Schneider formed many congregations in Pennsylvania, built, by his activity and exertions, a noble church at Goshenhoppen, and spread the faith of Christ far and near. He was used to visit Philadelphia once a month, for the sake of the Germans residing there, till it was at length found proper to establish there permanently a German priest as the companion of Father Harding. The person appointed was the venerable Father Farmer, who had come from Germany some years before, and had lived an apostolic life at Lancaster in the same province of Pennsylvania. This event took place, I believe, about the year 1760, or rather later. It is unnecessary to say much concerning the labors of this venerable servant of God; his memory is fresh in the minds of all who knew or heard of him, having died in 1786, the model of pastors, and of all priests. The congregation of Philadelphia speaks sufficiently his praises; for it must be ascribed, in great measure, to him, that so much piety and religion have been perpetuated in it.

A short time before the death of this venerable servant of God, events took place in America, productive not only of a great political change in the state of the country, but likewise of the utmost importance to the Catholic religion.

It is known that, in the year 1776, thirteen provinces of English America declared themselves independent of the British king and nation; and this independence, after a war of six years, was recognised by England. As long as the Provinces, which, after the Declaration of Independence, assumed the title of States, were subject to the British, the Catholic religion had not penetrated into any but Maryland and Pennsylvania. The laws were most rigorous against the exercise of it: a priest was subject to death for only entering within their territories. Catholics were subject to the most rigorous penalties for adhering to the worship which their consciences approved, and were not only excluded from every office under government, but would hardly have been suffered to remain in any of the other provinces, if known to profess the faith of Rome. In this situation of things, few Catholics settled in other States, or, if they did, dissembled their religion, and either attached themselves to some other, or intermarried with Protestants, and suffered their children to be educated in error. Even in Maryland and Pennsylvania the condition of Catholics, as was noticed before, was a state of oppression. The few Jesuits who could be spared from the English mission, were insufficient even to answer the exigencies of the two provinces in which they first settled; and no other clergymen undertook the perilous task of carrying the true faith into other provinces. Such was the state of things when a general revolt from England took place.

Having renounced subjection to England, the American States found it necessary to form new constitutions for their future government, and happily, a free toleration of religion was made a fundamental point in all the new constitutions; and, in many of them, not only a toleration was decreed, but likewise a perfect equality of civil rights for persons of every Christian profession. In some, indeed, the yet unextinguished spirit of prejudice and intolerance excludes Catholics from this equality.

Many reasons concurred to produce this happy and just article in the new constitutions. First, some of the leading characters in the direction of American councils were, by principle, averse to all religious oppression, and having been much acquainted with the manners and doctrines of Roman Catholics, represented strongly the injustice of excluding them from any civil right. Secondly, Catholics concurred as generally, and with equal zeal, in repelling that oppression which first produced the hostilities with Great Britain; and it would have been deemed impolitic, as well as unjust, to deprive them of a common share of advantages, purchased with common danger and by united exertions. Thirdly, the assistance, or at least the neutrality of Canada, was deemed necessary to the success of the United States; and to give equal rights to Roman Catholics might tend to dispose the Canadians favorably towards the American cause. Lastly, France began to show a disposition to befriend the United States, and it was conceived to be very impolitic to disgust that powerful kingdom by unjust severities against the religion which it professed.

Notwithstanding this happy change in the government and laws of the different States, still religion reaped little advantage from it before the close of the war. The priests were too few; many of them were worn down with age and hardships; besides which, during the whole war, there was not the least communication between the Catholics of America and their Bishop, who was the vicar apostolic of the London District. To his spiritual jurisdiction were subject the United States; but whether he would hold no correspondence with a country which he, perhaps, considered in a state of rebellion, or whether a natural indolence and irresolution restrained him, the fact is, he held no kind of intercourse with priest or layman in this part of his charge. Before the breaking out of the war, his predecessor had appointed a vicar, the Rev. Mr. Lewis, and he governed the mission of America during the Bishop's silence.

Soon after the termination of the war, the clergy in Maryland and Pennsylvania, being sensible that, to derive all advantage from the new order of things in America, it would be proper to have an ecclesiastical superior in the country itself, and knowing the jealousy prevailing in the American governments against the right of jurisdiction vesting in a person residing in Great Britain, addressed themselves to the Holy See, praying that a superior might be allowed, and that he might be chosen by the clergy, subject to the approbation and confirmation of His Holiness. Soon after this petition was received at Rome, the present Bishop was appointed superior, with very ample powers, and amongst others, that of administering Confirmation, a sacrament which had never yet been administered in the United States. This appointment was received in November, 1784.

The new superior, soon after his appointment, drew up a state of religion in the country committed to his care, of which an abridgment is here annexed.

The number of acknowledged Catholics in Maryland was estimated at about sixteen thousand, and most of them scattered in the country, employed in agriculture: in Pennsylvania, at more than seven thousand; and, as far as information could be obtained, about one thousand five hundred in the other States. But it has been discovered since, that this estimate was much too low; the number of Catholics having been found much larger; and in this enumeration the Canadian French and their descendants are not comprehended, who inhabit the country lying to the westward of the Ohio and the borders of the Mississippi.

The number of clergymen in Maryland was nineteen, and five in Pennsylvania: of these, four through age and infirmity were almost entirely unfit for any service; and others were far advanced in years, and their constitutions were broken down with continual and long labors. Their subsistence was not drawn from the contributions of their flocks, excepting in some towns, as Philadelphia and Baltimore,

but from the estates which were obtained at an early time by the first clergymen.

II.—BRIEF ACCOUNT OF THE SETTLEMENT OF MARYLAND,
WITH A NOTICE OF ST. INIGOES.

BY B. B. B.

(*Benedict J. Fenwick, Bishop of Boston.*)

That portion of North America which forms the State of Maryland, was granted by King Charles the First, to Sir George Calvert, created Baron of Baltimore in Ireland, by King James I., about the year 1623. The grant bears date 1631; but the affixing of the Great Seal having been for some time delayed, Lord Baltimore died before the Patent was completed, and a grant of the said Province was soon afterwards made to his son and heir, Cecilius, Baron of Baltimore, his heirs and assigns, bearing date the 20th day of June, 1632.

After obtaining this Grant, Lord Baltimore sent out his Brother Leonard Calvert, Esq., accompanied by other Catholics and their attendants, to the number of between two and three hundred, for the purpose of commencing a settlement. The adventurers are represented to have been chiefly persons of considerable wealth and distinction, who left their native country to avoid the inconvenience of religious intolerance.

They set sail from Cowes, in the Isle of Wight, on the 22nd of November, 1633, and having touched and made some stay at the Islands of Bermuda and St. Christopher's, in the West Indies, they arrived, on the 24th of February following, at Point Comfort, in Virginia, from which they shortly afterwards sailed up the Chesapeake Bay, and the River Potomac. After having sailed up this latter River about nine leagues, they reached a large and beautiful island, to which they gave the name of St. Clement's, but which is now called St. George's. There they first effected

a landing, and immediately proceeded to plant a Cross. An altar was shortly after erected, on which the holy sacrifice of Mass was celebrated.

At first it was their intention to commence their settlement on this island, so favorably situated, lying between the mouths of two navigable rivers, the St. George's and the St. Mary's, both abounding in the choicest fish; but after having explored the Potomac, as far up as Piscataway, reviewed the country and given names to several places, they finally selected for their first seat, a town of the Indians, called *Yao-comoco*; but which they afterwards named St. Mary's. This town was situate on the eastern bank of the River St. Mary's, at the distance of about eight miles from its mouth. Thither they directed their course, and without molestation effected their landing on the beach, on the 25th of March, 1634. Calvert had set out with making a free and fair purchase of it, as well as of the circumjacent land, of the natives, with articles suited to their state of life, brought from England for that purpose. The prudence and justice which dictated this policy, in preference to the forcible intrusion which had marked the commencement of the first Southern Plantation, appear to have governed the subsequent proceedings also of the Proprietary and of his officers, for extending their limits of possession, and to have produced an entire good understanding and friendly intercourse with the natives.

Among the individuals who accompanied Leonard Calvert to the shores of Maryland, were the Rev. Andrew White, Altham, Copley, with perhaps one or two other Jesuit Fathers or Lay Brothers. These had been solicited by the Proprietary, especially the first named, on account of his superior merit, to embark with the settlers on an expedition, which they could not but foresee would be the means of gaining many souls to God, and thereby greatly enlarging the kingdom of His divine Son. Accordingly, we see them, with the consent and approbation of their supe-

riors, uniting in the great and good work, with a zeal truly apostolic, and sharing among the foremost, the privations and common dangers of the enterprise.

The first object which these good Fathers had in view was to construct in the town a house wherein to celebrate the sacred mysteries, for the present, with becoming decency, until such time as a more appropriate temple might be erected. This was effected without much labor. A rude, yet sufficiently capacious, building was soon seen to rise above the humble habitations of the natives, having convenient to it a house of sufficient extent to accommodate the Rev. Fathers on their returning from the labors of the day. These they took the earliest opportunity to divide among themselves. While some were seen instructing and giving their attention to the spiritual wants of those within the vicinity of the town; others were seen making long excursions into the upper country among the more distant tribes, and as often returning after some delay, accompanied by numbers of the natives whom they had already prepared for Baptism. This sacrament they never failed to administer in the church with becoming solemnity. The Litany of the Blessed Virgin was usually sung, in which all the people joined, by way of preparation for the ceremony. Then followed Baptism; and after this, Mass. During the celebration of this august mystery, a number of hymns and canticles were sung. Some of these were translated into the Indian tongue for the better understanding of the converts, who were not backward in joining in the chorus. After Baptism the young believers were exhorted to remain in the town, till such time as they should be sufficiently instructed for their First Communion. In these instructions, nothing could be more edifying than to see men and women of the first distinction lending their aid to the Fathers, who in a short time could no longer suffice in consequence of the multitude.

The greatest harmony subsisted during all this time be-

tween the Indians and the settlers. They went out together to hunt, and shared alike the fruits of the chase. The women taught the Indian women to spin and to weave; while the former were in many instances equally benefited in learning from them arts not less useful in their present condition, and of which they were wholly ignorant. So deeply were the Indians impressed with the justice of the settlers on all occasions, and so great the confidence which they reposed in them, that one of them, a chief among the Patuxents, was heard to say: "I love the English so well that were they even to go about to kill me, had I breath enough to speak, I would command my people not to avenge my death; for I know they would not do it, except through my own fault." This good understanding continued undisturbed between the colonists and the aborigines, until the year 1638. Every year brought over from England a large increase of numbers, new and extensive purchases were made of the Indians, for which the Lord Proprietary never failed, upon the strictest principles of justice, to give an adequate consideration. To encourage emigration, a bounty in land was offered by the government, to every adventurer who should bring over a number of servants into the Colony, allowing so many acres to himself, his wife, if he have one, and to each of his children, and so many for each of the servants he shall have been instrumental in bringing over. This order was published at Portsmouth, in England, on the 8th day of August, 1636—and, by this, one thousand acres were to be allowed to each and every adventurer, who should bring over a number, not less than five, and one hundred acres for himself, his wife, and for each of his children besides. In consequence of the inducements here held out, every year brought a great accession of strength to the Colony, which contributed proportionally to the greater security of the Colonists in any emergency which might happen.

A question has been often asked, how came the Jesuits

of Maryland to be possessed of so many landed estates in the State? This question may be easily answered by any one who will take the trouble to look into the early records of the Colony. It will be there found that the Rev. Thos. Copley, called in the records, Thos. Copley, Esq., one of the early Fathers, was among those who profited by the "Conditions of Plantation," published by the Lord Proprietary. He effected at a very early period the transportation of a number of servants into the Province, for which he demanded and obtained 28,500 acres of land. Of this great quantity, he distributed the far greater part to others, and reserved for the Society and support of the Church, which he wished not to see wholly dependent upon the people, only 8000 acres. Thus, as appears from the records, the first Tract of Land, he took up for the Society, was 2000 acres, called St. Inigoes, 1000 acres, called St. George's Island, and 400 acres of town land, about the town of St. Mary's, in different parcels. The second tract taken up by him was that of St. Thomas' Manor and Cedar Point Neck. The 400 acres of town land has been wrested from the Society, in consequence of an error which was committed in one of the conveyances, by leaving it out; although inserted in all the other warrants, certificates and patents, and conveyances, as well before as after this conveyance. The Rev. Thos. Copley was a man of great prudence and foresight. In taking up these several tracts of land, he wished not to have them considered as Church lands; for he knew how easy it would be to find a pretext for confiscating them, should they be held and known as such, in any change of government. Hence, in every instance, he caused the Patents to be issued in favor of Thomas Copley, Esq., instead of the Rev. Thomas Copley, which has in fact been the cause that we still see these lands in the possession of the Jesuits.

In looking back upon those halcyon days of Maryland, one cannot but admire the steady adherence to principle

that marked our good ancestors. We behold a band of English and Irish adventurers, far removed from the immediate control of the Sovereign, and let loose in a distant forest, where every breeze whispered independence, yet docile to rightful authority as if they were surrounded with all the machinery of long established government. The Proprietary's sway is unsustained by military force, but as quietly submitted to as though it emanated from the popular choice. His people respect his officers, acquiesce under his *Veto*, and neither squat on his lands, nor declare his quit-rents a grievance. They were not, however, disciples from the school of "passive obedience," for never did the Fathers of Nice resist more pertinaciously that little Iota, that would have changed the faith of Christendom, than did these embryo republicans contend for every tittle of their chartered rights. It were amusing to watch their protracted controversy with the Proprietary, on the right of originating laws. They reported by their own Committees, the very Bills they had rejected as of his propounding; but when he dissented from their proceedings, they raised not the vulgar clamor for revolution. There was, in fact, a special contract between them, adhered to with mutual fidelity; and, as in all human institutions, unforeseen difficulties will arise, the Proprietary, while he insisted on what he considered his own rights, with firmness, remitted with commendable liberality what seemed to bear hard on his people; and they, on the other hand, though they resisted with inexpugnable determination, the slightest encroachment, were profuse, as their necessities would permit, not merely in discharging their lawful obligations, but in voluntary expressions of substantial gratitude. Witness the Bill of 1638, chap. 36, which granted to the Lord Proprietary 5 per cent. on all tobacco, except what was shipped to England, Ireland and Virginia. Also the act of 1641, chap. 5: "The Freemen of this Province, out of their desire to return to his Lordship some testimony of their gratitude for his Lordship's

great charge and solicitude in maintaining the Government and protecting the inhabitants in their persons, rights and liberties, and to contribute some support towards it, so far as the young and poor estate of the Colony will yet bear, do desire that it be enacted," etc. The grant was of 15 lbs. of tobacco per poll and cask for every inhabitant, male and female, over twelve years of age. The act of 1649, ch. 9, contained similar expressions, and gave the Proprietary 10.5 per hundred, etc.

The Catholics of Maryland had been greatly persecuted and oppressed in their native country. The most unjust and unheard-of laws had been passed, by which, for more than a century, they had been made to suffer the most grievous penalties on account of their religion. How easily could they have retorted on the present occasion, had they been so disposed, upon their enemies. But, no—such was not their spirit, nor the spirit of their divine Founder. With a nobleness of soul and a generosity unparalleled, the utmost freedom was allowed in religion to Christians of all denominations, who should come into the Province. Sufferers of every persuasion were alike protected by the laws; and as early as 1637, the oath of the Governor and Council had been: "I will not directly or indirectly, trouble, molest, or discountenance any person professing to believe in Jesus Christ, for or in respect of religion." While the Puritans were engaged in persecuting Episcopalians in Massachusetts, and in their turn, the Episcopalians in Virginia were driving out the Puritans, the Catholics of Maryland alone could appreciate the true charity of the Gospel, by giving equal protection to all, and opening wide their doors to sufferers of every persuasion.

I have said, the good understanding which prevailed between the colonists and aborigines continued undisturbed till the year 1638. The great "Bane" and "evil genius" of Maryland, was one Captain William Clayborne. This man, from the very beginning, had proved himself a most active

and inveterate enemy of the infant Colony of Lord Baltimore. As early as the year 1631, he had obtained a license to trade in those parts of America for which no exclusive patent, for that purpose, had before been granted; and under that authority had begun to plant a Colony on Kent Island, and laid claim, by right of prior settlement, to that and other lands comprehended in Lord Baltimore's grant. This claim Lord Baltimore could by no means allow. After a contest of some years' continuance, not without some bloodshed, Clayborne had recourse to other means. He represented his claims and injuries in a petition to the King, who referred the whole matter in dispute to the Commissioners of Colonies, and by them it was finally decided that the lands in question belonged to Lord Baltimore; that no Plantation or trade with the Indians ought to be allowed within the limits of his Patent, without his permission. After this decision, Clayborne was resolved to go any length; seated with his adherents upon Kent Island, he had constantly refused to submit to the jurisdiction of Maryland; and Lord Baltimore, who foresaw the mischief that must follow, if a band of refractory strangers were permitted to continue nestled in the heart of his Province, gave orders, in 1634, for seizing him if he did not submit to his government. He was not taken, however, but added to his refusal of obedience every injury he could inflict. He tried in every possible way to excite the Indians to war against his countrymen, insinuating to them, among other things, that the new comers, meaning the Colonists of Maryland, were Spaniards, and enemies to the Virginians. He associated on all occasions with the opposers of Lord Baltimore's grant, of whom there began about this time to be many, and in the progress of his intrigues in Maryland, was joined by Captain Richard Ingle, who, in 1644, found means to raise an insurrection against the Proprietary's Government; forced the Governor, Leonard Calvert, to fly to Virginia for protection and aid; seized upon the records, and the Great Seal,

which last was never recovered; assumed with his adherents the administration of government, and, in a word, plunged and kept the Colony in all the horrors of anarchy and intestine war (for he was opposed, and finally with effect), for the space of about two years, at the end of which the government was reëstablished, and a free pardon, with a few particular exceptions, accorded to those concerned in the disturbance. Lord Baltimore did not forget to reward those who had taken a lead in opposing this dangerous insurrection, as appears by several grants of Manors, reciting the meritorious services of the grantees.

About this period a new church was erected in St. Mary's, on a part of the land taken up by Rev. Mr. Copley. The building was constructed of bricks imported from England, and was sufficiently large for all present purposes. In consequence of the troubles which, as we have seen, began about this time, the Fathers who had succeeded in the management of the concerns of the Society in the town, were unwilling to do more under present circumstances than what was absolutely necessary. The work of conversion, though checked in some measure by the intrigues of Clayborne, still went on, and a constant intercourse was kept up between the Fathers in town, and those scattered among the Indians on the Patuxent. For some time the church was left in an unfinished state, and consequently, wholly destitute of ornament, the Fathers having deferred giving it the last finish, in the expectation that when the troubles should be over they would have both the leisure and the means of doing it more effectually. Unhappily, this time never arrived. Clayborne had, in the mean time, been convicted and found guilty of murder, piracy and sedition, but made his escape, and his estate was confiscated. A bill was afterwards passed for his attainder, as having fled from justice, but he kept out of reach, and at a distance continued his hostilities.

In 1649, a great revolution took place in England. The

regal government was completely overthrown, Charles I. was beheaded, and Oliver Cromwell was chosen Protector. During the whole period of the Protectorate, little favor was shown to the Catholics of Maryland, till at length the government was finally wrested from the hands of the Proprietary, and delivered over to a number of Commissioners; which state of things continued until the accession of Charles II., in 1660. Shortly after, the Protestant religion was established in Maryland, the Province was laid off into parishes, and all *taxables* were compelled to contribute to its support.

In 1694, the government was removed from St. Mary's to Annapolis. Shortly after, the Protestants seized upon all the lands in and around the town, which belonged to the Fathers, under the plea that they had no just title to them, and with difficulty suffered them to remain in it.

In 1705, the present house of St. Inigoes was erected under Fr. Ashby, with the bricks of the old church of St. Mary's, which had been brought from England. The Catholics had, for some time before, in considerable numbers, left the city wholly to the Protestants. These abandoned it in turn, till at length not a house was left standing to mark the place where the town once stood.

About this time a small church was erected in Chapel-field, near where the house of Dr. Roach now stands, and a graveyard was attached to it.

During the revolutionary war, in 1778, the "General Monk," a British sloop of war, anchored off St. Inigoes, fired a ball through the house, which was near killing Rev. Mr. Lewis, who had just left his bed, over which the ball passed. The fracture of the wall, produced by the ball in its passage through, may be seen at the present day, near the corner of the north-west chamber, on the first floor.

Father Ashby was succeeded in St. Inigoes by the following Fathers, viz.: FF. Casey, Philips, Livers, Morris,

O'Reilly, Lewis, Ignatius Matthews, John Boarman, James Walton.

On the 19th of December, 1784, the Rev. James Walton arrived to take charge of St. Inigoes. On the 13th of the following July, he commenced the present church, which stands at the eastern end of the farm, near the head of Chapel Creek, then called St. Luke's Creek, which, when he had completed, the Rev. Francis Neale preached the dedication sermon, he having just arrived in the country.

In the winter of 1803, the Rev. James Walton died, greatly regretted by all. He was a truly good man and a zealous priest. He was succeeded by the Rev. Sylvester Boarman. After him successively came the Rev. Fathers Rantzau, Henry and Spink.

In 1814, on the last day of October, the house of St. Inigoes was robbed by a barge from the British sloop of war, Saracen, Captain Watts, by which the house was deprived of six feather beds, together with the blankets and sheets, all the clothing belonging to the Rev'd gentlemen, watches, silver and brass candlesticks, silver spoons, knives and forks, ten pairs new shoes, six sides of leather, and of every article of kitchen furniture. They took also all the sacred vessels from the chapel, including the ciborium, with the consecrated species, and all the sacred vestments. Remonstrance at the time was vain. But complaint having been made to the Commander of the Fleet some days after, an order was given to restore whatever had been taken. This was done on the 18th of November, 1814, through a flag of truce, at least as far as was practicable; for many of the articles taken, had, it is supposed, been destroyed before the order had been issued, and consequently were never recovered.

In 1816, the Rev. Joseph Carbery was sent to take charge of St. Inigoes. He arrived in the month of February. In 1817, he erected the sacristy to the church, gave the

church a thorough repair, and arched the ceiling. Pews were likewise added in the same year.

In 1842, on the 10th of May, a great celebration took place at the ancient site of the town of St. Mary's, of the landing of our forefathers, at which an immense concourse of people from all parts attended. The celebration opened with a procession from St. Inigoes' house to the church, where a short discourse was delivered from the altar to the assembled multitude by the Bishop of Boston. After this, all went on board two steamboats, which were in attendance, and proceeded up to St. Mary's, landing on the very shore and at the very spot, where our forefathers had landed a little over two hundred years before. Here a new procession was formed, headed by the Most Rev. Archbishop of Baltimore and the Rt. Rev. Bishop of Boston. It passed through the former site of the town and returned to the brow of the hill, overlooking the river, near which grew a venerable Mulberry that cast a beautiful shade for many yards around. A platform was here erected, from which William George Read, Esq. addressed the immense concourse assembled, in an eloquent discourse, lasting nearly two hours. After this, all partook of a plentiful repast provided for the occasion by several of the respectable citizens of St. Mary's, with a liberality truly characteristic. Among these, no one was more ardent, or took a more prominent part, than the Rev. Joseph Carbery, the pastor at the time, of St. Mary's congregation.

In 1844, in the month of September, the Bishop of Boston paid a visit to St Mary's County, the land of his birth. Arrived at St. Inigoes, he was requested to preach. This he did on the following Sunday, when, after a discourse on the Gospel, he took the opportunity to remind the good people of the congregation, that they were the lineal descendants of the first congregation of Catholics which had ever been planted in Maryland; that they had, with great fidelity, retained the faith handed down to them by their fore-

fathers, and on several occasions had given strong proofs of their attachment to the same. He then spoke of the beauty and neatness of their church, and of the decency with which divine service was conducted in it—made particular mention of the sacred vessels, of the priestly vestments and other ornaments of their church, which evinced at once their liberality and zeal “for the beauty of the house of God, and the place where his glory dwelleth.” He concluded with observing that there was but one thing more to be done, and he was persuaded from what they had already done, that as soon as this should be made known to them, they would lose no time in providing the church with it. He then alluded to the purchase of an organ, and stated that nothing contributed more to elevate men’s minds to God and withdraw them from the distractions of the world, than the beautiful and solemn tones of that instrument. This the great St. Augustine himself acknowledged to have been the effect produced upon him, when entering a certain church, even before his conversion from Manicheism—that with an organ, a good choir would soon be formed, and consequently, the praises of God would then be sung in a dignified and becoming manner. He accordingly recommended to the congregation to take the matter at once under their consideration. He informed them, moreover, that a decent organ, and one sufficiently large for the size of the church, could be procured at Boston or New York for a sum not exceeding \$400.00.

Upon this a subscription was immediately entered into by the congregation, and the sum of one hundred and ninety-seven dollars was subscribed by some of the members before they retired from the walls of the church. The balance of the sum was not long after made up from the other members through the unremitting exertions of their pastor; so that the Bishop, previous to his departure, was solicited to select such an instrument as he should deem proper for the church. This he effected at New York on

his way home. The organ finally reached St. Inigoes, and divine service was first performed on it on the 12th of January, 1845.

In 1845, in the month of August, the Bishop of Boston paid another visit to St. Inigoes. Shortly after, the Rev'd Fathers, Thomas and Samuel Mulledy also arrived. The Rev. pastor of St. Inigoes, availing himself of their arrival, and wishing at the same time to give to his congregation, for the glory of God and the honor of his religion, a good specimen of Church music, invited to St. Inigoes a number of young ladies, well instructed in music, for the Sunday within the octave of the Assumption. On this day they accordingly came. The Rev. Mr. Woodley celebrated High Mass, and the beautiful Mass of De Monti in G was performed on the organ, and sung in a manner and with a taste highly creditable to them. The Bishop of Boston preached on the occasion. The same young ladies went through the service of Vespers in the afternoon, when the Bishop again preached. Great was the concourse of people both in the forenoon and afternoon.

The Bishop of Boston in his visit to St. Inigoes on this occasion, brought with him a sailing boat, a joint present from him and the Archbishop to Rev. Joseph Carbery. She was named the St. Inigoes—is a perfectly new boat, and one of the fastest sailers on the river.

Among the relics of the first settlers of Maryland, may be seen an elliptic table of English oak, capable of dining twenty persons. It was brought over in the first ship, and was used by the first Governor of the Province, as his dining table. After passing through a variety of hands, it finally became the property of Mr. Daniel Campbell, at whose death it was sold by his executors, and bought by Rev. Joseph Carbery, on the 7th of January, 1832, for ten dollars. It is in excellent preservation, and is still used by him as a dining table on particular occasions.

CALIFORNIA.

Letter from San Francisco.

ST. IGNATIUS COLLEGE,

SAN FRANCISCO,

May 1st, 1880.

REV. AND DEAR FATHER,
P. C.

It is such a short time since an account of the laying of the corner-stone of the new Church of St. Ignatius appeared in the WOODSTOCK LETTERS, that you will no doubt be inclined to think that the Jesuits in California do things *à l'Américaine*, when you hear so soon of its dedication, and the opening of the new Residence and College built at the same time. Before saying anything of the dedication, I will give you a few particulars about the new edifice which the Society has erected in the cause of Religion and education. You will see that the work of eighteen months has realized something wonderful in the shape of large buildings. It has even excited the admiration of the people of San Francisco, who are accustomed to do things so quickly, to see how the Jesuits have put up such a large building in such a short time. It is situated in a quiet and respectable portion of the city, and is bounded on the east by a broad thoroughfare called Van Ness Avenue, on the west by Franklin Street, on the south by Hayes Street, and on the north by Grove Street. It comprises three main buildings, viz.: Church, College, and Residence. The Church stands midway in the block, fronting 120 feet on Hayes Street, and receding 200 feet. The Fathers' Residence adjoins the Church, and fronts 153 feet on Hayes Street, and 75 feet on Van Ness Avenue. The College abuts the end of the Church and runs parallel to the Residence. It fronts 274 feet on

Grove Street, and 112 feet on Van Ness Avenue. A connection is made between the College and Residence by a building running along the Church wall. This building is of the same height as the rest of the house, and contains six rooms to each story, the doors of which open on a corridor on the Church side, and the windows give on a garden fronting 76 feet on Van Ness Avenue, and having a depth of 116 feet. The entire edifice is a few feet below the street level, and is removed about 20 feet from the sidewalks, from which it is guarded by a strong iron fence with a granite base. The first story is of the Doric order of architecture, and the three above it are Ionic. The whole is built of brick, and faced with Portland cement. To render it earthquake-proof, iron anchors are freely used in the brick work.

A flight of sixteen granite steps, 75 feet wide, leads to the entrance of the Church, over the central door of which, is the following inscription, cut in the cement—

SOLI . DEO
IN . HONOREM . S . IGNATII
SOCIETATIS . JESU . FUNDATORI
A . D . MDCCCLXXIX

Two graceful towers rise to the height of 125 feet, and are surmounted by two large plain gilt crosses. They stand at each side of the entrance, and are built of brick to some distance above the roof of the Residence, the rest being of wood. The interior of the Church is Italian in style. It is divided into a nave and two aisles running the entire length. White is the prevailing color, and the whole effect is airy and cheerful. The nave is 74 feet from the floor to the ceiling; but the aisles are only half that, the space above them being reserved for sodality chapels. Rows of chandeliers of burnished brass, and glass pendants are suspended from the centres of the arches which join the pillars on either side, separating the aisles from the nave. An altar rail of hard

wood, beautifully stained and varnished, extends the entire width of the Church. Inside it are two massive fluted Corinthian columns supporting an arch that spans the nave and cuts it off from the sanctuary. Over the high altar is another arch similarly supported; and immediately under it is a smaller arch supported by double columns, and surmounted by two angels, holding with one hand, an aureola, the rays from which radiate from the letters I. H. S., and with the other, a scroll with AD MAJOREM DEI GLORIAM carved in gilt letters. The altar is of wood, and is richly ornamented with emblematic wood carvings. A large oil painting, 28 x 18 feet, and rounded at the top is placed over the altar. It represents the ascension of St. Ignatius into Heaven, and is the work of the Messrs Tosetti, artists of this city. On the epistle side, at the end of the aisle, is the altar of the Blessed Virgin Mary, and on the gospel side that of St. Joseph. They are both of marble, and were made to order in Rome, at a cost of about \$3500 each. One of them has forty-five varieties of marble, and the other thirty-four. In a niche over each altar is a marble statue of the Blessed Virgin, or St. Joseph. Along the aisle on the Gospel side, are three recesses for three more altars. One already erected, is dedicated to the Sacred Heart, and the other two, to St. Francis Xavier and St. Aloysius. The latter is to be erected by the youth of San Francisco.

The College next claims notice. Its site has already been described. The ground floor is occupied by the class rooms for the preparatory and elementary departments; the first floor, by those of the Grammar, Poetry, and Rhetoric classes; and the second floor, by the class rooms and lecture halls for mental and moral Philosophy, Chemistry, Physics, and higher Mathematics. Here are also the chemical laboratories, museums, and cabinet of instruments for the illustration of the lectures in Physics. On the third floor is a debating hall, and the rest of the space is allotted to an exhibition hall, 100 x 145 feet. It has tiers of benches

arranged crescent-wise, enough to seat four thousand comfortably. The stage is 40 x 70 feet, and is furnished with three changes of scenes, which are so adapted as to suit all requirements. The Grove Street side of the College is the only one from which danger is apprehended in case of a fire in the vicinity, so, that whole side is rendered as fire-proof as possible. In case of fire inside, there are several water pipes at convenient distances, with water power enough to extend over the whole building.

The Residence is in keeping with the rest of the building on the outside; inside, it is commodious and plain. There is a fine large domestic Chapel, with a beautiful altar of white marble, a large library, and dining room. Throughout the building there are about sixty clocks, all moved from a central station by means of air tubes. The clocks are the invention of a man in the city, and this is the first building into which they have been introduced on such a large scale. They have given satisfaction down to the present writing.

It has been the subject of remark and congratulation, that during the whole time of the building, there was not a single accident of a serious nature. Everything, even the elements, seemed to favor us throughout, for the work had not to be discontinued a single day, on account of the weather. I forgot to mention that on the 20th of August, 1878, the day after the laying of the first brick by our Reverend Father Superior, Aloysius Varsi, the following telegram was received from His Holiness, Pope Leo XIII.—

Il S. Padre benedice con effusione di cuore nuova fabrica di chiesa e collegio.—L. CARD. NINA.

The day for the dedication of the Church was fixed for the 1st of February; and the blessing of the College for the 2nd. For several weeks previously the furniture and school effects had been removing, so that everything was in order in the new quarters by the day of the dedication. Right Reverend James A. Healy, Bishop of Portland, Me., arrived

during the meantime, having come to preach the sermon at the dedication of the church.

The 1st of February was a real summer day; and for many hours previous to 10 o'clock, the hour fixed for the ceremony to begin, the street and Church were crowded with people. Pewholders were admitted by a private entrance. The admission for others was free. The greatest order was secured, owing to the absence of any disorderly element, and to the kind offices of a number of gentlemen who volunteered their services for the occasion. Twenty-five members of the Society arrived from Santa Clara the day before to conduct the service, which was carried out with all the splendor of the Ritual. Our Most Rev'd Archbishop, Joseph S. Alemany, O. P., officiated. The ceremony lasted about four hours. The sermon was preached from the text:—"My house is a house of prayer for all nations." In the course of the sermon his Lordship said:—"When I arrived in your city a few weeks ago, I was amazed to see so beautiful a structure. This temple of God is a fit representative of the wealth, prosperity and piety of the greatest and richest jewel among the galaxy of States."—The orchestra consisted of twenty-five musicians, who did their part so well, that it was said by the first critic in the city to be the finest musical service ever listened to in San Francisco. The Mass selected was Bellini's and Mozart's 12th. The large three-rank "Hook" organ, in the choir gallery, was heard to great advantage throughout the entire Church.

In the evening there was solemn Vespers and Benediction, Bishop Healy officiating. The Sermon was preached by the Vicar General of the Archdiocese, Very Rev. Luke Prendergast. When lit up, the Church looked beautiful. The next day, Feb. 2nd, Bishop Healy celebrated Solemn High Mass, and blessed the College, all the students attending, and going in procession to the entrance on Van Ness Avenue.

The next day school opened with an attendance of five hundred students, and everything went on as usual.

The inauguration of the exhibition hall was reserved for the 10th of February, Shrove Tuesday. It consisted of a literary and musical entertainment, given by former and present students of St. Ignatius College. A letter was read from the Governor of the State, George C. Perkins, in reply to an invitation sent to him to be present. He expressed his regrets at not being able to attend, and said: "I greatly desired to add my humble voice, in public praise of the glorious work which you have so nobly accomplished,—work which is the result of life's devotion in a holy and noble cause. In thought and spirit I am with you, and my earnest prayers are for the success of your noble institution. The edifice you have raised must redound to the advantage of Christianity, and future years will consecrate the devotion you have so unfalteringly and so unsparingly bestowed in this great work dedicated to science, learning and morality." Bishop Healy delivered at the conclusion a very pleasing discourse, and was warmly applauded. He praised the zeal and energy of our Rev. Father Superior, who superintended the erection of the building, and remarked that the inscription over the door of St. Paul's Church in London might with equal force be applied to him: "*Si monumentum quæris, circumspice?*"

JOHN J. MOORE, S. J.

BRAZIL.

Letter from Father Galanti.

PARA, April 6th, 1880.

REV'D AND DEAR FATHER,
P. C.

It is my intention to write a series of letters in regard to the state of religion in the Empire of Brazil. Allow me, then, to begin *ab ovo*, that your readers may better understand the matter.

Let me, in the first place, briefly call to mind the fact which is known to all the world, that our Fathers in the olden times by word and work illustrated this country; and it was here, perhaps, that their labors were crowned with a more abundant measure of success than elsewhere. The Ven. Father Anchieta, called 'the Adam of South America,' on account of his wonderful power over nature, and especially over every kind of wild beast; Father Vieira, the renowned preacher, commonly called the 'Father of the Portuguese language;' Fathers Nobrega, Vasconcellos, Malagrida, and many others, were amongst the first to plant religion in this country. They converted to the faith many tribes of Indians, and everywhere erected houses and colleges. Even at the present day, after the lapse of more than a century, we find the souvenirs of our early Fathers, not merely in isolated spots, but throughout the whole land from North to South. Here, it is a village whose inhabitants were converted and civilized by the Jesuits; there, it is some very old man or woman, who hands down the tradition about the Fathers, or claims even to have known them in childhood. In many places, the name of a town, or river, or mountain, reminds the people that our Fathers

were once there; whilst numerous buildings, colleges, churches, statues, etc., erected by them, and still in a good state of preservation, attest at the same time the extent of their works, and their solid durability; for many of the edifices constructed by them are even yet in good condition, and better adapted to their purpose than more modern structures. For instance, our old Colleges are used as public buildings in S. Paulo, Rio Janeiro, Bahia, Pernambuco, Spirito Sancto, Maranhao, etc., etc. Here in Pará, our old College is the Bishop's palace. The monuments which they have left, even if other proof were wanting, would attest how well religion was planted here by the early Jesuit missionaries.

History tells us of the ruin which was wrought by the ruthless Pombal. Some, even of the clergy, through Jansenistic bias and the spirit of envy, had rejoiced at the downfall of the Society; but events soon proved how baneful to religion was the expulsion of the Jesuits. When Brazil became separated from Portugal, the fever of independence burned so fiercely, that all the Religious Orders of Brazil asked, and at length obtained a separation from their Roman Superiors. They were numerous and rich; but this step was fatal to them. Their numbers rapidly decreased, disorders soon crept in among them, and they failed to command any influence. At last, the Government prohibited them from receiving any more novices, and now there are very few Religious remaining. They still retain many and beautiful buildings,—but they are empty.

Jansenism produced its natural results. Those among the clergy who declaimed against the laxity of the Jesuits, adopted the most rigid theories for others, but they deduced some of the most curious practical consequences for their own rule of life. It was said that laymen should not confess or approach the Holy Table more frequently than once a year: *to fast*, according to their interpretation, means total abstinence to the exclusion of any collation,

the dinner should be a very light meal, and furthermore, if you sleep, or drink anything, even if it be nothing but water, it is a violation of the fast. As preparation for confession, they required at least one week, during which time one was obliged to remain quietly at home, giving over every other business, in order to examine his conscience, etc. The result of this system was that no one paid any attention to what was recommended and commanded by the Church—the use of the sacraments was almost entirely abandoned.

You may easily judge what were the results of such a system on public and private morality. The people lost all respect for those who should have been their instructors and models in the spiritual life — and not without cause.

* * * * *

But this state of affairs is now happily passing away, thanks be to God. The Bishops are earnest in their endeavors to form a virtuous and learned clergy. The signs of improvement are manifest on all sides, but many obstacles will have to be removed, and time will be required for the change. It is very difficult, I might say impossible, for the Episcopal authority to remove or restrain a refractory or disedifying priest. The Government and the Freemasons helped to destroy religion, and now they are loud-mouthed in protesting against the clerical disorders, which their own course was most instrumental in causing. *C'est le mot d'ordre*. But far from helping the restoration, they oppose it in every way ; and it is enough for a priest to be in opposition to his Bishop, to merit their protection and assistance.

Divine Providence did not abandon Brazil, even when its religious state was most deplorable. For, it seems almost miraculous, that, under the circumstances, the Faith was saved from utter shipwreck, and that at least the external practices of religion have remained in some vigor. Another merciful dispensation was, that no Protestants appeared in the country at a time when their aggression might have

resulted in serious injury to religion. They begin now to show themselves in various places, and do some harm ; but, thank God, they meet with some one capable of opposing their doctrines. These propagators of error are for the most part emissaries of the Presbyterian body in the United States ; but I shall speak of them and their doings on some future occasion. I will, at present, say a few words about the performances of certain adventurers from that country, as their history will help to explain and give a better idea of the general condition of Brazil. One of this class came here in 1864, and passing himself off as an Armenian Catholic priest, dressed in the Eastern style, and said Mass according to some Oriental rite. He went about for some time collecting money for the Eastern missions ; and having ingratiated himself with several of the Bishops, he met with great success in raising funds. The fear of having his fraudulent character and practices exposed, compelled him finally to decamp, and some time afterwards his crimes brought him to the scaffold at New York.

Another imposter of the same class put in an appearance this year. At first, he claimed to be the Catholic Bishop of New Orleans. The Bishop of Rio Janeiro refused to acknowledge his title, and then he said that he was the *Greek* Bishop of New Orleans. It was not long before he raised a violent storm against the Bishop of Rio, and having joined the freemasons, asked for their support in a great suit which he intended to bring against him. The case is now before the courts, and no one can foretell what will be the decision.

Another rascal has been causing trouble here in Pará. He pretended that he was a priest from North America, exhibited his papers, and affected great modesty and devotion in his conduct. After a few weeks, some suspicions arose in regard to his true character. The Bishop discovered that he was not a priest, and attempted to have him committed to prison for passing himself off under false pretences. But the Masonic body came to his defence, and

obtained such an acquittal that he appeared to be the innocent victim of Episcopal tyranny. Nevertheless, the man himself confessed shortly afterwards that he had never received ordination, and was married before the American consul to a Brazilian girl, whom a wealthy family of this city gave to him through mere spite towards the Bishop. Their blind animosity prevented them from seeing that such a course justified the Bishop's conduct, and demonstrated the injustice of the tribunal. But what difference does it make with men, who will applaud anything which is directed against religion and its true ministers? Freemasonry hates, and, therefore, it will persecute.

From what has been said, you may easily gather what are the difficulties and dangers of the religious question in Brazil at present. May this short relation move the charity of zealous souls to pray for this unfortunate land; for, unless God help us in a special manner, there is danger that Brazil may soon cease to be a Catholic country. In my next letter I will speak of the struggle between the Government and the Bishops.

RAPHAEL M. GALANTI, S. J.

SKETCH OF THE NEZ PERCÉS INDIANS.

(Continued.)

When the Catholic Nez Percés Indians were trying to improve in their pursuit of civilization, our philanthropic Government through its agents tried to discourage them, and make them abandon the building of their little town near the church. Not only they could not receive any help from the two white carpenters employed by the Government, according to the Treaty, for the exclusive benefit of the Indians; not only they could not get any lumber from

their own saw-mill ; not only were they refused carpenter's tools, a few windows, and some nails, to which they had a right, according to Treaty ; but also some, anxious to have houses any how, were refused permission to have their houses built by white men at the expense of the Indians themselves ; and the threat was made that any white man employed by the Indians would be expelled from the Reservation. Yet all this was almost nothing compared with the calumnies spread by some Indians, at the instigation of those in power, to deter the Catholic Indians from improving their farms, and building their town. They spread the news, that all the Catholics, in a short time, would be expelled from the Reservation ; that their church was something temporary, and that they could not have a school-house, much less a town. That these were not mere Indian rumors, but true threats of those in power, was made known by a letter sent from the U. S. Indian Agent to the missionary, in which he told the Father that, having heard of a scheme to put up a school-house near the Catholic church, he (the Agent) was obliged to inquire by what authority this would be done, and if no permission from the Indian Department could be shown to him, he was obliged to interfere and prevent the erection of such a building. To this the missionary replied, that the school-house, through want of means, could not be put up all at once ; but that as for the permission, he thought he had an ample one : let the Agent look over a communication received by him nearly two years before, from the Indian department, and there he will find that he was obliged to allow the Catholic authorities to put up a church and *missionary buildings* in the Nez Percé Reservation ; that if the Agent thought that a school-house was not a *missionary* building, then the missionary would not put up a school-house but only a *missionary building*. In reply to this letter he gave no answer at all, but merely asserted that there was no *school-house* in the *permit*. This correspondence was made known to the

white settlers and citizens, who, though not Catholics, were really indignant at the petty persecution, and spoke of it in such strong terms that the poor Agent, not to become more unpopular, thought better to ask himself from the Indian Department permission for the Catholic Indians to put up a school-house of their own at their own expense, so he could before the public boast of his forced liberality. The school-house was begun by the Indians, but it is not finished as yet for want of means; half of the church serves for the moment as a school-house.

As the Catholic Indians advanced, we may say through persecution, in industry and material welfare, and their children began to learn, they also made daily spiritual progress. Most of them settled near the church, went to Mass every morning early, and every evening to night prayers, which they always say in common very devoutly. Most of them went regularly to monthly Confession and Communion, and not a few approached the Holy Sacraments every week. Every Sunday many would come to church from ten, fifteen, or twenty miles away; and on the great festivals, not only Catholics, but also many Protestants and infidels would crowd the Mission. Conversions, some of which were quite remarkable, were going on slowly but steadily.

Once the missionary was told that a boy six or seven years old, brother to Agnes, a Catholic young woman married at the Mission, was dangerously sick in an Indian camp about thirty miles from the Mission, where all the Indians were either Protestants or infidels, with the exception of one family; and, besides that, the sick boy and all his family were not well disposed towards the Catholic religion; they were infidels, but they frequented the Protestant church. Agnes recommended her brother to the missionary, and he tried his best to get a companion in order to go and visit the sick boy, but all refused to accompany him, being afraid of the father of the boy, who was always

speaking against the Catholics. After some few days he tried again, but again in vain; all were afraid. He could not go alone, as there was no road, and he did not know the place; so he had to be satisfied with praying for the boy, and told Agnes, the boy's sister, to pray very fervently. Other good Indians prayed too for the sick boy, and God heard their prayers. On Friday afternoon before Palm Sunday (1876) an Indian entered the little room of the missionary, and, after the ordinary shaking of hands, he sat down, as if he wanted to say something. "Well, my friend," said the missionary, "you are pretty early this time; I am glad to see you ten days before Easter; did you come with all your family?" "No; I did not come for the feast." "That is strange; what did you come for, then?" "Why, I came to fetch you up to see the dying boy." "What boy?" "Agnes' little brother; his father this morning said he would call for the Black-gown if there was an opportunity; I asked him whether he was in earnest, and he answered that he was; for the boy wanted to be baptized, not by the preacher, but by the Black-gown; so I got on horseback and came galloping." "I am very, very glad; let us go." "Now, it is too late; and you have no horse; and you cannot go on horseback by night." "My horse is near, and if you can run at night, I can follow you." "If you can, very well; get ready, and we will start after I have eaten, for I feel terribly hungry."

They started after three o'clock P. M., and, crossing the River Clear Water before dark, by midnight they had reached the place. The missionary was astonished to be welcomed by Agnes, whom he thought at the Mission; she shook hands with him, and manifested such gratitude as is very seldom found; she had come by herself, and without informing any one of her purpose, to see to the spiritual wants of her brother; and truly, if it were not for her exertions, her father would not have called for the priest. They entered the lodge, and,

after the ordinary shaking of hands with all present, the missionary seated himself on the ground near the bed of the dying boy, and asked him whether he wanted to be baptized. Receiving no answer from the boy, he asked those present whether the boy was conscious, and whether he had manifested a wish to be baptized. "Yes," said the boy's father, "he has been talking until now, and he showed a great wish to be baptized by the Black-gown; perhaps he will talk after awhile; somebody has been telling him that the Black-gown's Baptism is not good." The missionary, apprehending some mischief from the devil, told all present to kneel down and pray with him; he began to recite the morning prayers, and was followed by Agnes and one or two more; then he gave them an instruction on the necessity of Baptism, and on the one true Church, exhorting them all to embrace the faith; then he sang some canticles in the Indian language, and finished with another exhortation. He had been watching the dying boy the whole time; finally, he addressed him again, asking whether he desired to be baptized and go to Heaven. The boy seemed to understand very well, but yet he did not answer. Then the missionary called the father, and told him to speak to the boy, to tell him that the good God had sent the Black-gown that night from so far because there was a nice place prepared for him in Heaven, and that in order to go to that place he should be sorry for his sins, and be baptized by the Black-gown.

The father spoke in a very touching manner to his boy; and he inquired: "Am I alone?" The missionary asked what was the meaning of that expression, but he got no answer either from the father or the son; and, therefore, he insisted on the necessity of Baptism, and on the shortness of time, for the boy was very low. So the father again addressed his boy in appropriate, mild, yet urgent language, and the boy again put the same question: "Am I alone?" The father said: "No, my son,

you are not alone; I will be baptized by the Black-gown too, and your mother, and your sisters, and, perhaps, your aunts too; you will be baptized now, because you are going to see God immediately, but we will be baptized as soon as the Black-gown allows us; we have been frequenting the Protestant prayer, but now we give that up, and we will pray with your sister Agnes." "Father, truly?" "Yes, my son, truly; I tell you truly, now I am with the Black-gown, and if he allows me I will be baptized now; but you know the Black-gown never baptizes people who are not sick, without first teaching them." "And where is my mother?" "I too, my son," answered the mother from the opposite corner of the lodge, crying aloud, "we will all follow you, whether you live or die." All began to cry, and all promised to become Catholics.

Then the boy, turning himself to the Missionary, said: "I am very glad you came; for a long time I have wished to be baptized by you, but I did not like to be alone; now that all promise to be baptized, I ask you to baptize me without delay." The missionary gave him some instruction, and then baptized him; after Baptism, he exhorted those present to follow the boy's example, who had been favored by the Almighty in such a special way. Then all tried to rest a little; it was already morning. After breakfast, the sick boy having become somewhat better, the missionary told the Indians that he would go back to the Mission, there being now a great many Indians for Palm Sunday; he told them, too, that should the boy die, they could either bury him there, or carry the corpse to the Mission, as they thought better, and then keep their promise to become all Catholics. On Good Friday they were all at the Mission, except the boy, who had died and was buried there, as they had no conveyance to bring the corpse to the Mission. In the afternoon, after the sermon of the three hours of our Lord's Agony, Kaizuet (that was the name of the boy's father),

knowing that the missionary had a few moments of free time, went to see him. On entering the room he shook hands with him, and said: "Black-gown, I know you are busy; I will not stop long; I will only relate briefly how my boy died, and then I will tell you that myself, my family, and some of my relatives are in your hands. Do with us what is best; we wish to be baptized, but we do not know any prayers, except my daughters, who, being young and smart, learned some already from their sister Agnes." "My friend," said the missionary, "try to learn from your daughters as much as you can, and then after Easter I too will teach you, and when you are instructed you will be baptized, either all at once or at different times. We will settle this afterwards; now, let me hear how the boy died." "Why he died like an old man who had been praying all his life long; he wanted his sister to pray aloud for him, and he wanted us to follow the prayers, as he would do too; and when Agnes stopped praying he would tell her to begin again. Only a little while before his death I told him to dispose of his horses. 'My son,' said I, 'you have three horses, to whom do you wish to give them?' He said: 'Father, give them to whom you please; we cannot speak of horses, now that I am dying; I am baptized, and so I will go up to Heaven, there I will see God, and do you think He will not question me about my father and mother? He will ask me this question: 'Are your father and mother going to be baptized by the one I sent, the Black-gown?' I will answer Him: 'Yes, my God, as soon as they know the prayers they will be baptized, and they will always be good people.' Now see, father, if you will not be baptized; my answer will be a lie, see I will tell a lie to God, and I am afraid to tell a lie to God; so, father, you must promise me again that truly you will go to the Black-gown, as soon as I die, and ask to be instructed and baptized.' I began to cry and told him that I would do so; that I had made up my mind to do so already; and so his mother promised

him the same; his sisters and brothers, and cousins, and aunts promised the same. Only two of his aunts would not speak, and he seemed to be very sorry for it; so I told him not to be sorry, for they would, little by little, make up their mind too. Then he said: 'Now I die happy; I will see you all again in Heaven.' He wanted to shake hands with each one of us; then he wanted all of us to pray, and during prayer he died; I am sure he is in Heaven now, and though I feel very lonesome, yet I am happy."

After some time, one after another, they all became Catholics, except one of the boy's cousins; she held back because she had been so much talked to by her Protestant friends and relatives not to become a Catholic, that she was afraid perhaps she could not persevere in the faith. More than a year elapsed when she too was baptized; and so, divine grace triumphed in all those that promised the dying boy to become Catholics. But that was not enough. It seemed that God wished to show to the world (especially to the infidels and Protestants) how strong was the Catholic faith and the divine love in the simple hearts of those new converts; not only did He allow a terrible persecution against them, but He visited the family with sickness and death. Before the end of the second year after their Baptism; two more of the children were dead; after a few months a third child died, and before long a fourth, who was a very pious and zealous girl, and the hope of her parents. Before dying she asked to see the priest, and somebody was sent to the Mission for him. In the mean time, longing to receive the Sacraments, she fell into a trance and was apparently insensible. After a short while she opened her eyes and said: "Oh! mother, how beautiful is that person! I never saw the like; how resplendent is his face! Oh! see, he comes to me; I think he comes to take me to Heaven." When they asked her what she had seen, she was astonished that the others did not see the same vision. "Why," said she, "you did not see him? It was

a very beautiful person ; I think it was an angel, dressed all in white, and his face radiant like the sun. He approached me smiling, holding something in his hands ; in one, he had something like a fruit, and in the other, a cup. 'This,' said he, 'will be your food to make you strong, and this your drink to refresh you.' I ate and drank, and felt happy. Oh ! I think I am going to Heaven."

After some time the priest arrived, and administered to her the last Sacraments. Was it truly an angel that came to console her, and announce to her that she would receive the body and blood of our Lord, or was it the effect of her imagination, excited by the great wish to receive our Lord ? It is not easy to decide. Before dying she spoke forcibly to the Indian, who was a kind of preacher, telling him to abandon the Protestant religion, and to cease to teach lies to the people. After her death he acknowledged that she had been visited by an angel ; that she died like a saint and went to Heaven ; yet he was not converted. The poor father of the girl, after her death, speaking to the missionary, said : " Black-gown, the Indians tell me that God has punished me for having abandoned the Protestant prayer. When I was not a Catholic, I had many children, and all were strong and healthy, and now four are dead. But I think God takes them to Heaven to have mercy on them, and to punish my past sins. I was a bad man ; yet I hope He will have mercy on me too, and allow me to see them in Heaven."

Now his eldest daughter, Agnes, is dead also, and he has only two children left, a boy and a girl, and he is ready to sacrifice them to God, if He wants to take them to Himself. He is persecuted by his Protestant friends and relatives, who wish to expel him from his land unless he renounce his religion ; but he is ready to lose all, even his life, for the sake of the faith.

(To be continued.)

BLESSED ALPHONSUS RODRIGUEZ.

This letter was written by Father Michael Julien, Rector of the College of Majorca, on the very day of the death of Blessed Alphonsus. It is addressed to the Fathers and Brothers of the Province of Aragon. The translation is made from the French copy printed at Belfort in 1879:

The time of recompense for our good brother Alphonsus Rodriguez has come; he has gone to receive from the hands of our Lord the crown he merited by his long labors.

To-day, October 31st, eve of the feast of All Saints, at a quarter past 12 o'clock A. M., he left this earth. He was 87 years of age, of which he has passed 47 in the Society and 32 in the degree of Formed Coadjutor. He was a native of Segovia. He was called to the Society in a miraculous manner at Valencia, where he had been studying Rhetoric for two years, and where he gave the most beautiful examples of modesty and piety. At his request, he was received as a Temporal Coadjutor, and the same year was sent to this college. Fully persuaded that a detailed account of his holy life will one day be written, I will here give only a hasty sketch of some of the many features of his life that deserve mention.

Alphonsus had hardly entered God's service in the Society than he took the resolution of following faithfully his divine Master, and he prayed that for his whole life he might never be spared either weariness or cross. Such generosity made him a perfect model of every virtue.

His humility was so profound that he considered himself the greatest criminal in the world; and, although he had learned by revelation that he should be saved and freed even from the torments of purgatory, he always cherished

in his heart shame and sorrow for his sins. In this disposition, nothing gave him more pain than respect paid to his person. He could not see, without trembling, a wretched sinner defiled with so many stains the object of any attention.

His mortification was not less remarkable. In everything he always sought what is most repugnant to nature. At table, for example, if by mistake anything bitter was offered him, he took it with all haste, before any one could notice it. Fasts, disciplines, hair-shirts, in short, every kind of penance or mortification was sought after with the same eagerness. This very year of his last sickness, he asked my leave to comply with all the prescribed fasts, without any exception; and he declared to me in his account of conscience that he still continued to take the discipline regularly three times a week.

What shall I say of his fervor in prayer? He passed in this holy exercise a great part of the night, and whole days, without receiving any hindrance from his exterior occupations. His extraordinary modesty and profound recollection in the fulfilment of his duties sufficiently showed how careful he was to keep himself in the presence of God. Seldom was there seen such perfect obedience as that of Alphonsus. One day, to try him, his Superior ordered him to go to the Indies. Alphonsus would immediately have executed the order, but the porter refused to open the door for him. Afterwards I asked him how he expected to set out without money or knowledge of any ship: "I was going," he answered, "with the assurance that our Lord, of Whom the Superior is the representative, would procure me the necessary provision and means of conveyance. And if I had found neither the one nor the other, trusting in holy obedience, I should have gone into the sea."

On another occasion his Superior noticing he left a door open asked why he did not shut it. This was enough. The good brother, who had to pass through that door at every

moment, made it a rule to shut it every time he went in and out, and never failed in this for many years.

The following is a fact I witnessed the very day I arrived from the main-land. I felt a great desire of having some conversation with him, and, although he was then suffering from a violent fever, we remained together over an hour speaking of our Lord Jesus Christ, the ordinary topic of his conversations. "Brother," said I at the end, "is not your head tired?" "Yes," answered he. "Well, then," I replied, "speak no more." He immediately stopped, and said not another word for the rest of the evening.

The infirmarian visited him and asked how he felt, but received no answer. The next day there was the same silence. "Brother," said the infirmarian, "you are allowed to speak, it is necessary." "I cannot do it," replied the sick man, "without leave from Father Rector." I was called for. As soon as Brother Alphonsus saw me, he said: "Father, if it please your Reverence, I will answer the infirmarian and physician when they inquire about my state." "Why not?" I asked. "Because, yesterday," said he, "your Reverence forbade me to speak."

Zeal for souls burned within his heart, and he gave himself wholly up to it, according to the spirit of his vocation. Porter for 30 years in this college, he never ceased by his pious conversation, his modesty and good example, to preach virtue with admirable efficacy. He thus worked in those who dealt with him wonders in the way of conversion and sanctity, to the great edification of the people, and to the honor of our Society.

But this was too little for him; he wished the conversion of the whole world, and asked it constantly from God. Transported by the fervor of his zeal, he offered himself to undergo, for the salvation of each man in particular, Negro, Moor, Indian, all the torments of hell for all eternity.

God rewarded so heroic a charity. He showed to Brother Alphonsus, during one of his ecstasies, all the men then

scattered over the earth, and revealed to him that by his burning desires he had acquired as much merit as if he had in reality converted that immense multitude.

He was always of an irreproachable modesty. With his eyes constantly cast down, and ordinarily fixed one or two steps in front of him, he went here and there without ever allowing his look to wander. During more than 40 years he never saw the face of a woman; and yet he every day served at the altar, and offered water to those who received Communion.*

The care he took to observe silence is astonishing. Obligated throughout the course of his long life to deal continually either with externs, or with those of the community, he never had to reproach himself with a single useless word.

Conversation on divine things had great charms for him; but if it was changed to other topics, he immediately fell asleep. Numbers of pious persons were attracted to him by the lofty tone of his conversations on God. All desired to speak with him about the welfare of their souls, and to receive in their doubts the light of his counsels.

This holy brother had indeed acquired in his union with our Lord a very high knowledge of spirituality. Several treatises from his pen are proofs of it. He treats in them of the different virtues with an elevation which several learned writers, speaking on the same subjects, have never equalled in their works.

Members of the Chapter, counsellors of the court, noblemen, even Bishops and Viceroys, had recourse to this humble Coadjutor Brother, attracted by his sublime wisdom. Many of them would never undertake anything of importance without first consulting him. All went away from his modest and holy conversation with the consolation their heart needed, and a sure knowledge of what they had to

* According to an ancient custom, of which we have still an example in our ceremonies of ordination.

do. Their confidence, it is true, could not be better placed, and those who followed his advice always saw their undertakings crowned with success.

Poverty was the delight of Brother Rodriguez. He was as much rejoiced to feel its effects as he was grieved not to receive the worst in the house. If he happened to find a pin he did not think he had the right to appropriate it to his own use before he had asked leave. It was always a subject of joy to him to have to bear with some privation as to his food, clothing, or lodging.

Thanks to the extreme watch he kept over his senses, he preserved unharmed by a perfect purity of body and mind the angelic virtue that our Father Saint Ignatius demands. He never fixed his eyes on any one. He one day, without reflection, cast his eyes on a carriage; it was for a long while after a cause to him of sorrow and tears.

To sum up such a beautiful life, we might say that it was that of an angel and not that of a man.

My own experience, in the most intimate dealings I had with him for the last few years, agrees with the testimony of Fathers who have known him for 20, 30 and 40 years, in affirming that there was never fault or imperfection, or even the appearance of natural and human sentiment noticed in him. Never could it have been said that such or such an action of his could have been better done. For, though the world and hell had united against him, he would not have been less constant in doing what was required for the perfection of his soul and the greater glory of God, a motto which he had always on his lips and especially in his heart.

A scrupulous observer of our rules, he would have chosen to be cut in pieces rather than break the least of them. To follow the common life in everything was his greatest happiness. Accordingly, during these last years, enfeebled as he was by very serious diseases, he felt a great dislike to sit at the table of the sick, and more still to have special dishes given him.

Brother Alphonsus endeavored to hide all these virtues under the veil of humility, but it was in vain. The esteem in which he was held by the Fathers and Brothers of the house, as well as by the externs, is hardly credible. Many of Ours considered it a great happiness to cross the sea merely to enjoy his company, and many high personages, ecclesiastical and secular, often came to our college to look at the good porter, were it but for an instant. They admired his punctuality in receiving them, his obliging answers, his eagerness to satisfy all their wishes.

These continual acts of virtue led him as by so many steps to a very pure and ardent love of God. Burning with the divine fire of charity, he would more than once have given way under its violence without a particular assistance of our Lord. He himself confesses this in the written accounts of conscience which he has left us. I must say, by the way, that his Superiors exacted from him, for the space of ten years, that he should thus make known by writing the state of his soul, in order to have a clearer and more precise account of it.

Most intimate communications united our Brother to the Angels and Blessed. He had consecrated to twenty-four of them the twenty-four hours of the day, in order to hold converse with each one of them in turn and to recommend himself to their protection. Even in the midst of his sleep he never failed to awake at every hour to satisfy his piety. This devotion was rewarded. Our Lord one day in a vision brought him into the sojourn of glory. Disclosing to him the assemblage of the Saints, He made him acquainted not only with their names, but, besides, with all the particulars he would have learned had he passed his whole life with them.

From his tenderest years Alphonsus had had for the Blessed Virgin the most filial devotion, and received continual favors from her. When a child he already loved her with such fervor that one day speaking familiarly with her

he said, among other things: "O, my sovereign Lady, I love thee more than myself. I love thee, O my Mother, more than thou lovest me." The motherly tenderness of Mary could not bear this. The Queen of Angels appeared to her servant and said: "No, Alphonsus, no; it is not so. It is I who love thee more."

He spoke to the Blessed Virgin and to our Lord in all simplicity, as a friend to a friend, as a beloved child in the arms of his parents. In fact he looked upon Jesus as his Father and Mary as his mother. Often he saw them walking by his side, and one day his heart seemed to him a little shrine wherein Jesus and Mary came to dwell.

When he spoke of his Jesus and of his good Mother in Heaven, it was with such great fervor and so loving a tenderness that these sentiments communicated themselves to those who listened to him. "Forget yourself," said he to every one, "forget yourself and think only of serving Jesus and Mary, my sweetest loves" (this was the name he usually gave them), "and Jesus and Mary will take care of your temporal and spiritual interests."

For more than four years he recited daily the office of the Immaculate Conception. This mystery was for him the object of the greatest veneration; and Mary herself declared to him how dear this devotion was to her. For this reason the good brother exhorted us all to practise it. Once he told me and all those of the college gathered around him that one of God's intentions in founding the Society was that her members should preach and defend the Immaculate Conception of His holy Mother. These words were uttered with an extraordinary conviction and force that had never been noticed in him. Besides, he added, this was not a notion of his own, but a truth he had learned from Heaven.

As to the rosary, he so often recited it that after his death we found on his fingers a kind of callousness, produced by the continual rubbing of the beads.

How many details I could still give of the great virtues Brother Rodriguez has practised, of the noble deeds he has accomplished, of the revelations and other supernatural graces he has received! I stop here; for a complete history of his life will some day be written, and that history, I firmly believe, will be one of the most wonderful, even among the lives of Saints the most favored of God. Besides, to say everything would be to exceed the limits of a simple letter, and moreover I should only do harm to the memory of our dear Brother, as I should have to present too concisely, on the one hand, the extreme munificence of God in His communications with His beloved Alphonsus, and, on the other, the unequalled generosity of Alphonsus in his correspondence with the divine liberality. I shall therefore end this letter by the brief narration of the last sickness of our Brother, of his death and obsequies.

Since the arrival of Alphonsus Rodriguez in this college, our Lord, to satisfy his desires, had sent him every kind of trial. For many years the devils persecuted him without truce or mercy. Several times also he had to undergo cruel attacks of sickness. It seems, however, that God had especially appointed the end of his life for a trial of his virtue. He felt severe pains throughout his body, and that year, to his habitual infirmities, and to those which always accompany old age, were added the awful sufferings of the gravel. Obligated thenceforth to keep his bed, and even forced for the last three months to remain on one side without changing his position, he endured real martyrdom. His prayer, however, was not interrupted on that account. He continued to ask God, not for cure or consolation, but for an increase of sufferings and infirmities. He constantly spoke of sufferings, and always with the same enthusiasm. "No one," he exclaimed, "is happier than the man to whom God gives grace to bear great pains with patience. What is there better here below? Is it not what the eternal Father gave His son? Ah! if the Angels and Saints

were capable of jealousy, they would envy those who have much to suffer." This subject inspired him with sublime words, and all he said he had himself experienced, for his patience could be compared to that of Job. He was sometimes heard to complain, but it was that, according to him, they took an excessive care of his person, when they should have forgotten him, and fled from him as from a dead dog. Another cause of complaint was that he could not fast or do penance as he would have wished. When I told him to accept some comforts, he answered: "O Reverend Father, believe me, all these comforts are for me so many sufferings; but sufferings, yes, they are the real comforts." When asked about his health, he only answered: "That will be all right with the grace of God." Left alone, he immediately entered into close and joyful conversation with Jesus; his Father, and Mary, his Mother; and the sweet consolation and unspeakable joy he felt were a sufficient compensation for his sufferings. In those pious colloquies the tenderest words, the most affectionate terms, were constantly on his lips. He especially loved to repeat this prayer which our Lord had taught him: "Jesus, Mary, my sweetest delight, grant me the grace to suffer, to die for love of you; to forget myself and be wholly yours."

Let me relate also an answer he gave the infirmarian. When the latter asked him what he felt, the good Brother, who could hardly speak, broke forth with the exclamation: "Alas! a great deal of self-love." Toward the end he was taken with a strong fever, which it was thought would carry him off. His pain increased with greater violence, and he continued to say: "Still more, O Lord, still more!" He received the *viaticum* with his usual devotion and angelic piety. For a long time past he received Holy Communion three times a week, and this favor had been continued the whole year, though he kept his bed. We gave him Extreme Unction which he received, always continuing with heroic virtue to ask for new sufferings.

All his life he had had a very deep reverence for priests, even during this last period of his sickness, when reduced to such an extremity that he could hardly move his arms he always uncovered as soon as he saw a priest enter.

Our Lord, on the point of calling to Himself this faithful servant, wished to fulfil the promise He had made him of consoling him at his death. On the 28th of this month (Saturday), towards evening, Brother Alphonsus entered into a rapture of delight similar to those he had often had this year. He remained three days in this state, and the ecstasy only ended with his life. His face, till then very pale, especially since his sickness, became all resplendent. His features breathed an angelic beauty. They disclosed the effects of the interior fire which consumed his soul. From time to time there escaped from his lips these burning words: "O most sweet Jesus! O Mary!"

At last, this morning after midnight, we perceived in our Brother some symptoms of his approaching end. All the Fathers and Brothers of the house hastened to his room to be present at his death. He repeated several times the most sweet name of Jesus, and, as a crucifix was presented to him, he opened his eyes, which had been closed during the three preceding days, fixed them with the same brightness as of old on the image of the crucified Saviour, kissed its feet, and pronouncing once more with great tenderness the holy name of Jesus, gave up his soul to God.

The reputation for sanctity acquired by Brother Alphonsus had spread throughout the whole of our Province, and even throughout those of Castile and Andalusia, throughout Portugal, and even had reached the Indies. From every side, Ours, marvelling at what they heard, wrote me letter after letter to obtain some relics of the holy Brother. I had much trouble to satisfy them all. Moreover many eminent men among the clergy and laity, Cardinals, great men at court, and other dignitaries of the kingdom, wrote

to him to recommend themselves to his prayers and to obtain some souvenir from him.

One can judge by this what affection, what respect the Fathers and Brothers of the college, who knew him intimately, had for him. They were happy to have him touch their disciplines and beads, and all reckoned it a signal grace to be present at his holy death. But the veneration of which he was the object has just been more clearly manifested. Our Lord, who had promised him to have him honored in this Island, doubtless wishes to begin at once to fulfil His promise. This death has indeed been the occasion of general excitement. Scarcely had the news spread abroad, when the Viceroy, the members of the council, the canons, the nobility, in a word, all the most distinguished personages, in the city hastened to the college to venerate the humble remains of Brother Alphonsus and kiss his hands and feet. In the afternoon the church and the house were filled with people. We brought the body to the church and placed it on a kind of raised platform, to put him out of reach of the crowd. We succeeded, but not without trouble. The Dominicans, the Fathers of Mercy, the Franciscans, the Carmelites, the Augustinians, the Trinitarians, the Minims, the religious of every Order, came with their Provincials or superiors to sing the absolution before the body. The Chapter of the Cathedral came also, as well as all the parishes of the city, which were present in procession headed by their respective clergy.

It would be necessary to witness the unexampled eagerness of the crowd around the precious remains to conceive any idea of it. Some brought sick persons and made them touch the body, others applied their rosaries to it, others again cut pieces from the cassock. Six of our Fathers, aided by two Dominicans, remained there all day occupied in satisfying the pious wishes of the crowd. They could not, however, satisfy all. The crowd kept increasing, and, as all could not approach, they passed from hand to hand

the medals, beads, or other objects which they wished to apply to the body of the Saint. What a beautiful sight for Heaven!

The office of the dead was recited as usual. The Viceroy, the Chapter, and the magistrates were present. It was already dark when the sermon began. The Father who ascended the pulpit spoke for about a quarter of an hour of the most striking features in the life of Brother Alphonsus, and then asked the people to retire as it was already late, and invited them to come on Friday.

One thing worthy of note is, that during the whole day, as well as during the sermon, no one ventured to cover his head in presence of the body. Besides, although the church was crowded, and such a number of people had never been assembled in it before, there was such great stillness and so unbroken a silence that the church was as if empty.

We wished to proceed to the burial, but we could only bring the body back into the house, and even this not without very great difficulty. The news spreading that the ceremony was transferred, and that they could come back the next day and satisfy their devotion near the bier, the crowd retired little by little, and at 10 o'clock at night we buried the body. It would have been impossible to bury it otherwise. The face and hands of Brother Alphonsus had remained as flexible as when alive.

So pure a life and a death so holy, joined to the revelation he received that he should go and enjoy God without passing through purgatory, give us a full assurance that he is among the Blessed, and even in a high degree of glory. Nevertheless, I ask your Reverence to have in your college the ordinary suffrages. I entreat you at the same time to intercede with God for us who as yet survive Brother Alphonsus, that we may become like unto the model of all virtue and perfection which the divine Majesty has given us in his person. May the holy Brother from Heaven protect your Reverence.

From *Majorca*, October 31, 1617.

P. S.—At the request of a great number of distinguished persons we had a solemn service Friday morning, November 3d, the day already appointed for the panegyric. The church was filled very early. The crowd was extraordinary. Had our church, which is very large, been four times larger, it would not have held all the multitude. At this solemn service were present again, and for the third time, the Viceroy, the councilmen, the royal court, the canons, the nobility, and all the most distinguished persons of the Island. Sickness prevented His Lordship, the Bishop, from being present. Before the tomb burned many magnificent tapers, sent from every side as marks of the veneration paid to the Brother.

The sermon that took place at the end of the office enraptured and well nigh stupefied the hearers. Heroic virtues, supernatural favors, prophetic lights, an unheard of power with God and the Blessed Virgin Mary, everything in the life of Brother Alphonsus excited to the highest degree the admiration of the throng. Every one asked, with the most earnest entreaties and marks of sincere devotion, some object the Brother had made use of, in order to preserve it as a precious relic. This eagerness manifested itself not only among the laymen, but also among ecclesiastics, among the Fathers and Brothers of the house, and in all the religious communities.

A great concourse of people already frequents the vault near the altar of the Blessed Virgin where the body is deposited. This concourse is said to be due to some miracles performed during these last few days. Once these facts are well ascertained, I shall make them known to your Reverence.

MICHAEL JULIEN.

INDIAN MISSIONS.

Letter from Father Ponziglione.

OSAGE MISSION, KANSAS,

June 30th, 1880.

REVEREND FATHER,

P. C.

The winter just past was one of the most pleasant that we have had for a long time. There was very little sickness prevailing, but we were in the number of those who were visited; and one of our best men, Brother John Sheehan, was taken away from us, almost at the opening of the cold season. He was one of the pillars of this Mission, having come hither with Father John Schoenmaker as early as 1847; and he faithfully persevered to the end of his long career, ever the same, a good and simple religious.

He was very devout and pious. It was his custom, when in good health, to visit the church at two o'clock in the morning and remain there until six, passing four hours daily in fervent prayer. He had great love for our Lord in the Blessed Sacrament, and for His Virgin Mother, whose Immaculate Conception he was always ready to defend. He used to work very hard, and in his younger days he was possessed of herculean strength. Even the Osages feared him, and thought that he was more than a match for them in physical powers. Tried by a long and painful sickness, fortified by the Sacraments of the Church, he breathed forth his soul as calmly as one who falls into a placid sleep. He died on the 13th of December, aged seventy-two, having spent thirty-three years in the Society.
R. I. P.

As soon as the Easter season began, I started to visit the Osages, in order to give the Half Breeds, who are all Catholics, an opportunity of complying with their Christian duties, and I am happy to say that quite a number of them responded to my call, and came to receive the Sacraments.

From the settlements on the Cana, which for a considerable distance forms the northern boundary of the Osage Reservation, I came to the banks of the Arkansas, which in its great bend bounds the Reservation on the west and south. A tract of ten square miles has been taken away from the Osages by the United States Government and assigned to the Kansas, or, as they are ordinarily called, the Kaw Indians. These Indians resemble the Osages, of whom they seem to be an offshoot, having the same customs and speaking the same language, but with a different accent. The full-blooded Kaws are not Christians; the Half Breeds of the tribe are all Catholics, but very ignorant in matters of religion. They have had no resident missionary for a very long time, and their knowledge of the Faith is limited to the fact that they were baptized in it. They have great respect for the priests, and freely declare that they belong to no other church than the Roman Catholic, and are very anxious to have their marriages blessed and their children baptized by the priest.

From the Kaws, passing through the settlement of the Salt Creek, I came to the Osage Agency which has a central position on Bird Creek at a place called Deep Ford, and following my way due east I visited all the Half Breed settlements which are situated a quarter of a mile west of the ninety-sixth meridian. Everywhere I found plenty to do; marriages were to be blessed, children were to be baptized, and the people, without exception, were willing to comply with their religious obligations.

Returning to the Cana at Canville's Settlement, some twenty-five miles north of the Agency, I heard that a young Half Breed, named Alfred Canville, had started a

school. Alfred was brought up at our Mission before the Osages left Kansas, and is well qualified to teach. I went to visit him and found him surrounded by quite a number of little ones, some twenty-four in all. His school had been very successful, and parents informed me that their children had learned more in three months from Alfred's teaching than they had acquired in three years at the Quaker school on Deep Ford. No unprejudiced observer could deny that Alfred was doing a good work; but the Agent was of a different mind. In fact, having heard of it, he was very much displeased, and so far was he from approving the course of those who sent their children to this school, that he even threatened to withdraw the annuity money due to Alfred if he would not stop teaching. Alfred, however, did not mind the Agent, and kept on teaching until he had completed the term for which he had stipulated.

You here might ask, what reason after all could the Agent have for not approving of this school? No reason that we can assign except perhaps this one, that Alfred by request of the parents obliged the children to learn their prayers and catechism. Yes, bigotry is the cause of this opposition, so unworthy of the age and country in which we live. To prove to you that bigotry is really at the bottom of it, I will relate to you what the first chief of the Osages, Joseph Pani-numpa-tze, told me when I visited him about the end of last month.

"The Agent," said he, "wanted me to send my children to his Quaker school, but I told him I would not do so, because I had tried his school and found out that my children were learning nothing there. Then the Agent offered to send my children to Philadelphia to a big school that the Quakers have opened there for the Indians, but I refused because it was too far off. He then proposed that I should send my children to a big school the Cherokees have near Tahlaquah. Hearing this, I said to him: Why do you want to send my children either to Philadelphia or

to Tahlaquah, when you well know that we all prefer to send our children to Father Schoenmaker's school at the Osage Mission in Kansas? Since you are willing to pay for the education of our children, why are you not willing to send them to the Osage Mission, a place nearer and cheaper than those you offer me, and besides a place which we all like?" The simple reason why the Agent does not want to allow this favor to the Osages is because he knows that here they would be instructed in the Christian doctrine, and taught to become practical Catholics. This is the liberty of conscience granted to the poor Indians by the officers of a free government!

And this is the cause of all the hostility of both Agent and School Superintendent against myself. They do not like to see me visiting the Osages; they hate to see the school children running after me when I go there; and worse yet, they cannot bear the idea of their coming to Confession. Whenever I appoint an hour for Mass there is always some new difficulty in the way to keep them from coming to assist at it and receive Holy Communion.

The School Superintendent is always very kind to any sort of preacher that happens to visit the Agency. He himself will invite them to address the school children; but when I come to call on the children to give them some instruction they are sent on some new errand, or no room can be got for that purpose, or the children must be on duty somewhere else.

Some time ago having gone to the school-house to see the Superintendent about some arrangements in order that the children might attend Mass on the next morning, I spoke to him very respectfully, trying to conciliate him if possible; but it was useless; the old fellow would not even give me an answer. This was very impolite, and his wife who stood by felt very much ashamed at such a want of good manners, and began to apologize. She put on a very smooth face, and said that they were well pleased in seeing

me again, that they wanted to be friendly (of course) with me, and had no objection at all to my preaching to the children, but "Father," she said in a very confidential tone, "please do us one favor; do not tell the children that unless one be baptized he cannot go to Heaven. You see this is quite against our doctrine, and creates a good deal of difficulty in this house; these children are rather impudent, and, coming around, they will tell us that we will never go to Heaven because we were never baptized. Now you see this is too bad, and we do not like to hear such a thing."

Leaving the Osage Reservation I struck farther east, some one hundred and fifty miles, and came to Tahlequah, the capital of the Cherokee nation. On the 21st of April I said Mass in that town where there are but very few Catholics. Before leaving the place I visited the two great seminaries, or boarding-schools of the Cherokees. They are both situated a few miles from town, and are built in palatial style. One school is used for the boys, the other for the girls; and they are two miles apart. Both contain from ninety to one hundred pupils. The course of studies is what they call *graded*. Concerning the morals and religion of these institutions I have not much to say, but if you consider that both are under the control of Freemasonry you will soon be able to draw conclusions.

The largest part of the Osages being now gathered around the Agency, waiting for the payment of their annuity, I returned there to have an opportunity of seeing them all; and, as it was the eve of Corpus Christi, I immediately sent word to the few Catholics now living at that place to come and assist at Mass on the next morning.

During the night there was quite an uproar, and we were awakened by the wailing and high-sounding lamentations of the Osages whose principal Medicine Man had just died. They were mourning over him like those who have no hope in a better life to come. This man was very popular,

and by this great mourning they wanted to show how much they thought of him. He had been sick for a long time, and as yesterday he appeared to be sinking very fast all the chiefs and Medicine Men came around him to try their last juggleries. Among these the Dog Sacrifice is one of the principal.

Every family of the Osages has a large number of dogs which are very wild and look like prairie wolves. Now in a case of this kind, when a sick man is given up, a dog is picked from the crowd of those belonging to his family. This dog is brought into the lodge and treated to a good dish of meat just close to the sick man's pallet, and when he has been well fed they take him out and kill him. By the killing of the poor dog, who is considered as an inferior member of the family, they try to appease the Great Spirit, and hope that being now satisfied with the victim they have offered Him He will spare their friend. But the case of our Medicine Man was too bad, and not even the Dog Sacrifice could do him any good.

You might ask me here, did you try to baptize this dying man? Well, if I could have entertained but the slightest idea that he was any way disposed for it, I would have done it with pleasure; but, unfortunately, the case was quite different, and no supposition in his favor could be entertained. He was conscious to the very last, and his mental faculties were as good as one could wish to have, and he showed himself as wild a savage at the point of death as he had been during life. To give you an idea of what kind of feelings he had at the very moment of his death, I need but record his last words. To all the Osages that came to see him he would say: "My friend, I have done my duty, and killed as many white men as I could catch on the prairies; and as I am sorry to die now it is because there are four more white men whom I intended to kill long since, but I never had a good chance to do it."

On Corpus Christi I said Mass and had the pleasure of

distributing the Bread of Angels to several of the Half Breeds. Mass being over I left for the Cana, where on the next Sunday, the 30th ultimo, I offered the Holy Sacrifice before a large congregation of Half Breeds. At noon I turned my course homeward, and came to camp for the night in Chautauqua county, a few miles north of the State line.

The night was calm and pleasant. I took up my quarters on a large prairie almost encircled by timbered hills. Having pinned my horses to the ground with long ropes that they might have a chance to graze, I took a rather sparing supper and lay down on my buffalo robe. It was the best place for meditating on the beauty of the firmament. I kept looking at the stars till gradually I fell into a sound sleep. Between two and three o'clock in the morning a loud barking of dogs at some distance made me get up with anxiety. I looked around to see what was the matter, but as it was too dark to notice anything distinctly, I again lay down. But, after a while, a thought struck me that something wrong might have happened to my horses, and so I concluded to go and look after them. I went, and when I came to the place where I had left them I found out that they were both gone. Reflecting that I was camping in a neighborhood notorious for horse thieves I could come to only one conclusion, that both my horses had been stolen, and here I was left on foot, at a distance of seventy-five miles from this Mission, not knowing what to do! If I ever prayed to St. Anthony with my whole heart and soul it was certainly on this occasion, though I must confess that I had but little faith in my prayers, because, as I had strong reasons for thinking that the horses had been stolen, I could not see how I could recover them except by a miracle of the first class, for it is very seldom that one can get back a horse stolen near to the Indian country.

As I had promised to offer Mass in some neighbor's house, where the evening before I had left my sack with

all that is needed for the altar, I walked there and called them up. Hearing what had happened to me they hastened to rise from their beds, and before daylight all was ready for Mass. No sooner had I finished when we began to look around, and by carefully examining the ground found the tracks of my horses; we followed them for about one mile when we found a part of one of the ropes with which I had fastened them. This discovery gave me courage, for it convinced me that they had not been stolen, but had only run off on a frolic. We then went to a house in the vicinity, and, upon inquiry, heard that at daylight two horses were seen running wild on the prairie. Here we gave up the idea of going after them ourselves, but I hired a young man who happened to come by on horseback, and requested him not to lose a minute, but to run around and try to find my team. He started on a gallop, and I prayed to his Guardian Angel to direct his course so that he might be successful on his expedition. In less than three hours the young man returned with both my horses, which he had found about eight miles forward on their way towards this Mission.

I need not tell you how happy I felt when I got them back! Indeed my prayers either to St. Anthony or to the Guardian Angel had not been useless! This circumstance delayed me on my way about four hours, but I assure you that once I had those two rascals well hitched up to my ambulance I made them make up for the time lost, and the dust flew from their backs. Before sundown I had traveled a good forty miles, and reached Independence where I passed the night with my old friends. Next morning I said Mass in the church which years ago I erected in honor of S. Stanislaus, and on the 2d instant I returned to this Mission without having suffered any damage in this my long missionary excursion.

PAUL MARY PONZIGLIONE, S. J.

PRISON WORK AT BALTIMORE.

From a conversation with Rev. Thaddeus Anwanden, C. SS. R., we learn many interesting particulars in regard to missionary labors in years past amongst the convicts at the penitentiary in Baltimore. Religious services took place there regularly for the prisoners from 1848 to 1855. The chaplain was allowed free access to every part of the institution to which his duties might call him. Father Anwanden remembers to have given Communion to as many as forty or fifty at a time in the hall then used for the meeting of the convicts. There was, we may say, no regular chapel, no altar properly so-called, until September, 1879.

The Most Reverend Archbishop Eccleston, deceased April 22, 1851, being much gratified to hear how happily things were going on among the poor convicts, had promised to administer the Sacrament of Confirmation in the penitentiary; but, as he was unwell at the time appointed, his place was supplied by the Right Reverend Dr. Charbonnel, Bishop of Toronto, Canada.

It was only after the decease of Archbishop Eccleston that Dr. Wyatt, Rector of St. Paul's Episcopal Church, becoming aware of this, expressed his dissatisfaction at the whole proceeding. He made it known that he considered himself as the *chaplain* of the penitentiary, and that such proceedings were a trespass on his rights. Dr. Wyatt even seemed inclined to maintain his position by appealing to the old Maryland Colonial Laws. Much excitement followed; and many articles appeared in the public papers, all intended to awaken popular prejudice against Catholics and their religion.

Father Anwanden left Baltimore for New Orleans some twenty-five years ago, and we are unable to discover that

there were any regular ministrations of our holy religion from the time of his departure until the present arrangement was made. For about eight years, from 1863 to 1871, Rev. Alfred A. Curtis, then an Episcopal minister at Mount Calvary Church, Baltimore, was in the habit of visiting the penitentiary every week. Conversing freely with the prisoners in the workshops, and helping them in other ways to bear their unhappy lot, he was allowed to take them papers and letters, subject of course to the inspection of the warden. General Horn, the warden, was very kind, even sending at night a carriage on one occasion, if not more frequently, when the nature of the sick case required. During this period a very good spirit prevailed; there was a disposition on the part of officials to aid, so far as possible, the chaplain in the discharge of his duties. The visits of Mr. Curtis to the penitentiary ended towards the close of 1871, and shortly after this time he was received into the Church.

In the long interval between 1855 and 1879, although Catholic prisoners no doubt received the consolations of religion in cases of necessity, still there was no regularly appointed chaplain of our faith, and, so far as we can gather, there was no public exercise of Catholic worship in the prison. To remedy this neglect the Most Reverend Archbishop Gibbons requested that a more regular attendance should be given to the Catholic prisoners; and Father Edward J. Sourin, having been appointed for this duty, said Mass at the penitentiary, after an interruption of several years, on the Feast of the Holy Name of Jesus, January 18, 1879.

Thenceforward Mass was celebrated at 7 A. M. every Sunday regularly until about the middle of June. The order of the day was as follows:

At Mass, a short Instruction;

9 A. M., Sunday-school in the Chapel;

About 11 o'clock a second Instruction before the end of the Sunday-school;

After this, Confessions until half-past two P. M. in the cells.

From the middle of June until September the religious services were suspended; in the third week of September the Holy Sacrifice, with other religious services, was resumed, and has continued without interruption up to the present time, June 6, 1880.

From the opening of the penitentiary there was seldom, if ever, a sermon by a Catholic in the afternoon. Last September a monthly discourse, to be delivered by some Catholic priest, was made part of the Sunday's work. The first discourse according to this arrangement, which should have existed from before, was delivered by the Rev. Dr. Placidus L. Chapelle in the renovated prison chapel. The audience was composed chiefly of the eight or nine hundred convicts; besides these there were present the officers of the institution, and a number of ladies and gentlemen who take an interest in such matters. Such was the impression, both as regards the doctrine and manner of his sermon, that it could not have elicited more general satisfaction had it been delivered before an audience exclusively Catholic. Monthly discourses on Sunday afternoons by different clergymen have followed in regular succession.

On Christmas Day, 1879, Mass was said at the usual hour, but a volunteer choir with Prof. C. F. Percivall as organist, assisted by several Catholic ladies and gentlemen, sang the principal parts of the Mass, much to the joy of the poor prisoners who roared out their "Adeste, Fideles," and other hymns in a style seldom heard inside the penitentiary walls. Owing to the many offerings and Christmas presents from relatives, friends, and kind-hearted patrons of all such good works, both Catholic and non-Catholic, but, above all, in consequence of the Christian spirit of the warden, Thomas S. Wilkinson, this great festival passed off in a manner that no outsider would have imagined possible within the walls of a prison.

We may here mention in proof of the becoming disposition on the part of the warden to do justice to all without fear or favor, that on one occasion when the Catholic chaplain was absent, and all the convicts were assembled in the chapel, he gave them to understand that, although he was not himself a Catholic, the prisoners were at liberty to act as they thought best on the subject of religion, and to join the Catholic Church if they felt so inclined. From the early part of 1879 a considerable number, both white and colored, have been in the habit of attending Mass, the Catholic services in Sunday-school, etc. Many of them have become sincere members of the Church and have returned to their families changed men; others are still preparing to receive the Sacraments.

During the recess (June 15–Sept. 17) the large upper room, which might properly have been called a garret, hitherto used for religious services, cold in winter and hot in summer, was converted into a commodious chapel by the present warden. “The ceiling and walls were plastered and whitecoated; the wood-work all newly painted, giving to the place an air of neatness and cheerfulness well in accord with its use.”* It will hold from eight hundred to a thousand worshippers. The altar, built by Mr. Charles Dunn, stands in the north-west end of the chapel, the organ filling the opposite extremity. The convicts, of their own good will, contributed seventy dollars towards the purchase of vestments, of which we have at present three sets, white, red and purple, fit for any sanctuary.

At the time when services began again there were about nine hundred and fifteen convicts in the penitentiary. Of this number, one third at most, might have been Catholics; the exact number could not be determined, as many concealed to a later period in the year to what creed they belonged. There are now (July 24) six hundred and forty convicts, all told.

* Annual Report.

There have been twenty-five baptisms of adults, and two of children since January, 1879.

The greater part of those who can read are supplied with catechisms and prayer-books; the rest have beads, scapulars, sacred medals, *Agnus Dei*, etc.

The aggregate number of Confessions during the year was about three hundred; of Communion, about one hundred and fifty. Confessions were heard as circumstances permitted; at first in the workshops, when the daily tasks had been completed; but this permission did not continue long, some of the contractors complaining that it interfered with the general work and business of the establishment. Secondly, in the chapel during the non-Catholic services; a large number every Sunday coming at this time, not heeding the presence of their fellow-convicts, nor the shouting of the Methodist hymns. In this way many of the longest and, we may believe, most sincere Confessions of years lost in all kinds of sin and misery were completed, in more than one instance the penitent returning four and five times before he was satisfied to approach the Holy Communion on the following Sunday. Other places for hearing Confessions were the cells, the hospital, or any room free at the moment for such a duty. As a general thing they have been going to Confession, as well as they could, in a corner of the chapel during Sunday-school, or in their cells, receiving Communion on the following Sunday. The average number is from seven to ten; the largest number was on last Christmas—about twenty.

During the whole time (January 18, 1879—June 6, 1880) not one Sunday has passed without bearing with it evidence of the earnest desire of several among the convicts to return to God by an humble Confession and renewal of all the good resolutions of their happier years. In this divine work they have been very much aided by a number of zealous Catholic gentlemen, who, besides giving their services as teachers on Sundays, have supplied them with

abundance of good reading matter, catechisms, Catholic periodicals, religious papers—all are made to contribute their share towards the one grand object in whose final success so fair a portion of our Catholic laity are more than ever interested.

Sunday, June 6, closed our religious exercises in the penitentiary for the present season. It was represented that as the Catholic services began at 7 A. M., and seldom lasted more than an hour and twenty minutes, which would rarely, if ever, interfere with the regular routine of the house, it would be a great favor to allow the Mass to be continued as usual. The reply came that no exception could be made. It was besides some slight relief to the officials not to be obliged to attend any extra services during the warm season. Visits to the penitentiary have continued, and Confessions have been heard every Sunday up to the present, July 25; also during the week when required.

MISSIONARY LABORS OF FATHER MAGUIRE AND COMPANIONS.

FROM APRIL 11th TO JUNE 10th 1880.

CHURCH OF ST. PETER AND ST. PAUL, SOUTH BOSTON.—The work here was extremely hard, and the five Fathers engaged in it were glad when the labor was ended. They were obliged to ask help also from the neighboring priests, who kindly gave it, and thus increased the harvest very much. From five o'clock in the morning until late at night, confessions were heard, unless some duty of preaching or instructing called the Fathers away for a short respite, if that exchange of duty can in truth be so called. The mission proper lasted for two weeks, but the "Forty Hours" devotion began on the day after the exercises were closed,

and as a large number of persons had to be prepared for Confirmation, the toil and drudgery were eked out through three more days. It was necessary to have a double mission in order to give all a chance to hear the sermons. Add to this, a special service in the afternoon for children, and it is easily seen that there were opportunities enough to give each Father a sermon during the day. Besides all these exercises, there were special classes of instruction every evening for Baptism, Holy Communion and Confirmation.

Quite a number of persons in this parish speak English with difficulty, or not at all. The Fathers not unfrequently were told: "Father, I have little English," and then without more ado the person would begin the confession, or whatever else was to be done, in Irish. After mutual misunderstandings for a while, and a little loud talk on both sides, when the penitent was deaf, the priest that spoke Gaelic was sent for, and then a calm ensued.

There were ten thousand five hundred Communions. Two hundred adults were prepared for first Communion; four hundred and thirty-six persons, all adults, were confirmed. Twelve adults were baptized, together with seven children of various ages.

The work lasted from the 11th to the 28th of April. Fr. Maguire was assisted by Frs. Mc Atee, Strong, Haugh and Morgan.

ST. PAUL'S, PHILADELPHIA. (May 2-17.)—This parish is in the old Moyamensing District, a part well known for hard fighters and drinkers. Nor are the other requisites of evil to be looked for elsewhere. In old times, Moyamensing had its notoriety; and though of late years there has been a change for the better, a great deal of good yet remains to be done. St. Paul's was established as a parish forty years ago, and during that time there have been but two missions. The first mission was given last year by Frs. Langcake, Gleeson, Smith and Freeman, and effected a great change.

But a half dozen missions may bring this parish up to the right level.

The mission given this year by Fr. Maguire's band was very successful; and though the work was laborious, the Fathers could not but feel grateful to the workers of the previous year, who had done so much good, and lightened the labor for their successors.

The labor was continuous for fifteen days with the following results: Communions, eleven thousand; First Communion of adults, one hundred and twenty; Confirmed, two hundred and seventy-one adults; Baptism of adults, thirty-two; of children, twenty. Six Protestants were left under instruction.

MANCHESTER, N. H. (May 21-June 2).—The mission at St. Paul's, Philadelphia, came very close upon the one in Boston; in fact, counting the days of travelling from one city to the other, there was little time for rest, so much longed for after seventeen days of hard work. The mission in St. Paul's ended on Monday evening June 2d; on the next day the Fathers had to set out for Manchester, where the work was to begin on Friday evening, June 6th. The labor in Manchester was extremely hard. The weather was unfavorable, for the thermometer most of the time showed a temperature of over ninety degrees in the shade, and for a day the mercury rose to one hundred and two degrees. The Fathers had no assistance from the resident clergy, and in ten days were obliged to do what would have given them ample employment for two weeks. To add to the difficulties, a mission had not been preached to the congregation for fourteen years. Those acquainted with our factory towns can easily understand how much evil may accumulate in such a space of time. There is, as a matter of course, a large floating population that bring with them all the vices, and very few of the virtues, met with in other places. The zeal of the clergy, with the aid of schools and

sodalities, is not able to cope with the evil thus brought in. The roving class that have been in almost every manufacturing centre in Scotland, England, and the United States, do not come under the care of the pastor, and it is only during a mission that they are discovered, if even then.

The Fathers had every reason to be gratified with the success of their labors. The attendance was remarkable, far beyond the capacity of the church. Many had to go away at the evening service for want of room. The confessionals were thronged from five o'clock in the morning until ten at night, and this for the ten days. Of course, there were the usual results from hardened sinners and matrimonial cases.

There were five thousand communicants. About twenty adults were prepared for first Communion. Several children previously neglected were baptized, and one adult.

Manchester is a thriving town, the most important in the State, and is situated on the banks of the Merrimac River. Its chief industry is the manufacturing of cotton and woollen goods. The population is thirty-two thousand. The Catholics number about fifteen thousand, and have three churches. Their influence politically, owing to the old prejudices so long kept up in the State, is very slight. However, intolerance is fast disappearing; two years ago the last remnant of former bitterness and bigotry was swept away, when the constitution of the State was so modified as to allow Catholics to hold office. Practically the law had been a dead letter for thirty years.

New Hampshire, like every other State in the New England group, has the legislating mania. Laws must be made to regulate everything, though not descending to particulars so domestic as in earlier times. Now-a-days the Solons spend themselves upon laws relative to temperance, lotteries, divorce and Sabbath keeping; in a word, upon anything that enables them to see to the affairs of other people. They blunder egregiously in everything, and especially

when the prohibition of intoxicating drink is the theme. Not long ago a law was passed forbidding the collection of debts contracted for liquor. To say nothing of numberless dishonest transactions arising from the law, it is possible for men to go from bar-room to bar-room and get all the drink they want for nothing. And it is done. Temperance suffers necessarily.

Fathers Haugh and Bellwalder helped the missionaries for two days.

CENTRAL FALLS, R. I. (May 31—June 10.)—Father McAtee was deputed to open the mission in this place. After the labors in Manchester were ended he was joined by Fathers Maguire and Morgan. Father Strong gave, meanwhile, a successful retreat to a sodality in Lawrence, Mass.

The same Fathers gave a mission in Central Falls three years ago, and they were much pleased to see what good results had come from their work at that time. The Confraternity of the Sacred Heart established then has been very successful, and together with the Society of the Children of Mary has effected a great change for the better.

At the end of the mission a society was formed for the young men of the congregation.

Results: Communions, three thousand two hundred; Baptism, one; First Communions of adults, seven.

The Spring campaign, a hard one, lasted from the 11th of April to June 10th. There were thirty thousand Communions; First Communions of adults, two hundred and thirty-five; Baptisms of adults, forty-six; children of mixed marriages, thirty; adults confirmed, six hundred and seven; left under instruction for baptism, six. Adding these figures to those already given, we have for results of the whole year (Sept. 6—June 10): Communions, 84,230; First Communions (adults), 636; Baptisms, 249; Confirmation (adults), 1451; left under instruction (for Baptism) in various places, 24.

J. A. M.

MISSIONS OF FATHER COGLAN AND COMPANIONS.

BROOKLYN, N. Y., April 22d, 1880.—In the Church of St. Charles Borromeo, Sydney Place, Brooklyn, N. Y., we terminated our Mission on April 19th. During the Mission 8,000 persons approached the Sacraments; 19 converts were received into the Church; 2,500 persons became members of the Sacred Heart Society and Apostleship of Prayer. At the close of the Mission, Rt. Rev. Bishop Loughlin confirmed 300 candidates, 94 of whom were adults from this and neighboring parishes. Frs. Verdin, Bouige, and Kuppens assisted during the Mission.

CHURCH OF THE TRANSFIGURATION, BROOKLYN, N. Y., May 13th, 1880.—Our report of the Mission just given in this Church is quite brief. It may be summed up in a few words. We heard 4,500 Confessions during the mission. On the day after its close, Rt. Rev. Bishop Loughlin administered the Sacrament of Confirmation to 188 persons. We intend to open our next Mission in St. Mary's Church, Troy, N. Y., on Sunday, May 16th.

J. J. COGLAN, S. J.

D. O. M.

OUR COLLEGES IN THE UNITED STATES FOR 1879-80

| PLACE | NAME | PROVINCE | STUDENTS | GRAD. A. B. |
|----------------------|-----------------------------|----------|-----------|----------------|
| Baltimore, Md..... | Loyola College *..... | N. Y... | 99 ..... | ..... |
| Boston, Mass..... | Boston College *..... | N. Y... | 249 | 16 |
| Buffalo, N. Y..... | Canisius College | Germany | 176 ..... | ..... |
| Chicago, Ill..... | St. Ignatius College *..... | Mo..... | 192 ..... | ..... |
| Cincinnati, O..... | St. Xavier College *..... | Mo. | 224 | 10 |
| Detroit, Mich..... | Detroit College *..... | Mo..... | 98 ..... | ..... |
| Fordham, N. Y..... | St John's College | N. Y... | 188 | 10 |
| Georgetown, D. C. | Georgetown College | N. Y... | 159 | 10 |
| Jersey City, N. J... | St. Peter's College *..... | N. Y... | 129 ..... | ..... |
| Las Vegas, N. M... | Las Vegas College | Naples.. | 194 ..... | ..... |
| New York, N. Y... | St. Francis Xav. College * | N. Y... | 436 | 34 |
| New Orleans, La... | Imm. Conception Coll. *.. | Lyons.. | 251 ..... | ..... |
| Santa Clara, Cal... | Santa Clara College | Turin.. | 204 | 2 |
| San Francisco, Cal. | St. Ignatius' College *.... | Turin.. | 654 ..... | ..... |
| St Louis, Mo..... | St. Louis University | Mo..... | 389 | 8 |
| St Mary's, Kan..... | St. Mary's College | Mo..... | 156 ..... | ..... |
| Spring Hill, Ala... | St. Joseph's College | Lyons . | 113 | 2 |
| Washington, D. C. | Gonzaga College *..... | N. Y... | 93 ..... | ..... |
| Worcester, Mass.... | College of the Holy Cross . | N. Y... | 136 | 26 |

* Day College.

CONTENTS OF VOL. IX.

| | Page |
|--|--------------|
| Georgetown College..... | 3 |
| Indian Missions..... | 15, 118, 213 |
| St. John Francis Regis..... | 31 |
| The Conewago Mission..... | 35 |
| Sketch of the Nez Percés Indians..... | 43, 109, 191 |
| Church at Elysville, Md..... | 59 |
| Missionary Labors..... | 53, 141, 226 |
| Applications for the Maryland Mission—1640..... | 73 |
| The Catholic Church in Montana..... | 95 |
| Letters from Brazil..... | 107, 187 |
| Letter from New Mexico..... | 134 |
| HISTORICAL PAPERS:— | |
| I. Archbishop Carroll's Narrative..... | 157 |
| II. Bishop Fenwick's Sketch..... | 167 |
| Letter from San Francisco..... | 181 |
| Blessed Alphonsus Rodriguez..... | 200 |
| Prison Work at Baltimore..... | 221 |
| OBITUARY:— | |
| Father A. M. Marigliano..... | 59 |
| Mr. Aloysius Benassai..... | 62 |
| Mr. George Aloysius Moffitt..... | 63 |
| APPENDIX:— | |
| Varia..... | 68 |
| Fructus Spirituales Patrum Prov. Marylandiæ..... | 72 |
| “ “ “ “ Missourianæ..... | ..... |
| Our Colleges in the United States for 1879–80..... | 232 |

