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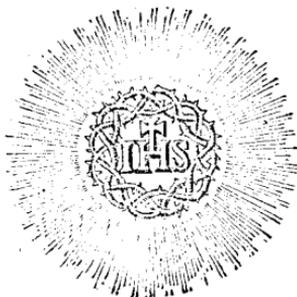
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WOODSTOCK LETTERS

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. XIII.



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WOODSTOCK COLLEGE

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WOODSTOCK LETTERS.

VOL. XIII, No. 1.

RECOLLECTIONS OF THE ROCKY MOUNTAINS.

BY FATHER NICHOLAS POINT.

CHAPTER VII.

The building of a church on the domain of Gabriel.

Nov. 30th, 1845.—We hailed at last, as did the Israelites the promised land, the domain of Gabriel, the spot chosen to be the centre of the Reduction of the Sacred Heart. Gabriel and Michael with the strongest and most courageous of their associates were there. They worked with such ardor, that the framing of the church was up by Friday of Passion week, and, on the following Thursday, that day so memorable for the institution of the Holy Eucharist, the missionary was able to offer in it, for the first time, the sacrifice of the Holy Mass, in gratitude for the favors received by this people. Whilst the house of prayer was rising to everybody's satisfaction, work was also carried on, upon the side of the rock which faces the south, in erecting the Stations of the Cross, and we were already at the Station of the Holy Sepulchre, when the missionary swooned, a thing easily accounted for, since it was a fast-day. The event was

also brought about by the numerous contradictions that the Father had to endure from every side. Feeling that this weakness might be the forerunner of death, he gave all his attention to preparing for it. The day was Good Friday, and about 3 o'clock in the afternoon. The day and hour and several other circumstances made him regard it as a happiness to end his career thus, but, as the Master of life judged otherwise, on Easter Sunday, he was again able to ascend the holy altar.

What has been already said of the jealous and trying disposition of Stellam, who since his baptism was called Joseph, manifested itself yet more conspicuously at the preference given to the domain of his rival. He repaired there the last of all, and evidently to annoy the workmen in their efforts rather than to encourage them. Scarcely, in fact, had he and the twenty useless creatures who accompanied him arrived, when he began by saying that they were quite resolved to stay on these lands, and nowhere else; that he could make his living much better by gaming, as he used to do, than by working. He, finally, insinuated in all probability to some of the chiefs that their interests were the same as his, for from this time they began to make friends with him; but not content with the baneful influence exercised by his words, he added to them the example of the most flagrant scandals. On this very day, Good Friday, the missionary learned that by Stellam's advice a man had just left his wife, who had been a model during the two months following her baptism, to elope with another woman, the object of his guilty passion. As public indignation, however, was quite strong against him, Stellam gave signs of repentance, promising to repair his faults on his return from the root-gathering, by engaging with the others in labor for the good of the Reduction. However, he fell back slowly into his old ways and began to sow cockle once more in the good grain; he complained that his part of the harvest had not been kept for him, and demanded by way of compensation that certain things should be given him which he knew could not be his, and put the finishing

touch to his odious and absurd conduct in the following way. The day the people scattered to make a provision of roots, while waiting the sowing-time, the unhappy man under the pretext of the merest shade of relationship with a man, who had been dead for five years, had the effrontery to steal in broad daylight three horses from the man's heir, leaving him a beast of burden as his only share of the inheritance.

Having arrived at the Spokane reservation, where they were to gather the roots, he threw open his tent to every gambler of the whole neighborhood. At first, he contented himself with simply watching the game; afterwards he took part in it, and, finally, having lost his gun, he threw himself on the winner with such violence, that had not his brother rushed between them, he would have transfixed him with the arrow which he held in his hand. Not content with sounding the praises of gambling, he as shamelessly added those of polygamy, avowing that far from being an evil, it was a great good, for the minister of the Nez-Percés had told him so, etc. To what excess will not jealousy and hate impel a man who has once become an apostate! But the very excess of the evil, through the grace of God and the prayers of Martha, the sister of the guilty wretch, who never ceased to implore his conversion, wrought good. He seemed ashamed of himself and disposed to do everything, to remove the effects of his scandal. Some days before, another sheep equally gone astray, though less scandalously so, had returned to the fold, so that despite scandals and difficulties of every kind, the work of the Reduction did not cease to advance. From the first day of meeting till the hour of dispersion, this is a summary of what was done: the church was finished, the seed was sown, each one planting his little field, while there was a public field for the whole people. Religious exercises were as follows: the Angelus, the Benedicite, thanksgiving, four or five canticles, examen of conscience, the whole of the little catechism, and all this in addition to the ordinary prayers which were learned by heart by a great many, and everyone's confession in prepa-

ration for the communion which took place only at the end of the harvest. There should have been progress, and there was great progress, not only in regard to instruction in religion, but also in point of general education. In regard to the latter which embraced religion and morals, as it was easier for the chiefs and men of mature age to grasp it, it naturally came to be more frequently treated, and as with them force of example was joined with personal authority, the effect on the crowd was great enough to lead even such as might be but little disposed to associate themselves with their fellows.

In point of fact, from that time till the moment in which I write these lines, about four or five months, there has not been committed to my knowledge in the village of the Sacred Heart a single fault that could be styled grave, and although there may have been some trifling shortcomings, the greater part of them have been so well repaired, that the public good has scarcely been less advanced than if these things had not been committed. I have seen fathers and mothers of families make long journeys, to come and accuse themselves of the least fault, and this out of confession, and sometimes publicly, and always asking a penance; and I have often seen husbands following their wives, and mothers following their daughters, to excuse the faults that had been declared, saying that they themselves had been the first to give way through want of patience and of charity. The children imitated their parents. One day, there came a little boy who accused himself of having made his companion cry by throwing a plaything at his head, and after showing the plaything which had some little value for him, he begged the Black Robe to keep it as a penance for the misdeed.

It was during this period of salutary graces, that the remaining adults, who had not yet received baptism through lack of preparation and sufficient instruction, made the greatest efforts to merit this favor. Of all those who presented themselves for their first Communion there was not one who was held unworthy of being admitted to it. The

majority of them might have been proposed as models to more than one fervent Christian of civilization. What simplicity! What charity! But above all, what faith in these poor children of the forest!

Undoubtedly, these virtues were necessary to the old men who became the humble pupils of their little ones, while patience was required in these children who instructed their aged fathers. And what virtue in the mothers of families, who after having given to their children the morsel that they refused themselves, passed, moreover, long nights in breaking with them and with others the bread, still more necessary, of the divine word! What zeal in those men who not content with the hard toil of the day, passed entire nights in getting into the head of some poor idiot or sick person what was absolutely requisite for baptism! What self-denial in those more intelligent men who, giving up the pleasure of adding to their own information, repeated not ten, nor twenty, but a hundred times what they themselves had learned at a single hearing! Lastly, patience was necessary for the chiefs of each tribe, in order to exhort their people to rise at break of day, to lament their sins, recalling these sins to their minds, as well as the fires of hell and the happiness of heaven and the Passion of our Lord, and whatever subjects had most touched themselves.

I have spoken of their faith; how simple, how pure, how trusting is the faith of the savage! The first idea that the missionary instilled into their minds was that the goodness of God is no less great than His power. What admirable fruits have not only the sacraments of Baptism, of Penance, and of the Eucharist produced in their minds, but also the simple sign of the cross, the use of holy water, the mere sight of a medal! They would be told, for instance, that Extreme Unction has the double virtue of purifying the soul and of giving bodily health if God judged it good for the soul: and they had no more doubt of the second effect than of the first. More than once cures almost instantaneous have rewarded their confidence.

One day, I was told that a woman who was still only a

catechumen was unwell. I replied that I would go to see her. Almost immediately after, her sister came, running to tell me that she was dead. I hastened to the spot, in the hope that she might have been mistaken, and as I arrived, all those who were near her cried out, "she is dead." I took every measure to assure myself of the fact: there was not the smallest sign of life. I begged them all to pray, and they did so with great fervor. I returned to the woman; I pronounced over her the words of baptism. At these words her lips, hitherto perfectly motionless, forced themselves to pronounce something; probably she understood me. Then I baptized her. She breathed, opened her eyes, sat up upon her mat, made the sign of the cross, and opened her mouth to thank heaven for the two-fold favor she had just received. For she was fully convinced that baptism had not only given life to her soul, but had also restored health to her body. Probably she had only been in a faint, but, however it may have been, the prayers of these good people had been most efficacious.

Another proof of their faith was the habit they had of making the sign of the cross, not only before and after their principal actions, but also every time they took their pipes to smoke, or bent over some stream to quench their thirst. They taught their children to make it even before they were able to pronounce the words.

The week before the feast of the Immaculate Conception was consecrated entirely to a preparation for their communion. Not that there were more instructions, longer prayers or more complete confessions, for this could hardly have been, but they did everything with a fervor and an exactness which was most edifying. I had some little doubt about permitting communion to certain ones of very feeble understanding, but in them as in the others the effect of the sacrament was so evident, that I was very glad I had done so. I thought the same also in the matter of confessions, heard without an interpreter, thinking it better to run the risk of some lack of integrity, rather than to have the inconveniences which attend a confession made through such

assistance. The last two days of the retreat, the young people of both sexes vied with each other in their efforts to adorn their little church, so little indeed, and so poor! But if one raised his eyes to the towering heights of the surrounding mountains it seemed almost rich and grand for such a wilderness.

On the 8th of December while the stars were still blazing in the firmament, the chant of the "Lauda Sion Salvatorem" was heard rising on the still air. The wigwams of the entire tribe stand deserted, and you must have repaired to the little church if you would find their owners. It was no longer merely the house of prayer. Jesus was enthroned therein, and it was the palace where the treasures that His Sacred Heart has promised to those who love Him were to be obtained. The august sacrifice was offered with such recollection on the part of those assisting at it, that the priest thought it better not to speak, save a few brief words as they knelt at the Holy Table, so deeply recollected were they, and attentive to whatever the interior voice of God might whisper to their souls, after receiving Holy Communion. They seemed absorbed in the happiness bestowed upon them, and again the priest judged it wiser to leave them to themselves, and not mingle anything human in the work of God. A few petitions for the intention of the Church and the singing again of the "Lauda Sion" after their thanksgiving were the only prayers. This recollection and fervor lasted the entire day, and even the young people were observed to withdraw in solitary communings, with their souls filled by this new happiness. High Mass was at ten, and the consecration to the Blessed Virgin in the afternoon. In the evening, the renovation of the baptismal vows took place. The little chapel was brightly illuminated, and to recall more to the minds of the faithful the promises which they had uttered at the baptismal font not long ago, the sacrament of Baptism was administered to some adults, accompanied by a short instruction on its nature and the obligations it imposes. In place of the ordinary formulas which were long and not easily translated into their tongue, they

recited three times the act of the love of God that they knew by heart. They did this so devoutly, that one might have supposed they were answering the triple interrogation of the Saviour, as the prince of the apostles did of old. After this expression of their sentiments, so simple, so true, so fervid, their eyes turned to the Blessed Sacrament on the altar, and they seemed to exclaim with St. Augustine, "O beauty ever ancient, ever new; too late have we loved Thee, but we will love Thee ever!" The Benediction of the Blessed Sacrament which then followed was a seal to their promises and the crowning grace in the spiritual favors they had received during this day, too brief for all. So rich had it been in blessings, that they tore themselves, as it were, from the house of God with genuine sentiments of regret.

CHAPTER VIII.

Visit of ten chiefs of the Nez-Percés to the Cours d'Alène.

Toward the end of November, 1845, ten chiefs of the Nez-Percés presented themselves at the Mission of the Sacred Heart, to receive instructions. They were half civilized by Protestantism; that is to say, they were of those who are led with more difficulty to embrace the true faith than mere idolators; but as they seemed disgusted with the teachings of Protestantism, I thought it would not be useless to instruct them. Notwithstanding the pinching want from which we were suffering, we retained them ten days. After passing the day either in listening to our explanations of the different points of Christian doctrine or in translating the Catholic prayers into their tongue, they would spend the evening in repeating these prayers to one another, to get them fixed in their minds—so that in a short time nothing was required in point of the information strictly necessary for admission into the fold. But not having their wives with them, we knew that on their return to their people they would suffer many attacks which would try their good dispositions. We judged it better to defer the accomplish-

ment of their wishes for some months, that we might see whether their actions would tally with their promises.

We have learned since that they made two kinds of prayers in their camp, one Protestant, for those who were Protestants, and the other Catholic, for our visitors and such of their families or friends as wished to be converted. As these were by far the more influential and the more respectable in every way, there was every reason to hope that all would soon enter on the true path.

Even the best disposed savage rarely sheds tears, as they are regarded by all as something quite unworthy of a man. Nevertheless, one day while I was explaining to them the Stations of the Cross, with the representations of them before their eyes, the oldest of my hearers, whom I had baptized in the camp of the Flatheads during my first winter hunt, and the youngest of the catechumens, began to weep. "What," cried out this latter amid his sobs, "the Great Chief of heaven and earth has suffered all that for us! Ah! hitherto I have had two hearts; but that is past. Henceforth I wish to have only one!"

The wonderful ways of Divine Providence in regard to the most abandoned souls.

Towards the end of autumn in the year 1845, Fr. S. and myself left the Reduction of St. Ignatius for that of the Sacred Heart. After rowing for two days, there still remained some thirty miles to be done. The wind was against us, and the bank along which we were coasting was becoming so steep, that after some few moments more of rowing it would have been impossible to land; so we deferred till the morrow the rest of our journey. The next day, the wind was still adverse; the waves which during the night had drenched us to the skin, had not abated. The day after we had rain and always the same wind, while for four mouths, and good appetites, we had only some meal, with no other seasoning than pure water. What should we do? We attempted to retrace our course, but we had scarcely gone a

mile when the wind became still more contrary and forced us back to the place we had left. To get ourselves out of this difficulty, we considered the practicability of heading for a little inhabited island, three miles distant in the lake. But to accomplish this distance, we had only a birch canoe, and so small, that one was obliged to kneel, another to stand, while the rest would arrange themselves as best they might as regarded convenience and the directing of our frail craft. Besides, even in the finest weather the passage would be difficult without a smooth water course, and now there were high waves rising in our path, which the movements, sometimes jerky, of the rowers only made worse. Without any great knowledge of the laws of physics each one told himself in secret that very little would be required to upset us. But there was not much choice in the matter, and everybody was of the opinion that we had to make the attempt. To do so with more probability of success, we left out our provisions. While we mournfully took a draught and eyed the distance that separated us from the nearest lodge that rose against the sky, the savages told us that in this settlement was an old Indian woman nigh unto death. It was then clear to us that God was leaving this only exit to us for the salvation of this poor soul, and without further delay we hastened to the canoe. Scarcely had we left the shore before we found the waves so menacing, that our two rowers, strong and courageous as they were, turned to us and asked what was to be done. The reply was: "Do what you wish." How did they interpret this answer? That I know not, but it is certain, from this moment they faced and cut the waves with tightening sinews and lowered head, as if heaven itself had said to them, "Courage, and on!" A voice would sometimes ask as the sides of the frail craft contracted or expanded more, "shall we get there soon." "Yes; pretty soon," would be the answer and, long as this "pretty soon" appeared to all, we did finally arrive. "How is your sick woman getting on?" "Very badly," was the reply, "hurry." And in truth we hurried with such good result that two hours after, cleansed in the regenerating

waters, the poor woman's soul entered on a blessed eternity. Six days were then passed in this spot blessed by so happy a death, and there were several other baptisms of adults, and three marriages. On the seventh day, the whole island was Christian, the sun magnificent, and the wind astern; our provisions were renewed. Then the Fathers expressing a heart-felt hope that they would meet them once more where there would be no parting, availed themselves of the favorable circumstances to resume their course.

For an hour everything went as well as one could wish. Already we had passed the spot, where eight days before we had found the pillars of Hercules, when suddenly, wind and waves again rising violently, we were driven on a terrible bar, and for a moment thought, despite the powerful protection that had guarded us hitherto, that this would be insuperable. "O thou of little faith! Why dost thou fear?" At this very moment, a gun-shot rings out in the air and the apparition of a buck pursued by hunters breaks on our vision. The hunters are our friends, and this puts an end to our apprehension, and also to our fast. That night we sat at a blazing fire in the Reduction of the Sacred Heart, as if in the bosom of our family, recounting the wonderful things that had befallen us in our short expedition, and blessing God for all He had done for us.

If the recollection of these things does good to me, I have thought that they might also benefit others, and for this reason have deemed them not too unworthy to be written.

INDIAN MISSIONS.

THE NEZ PERCÉS.

Letter of Father Morrillo to Father Cataldo.

LAPWAI, IDAHO TERRITORY, Jany., 1883.

REVEREND FATHER SUPERIOR,
P. C.

I went to Lewiston on horse-back, some twenty miles distant, under a pelting rain, to bury a young girl who had died on the far bank of the Snake River. On arriving. I found a large crowd assembled before the church; as it was already late and as I had the key, some had tried to force an entrance. Having made the necessary preparations with all possible dispatch, I proceeded to pronounce the absolution over the corpse. The subject of my sermon, which was in English, was drawn from the occasion, and, after my remarks, I followed the corpse to its final resting place. Returning to my cell, worn out by the day's fatigue, I passed a very bad night, so bad, in fact, that the following morning found me too weak to celebrate Mass; yet on learning that the old Zuskas was at the point of death, I mustered up strength sufficient to say Mass and bring him Holy Communion, as also to another Indian named Mikzupelikt, who for some time back has been unable to come to the church. When I reached our residence, I was unwell for some days; still for a priest the duty of assisting the dying is so pressing, that he should be willing, if required, to perform it at the risk of his life. I have been occupied from Nov. 21st to Dec. 14th, as you are aware, in the grand mission given to the Indians of Umatilla. The fruit was abundant, and I may add as a remarkable fact that to reach the place, we had to make a journey of three hundred miles. I reserve

details for another letter. On my return home, I had to begin the Christmas novena, and being alone, as usual, was obliged to fulfil not only my priestly duties, which of themselves might well occupy two men, but also to become sacristan and decorator. The following is the daily order of exercises :

In the morning, Mass and Rosary, followed by a catechetical instruction, ending with a hymn. In the evening, we have Benediction, catechism and a sermon. followed by another hymn. The Indians are very fond of these hymns. In the course of the novena, I was called to the bed-side of a sick man and had to make a journey of forty miles in one day. Christmas eve and the night previous, I was in the confessional till a late hour ; on the first named day, I was up till midnight from early morning, with scarcely a moment to take my meals. From the confessional I went to the altar without a moment's repose and sang midnight Mass. All present, save a few who had not been able to get to confession, approached Holy Communion with a fervor of devotion that delighted my heart, as I thought how agreeable we must have been to the Infant Jesus in the grotto, in spite of our exterior poverty ; for we had done all in our power. For my own part, certainly I would not have changed for the most renowned cathedrals with their magnificence this sight so edifying of the recitation in choir of prayers before and after communion, the short instruction in Indian with the sermon on the Gospel, then the hearing of second Mass, followed by prayers and other canticles. The thought of this desert wild where the memories of our Lord's Nativity are renewed, and the intensely religious spirit of this people who but a few days since were little less savage than the roaming beasts, conspire to fill the mind with a sublime idea of these ceremonies, and with a sublimity too that, at first sight, might seem less real than imaginary. On my arrival at this mission, during ceremonies far less striking than those I speak of here, I was deeply moved, though I am not easily given to tears.

At half past one, I went to bed, with my head so fatigued

after twenty hours of uninterrupted work, that it felt like a stick of wood, and, of course, I could not take the rest required by nature. Next morning, in spite of fatigue, I sang the third Mass and preached again. The feast was closed by solemn Benediction. No rest, however, could I enjoy until after New Year's which was celebrated by a general communion. Since Christmas I have baptized two young pagan girls, besides a Protestant woman with her six year old son.

Yours in Christ,
A. MORRILLO, S. J.

A VISIT TO THE FLATHEADS.

Some time ago, a German Protestant visited the mission of St. Ignatius which lies in the centre of the Flathead country in Montana Territory. On his return to fatherland, he published the following account in the *Münchener, Allgemeine Zeitung*. This sketch appeared in Spanish dress in the last issue of the *Revista Catolica*. A translation of it is given for the benefit of our English readers.

"It was a beautiful day in autumn. Our little band, arriving at the mission of St. Ignatius, was received most cordially by two Jesuit Fathers in charge. The mission was founded in 1856. Fr. Van Gorp who has been here for seventeen years, is the Superior, and a man of fine administrative ability. On our arrival, he conducted us to the church. Observing that we did not take holy water on entering or make the sign of the cross when passing the altar where hangs the painting of St. Ignatius, he very naturally took us for Protestants, and so avoided with great care any topic that might lead to unpleasant discussion. From the church we were escorted to the boys' school, where fifty little Indians are taught reading, writing and ciphering in

the Indian and English tongue. We were exceedingly interested in the youngsters, and could not help seeing that teaching them the language was no mere rote exercise, but a work that showed very careful and zealous training. All the children read well, though with a slight accent, approaching somewhat to the Italian. They are surpassingly quick at figures, particularly the children of mixed blood. We were then invited to dinner with two other Fathers and the two Bandinis, brothers, who spoke English rather indifferently, whilst the Father Superior conversed elegantly in French, English and German. Grace being said, all set lustily to work at their rice soup (which was so thick that it stuck to the spoon), their excellent roast beef and vegetables of which there was a goodly variety, finishing up with the dessert and tea. The kitchen and domestics are under the supervision of four coadjutor Brothers, two of whom are Germans; one of them, a native of Paderborn, Westphalia, has been in Indian service for forty-two years.

"After dinner the Brother accompanied us to the garden, which is his special department, and whilst he entertained us with his dear Indians, we were much pleased at the simple honest pride he took in pointing out his massive, thickly-set cabbage, the lovely cauliflowers and the rich Indian corn. These Indians are peaceable, harmless, and amiable, avoiding the very shadow of a quarrel with the whites. All young lads in the mission are required to learn a trade; some are carpenters, others, shoemakers, while others again are millers. All, however, must take their time at the plough, so that they may turn out good useful citizens, and keep down the inclination they have to roam about. Farming is, doubtless, a big job here where the process of irrigation is a daily necessity. But the example of the Jesuit Fathers is powerful and always finds imitators.

"The water that flows down the mountain side has been so utilized, as to form a young oasis in the desert. The stream running through the settlement is strong enough to run the grist, sawing, and planing mills together with the

other machinery for washing the clothes and churning the butter. This skilful combination of natural forces to such advantage, whilst it lightens the labors of the Fathers, leaves a very marked impression on the Indian.

"In the afternoon, we visited the girls' school which numbers forty-five pupils, in charge of seven Sisters (mostly Canadian) of the Congregation of Providence. Here, too, good results are shown, more satisfactory even than those we witnessed in the boys' school, whilst we noticed, as elsewhere, the superiority of the mixed bloods over those of the pure Indian type.

"The Jesuit Fathers receive an annual income of \$6,000 from the government for the education of the Flatheads, which allows them about \$100 for each child. Assuredly never was money appropriated to a more deserving cause by the national congress.

"Returning about sunset, we passed through the numerous Indian estates, with their beautiful fields, and the old Indian thatch replaced by the dwellings of solid beam. As we passed along, we were courteously greeted by the natives, who conversed and answered all our questions, leaving us most favorably impressed. There was one family that particularly arrested our attention. The father and the two elder boys rode by, each having his own horse, whilst the mother went along with one of her darlings strapped to her shoulders, the other, a little papoose of some three months, snoring away most tranquilly, swung to and fro in a basket suspended from the pommel of the saddle. Losing sight, at last, of our interesting Indians, we came away with the picture of a noble christian work present to our minds, fondly hoping that the civilization, as carried on by the Jesuits in the mission of St. Ignatius, may be crowned with the happiest and most successful results."

HISTORY OF THE SOCIETY'S WORK IN SOUTH-EASTERN KANSAS.

OSAGE MISSION, KANSAS,

July 31, 1883.

RT. REV. LOUIS M. FINK. O. S. B.,
P. X.

To comply with your kind request, I send you a plain statement, showing the dates of the establishment of missionary stations and of the subsequent building of churches in South-eastern Kansas, by the Fathers of the Society of Jesus, or through their influence, by the Secular priests who came after them, and this I do to comply with your request; otherwise I would never have undertaken the task, lest it should be said of me that I was sounding the praises of the Society and exaggerating its work. For the names of the Fathers, the dates and lengths of their ministry in this part of Kansas, I am indebted to the church records of St. Francis' Institute and the "History of the Catholic Church among the Indian Tribes," by J. G. Shea, New York, 1855.

Respectfully,

PAUL MARY PONZIGLIONE.

To give a right idea of the way in which the Church in South-eastern Kansas rose from such small beginnings to its present flourishing condition, I must go back to the establishment of missionary stations. The Osages, for whom the mission was begun, were in the habit of going twice a year on a great hunting expedition in which the whole nation joined. They were absent about two months each time. So during four months of the year we were left alone at the mission, with some half-breed families and many children. As the care of these did not take up all our time, we thought our spare moments could be put to no better use than in making short visits to the neighboring tribes who had lately crossed over from Ohio, Indiana and Illinois. Among these were many Catholics, who since their removal

had no opportunity whatever of approaching the Sacraments or of hearing Mass. They were located about ninety miles above this mission. Nearer to us still, in the north, were the six nations, commonly called, New York Indians. About one hundred miles to the south the Cherokees roamed wild. And then, in 1845, white settlers came pouring in, among whom were not a few Catholics; and these, of course, claimed a share in our ministrations. In our visits to these small settlements, we would select a central station, equally distant from the families scattered round about. Before setting out for these central stations, we managed to let the people know of our coming, that warned beforehand, they might gather at the appointed place, whither they generally came in goodly numbers. We celebrated Mass, administered the Sacraments and gave instructions, especially to the children. These central points were called missionary stations. In course of time the Catholic population increased, small settlements grew into large towns, and then divine service was held in the town hall or in some store or in the school house, and hither flocked not Catholics only but Protestants also. Time flew by and still the Catholics increased, as in numbers, so also in means. We suggested the propriety of having a small church, just large enough to accomodate all, and soon the holy edifice rose modestly from the quiet prairie. The town corporation generously donated the land, and Catholics as well as Protestants gave liberally of their means, to defray the building expenses. And thus was the ground broken and the sod upturned for the plentiful harvest which we are now reaping. Small, indeed, was the seed of our beginning, but thanks be to God, it took kindly to the soil, and burst through the sod and grew into a stately tree, whose roots underlie half of this immense state and whose branches gather within their shadow people of all nations. When the Osage mission was begun, the Catholics in the state fell short of one hundred and fifty persons; now you can number them by the thousands.

Our work was truly a hard one, but it was at the same

time a work of love. The great distances we had to travel generally on horseback; the bad accommodations we met with at our journey's end; continued exposure to inclement weather; nights spent in the open prairie or in the still woods, with no other bed but a blanket; these were things to which we had not been accustomed. But with the help of God we kept on doing our duty as best we could, though the difficulties in our way were harsh and disagreeable to nature. And now we rejoice and are exceeding glad, looking at the rich fruit of our hardships and labors.

Speaking of the Fathers of the Society of Jesus, who in those early days exercised the ministry in what is now called South-eastern Kansas, I cannot pass over the name of Father Charles Van Quickenborne, who seems to have been the first to celebrate the Holy Mysteries in this part of the country and who deserves, in consequence, the high name of Pioneer Priest of South-east Kansas. In 1824, Father Charles opened a boarding school for Osage children in the Novitiate of our Society at Florissant, St. Louis Co., Mo. It came to a premature end, however, even in the fullness of its promise. The Osages, this year, sold by treaty to the United States all their lands in Missouri and moved westward into Kansas, then called Missouri territory. They settled on the fertile banks of a large river, which took their name, and is known to this day as the Osage.

1827.—In this year, we find Father Charles, visiting the wigwams of the Osages in Eastern Kansas, at the trading post of the American Fur Company, situated a little below the confluence of Sugar Creek with the Osage river. At this place the Osage is called *Marais-des-Cynes* by the Creoles. Not far below on the Missouri side, the Presbyterians had set on foot a school for Osage children, which gloried in the name of *Harmony Mission*. It lay near the small town of *Papinville*, Bates Co. Father Charles, having heard of it, resolved to go down on a visit. The Presbyterians received him very kindly, and with a thoughtful charity, worthy a better cause, fixed up for him a temporary chapel, in which he said Mass and baptized many children.

The main body of the Osages had already settled around the new agency which lay near the junction of Four Mile Creek with the Neosho. Hither, then, Father Charles hastened to visit his children in their new home, and on the occasion of this visit formed among them a missionary station.

1828.—This year Father Charles spent in visiting the Osages in their hunting camps along the creeks in Linn County.

1830.—We learn from our records that Father Charles visited his dear Osages in the towns they had formed along the Marmiton in Bourbon Co., not far from the present site of Fort Scott. The travelling in those days from Florissant to the Osages was slow and toilsome. Railroads were unknown and the route of the stage-coach would have led him far out of his way. But this did not cost the good Father a thought. He knew full well that the soul of an Indian, viewed in the light of faith, was as worthy his love and care as that of the best born white man in the land. So he bore these trials cheerfully, in hope of bringing salvation to many. From the banks of the Marmiton the untiring pioneer turned towards the south-west, visiting in his way all the Indians along the banks of the Neosho even to the point where it meets the Saline, about forty miles north of Fort Gibson. He formed missionary stations in the Osage settlements on the Chanteau, Pryor and Cabin creeks, all in the Cherokee nation.

Now that Father Charles had seen the Osages comfortably placed in their new home, with every advantage both of soul and body, he turned his attention to the Indians who had of late been removed by the government from east of the Mississippi to Kansas or, as it was then called, Missouri territory. Among these were many who had embraced the Catholic religion in Indiana, Illinois and Wisconsin.

Though they were Catholics only in name, still they grieved even in that. They gave a cold reception to the Protestant ministers who were sent to them, and applied, time and again, for the Black Gowns to come and take care of

their children. Of these tribes the Kikapoos and Pottawatomies were the most demonstrative in their attachment to the Church. The wigwams of the former lay northward at the junction of Salt creek with the Missouri; the others lived more to the south, near the meeting of Sugar creek with the Osage. Father Charles thought that if missionary stations were established among these two tribes, they would serve as centres, from which the Indians of Kansas might receive spiritual assistance. So he set to work forthwith, and despite some opposition which promised to thwart his plans, he received authority to open two missions. For reasons unknown to me the Kikapoo mission lasted but a short while. It was afterward joined to the mission of St. Mary's on Sugar creek. Now that the hopes of Father Charles had come to a happy issue, he appointed Father Christopher Hoecken superior of the Pottawatomy mission, and withdrew to the Portage of the Sioux, in order to repair his shattered health. Shortly after reaching his destination, he was taken with a fever, which carried him off after a brief illness. He passed away peacefully with the hope and assurance of a welcome from Him, whom he had served so well. He was fifty five-years old at the time of his death. To this great man is due the honor of having planted the faith in Kansas. He sowed the seed at high noon, when the sun was burning hot, and for moisture to the parched soil he gave the lavish sweat of his brow.

As my present purpose is to show the work done by the Fathers of the Society among the Osages, I leave to others, better informed than myself, the task of recording the good wrought by the Fathers of St. Mary's mission in the west and north-west of Kansas.

1838.—It appears from our records that Father Hoecken succeeded Father Van Quickenborne in attending to the spiritual needs of the Osages.

1830.—Father Hoecken seems to have been succeeded in his turn by Father Herman Aelen, whose name appears on the baptismal record from Feb. 21st, 1840, to April 2nd, 1842.

1842.—Father Felix Verreydt followed Father Aelen in the charge of the Osage mission. He labored among the Osages for five years, visiting them at regular intervals in the settlements which they had formed in Bourbon, Cherokee, Crawford and Linn counties.

In the Spring of 1845, the Pottawatomies shifted their quarters on Sugar creek, directing their course northward, and moving very slowly, as is the custom with Indians when they change their habitation. They passed the winter on the banks of the Warakusa, and at last, in the Spring of 1846, reached their new reservation on the Kansas river. From that time forward, the head-quarters of St. Mary's mission remained unchanged in the very place where it now stands. As the Pottawatomies were now separated from the Osages by many miles, it was difficult for the Fathers to attend to the spiritual needs of both nations. The Osages tried to remedy this evil by securing for themselves and their children the services of Catholic priests. They tried in vain to interest the agents in their behalf. At last, encouraged in their purpose by some members of the American Fur Company, they sent a petition to the President, who kindly granted their request, referring the management of the business to the Commissioner for Indian affairs. The Commissioner instructed the Archbishop of St. Louis to provide priests for the Indians. Archbishop Kenrick, knowing how much the Fathers of the Society of Jesus had already done for the Osages, offered this new mission to Father James Van de Velde, then Provincial of the Society in the State of Missouri. Father Provincial accepted the offer with joy and placed the new mission under the patronage of St. Francis Hieronymo, appointing Father John Schoenmakers, as its first superior. As Father Verreydt was well acquainted with the Osage reservation, to him was given the charge of choosing a suitable spot for the head-quarters of the mission.

Father John Schoenmakers did not tarry long in preparing his outfit. He purchased what supplies were needed for the moment and then set out on his journey, taking with

him Father John Bax as his assistant and three Brothers who were to have charge of the house and school. They ascended the Missouri river as far up as Kansas City, which then consisted of a few log shanties. Thence they took a south-western direction, making the rest of the journey in good old patriarchal style, in wagons drawn by oxen. After several days of long and tedious travel, they at last, on the 28th of April, 1847, reached their destination, and having taken formal possession of the two log houses, just built for them by the Indian Department, they began what to this day is called the Osage mission.

Father John Schoenmakers knew the importance of training the Indian boys not only in religion and letters, but also in tilling the soil and in the other useful arts. So, on the 10th of May following, he opened a Manual Labor School for Indian boys, quite a number of these being already in attendance as boarders. The work of education, however, would have been incomplete if the boys were instructed and the girls wholly neglected. With a view to providing for the girls also, Father Schoenmakers went over to Kentucky to see the Bishop of Louisville. He asked the Bishop's leave to take back with him two or three Sisters of the Congregation of Loretto, to whose care the Indian girls might be intrusted. The Bishop granted the request if only the Sisters were willing. The zeal and readiness of the Sisters in offering themselves was truly apostolic. Of their own free choice they agreed to dwell and labor among the wildest of the wild Indians, the Osages, whose name in those days was a terror to the whites, living along the state line of Missouri and Arkansas.

The charge of the new mission was given to Mother Concordia, who took along with her, as assistants, Sisters Bridget, Mary and Vincentia. With joy and hope the good Sisters set about making ready what was absolutely necessary for opening a new convent and school, and, on the 20th of September, started from St. Louis for this far western country. After many days of slow, tedious sailing through the sand bars of the Missouri, and after many days of rough

driving over the endless prairies of Kansas, where no human habitation ever arrested the weary eye, they at last, on the 5th of Oct. 1847, reached the Osage mission and, on the 10th of the same month, opened their school for Osage girls.

Now that the schools were in running order, Father John Bax began his regular visits to the Osages, erecting missionary stations in their settlements on the Verdigris, Neosho and Labette rivers and on the numerous tributaries of these rivers, which water the tract of land now comprised in Wilson, Allen, Neosho, Montgomery, and Labette counties.

In the establishment of Osage and St. Mary's missions, two great centres of Catholicity arose, and from these as from a fountain flowed the stream of doctrine and faith. As every thing about the mission was in a rough, rude state, we needed workmen to till the land and carpenters to fix up the house and church. Neither the full-bloods nor the half-breeds could render any assistance in this line. So we were obliged to call in white people, and, of course, our choice fell upon good Catholics of our own acquaintance. These, seeing that nothing was to be feared from the Indians, sent for their families and friends. In a short space the little circle of white Catholics widened. Wherever there was a mission house, around this they clustered, in order to provide for themselves and their children the blessings of religion.

Soon the mission churches became too small for the growing congregations. So the white Catholics, meeting with no opposition from the Indians, formed settlements of their own.

The holy Father Pius IX, hearing of the increasing Catholic population in Kansas, thought proper to appoint a Vicar-Apostolic over those parts. The choice of the holy Father fell upon Father John B. Miége of the Society of Jesus. Father Miége was consecrated, at St. Louis, March 25th, 1851, Bishop of Messinia *in part*. and Vicar-Apostolic for the country east of the Rocky Mountains.

Looking at Kansas from a Catholic stand-point, the conviction is forcibly born back upon us that truly the labors and trials without number, endured by those early pioneers whose names I have just mentioned, were not fruitless. For upwards of twenty years they struggled on, those brave, apostolic men, traversing footsore and weary, that immense waste of land, where, up to 1850, not a village of whites could be found. They broke the ground, and "going they went and wept, casting their seeds," but not in vain.

The harvest, indeed, came slowly, but it came at last, and the devout and learned priests of the diocese of Leavenworth are now gathering of its fulness. And they too still endure the labors of the seed-time, and under the leadership of our most zealous Bishop, Rt. Rev. Louis M. Fink, O. S. B., they continue, with a courage nothing inferior to that of their predecessors, in the progress westward, establishing churches through the length and breadth of the immense State of Kansas.

May God prosper their labors; may He increase their numbers; for "the harvest indeed is great, but the laborers are few."

The following statement will show the number of churches erected by our Fathers, or, though their influence. I give also the stations established by Ours of the Province of Missouri in South-east Kansas.

CHURCHES ERECTED BY THE JESUIT FATHERS OF OSAGE MISSION,
NEOSHO COUNTY, KANSAS, SINCE 1847.

- St. Francis de Hieronymo, Osage Mission, Neosho Co.
- St. Mary, Queen of Angels, Fort Scott, Bourbon Co.
- St. Joseph, Humboldt, Allen Co.
- St. Bridget, at Scammonville, Cherokee Co.
- St. Francis Borgia, Cottonwood Falls, Chase Co.
- St. Aloysius Gonzaga, Hickory Creek, Crawford Co.
- St. Ann, Walnut Station, Crawford Co.
- Sacred Name of Jesus, Coffeyville, Montgomery Co.
- St. Stanislaus, Independence, Montgomery Co.

St. Patrick, Parsons, Labette Co.
 Immaculate Conception, Ladore, Neosho Co.
 St. Ignatius of Loyola, Neodesha, Wilson Co.
 St. Agnes, Thayer, Neosho Co.
 St. Francis Xavier, Cherryvale, Montgomery Co.

CHURCHES ERECTED BY THE SUCCESSORS OF THE FATHERS AND
 BY THEIR INFLUENCE.

St. Boniface, Scipio, Anderson Co.
 St. John the Evangelist, Prairie City, Douglas Co.
 St. Joseph, Baxter Springs, Cherokee Co.
 Immaculate Conception, Defiance, Woodson Co.
 St. Francis Xavier, Burlington, Coffey Co.
 St. Lawrence, Canute, Neosho Co.
 St. Mary, Star of the West, Boston, Elk Co.

STATIONS ESTABLISHED BY OURS.

Father Charles Van Quickenborne, residing at St. Stanislaus, near Florissant St. Louis Co. Missouri, visited the Osages from time to time for ten years. In 1827, he visited Trading Post, Linn Co., Harmony Mission, Bates Co. (Missouri), Osage Agency, Neosho Co, and Marmiton, Bourbon Co. He established many missionary stations among the Osage half-breeds, in the U. S. army barracks and in other places. He visited, in 1830, Grand Saline, Indian Territory.

Father Christian Hoecken visited, in 1836, Ottawa, Franklin Co.

In 1840, Father Herman Aelen visited Sugar Creek, Franklin Co. Father Aelen, together with Father Hoecken and Fr. Verreydt established missionary stations among the Osages.

In 1842, Pawnee, Bourbon Co. and Kickapoo, Leavenworth Co., were visited; the former, by Father Felix Verreydt, the latter, by Father Hoecken.

In 1847, Father John Schoenmakers established the Osage

- mission and built the church of St. Francis Hieronymo. He also commenced a school for Indian boys and girls.
- In 1849, Father Charles Truyens and Father H. Van Mierlo established, at Miami town, Miami Co., a mission for the Miamis, Peorias, Weas. It did not last long.
- In the same year, Father John Bax visited the Miamis at Middle Creek, Bourbon Co. He established missionary stations amongst them.
- In 1849, Father Ignatius Maes visited Spring River, Jasper Co. (Missouri), and established missionary stations among the Osages and Guapaws living there.
- In 1850, Father John Bax established a regular missionary station in the garrison of Fort Gibson in the Indian Territory.
- In 1851, Father Paul Mary Ponziglione visited Barnesville, Bourbon Co., and at the same time established missionary stations among the six Nations, commonly called New York Indians.
- In 1853, Father Adrian Van Hulst went to Cabin Creek, Indian Territory, and established missionary stations among the Osages, Cherokee half-breeds and Senecas.
- In 1854, Father Paul Mary Ponziglione visited the Chippeways and Appanooses, Franklin Co., and established there missionary stations for the Chippeways as well as for the Sacs and Foxes. He also established, in 1855, a missionary station at Cow Creek, Crawford Co.
- In 1858, Father Joseph Van Leugenhaege established missionary stations in the camps of the Osages, along Hickory Creek and near Briar Town, Neosho Co.
- In the years 1857 and 1858, Father Paul Mary Ponziglione established missionary stations at the following places: Mound City, Linn Co.; Greely, Anderson Co.; St. Boniface, Anderson Co.; Burlington and Le Roy, Coffey Co.; Humboldt, Elizabeth Town and Iola, Allen Co.; Prairie City, Franklin Co.; Columbus, Cherokee Co.; Lightning Creek, Crawford Co.; Owl Creek, Woodson Co.; Fridonia and New Albany, Wilson Co.; Fall River and Eureka, Greenwood Co. Most of these missions had

- their head-quarters in the houses of white men. At Burlington and New Albany, churches were built through the Father's influence. He erected St. Joseph's church at Humboldt, in 1867.
- In 1859, Father J. Van Goch established missionary stations among the white settlers at Little Osage, Bourbon Co. Through his influence St. Lawrence's church was built.
- In 1859 and 1860, Father Ponziglione established missionary stations among the white settlers at the following places: Pleasant Grove, Greenwood Co.; Granby, Newton Co. (Mo.); Defiance, Woodson Co.; Otter Creek, Coffey Co.; Emporia, Lyon Co.; Marion Centre, Marion Co. Through his influence a church was erected in honor of the Immaculate Conception at Defiance.
- In 1860, Father John Schoenmakers founded a missionary station at Osage City, Osage Co.
- In the same year, Father Van Goch established a missionary station at Mapleton, Bourbon Co.
- In 1863, Father Ponziglione established a missionary station at Fort Scott, Bourbon Co. The old church of Mary, Queen of Angels, was built by the Father in 1864.
- In the same year, Father John Schoenmakers established a missionary station among the coal miners at Gerard, Crawford Co.
- In the same year, Father James Van Goch established missionary stations among the Osage half-breeds, at Oswego, Labette Co.
- In 1864, '66 and '68, Father Ponziglione established missionary stations at the following places: Madison, Woodson Co.; Dry Creek, Woodson Co.; Diamond Creek, Bazaar and Cottonwood Falls, Chase Co.; Coxville, Wilson Co.; Neodesha, Wilson Co. At Cottonwood Falls the Father built a church in honor of St. Francis Borgia.
- In 1866, Father Setters established missionary stations at Thunderbolt, Crawford Co,

In 1868 and '69, Father Colleton established missionary stations at the following places: Baxter Springs and Scammonville, Cherokee Co.; Chelopa, Labette Co.; Ladore, Neosho Co.; Hickory Creek, Crawford Co.; Thayer and Morehead, Neosho Co.; Parker and Coffeyville, Montgomery Co.; Florence, Morris Co.; Dodge City, Ford Co.; Newton, Harvey Co.; Fort Larned, Pawnee. He built churches at Hickory Creek, Neodesha and Coffeyville. He established a missionary station at Walnut, Crawford Co. Here he also built a church.

In 1869 and '70, Father Ponziglione established missionary stations at the following places: Winfield, Cowley Co.; Hutchison, Reno Co.; Boston, Elk Co.; Howard, Elk Co.; Eldorado, Butler Co.; Council Grove, Morris Co.; Timber Hill, Labette Co.; Wichita, Sedgwick Co.; Greenwood, Greenwood Co. Through the Father's influence a church was built at Boston, Elk Co.

In the same year (1870) Father John Schoenmakers established a missionary station at Morgan, Montgomery Co. He also built the church of St. Stanislaus.

In 1871, '72 and '73, Father Ponziglione established missionary stations at the following places: Cherryvale, Montgomery Co.; Cheyenne Agency and Fort Sill, Indian Territory; Wilmington and Oxford, Sumner Co.; Harper, Harper Co.; Sedan and Elgin, Chautaugua Co.

In 1873, Father John D. Condon established missionary stations at Mound Valley, Labette Co.

In 1878, '80 and '82, Father Ponziglione established stations at the following places: Muskogee, Venita, Enfaula, Fisher's Town, Checkota and Tahlequash, all in the Cherokee nation; Pawska, Osage Agency, Indian Territory.

NAMES OF THE JESUIT FATHERS OF THE PROVINCE OF MISSOURI WHO HAVE BEEN, OR ACTUALLY ARE NOW EMPLOYED IN THE MISSION OF SOUTH-EASTERN KANSAS. A. D. 1827 TO 1883.

1827 Charles Van Quicken-	1857 James C. Van Goch.*
borne.*	1862 Adrian Hoecken.
1838 Christian Hoecken.*	1869 John Setters.
1840 Herman Aelen.*	1869 Philip Colleton.*
1842 Felix L. Verreydt.*	1873 John D. Condon.
1847 Charles Truyens.*	1875 Adrian M. Hayden.
1840 Henry Van Mierlo.	1878 Adrian Sweere.
1847 John Schoenmakers.*	1878 John Drissen.
1847 John Bax.*	1879 John Van Kregel.
1850 Ignatius Maes.*	1879 William Van der Ha-
1851 Rt. Rev. John B. Miége.	gen.
1851 Paul M. Ponziglione.	1879 William J. Schmidt.
1853 Adrian Van Hulst.	1880 John F. Kuhlmann.
1858 Joseph Van der Leugen-	1882 Philip Roos.
haege.*	1883 John G. Vennemann.

* Deceased.

PHILADELPHIA'S CATHOLIC SCHOOL,

ONE HUNDRED YEARS AGO.

REV. FR. MORGAN:

The following list of subscriptions for the first Catholic School in Philadelphia, appeared in the "Catholic Standard," Sept. 15th, 1883. As the WOODSTOCK LETTERS proved so valuable a source of information at the time of the Jubilee of our Province, I think these documents should be preserved in your pages. If you can spare room, I shall feel thankful.

In the sketch of St. Joseph's church, published in the first volume of the WOODSTOCK LETTERS, in 1872, mention is made of the first Catholic School in Philadelphia. But where so many interesting historic facts are enumerated, it could hardly be expected that special prominence would be given to a Parochial School. Perhaps, to your readers some account of this school will not be uninteresting.

One hundred years ago, though there were two chapels, St. Joseph's and St. Mary's, there was but one congregation, parish or mission. As early as 1781, Fr. Molyneux, remembering the importance of educating the young for heaven, while their minds are being prepared for the duties of life, had his parochial school erected. He knew that the hearts and minds of parents could be more easily gained through the affection and careful training of their children. At what precise date a Catholic School was first opened in Philadelphia, I am not prepared to say, but it was prior to 1781; for in the subscription list of that year mention is made of the "Old" and of building the "New School-house." In 1781, was signed the following paper:

"Subscriptions towards paying for the Old School House and lot purchased for £400, A. D. 1781."

34 *Philadelphia's Catholic School, one hundred years ago.*

	£	s	d
Estate of James White	30	0	0
Rev. Rob't Molyneux	7	12	6
Jas. Byrne	6	0	0
Patrick Byrne	4	0	0
Redmond Byrne	1	15	0
Roger Flahavan	6	0	0
" " Jr.	1	10	0
Dennis Dougherty	3	0	0
Timothy Carroll	3	7	6
Peter Gallagher	4	15	0
Jas. Price	3	0	0
Jno. Aitkin	3	0	0
Edw. Hanlon	1	10	0
Laurence Cook	3	0	0
Thos. Carroll	0	15	0
Edw. Nugent	1	2	6
Thos. Betagh	3	0	0
Jas. Mullen (shopkeeper)	3	0	0
Jno. Barret	1	5	6
Mich. Green	1	10	0
Thos. Shortall	1	10	0
Walter Byron	3	0	0
W. McDermott	1	0	0
Patrick Hare	1	2	6
Geo. Connelly	1	15	0
Jno. Welsh	1	15	0
Henry Lawlor	3	7	6
Jeremiah Sullivan	0	15	0
Jas. Welsh	3	0	0
Ber'nd Fearis	1	8	0
Dennis McCarthy	3	0	0
Thos. Heapenny	2	5	0
Jos. Griswold	1	15	0
Capt. Roger Kean	8	0	0
Jno. Keith	1	0	0
Jno. Levins	3	0	0
Jas. Cottringer	2	5	0

Jno. and Thos. Flahavan	6	0	0
Jas. Forrest	1	15	0
Chas. White	4	0	0
Thos. Carroll	0	15	0
Benj. Hemings	3	0	0
Capt. Jno. Baxter	1	15	0
Jas. Oellers	15	0	6

*"Continental money which was sold at 150 for 1,
though perhaps of more value when received."*

Mich. M. O'Bryan, \$600	1	10	0
Moses Bussey, \$600	1	10	0
Jno. Tracy, \$500	1	5	0
Peter Loret, \$300	0	15	0
Patrick Hogan, \$200	0	10	0
Angela Ceronia, \$400	1	0	0
Don Robert Pousey, \$800	2	0	0
Capt. Jas. Byrne, \$1000	2	10	0
Thos. Fitzsimmons	9	0	0

Total £180 3 0

After buying the "school-house and lot" the house must have been torn down and the "New school-house" built, as the following subscription list and copies of bills of 1781 prove.

	£.	s.	d.
Rev. Robert Molyneux	20	0	0
Mr. Bourke, of St. Croix	10	2	6
Captain Murphy	6	0	0
Jas. Byrne	7	10	0
Don Francisco	11	5	0

£54 17 6

The "New school-house" was finished in May, 1782. The payments made were:

For building the little house well and foundations for the school-house £20 17 4½

36 *Philadelphia's Catholic School, one hundred years ago.*

This school-house connected with St. Joseph's and St. Mary's, then under the same management, was situated north of St. Joseph's, in the rear of what is now Cochran's wholesale Liquor store. The masters had to instruct six pupils free and receive pay for all others. The affairs of school, as of church temporalities, were seen to by "Managers" until September 1788, when St. Mary's was incorporated, and the affairs were in the hands of trustees. On September 1st, 1783, the managers agreed to give the children premiums to the value of twenty shillings, four times a year, for improvement in studies.

One account for 1783 shows the following contributions, received by Rev. Fr. Molyneux, for the school:

	£	s	d
Capt. John Walsh	15	0	0
Jeremiah Sullivan	9	0	0
John Comely	3	0	0
Patrick Crogan	3	0	0
Mons. Rendon, Spanish Agent	11	5	5
Capt. Baxter's wife	10	0	0
Felix Mc Kernon	5	2	6
John Tracy	3	0	0
Honor Lee	3	0	0
Chas. De Costes	3 guineas		
Alex. Rogers	0	15	0
Felix Mc Kernon	0	10	0
Owen Garrigan	0	15	6
Daniel Fitzpatrick	0	7	6

The £5 2s. 6d. in the name of Felix Mc Kernon, doubtless, were collections, while the ten shillings was his own contribution.

Besides these direct contributions, collections were made twice a year. These facts show that our Fathers, Molyneux, Lewis and Farmer, were watchful of the young of Philadelphia, a hundred years ago; and it is to be regretted that the work of education in Philadelphia, so zealously begun by our Fathers, has not been more successfully carried on,

that the second largest city of the Union is still without a Catholic college, properly so called.

If we consider the difficulties that encumbered our Fathers, the location of the church and school-house, we must acknowledge that the work of Fr. Molyneux to build a Catholic school in 1781, ere the warm feelings caused by the Revolution had ceased, in the hot-bed of prejudice, within a short walk of Penn Park, and within a stone's throw of the Quaker Almshouse, was an arduous task.

As the many flourishing and stately churches, which are now the pride of Philadelphia, have sprung from St. Joseph's humble beginnings, so the magnificent and costly Seminary of St. Charles, at Overbrook, took its rise from the ruins of the "Old school-house." The first attempt at an ecclesiastical seminary for the diocese was in the residence of Bishop Conwell, the Old St. Joseph's residence. Among the students were Michael Keenan ⁽¹⁾ of Lancaster, Penn., and John Hughes, afterwards Archbishop of New York. ⁽²⁾

When Bishop Kenrick was appointed administrator of the diocese, he also had a kind of seminary in his residence — first in Fifth street below Powell,— afterwards on the east side of Fifth street below Prune, close to St. Mary's graveyard.

But the first ecclesiastical seminary, of any pretensions as a seminary, was located in an old building in the rear of the pastoral residence of St. Mary's church, whence it was transferred to the N. E. corner of eighteenth and Race streets, and later to Overbrook, West Philadelphia.

Delta.

(1) Died a few years ago, having been parish priest in Lancaster over fifty years.

(2) He finished his education in Mt. St. Mary's College.

BRAZIL.

Letter from Fr. R. M. Galanti.

ITU, Dec. 1st, 1883.

REV. DEAR FATHER,
P. C.

A long time has elapsed since I sent my last letter; but the delay was unavoidable; I hope that now I shall be able to make up for all deficiencies.

What I wish to tell you this time has reference to the position of the Protestants in Brazil. They are very numerous and seem to have complete possession of the country; in the Upper Amazon, Pará, Pernambuco, Bahia, Rio Janeiro, S. Paulo, Minas, their presence seems little less than an invasion. Everywhere, they open small colleges, enjoy the protection of the authorities, and assume a very bold attitude; so much so, that one of their newspapers, last year, proposed to the people to "kill all the Jesuits." A few years ago, public opinion was decidedly against them, but now, as the numerous sectarian newspapers are ever chanting their praises, the tide of public opinion is rapidly turning in their favor. Their mission is far from being a religious one. They preach the most advanced revolutionary principles, and all who become Protestants give up their political party, to embrace a rabid *Republicanism*. From the way things look, in a few years, we shall have a revolution, and Brazil will become a republic, or rather a colony of North America. I have not much news, but the facts I state with regard to the conduct of Protestants here, I know for certain. When the sectaries first appeared in this province, they were challenged to a dispute by the students of the Academy of St. Paul, and being badly worsted two or three times, they withdrew for a while, only to infect other little towns, where they had no such opposition to fear. In

one of these towns they succeeded in making not a few conversions, when a Capuchin in disguise went to one of their reunions and boldly offered to prove that the supreme rule of Faith could not be the Bible, as the preacher would have them believe. The Capuchin spoke loud, learnedly and well, but the parson instead of answering, as he had promised, made an apology, and during the night disappeared, "insalutato hospite." On another occasion, a minister went into another little town of the province and was going to preach in the house where he had been welcomed. But the people, learning this, rose in arms, attacked the house, and ordered the man to leave on the spot. As he strove to resist by force, he was seized, brought into the street, and, threatened with death. He was spared only at the intercession of some friends and on condition of leaving the town within an hour. His exit was made to the accompaniment of music and hisses.

A few years ago, in the very capital of the province, a Protestant was accustomed to hold religious service in a house quite near the cathedral, and used to preach while the Catholic service was going on. One day a number of students chanced to enter, and were welcomed as converts. In the middle of the service, however, they raised a great disturbance, and laying hands on the preacher, who had grown angry, gave him a thorough trouncing and went their way. The consequence was, that on the following Sunday a soldier was stationed at the door of the meeting-house, and the students were prevented from repeating their pranks. I am far from approving such conduct, which seems to be the rule in several places, but I mention it, to show that Brazilians, in general, have no particular affection for Protestantism, and take this peculiar method of showing at once their distaste, and their loyalty to their own religion.

Ten years ago, the Protestants opened a college at Campinas, a town almost sixty miles from Itu. For two or three years, they had great success with regard to the number of pupils, but soon failed, as it was discovered that they attempted to convert, or rather pervert, everyone. In fact,

bibles, richly bound, were gratuitously distributed, sweet bread and butter, under the name of Holy Communion, was given in the church, and those who assisted at the sermons were paid! All who accepted the bibles, received the communion, or attended the services through love of the money given, were counted as Protestants. At first, many were deceived by one or other of these devices, but after a while, their eyes were opened, and both college and church were deserted. At present, their followers are only those who had already given up all religion, and if they call themselves Protestants, it is through some interested human motive. In fact, these Protestants have very few of those qualities required to produce a true conversion, i. e. to make people good. They are neither edifying in their bearing, as is well known, nor learned, as far as religious matters are concerned. Here I must stop short, lest my letter arrive too late; but soon I shall be able to send you a long letter, telling you of all the efforts the Protestants are making for the perversion of this poor country.

P. S.—I beg pardon, Rev. Father, for my long delay, for though I had the best will in the world, it was an impossibility to write. I have been ill three times this year, and am still unwell. Sometimes I feel not in the best of spirits, and always have my hands full of occupations. Meanwhile, I thank you heartily for the LETTERS of May, and the account of the feast at Woodstock. Let me congratulate you and all Ours for such a grand and beautiful celebration of the Jubilee of the Province. All here were much edified, and gave thanks to God. I hope that in future I shall be able to write more frequently, and tell you what has been done in the South by our Spanish and German Fathers. As to ourselves in the college, at present, we are getting along very well; we have four hundred and ten students. The general state of the country is one of quiet, but of late, a terrible event thrilled the land with horror. It is but one example of the results to be expected from liberty unrestrained by religion. For the last five or six years, there

has been at Rio Janeiro a newspaper called "Corsario" (the Privateer). It speaks with the greatest boldness, license, and even cruelty against almost every one. The Emperor, Bishops, priests, private individuals are attacked; no one is spared. The most private family secrets have been revealed, and the most delicate personal doings of individuals, detailed with their minutest circumstances. The worst feature of the case was, as I have been told, that the editor did not generally content himself with facts, but wrote whatever he wished or imagined. Hence every honest man had a deadly horror and fear of this paper. Nevertheless, the police did not interfere; for in Brazil the laws in regard to printing is such, that the most malicious may write what they please with impunity. At last, the editor went a little too far; he attacked some army officers, and they swore to be revenged with his life. The poor wretch, learning of their resolve, sought protection from the police, at the same time informing them of the whole state of the case. But at the very moment he was engaged with the police, a crowd gathered under the windows, shouting most terribly, and openly saying they were going to murder him. He was foolhardy enough to venture out of the house in company with one of the chief officers, who assured him there was no danger. But the people, who, it seems, were soldiers in disguise, having got hold of him, killed him in a most cruel manner; and this, in one of the principal streets of Rio Janeiro. It was done at four o'clock in the afternoon. As far as I could learn, no inquiries were made and no one was arrested. The newspapers of every kind of opinion agree in condemning the act, although every one is of the opinion that he should have been hung long ago.

I remain your affectionate servant in Christ,

R. M. GALANTI, S. J.

NEW MEXICO.

REV. DEAR FATHER,

During the year 1879-80, Rev. Fr. Baldassare, the successor of Rev. Fr. Gasparri in the superiorship of the mission, wrote to our Provincial, Rev. Fr. Brady, requesting him to send at least one American scholastic, to teach English. Some time previous to this there were one or two secular teachers at the college, but, as often happens in such cases, the boys entertained little respect for them (who consequently had no control over the pupils). In other ways also they did not prove a success. Besides this, the parents who sent their sons to the college were not pleased that they should be placed under seculars, for they reasoned, and justly too, that as it was a Jesuit college, Jesuits should have the care of their boys. Therefore, to satisfy the parents and to advance the college, English-speaking Jesuits were required. After some necessary delay, our Fr. Provincial appointed one who was supposed to possess the necessary qualifications, and who left for New Mexico, in September, 1879. This scholastic had the unique honor of being the first American Jesuit to teach in Las Vegas College and also of being the first Jesuit who travelled from the States to Las Vegas all the way by rail, the Atchison, Topeka and Santa Fe Railroad having been finished to that point just two months before. On the glorious festival of our national independence, the first train arrived at Las Vegas and thousands of natives gathered around, to view the wondrous sight, and as a free trip was offered, hundreds had the courage to take their places in the houses on wheels, as they called the coaches, behind the locomotive, which many took for the very *diablo* himself, and ride for a few miles.

The year 1879-80 was a very successful one for the college, as the number of boys increased considerably, but as

might easily be supposed, it required a large amount of self-sacrifice on the part of the community, for each and every one had to make himself generally useful. It was customary at that time for the people to pay part of their boys' tuition in kind, and the consequence was that *carnero* was a rather common dish, and after a while there was rather too much of it for comfort, but before the winter had passed a much worse trial was in store for us. For nearly eighteen months there had been but little rain and consequently everything was parched and dry; there was no herbage for flocks and herds, and the cattle had to be driven to other parts for pasture. The few that were left were lean and starved and useless, and so no meat could be had. When we consider that meat is the principal article of diet in those high places, we can understand the straits to which the people were reduced by this long continued drought. The poor Brother cook was at his wit's end, but as he was an inventive genius, he labored hard to concoct dishes that would please the palates of his customers, and, as far as the boys were concerned, he succeeded.

Many items of interest were given in a letter to Woodstock four years ago, and I think it useless to repeat here what was said then. During the year several societies were established. The Sodality of the Blessed Virgin, the St. Cecilia Society and the Literary Society were organized at one and the same time in January. I believe Las Vegas College wished to imitate her older sisters in every respect. These societies added something more to the work of the prefects and teachers, who already had the average work of two in any other college. Indeed, from 5 A. M. till 9 P. M., there was no rest for us, but every one was willing to do all he could, and cheerfulness made the work seem light. It is a surprise to see how in the short course of four or five years things have changed. During that time the number of scholastics and teachers has increased so considerably, that though there are no idle hands, no one has to do the amount of work that fell to the lot of every one during the first years of the college.

After the close of school, some of our scholastics took a trip to what we may call the villa, La Junta, which name, like all Spanish names, is very poetic. It means "the meeting of the waters," and was so-called, because there two rivers, the Mora and Sapello, meet. While in this beautiful, but lonely place, we had a very pleasant time. There were only two of us, but we managed things pretty well, for we had horses and a carito at our command; a very good use we made of them, driving to Fort Union, to some out-lying mission, or to the depot, to meet two of our friends expected from the East. These two friends arrived at Watrous, in September, 1880. Their first experience of life in New Mexico was a ride over a not very smooth road cut through the fields and crossed by innumerable *acquiás* and *arroyos*, and the exercise according to their own testimony was very exhilarating, though the bumping process they had gone through was not over-agreeable to their tender eastern systems. The novelty had worn off for us, old-stagers; but we were amused at seeing our friends amused and astonished at everything. I shall never forget how heartily one of my friends laughed during the course of a wedding ceremony that took place in the church the first Sunday after his arrival. The bridegroom was dressed in his best, which consisted of breeches and shirt and nothing more, and the bride was gloriously decked out in a flaming skirt and a little black mantilla, which, like all Mexican women, she wore over her head. My friend did not know that these patriarchal people who live in lonely places, tending their flocks and herds, have no need of styles. They have a simple style, the same as their fathers and grandfathers had before them, and they have no desire to change. One of the things that most of all provoked the risibilities of our friends was the immense number of canine visitors that attended church with their masters. One told me that he had never before understood that part of the sacristan's rule which says "he should also drive all dogs out of the church," but, he added, it would take at least a dozen very active sacristans to perform that office here.

Things at the college went on very smoothly this year, 1880-81, nothing important happening, except the formation of a brass band, the Blessed Berchman's Society and the Athletic Association. The commencement exercises were very successful this year, and did much to establish a permanent good feeling for the college. It was the first attempt at dramatics and many of the boys, who, it should be remembered had never before seen anything of the kind, showed remarkable aptitude. The aristocracy from all parts of the territory was present, and hundreds of friends came to see and judge for themselves the merits of the new college. One and all went away satisfied, except a few who grumbled because the exercises were in English, forgetting that it was principally to learn English that they sent their boys to college.

During the summer vacation, one scholastic left for the East. Towards the end of the summer, the community was increased by the arrival of three scholastics, two from Florissant, where they had been studying rhetoric, and one from the East, Mr. Lübbe, then a novice, and since ordained priest by Archbishop Lamy. He was the first Jesuit ordained in New Mexico. In the April of 1882, was recorded the first death in the community, that of Rev. James Diamare, the ablest missionary in the territory, renowned for his preaching and sanctity of life in all parts of the country where his voice had been heard, calling sinners to God. He was born in Naples, February 22, 1829. He made his studies at our schools in that city, and, in the year 1863, was ordained priest. About a year afterwards, he entered the Society, and after having filled many important positions in various colleges, he came to New Mexico, in 1873. At different times, he was stationed at La Junta, Albuquerque, Conejos, Col., and Las Vegas. Wherever he was, he always gained the hearts of the people, and everywhere he was regarded as a saint. While at Las Vegas he filled the threefold office of minister, spiritual prefect and business manager of the *Revista*. He was a most edifying religious, an example to us all. In addition to his labors at the college

he went from time to time to different places, to give missions, and ever ready and willing was he, never complaining of inconveniences nor fatigue. From the month of September, when with Fr. Marra, he went to Fort Davis, 690 miles from Las Vegas, a great part of which journey was by stage, until the Easter before his death, he was almost continually employed giving missions. He had been sent to San Miguel, to preach during the Holy Week services, and while here he caught a slight cold which on his arrival in Las Vegas settled into pneumonia, which put an end to his useful life, on the 25th of April, 1882. He was buried in the parish church. During the funeral ceremonies there was continual weeping, for the people loved him and looked upon him as their good, holy father.

After the exhibition in 1882, the scholastics enjoyed by way of vacations a trip, some to Trinidad, Pueblo and Denver, Colorado, some to Albuquerque, New Mexico, and Isleta, Texas. All returned home pleased and contented, and well prepared to begin the next year's work. The most important event that had occurred since the foundation of the college took place this year. By the death of Rev. Fr. Gasparri, superior at Albuquerque, that important position was left vacant. Rev. Fr. Personé, our Rector, was chosen to fill the vacancy, and our college and his many friends in town were obliged to say good-bye. Rev. Fr. Pantanella from Woodstock, became our Rector. He was installed some time in the beginning of January, 1883, and at the reception given him by the students, he made one of his happy little speeches that captivated the hearts of all present, among whom were many Jews. He went to work at once, to continue the good work that Fr. Personé had begun, and, in the course of a few months, great improvements were made about the house. Class-rooms, chapel, dining rooms and the Father's private rooms were all put in excellent condition; new desks and benches were brought all the way from Chicago for the class-rooms; excellent teachers' desks, made by a Las Vegas firm, were put in. Nor was he idle outside of the house. In less than a month, he had

made friends everywhere, and he easily persuaded them to give substantial token of their kind feeling for the college.

In May of this year, 1883, Rev. Fr. Lübbe was ordained priest by Archbishop Lamy and came to Las Vegas, to say his first Mass. Before this time he had been at Isleta, the warm climate of the South agreeing with him better than the cold air of Las Vegas. A very nice reception was tendered him by the community, and he felt very happy, indeed. It was at this entertainment that Mr. Mascia made his last public appearance, for next day he was taken seriously sick and one disease followed another in rapid succession until, finally, he was stricken with pneumonia of which he died. Seeing the two that night, nobody could ever have dreamt that our genial, kind hearted and good natured friend, who looked the picture of good health would be called before the young priest whose ordination seemed to prepare him for the grave. But thus had God decreed. The usual office of the dead was recited in our own little chapel and from thence the funeral procession marched to the grave-yard in the middle of our grounds. Many persons came from town, and the New Mexico band together with the college band added to the solemnity by their sad dirges. This last thing was done on account of the people, whose feelings must be respected.

With this we must finish our account of the college. That it is very incomplete, we are well aware, but as we are obliged to trust entirely to a memory that is remarkably bad, it cannot be otherwise. The college was never in a better condition than that which it enjoyed during 1882-83, and those who had been engaged so zealously in the work began to see some of the good fruits. It had been begun and was carried on by the untiring exertions of the Fathers themselves. The organization of the classes was effected by the labors of the prefect of studies, Rev. Fr. Marra, to whom is due in a great measure the success that has thus far been gained. Two of our boys are now studying at the Buffalo Seminary; one of them will soon be ordained priest. Five or six students have entered the Society and are now mak-

ing their novitiate or juniorate at Florissant. Many others are engaged in important positions, and we think that after a short period of six years this is a very good showing. We will close our account by giving a brief sketch of the life and labors of Rev. Fr. Gasparri, the founder of the mission.

He was born in Biccari in the Kingdom of Naples, on the twenty-sixth of April, 1834. His studies were made at the Jesuit college of Salerno, where he remained until his sixteenth year, when he entered the Society, Oct. 19, 1850. He made the usual course of rhetoric and philosophy with the success that his high talents promised and was then sent to Naples, where for four years he taught humanities. His theological course was made at Laval, and here again he gave evidence of the superior talents that had marked him out for great deeds. After this time he was sent to Spain where he made the third year of probation, and was engaged in the ministry in various places until the year 1867, when he was sent with some Fathers and Brothers, to establish the mission of New Mexico and Colorado. After a most difficult and dangerous journey, being attacked by the Indians on the plains, he reached Santa Fé. For several years he was superior of the mission. His principal work was the founding of the *Revista Catolica*. He was also one of the most urgent promoters of the college.

While superior of the mission his ardent zeal in promoting the interests of the Society, and the good of the people among whom the society was laboring, was manifested in the establishment of the *Revista Catolica* which has done so much for the cause of religion throughout all the Southwest. It was not an easy task that Fr. Gasparri proposed for himself and his brothers in religion, but he said: "God wishes it; let us commence the work, and God will supply what is wanting." This indeed was his principle, not only with regard to the *Revista*, but to everything that he saw would be to the interests of religion. "Let us begin—God will provide," was the encouragement he held out to the others in all their undertakings. At that time, when the

members of the Society were few and all were engaged in the arduous labors of the missions, when the means were not at all adequate, it seemed a folly to propose such a thing, but he applied himself to the work and in a short time raised the amount necessary to purchase a splendid power-press, and in a brief period after the first number was issued, the subscribers to the *Revista* were more than those of all the other periodicals in the territory together. For two years and a half, Fr. Gasparri was at the head, directing and editing the paper, and, at the end of this period, obedience called him elsewhere. Change of life did not lessen his indefatigable energy; on the contrary, it seemed to increase. With the same zeal with which he had defended Christian marriage, religious education, the unity of faith, the independence of the Church of God, as a writer, he now addressed his people from the pulpit, preaching penance to sinners. He was a most eloquent preacher, and his eloquence consisted not in elegant language and rhetorical figures, though he was master of both, but in simple words that never failed to touch the hearts of his hearers. It was impossible for such a man to escape the hatred and the calumny of the enemies of God, but threats and insults made him smile; he knew what his duty was and what he was bound to do, let the wicked say and act as they pleased. His natural talents, his firmness and activity, the necessity which he felt for constant occupation contributed, no doubt, to make him the untiring minister of the gospel that he was, but these gifts were animated and directed by his faith, simple as that of a child, but vigorous as that of an apostle. His desire was to be always laboring for God. His last great works were the convent for the Sisters of Charity, and the church in New Albuquerque, which was built for the English-speaking people, and was almost finished at the time of his death. These are monuments to his memory. In the beginning of 1882, he thus spoke to his parishioners: "Last year, I told you that we needed a Sisters' convent and school and now we have it; this year, I tell you we need a

hospital, and we shall have it." God did not wish to grant him the satisfaction of seeing this last work accomplished. He had heard his oft repeated request to die like a soldier on the battle field, and He called him to Himself while still fighting the good fight. That grand, generous heart had ceased to beat, too soon alas! for his sorrow-stricken children who were deprived of a kind and loving father. H.

COLORADO.

Letter from Father Tomassini.

ST. IGNATIUS' CHURCH, PUEBLO, COLORADO,

January, 19th, 1884.

REV. DEAR FATHER C. PICCIRILLO,

P. C.

One of the Woodstock scholastics asked me, some time ago, to tell you something about Pueblo; so I send you in this letter what items I can gather, hoping you will find them of some interest.

The readers of the WOODSTOCK LETTERS heard long ago of our residence and church of Pueblo, Colorado; I remember myself reading of this land of the far-west, six years ago, when I was at Woodstock. But since that time, the Society has had a sad disaster to record here. On October 18th, 1882, a dreadful fire destroyed our beautiful residence and church; the loss was estimated at \$15,000, nothing being insured. Thousands of people were looking at the conflagration, but they could not give any help on account of the strong wind. The two hose companies of the place failed to master the fire, as the water supply was very scanty, and the wind scattered the stream from the hose. In two hours both buildings were destroyed by the fire, only the brick walls remaining. The Catholics felt very sad at the misfortune, for St. Ignatius' church was the only place where

they could meet for religious services. The little church was dear to all as being the result of many years of effort and privation on the part of our Fathers, and of a few good Catholics. At the time of the fire, our new church of St. Patrick, situated three miles from St. Ignatius' church, was in course of erection, but was not completed and ready for services till long after the sad event: so for nine months we were compelled to receive the congregation in a wretched little wooden shanty, which, nevertheless, was filled to the utmost. The three Fathers of this residence lived in rooms of proportionate fashion and style, near the Methodist church, and what they suffered during the summer baffles description. It was clear then that no time should be lost in providing the congregation and ourselves with a new church and residence, and every effort was made, to build the new and commodious church of St. Ignatius. This is the church which was inaugurated on the third Sunday of August, 1883; that is less than a year after the sad occurrence took place. It is located on High and 10th streets, that is, nearer the centre of the city than the old church and is twice as large. Adjoining is a little residence, with seven good rooms, for the accommodation of the three Fathers. The work of the whole building is well done, though it was completed in ninety days, and the expenses were very moderate. It was clear that our holy Father St. Ignatius wanted this church dedicated to his honor here in Pueblo, for we had all the help we could expect from divine Providence. The beautiful Munich statue of St. Ignatius, which stood in the old church, was saved uninjured from the conflagration, and is at present in the new church. Taking into consideration the fact, that in a small city of hardly sixteen thousand inhabitants two Catholic churches and a large and beautiful hospital under the management of the Sisters of Charity, have been built in one year, you may judge that in Pueblo, Colo., we have a good, religious, and generous people. *The Pueblo Daily Chieftain*, of August, 21st 1883, describes our dedication thus:

"The Catholic congregation of Pueblo had last Sunday,

19th instant, great reason to rejoice at a very agreeable event. The sad calamity which befell them last October by the burning of their church has been replaced by great joy at the occasion of the inauguration and dedication to the service of Almighty God of a new church, which is partly due to the liberality of all the Catholics, as well as of the non-Catholics of the city; and partly to the untiring zeal and energetical efforts of the Fathers of the Society of Jesus in charge of the parish. The sacred building is a neat and handsome brick structure with stone basement. It is forty feet wide by one hundred feet long, the rear of it forming the pastoral residence. The plans of this elegant building were drawn by Messrs. Weston and Trost, of Pueblo, and the execution of the whole work is quite a credit to the well known contractor, Mr. F. Nicholson, who brought the edifice to completion in the short space of ninety days. The very large attendance which occupied every available spot in the new house of God during the ceremony of the dedication bespoke evidently the great interest and the more than friendly dispositions of the people. The Right Rev. Bishop Machebeuf was surely gladdened at having this favorable opportunity to give a new mark of his fatherly feelings towards his Catholic children of this city, by solemnly dedicating and restoring to their piety a temple under the invocation of St. Ignatius, the glorious founder of the Society of Jesus. The ceremony was of an imposing and impressive character. First took place the solemn blessing of the sacred building by the Right Reverend Bishop; then followed the High Mass by Rev. Fr. J. F. Holland, S. J., pastor of the church, assisted by Rev. P. Tomassini, S. J., pastor of Conejos parish, as deacon, and Rev. F. X. Tomassini, S. J., assistant priest of this parish of Pueblo, as sub-deacon; Rev. Fr. D. Pantanella, S. J., late professor of theology at Woodstock university, Maryland, and now Rector of Las Vegas college, acted as master of ceremonies, and Rev. Fr. A. Montenerelli, S. J., as assisting priest to the bishop, who addressed the people with an elegant and very touching allocution. The good Sisters of Loretto academy, with

some of their well prepared pupils, had charge of the musical part of the celebration, and the whole congregation rejoiced at their perfect success."

I enclose a photograph of the new church of St. Ignatius, and a sketch of Pueblo, published by the "Board of Trade," a few months ago. Another time, I may be able to tell you about the dedication of St. Patrick's church, and about the public wishes to have here a Jesuit college, the offers made towards it by several companies, and the favors promised by the "Board of Trade," not by the city council, as was inexactly stated in the last number of the WOODSTOCK LETTERS.

Remember me, please, in your holy Sacrifices.

Your obedient servant in Christ,

FRANCIS X. TOMASSINI, S. J.

MISSIONARY LABORS OF FATHER MAGUIRE AND COMPANIONS,

FROM JULY FIRST TO DECEMBER SEVENTEENTH, 1883.

JOHNVILLE, NEW BRUNSWICK.—Father Kavanagh, having finished the mission at Woodstock, N. B., on the evening of July 3rd, took the train for Johnville, on the next morning. He had engaged to open a mission in this place on the evening of the 4th of July. The journey was a pleasant one, though an overcoat was needed on account of the cold. The pastor, Fr. Chapman, met him at the depot, and after a drive of about an hour they arrived at the church. Johnville is a settlement that is named after Bishop John Sweeny of St. John, N. B.; it was begun about twenty years ago, and is now quite flourishing. There are but two other houses in sight of the church; but the land is cleared more and more every year. The hardships of the pioneer are fast passing away, and the people are becoming very comfortable. Fashion is unknown, and no one is ashamed of

homespun clothes. There is not a Protestant in the settlement.

The pastor, who has been here for seven years, built some time ago a comfortable church, which is large enough for the congregation. There are about seven hundred communicants, and the pastor thinks all of them attended the mission. It was edifying to see the regularity with which they came. The order of exercises was, Mass at 7 o'clock, followed by a sermon; again, at 9 o'clock, Mass and sermon. In the evening at six, instruction, beads, sermon, and Benediction filled out the time to a quarter to eight. Fr. Murray, pastor of Woodstock was here every day except Saturday and Sunday, and this gave the people a third Mass which was said at 8 o'clock. He afforded great help in the confessional. The people came for the first Mass and remained about the church until the last Mass was over; some then went home, whilst others remained the whole day, but all were present again for the evening service. The preacher was greatly annoyed by the babies brought by their mothers to the church, and, on more than one occasion, was almost silenced by their opposing cries at the last sermon. It was, however, to be expected, as they had been kept about the church the entire day.

Nobody here looks for excuses to stay away from church; six or seven miles on foot are as nothing. The only reason for not being at Mass during the winter was, "I live in the new settlement;" this is called Chapmanville and is nine miles away, and the roads are impassable except in good weather. The mission fortunately was at the best season of the year, and all came to it, even those living fifteen miles away. Some had to leave home at 3 o'clock in the morning, to be present at the first Mass.

There were over seven hundred communions, and the confessions were over nine hundred. The mission began on the 4th of July and ended on the evening of the 10th. The forenoon of the 11th was given to the hearing of the confessions of the children, who gave evidence that they were not tired out, since a large number of them who had not

made their first Communion presented themselves. There were two hundred and fifty of them; and the pastor with Fr. Murray from Woodstock and Fr. Kavanagh had work enough for some hours. The mission was in every way a success, and the pastor was extremely pleased.

A man, now over fifty years of age, who had been tossed about the world and had not even learned his prayers or anything about his religion, attended every exercise and was prepared for his first Communion. His exclamation was, "Am I worthy?" and he wished to be put off, until he might be more deserving. As it was expected that he will marry a good Catholic girl, it was thought she could see that he attended to his duties hereafter; therefore, there was no hesitation in letting him approach the Holy Table at once.

Results: Communions, 745; Confessions, 938; first Communion of adults, 5.

ST. RAYMOND'S, WESTCHESTER, N. Y. — On September 14th, Fathers Maguire and Kavanagh started out, to begin the year's work. The first mission was at St. Raymond's, Westchester, quite near the Catholic Protectories and about three miles from Fordham. It is a country church with an out mission, and numbers, according to the pastor, about 1200 souls. There are four priests here, two of whom are employed in attending to the Protectories. In the boys' Protectory there are 1400 boys, in the female Protectory there are 980 girls, making quite a respectable congregation and giving work enough for two priests. The church will hold about 500, and was well filled at the exercises during the mission. The first week was for women, and the second, for men. The men far outnumbered the women. The result was certainly very satisfactory, as we had more persons to the sacraments than the pastor thought he had in his congregation. There have been several missions in this church, the last one about four years ago; but from the number who were away for six and more years, it was plain that another was needed. In a parish of this kind every one

is known. Every night, we would hear a list of hard cases who attended, fellows who had not been to church for years. Some that were thought to be Protestants, showed themselves regularly. Better still, all of them went to confession. The pastor, hearing these things, rejoiced. He has been very sick for some time, and during the mission he could not go out as he would have wished. His house is situated about a quarter of a mile from the church, so it would require too much exertion for him to go there. Still, the good news brought him by his assistants so excited him, that he improved very much and did go to the church from time to time, to see for himself. If we could judge of the success by his and his assistants' feelings, there is no doubt of results. There may be a few, but very few, who did not make the mission. Better results could not be asked. The children had their own mission, boys and girls together, for the two weeks. The little ones were terribly in earnest; they would not miss an exercise for anything. There is a school attached, but the distance is so far for some to come, that half of the children do not attend it; still, all came to the afternoon exercises intended for them. The confessions heard were 1300; communions given, 1250. Nine adults were prepared for first Communion. This task the pastor, Fr. Mc Evoy took upon himself. As he could not do anything else, he said at least he could do that. Every night he was ready to receive, those to be prepared for first Communion, at his house. Our thanks are due to Father Freeman who came from St. John's, to give a helping hand. The mission closed on Sunday, Sept. 30th, the same day that the mission opened at the Transfiguration church. So Father Maguire left on Saturday, to open the work there. It was hard on him to go from one place to the other without any rest. Besides the long walk from the church to the house after his sermons did not help him. Yet no one would think he was in the least tired.

THE CHURCH OF THE TRANSFIGURATION, on Mott Street in New York City, was formerly a Protestant church. It is in one of the roughest parts of the city. The famous "Five Points," and the "Tombs" are in this parish. An evil has sprung up, and threatens to surpass anything that the past could produce. The Chinese have located around the church and turned the street into a China town. Opium dens flourish here. Father Barry, the first assistant curate, made an attempt to break them up, but failed for want of witnesses. The evil was plain enough and every body could see it, but to convict, more than belief was required; positive proof was needed, but those who had been ruined in them would not come forward. Many can be found who were corrupted in these dens, but none who would admit it in public; so the good work of closing them was stopped.

Every nationality is represented in the parish. The Italians form a congregation by themselves. The basement of the church is given to them on Sundays, where they have two Masses and a sermon by a Franciscan Father from Sullivan street. The children are not cared for and have no Sunday School. Those who can speak English are permitted to attend with the other children. There is a number of the Italian children attending the parochial school, but as the school is not very large, they are merely tolerated. More care should be given to these poor people, as their attendance at Mass was very good; they filled the basement at both Masses. You can understand from such surroundings what kind of a place we were to labor in for the next two weeks. Father Maguire met FF. Langcake and Macdonald here and opened the mission on September 30th. Father Kavanagh, having to close the mission at Westchester, joined them on Monday; so the full band were at work. Plenty of work there was, and but for the good help rendered by Frs. Freeman, Finnegan and O'Reilly of St. John's, we would not have been able to accomplish all. Our confessions outnumbered the communions, as many went to other churches to communion. The Redemptorists on south Fifth Avenue and the Franciscans on Sullivan street, hav-

ing their devotions going on, drew some to communion in their churches. Besides some who live in Jersey City, or Brooklyn, but work near at hand, attended the mission, but could not get over in time for communion and were allowed to receive in their own churches.

There was a young girl from Jersey who was brought by a companion. She had never been to confession and would not be allowed by her relatives. She made the mission, received her first Communion and was confirmed. Of course, she was old enough to be able to attend to herself, but being neglected, did not know any better. Hearing of the mission, the grace of Baptism seemed to revive, with the above result. The second night of the mission, a young lady brought a child of five years to be baptized. The mother had married a Protestant, and was almost one herself: she had never made her first Communion. An older girl (about seventeen) was present, and wished to be prepared for her first Communion. She, like the little one, was brought by a friend to be baptized. The mother was induced to attend, and was with her oldest daughter prepared for first Communion, and was confirmed. There were eight children brought in for Baptism during the mission; they ranged in age from one to eight years.

We expected to hear in the confessional some long accounts and were not disappointed. Ten to forty years' recitals were common. All showed an excellent disposition; so we had no trouble on that point; one, a freemason, promised to give up his order and burn his apron, and would not be satisfied till he came back, to say he put the apron in the fire when he went home. Men who had not been inside of church for twenty years, could hardly make their confession for sobs and groans. One could not begin to think of what he had done, and thought he could get through by accusing himself of everything except suicide. Another was dead in earnest and thought himself the most contemptible of beings; striking his breast he said: "Father, I am a sinner; I'm"—here he used a harsh word about himself. The publican who stood by the door was eclipsed. We had

Confirmation at the end of the mission; Rt. Rev. Bishop Wigger kindly consented to come and administer the sacrament. The results of the mission were 6200 Confessions, 5500 Communion. First Communion, 200; confirmed, 254. Eight adults were baptized and three left for further instruction.

ST. PETER'S, TROY, N. Y.—Our next mission was at St. Peter's Church, Troy, N. Y. This church is one of the few which have the old trustee system. Here the pastor is as nothing and the trustees do everything. The congregation is put down at a 6,000, and for this number there are but two priests, the pastor and an assistant. The Masses on Sunday are three in number, which would require the church to be packed, seats and aisles, at every Mass; even then I do not think all the people could hear Mass. When it was pointed out to the pastor that all his people could not hear Mass on Sunday, and that he should have another assistant, he said the trustees did not want one. I have since learned that the Bishop has been applied to for another priest. Since the mission there have been four Masses, and their necessity is noted. This result can be credited to the mission. The pastor, who is also Vicar-General, is an excellent man, but had an idea that missions do no lasting good, but when he heard of the results of the mission given last Lent in the cathedral, in Albany, his ideas on this score got a shock, and he applied at once for a mission for his church. He thought his flock all very good, but during the mission he heard people talk of those attending who had not been inside the church for ten and more years. One old man was found, a hundred years old, who had never been to confession. He made his first Communion during the mission. The mission began on October 21st, and lasted two weeks. The usual separation, the first week for the women and second for the men, was observed. We were told that we would have the church full the first week, as there were many more women than men, but the second week we need not look for a crowd. We are nearly always

told this, but results prove that the men attend in as great numbers, if not larger numbers than the women. The kneeling benches were turned into seats in the aisles both weeks, and many, especially men, could not get in. We heard confessions at night in the school-house, which is directly opposite the church. Those who could not get into the church, walked across the street and went to confession. At least four nights, we had five hundred in the school-house, the church also being full. Valuable aid was rendered by Fr. Fevey from the seminary who helped every night. Frs. Nash, Casey and McDonell from St. Joseph's (Ours) also did noble work. We cannot give these Fathers too much thanks for their assistance. It must be borne in mind that it was during the jubilee of the Rosary, when they had services in their own church, morning and evening, and confessions all the time. So those Fathers, who remained at home and did the work there of those who came to our aid, are also to receive their share of our thanks.

This was an extremely hard mission. The assistant was all the time at work outside. The children were to be prepared for first Communion and Confirmation; so besides the afternoon exercise at which all assisted during the two weeks, those for first Communion and Confirmation had a triduum. Work was, therefore, multiplied. Fortunately the people began to come to confession on the very first day and continued to do so all the time, and the result was that we heard more confessions here than usual.

The girls of this parish deserve to be spoken of with all praise. Take them all in all, it would be hard to find better. The training is bearing fruit.

The result of this mission is 8300 Communions; Confessions, 7750; first Communions, 450, of which 200 were of adults: 546 persons were confirmed, 296 being adults; 13 were baptized and 4 left for further instruction. These figures will tell their own story, but allow me to add that the pastor expressed his utmost satisfaction in such a manner, that it was plain to see he acknowledged the great good done.

SACRED HEART, PHILADELPHIA.—From Troy the scene of our labors was transferred to Philadelphia. Fr. Langcake, having work in other fields, was not with us during the mission in the church of the Sacred Heart. Fr. James Fitzmaurice, the pastor, says he has, at most, 2500 souls under his charge. He says they are excellent people, and, from what we saw, we must admit they are. Still there are many dark spots around the parish which sent in their quota of sinners. I don't believe there is a parish in the city that had not some representatives at the mission. All the churches in West Philadelphia certainly had, and Camden too had its share. We had 1500 more than the parish can number. The church could not hold more than were in it. "There is room for one more" could not be said at the night services. From November 11th to the 20th, it was the same story. I would not like to say which was better attended, the women's week or the men's. Both were as good as they could be. What a change from forty years ago! Then the church burners were rampant; now the Protestants are vying with each other to attend the mission. This is one of the best parishes for converts we have yet been in. During the last mission, four years ago, there were, I believe, over thirty-five converts; this time, twenty persons were received and seven left for further instruction. Amongst them was two brothers the father of whom was one of the leaders in the church burning before they were born. One night as Father Maguire was passing a confessional after the sermon, he saw there was no penitent inside, but a man standing near. The Father said to him, "why don't you go in?" and giving him a gentle shove, put him inside. When the priest opened the slide, he saw the man. "I did not intend coming to confession," he said, "but Father Maguire put me in." "All right; how long since you went to confession?" said the priest. "Twenty-four years, your Reverence." So a big fish was caught, and a good confession he made. A murder was committed in a neighboring parish during the mission; the following day, a young fellow came to confession; he had been attending the

mission regularly, being up for the five o'clock Mass every morning during the two weeks; he had not been to Mass for five or six years. He was much in earnest. "Father," he said, "I am going to be a good boy from this time. I've been a bad one. Just to show you what I am, there was a fellow shot last night; well that's the kind of company I used to go with." As in all cities, you can meet some very good and some very bad people in Philadelphia. We always find priests to help us in this city of "Brotherly Love." Show a signal of distress, and at once they come to the rescue. One of the priests from the cathedral helped us two nights. Frs. Blenkinsop, Claven, O'Neill and Romano from our houses were on hand to aid us in our time of need. Of course, the pastor and his assistant, Fr. Spalding, were at work too.

A mission is not a time of idleness for anybody; every one has to work for all he is worth. I wonder if your readers know what a mission consists of. Perhaps it would be good to tell them. First Mass at 5 o'clock with a sermon; then at 6, 7, and 8 o'clock, Mass is said if there are enough of priests; the last Mass at 9, with a sermon. After the sermon, religious articles are blessed, and those who wish to receive the scapular are invested. At 3 P. M., the Way of the Cross and at 4, the instruction for the children. - At 7.30 P. M., instruction and beads, followed immediately by a sermon. Confessions are heard from 5 A. M. till 10 P. M. This order gives a full programme. The Sacred Heart mission had for result, 4000 Confessions, 4250 Communions; 67 adults made their first Communion; 20 were received into the Church, and 7, left for further instruction. There are many more on the threshold, who, if not before, will come in at the next mission. The last Sunday, there was a reception into the Sodality. Two hundred and fifty new members were enrolled under Mary's banner.

ST. JOHN'S, UTICA, N. Y.—From Philadelphia to St. John's church, Utica, New York, where, on Dec. 2nd, we began a two weeks' mission. Fr. Langcake joined us, Monday the

3rd, after giving a mission at High Bridge which finished on the 2nd. St. John's church is the oldest in this part of New York, not the present building but the original one. The old inhabitants of these parts held the faith through great tribulations, but the contact with Protestants shows bad results. The late trouble with their Bishop, their refusing to accept the pastor placed over them (although he once was a favorite) show this Protestant spirit. The present pastor, Father Lynch, who tried to become one of Ours, is doing very well and aiding greatly to the settling of the difficulties. During the trouble, many of the pew-holders left St. John's, and went to other churches. They boast that during the whole time they never missed Mass. They have still the idea that they did good work at that time, and see no wrong whatever in the scandal given. The mingling with Protestants has another evil attached, that of mixed marriages. This is a terrible evil in the parish.—Before and during the mission, negligent Catholics were hunted up, and many persons who were thought to be Protestants were found to be Catholics, at least by Baptism. Families of with four or five children were found out; none of them had been baptized. There were over twenty such children. Some were baptized at once; others had to be prepared and are still under instruction. They were of different ages from babyhood to twenty-three years. A lady particularly took upon herself to look up the careless ones, and every day she had a new case. One of these cases was a woman fifty-one years old who had never been to confession and had not been inside a Catholic church for twenty-seven years. She was prepared for first Communion and Confirmation; her husband forbade her to go to church; she feared greatly and was going to give up, but was advised to persevere and be confirmed; she did so, and when she got home, instead of finding the husband angry, he laughed at her and asked if she had got religion. She then saw that if she had been attentive to her duty before, it would not have caused any disturbance. One of the families whose children were not baptized, was in a similar position. The

father said if the children were baptized, he would chop their heads off. Two of them were baptized and two are preparing for the sacrament, but I did not hear that their heads were taken off. The curse of mixed marriages hangs over these people, and the younger flocks are so blinded, that they will not see. If plain talk and the pointing out of some of these evils will do any good, we can rest satisfied that we did our duty.

Our number for Confirmation would have been larger, if we had been enabled to announce for certain that we would have Confirmation at the end of the mission. The pastor did not like to ask the Bishop till he knew whether he would have enough. I asked him how many would he want. "At least a hundred," he said. I told him if it were announced he would have over two hundred. He would not believe it, but when he saw the number coming for first Communion, he was satisfied; so he wrote to the Bishop. After three days he got an answer from the secretary, stating that the Bishop was in Cincinnati, and would not be home for two weeks. We prevailed on the pastor to telegraph to the Bishop. The answer was, "I will be with you, Sunday at 1 o'clock." This left us but three days, yet during that time the numbers swelled till there were two hundred and one, the vast majority being between twenty and forty-years of age. It was very kind of the Bishop, but when he saw the number to be confirmed, and, by the by they were, two thirds of them, men, the church full to overflowing, he was repaid for the exertion he had made, to be with us. The mission took the city by storm. Every body was speaking of it. The papers were full of it. This was one of the headings of the papers: "The greatest revival ever held in Utica. The mission by the Jesuit Fathers in St. John's church: one-fifth of the entire population receive communion!"

The following is taken from the *Utica Herald* of Monday, Dec. 17th, the day after the mission closed:

THE MISSION AT ST. JOHN'S.

"The mission given at St. John's church by the Jesuit Fathers during the past two weeks closed last night. At the high Mass Rev. Father Kavanagh preached on "Humility and Obedience to God." After this Mass, 200 adults were confirmed by Right Rev. Bishop McNeirney; 15 of them were converts baptized during the mission. The reception into the Church of a number of other persons desirous of becoming Catholics was postponed until they shall be fully instructed in its teachings. Bishop McNeirney congratulated Father Lynch upon the success of the mission, thanked the missionaries for the grand work they had done, and explained to those who were confirmed the benefit they were to receive from this sacrament. It was not necessary to salvation, but it was a great help to it: it strengthened them: made them strong and perfect Christians, soldiers of Jesus Christ. The church at this Mass was crowded; hundreds of people being obliged to stand in the aisles. At vespers Father Langcake received 150 new members into the Young Men's Sodality. This Sodality was organized by Father Langcake when he gave a mission to the men of St. John's in October, 1882, and he was much pleased with the increase in its membership and the work done since then.

"At the evening service Fr. Maguire preached the concluding sermon. He stated that over 7000 persons had made the mission. Some of them had for forty years neglected their religious duties; others had done so for ten, fifteen and twenty years. Men who had not been inside a church for ten years had returned to God. The first thing to do was to express gratitude to God for the favors received. This church was now filled with men who had made their peace with God, been relieved of their sins, and their first duty was to thank Him for it. The next duty was perseverance. They had promised to avoid sin and were now

happy and free from it. He asked that they attend faithfully to their religious duties, say their prayers morning and night, avoid the occasions of sin, the places where they had sinned, and the companions who led them to sin. He advised young men to get married. He knew it would be said that men could not afford to get married; that in these times women were extravagant, wasteful, and no man could provide for them. He acknowledged that there were such women, but said, "Don't marry such a woman. Marry one who can help you, who is not afraid to put her hands in the wash-tub, or to do housework. What is now spent in the saloon, upon bad companions foolishly and to your injury, will support such a wife." Then he said to the married men, "Be gentle, kind and true to your wife. No provocation can excuse a man for striking a woman." The father and mother ought to faithfully practise their religious duties. He recommended daily family prayer and the saying of the rosary by the family before the children went to bed. Husbands should spend their evenings at home with their families and keep away from drinking places. Such a life would make their children respect and honor them. The children would appreciate the many benefits received, and always respect and help their parents. Never neglect prayer. He urged all to frequent the sacraments, to go to confession and communion at least once in three months. If they did this they would continue the good lives they had now begun to lead. He recommended that they seek the intercession of the Blessed Virgin with her divine Son. He stated a number of incidents of special benefit, believed by those who had been benefited, to have come from wearing the scapular or the medal of the Immaculate Conception, and reciting the prayers said by those who wear them. He spoke of the miracles obtained through her intercession at Lourdes and at Knock. After the sermon the men all arose with uplifted hand, and in distinct, earnest voices repeated their baptismal vows. He then gave the papal benediction.

"This mission is the most successful ever given in St. John's. The attendance has been larger, and more persons

who had neglected religious duties have returned to them, than at any previous mission. This Fr. Maguire attributes to the prayers said for the success of the mission during the month preceding it, especially to those of the orphans, the Sisters of Charity and the school children. Fr. Lynch is congratulated by his bishop upon the great success of this mission."

The results of the mission are, Confessions, 6900; Communions, 6800; first Communion of adults, 120; confirmed, 201; received into the Church, 16; left under instruction, 12. Several marriages were settled, and over twenty children, either baptized or left for preparation.

On the 5th of November, one of the band opened a retreat for the pupils at Mt. St. Vincent's on the Hudson, N. Y. One hundred and thirty young ladies followed the exercises; the younger children did not make the retreat. On the 12th, the same Father began a retreat for the seminarians and students at Mt. St. Mary's, Emmittsburg, Md., number of seminarians, 24; students, 90.

November 25.—The same Father commenced a week's mission at High Bridge, N. Y. The Catholic population in this section is not very large; nevertheless, they have contrived through the energetic perseverance of their pastor, Fr. Mullen, to erect a good, large church, rectory and public hall. Number of confessions, 348. The proximity of High Bridge to the great city, and its many attractions for pleasure seekers, do not tend to the improvement of morality; still, what has been accomplished already, encourages the hope that more may yet be done for God's glory.

L.

General results: Communions, 27,394; first Communion of adults, 597; Confessions, 27,730; Confirmation of adults, 651; Baptisms of adults, 57; Baptisms of children neglected, 28; adults left under instruction for Baptism, 19.

In reading over the account of the mission given at St. Mary's, Boston, I was pained to find the account of the Solidarities so meagre and misleading. One would think in

reading it that no care was taken of the young men, while the contrary is the fact. The young men's Sodality under the charge of Fr. Scanlan is second to none. It numbers nearly 600. The young men have rooms set apart for them in the school-house where they meet every evening. They have a very fine library attached, daily and weekly papers and periodicals. They can also amuse themselves in gymnastic exercise, a complete gymnasium for their use being a part of the many inducements to bring them together. There are eight Sodalities of the Blessed Virgin Mary in St. Mary's: "Married Men's," over 700 members: "Married Women's," also over 700; "Young Men's," 1000⁽¹⁾ and "Young Women's," about 700. The children are divided as parochial school and working and public school children. The parochial school has two Sodalities, one for the boys, another for the girls. The public school and working children also have Sodalities, one for the boys and one for the girls.

No means of doing good is left untried; each director, working with a will for the success of his charge, keeps these Sodalities in fine order, and the pride of St. Mary's.

H. K.

⁽¹⁾ It was increased from 600 to 1000 members at a recent mission.—Editor.

HISTORICAL POINTS CONNECTED WITH NEW-TOWN MANOR AND CHURCH,

ST. MARY'S COUNTY, MARYLAND.

We may affirm, without fear of contradiction, that St. Mary's county, Maryland, is one of the most hallowed spots on this continent. As Mr. Bancroft said, it was at one time, "the only home of religious freedom in the wide world."⁽¹⁾ Dedicated itself to the Virgin Mother, nearly all its rivers and creeks, its farms and villages, its roads, woods, and hills have been placed under the protection of saints and angels. The Mass bell has been heard for more than two centuries in all its hamlets, and the *Clean Oblation*, which was foretold by the prophet, has been offered up in hundreds, aye, in thousands of its devout old homes. It has been sanctified by the labors and sufferings of devoted missionaries, and by the faith and charity of a pious and truly Catholic people.

St. Mary's County was, from its first settlement by European colonists, a Catholic colony, and is to this day, thank God, nearly as Catholic as Belgium, Ireland, or French Canada. It is true that the Protestant party, helped by the English Protestant or Puritan government, was, from time to time, in power, and finally, in the Revolution of 1689, gained complete ascendancy; still the mass of the people always were Catholic.

Mr. Davis, a Protestant author, writes as follows on this subject:

"St. Mary's was the home—the chosen home—of the disciples of the Roman Church. The fact has been generally received. It is sustained by the tradition of two hundred years and by volumes of unwritten testimony; by the proceedings of the privy council; by the trial of law cases; by

⁽¹⁾ Bancroft's Hist. U. S. vol. I. 246, 247, Boston, 1839.

the wills and inventories; by the land-records and rent-rolls; and by the very names originally given to the towns and *hundreds*, to the creeks and rivulets, to the tracts and manors of the country. The state itself bears the name of a Roman Catholic queen. Of the six *hundreds* of this small county, in 1650, five had the prefix St. Sixty tracts and manors, most of them taken up at a very early period, bear the same Roman Catholic mark. The creeks and villages, to this day, attest the widespread prevalence of the same tastes, sentiments, and sympathies."

But in St. Mary's, without at all referring to St. Inigoes, or St. Mary's city, there is one place whose story is more sacred and more interwoven with the history of our holy religion in these parts than any other, and that is Newtown, or, as it was often called in former days—Neapolis. Besides the creeks of St. William and St. Nicholas, there were here the tracts of St. Frances, St. Margaret, St. Lawrence, St. Peter's Hill, St. John, and St. John's Landing, St. Winifred, St. Michael, St. Gabriel, St. Anne, etc.

The Newtown Church, St. Francis Xavier's, and the ⁽¹⁾ Manor are beautifully situated on Britton's Neck.

The Manor-house is still standing, and is in a good state of preservation. It is now a large and stately mansion, though originally it was a one-story dwelling, and is built of "old English brick." It differs but little from our more modern residences, except, perhaps, in this, that it has a great number of closets which are formed in the walls of its

⁽¹⁾ In Maryland, "tracts of a thousand acres and upwards were erected into manors, under the proprietary, with the right given to the lords of these limited territories, to hold courts-baron and courts-leet." The duties of a leet jury seem to have been those of both grand and petty juries. All felonies and lesser offences were enquirable. Courts-leet were often held on Bedlam Neck, at St. Clement's Manor, but never, I believe, by our Fathers at Newtown. There is an account in the St. Clement's records of the fining of two Indian boys for some thievish pranks. Moreover, "the Indian King of Chaptico" himself is presented for stealing a sow and her pigs and having "raised a stock of them." On the death of Thomas Gerrard, his wife became by will ruler of St. Clement's Manor, and judge of its Courts-leet. See "Old Maryland Manors," and Kilty's "Land-Holder's Assistant," and Gerrard's Will, on record in Leonardtown, Md.

several rooms. It has two porches, one in front, and one in the rear. Over its front porch may still be seen the monogram of the Society. From its windows can be observed the distant Potomac, and some charming views of bays, creeks, and woodland scenery. Britton's Bay, which lies close to it, being a safe harbor, is generally on Sundays, covered with dredgers' boats. A good number of these dredgers, who come from the Eastern Shore, and are not Catholics, attend the Sunday services at our church. In former times the Newtown Manor was surrounded by so many outhouses and workshops that it seemed to stand in the centre of a village. A beautiful garden and an orchard that gloried in fruits of almost every description, were at one time attached to it. Most of the fruit trees have died a natural death, or have been felled by the cruel axe, and the once lovely garden, that grew many fair and rare flowers for the altar, and in which our Fathers recited their office, and our Brothers told their beads, is now a thing of the past.

Maryland is noted for its hospitality. But in no house in the whole state were guests more welcome, or more kindly received, than in Newtown Manor during the time our Fathers resided there. In many respects, it seems to have been conducted on the plan of the old monasteries of the middle ages. Here those who came fasting to early Mass were sure of a good and substantial breakfast. Here the poor received liberal alms, and the sick received medicine gratuitously. Though the Newtown Manor had for many years a great number of colored servants, it gained nothing from their labor. In fact, they were a real burden to the Fathers who were obliged to feed and clothe them, and always treated them as children. So much attached to Newtown were its servants, that when they were obliged to leave, I have been told that great, indeed, was their sorrow.

Newtown Mission was in a very good condition when the distinguished Father Peter Kenny made his visitation. We transcribe here the opening sentences of his cheering

memorial: "It is a great consolation to the Visitor to find that the religious spirit and constant exertions of this residence, and its associates in the holy ministry, have left him little matter for comment or reform. After a stay of two months and one week in this residence, he has acquired an intimate knowledge of the state of the church, house, and farm, both in spiritual and temporal matters. The prospect now held out to him is such, that he feels most confident that by perseverance in the present system of management and regular observance this ancient residence and mission of the Society of Jesus will not only continue to produce fruit, but will bring forth more abundant fruit to the greater glory of God, and the preservation and propagation of the holy Catholic faith."⁽¹⁾

Further on he adds: "No doubt is entertained that the spiritual duties prescribed by our rules and the general practice of the Society are duly performed by the Fathers in this residence, as their regular, retired, and laborious lives are sufficient security for the due practice of their private obligations."

There is a tradition in our Province that Newtown was for some time used as a Novitiate. This tradition is supported by the fact that there is in our library a great number of books marked: "Domus Novit. S. J. in Prov. Marylandiæ." Newtown Manor was a Novitiate, probably, about the middle of the last century.⁽²⁾

The Superiors of Newtown showed their zeal and love of education, not only in forming a truly select library for the grown members of their flock, but also in opening a Catholic school for the benefit of the children of the surrounding country. In this school, some of the lay-brothers gen-

⁽¹⁾ We may form some idea of the frugal fare of the Newtown missionaries, when we find that it was deemed necessary for the Very Rev. Visitor to leave the following regulation: "The Fathers ought to receive fresh meat at least every second day."

⁽²⁾ At a very early period our Fathers, at Newtown, opened a circulating library. From a note-book, dated 1740, I find that it was in that year in a very flourishing condition. I gather from a long list, marked "books lent," that it was chiefly composed of controversial and ascetic works.

erally taught. The blessings that flowed from this undertaking may still be felt in the devotion and Catholicity of the present Newtown congregation. ⁽¹⁾

Further on I will have occasion to speak of the "Fathers' Library." Here it may be worthy of notice that many of the books in this library, which is now preserved at the Leonardtown residence, have the signatures of not only many of our Fathers, but also of some distinguished laymen. On some of the fly-leaves I find the honored names of Henry Darnall, Michael Taney, Charles Carroll of Carrollton, well known in the history of Maryland, and great champions of religious freedom and of Catholicity. Among the names of our Fathers found written in these books may be mentioned those of Frs. Peter Atwood, Robert Harding, John Lucas, John Bolton, Joseph Doyne, Augustine Jenkins, Arnold Livers, Charles Neale and Robert Molyneux. I find also the names of some of our Fathers, who, it would seem, never came to Maryland.

In front of the Manor-house, and not many yards from it, stands the Church of St. Francis Xavier. For a long time this church, though humble in appearance, was considered, and called, the "Mother-Church" of this part of St. Mary's. It was attended by the Superior of these missions, and from it were served St. Joseph's, the Sacred Heart, St. Aloysius', at Leonardtown, Medley's Neck, and St. John's. Old men tell us that in the early part of the present century the *élite* of Leonardtown, Bedlam Neck, and Medley's Neck, flocked there on Sundays for the purpose of hearing Mass. We are told that on Sunday mornings the waters of St. Clement's Bay, of Britton's Bay, and of the Potomac were white with the sails of those who came from all parts to attend the religious services. At St. Francis Xavier's the ceremonies of the Church were carried out on a grand scale.

⁽¹⁾ In the present century a sort of preparatory college was kept by our Fathers at Newtown. Some of the pupils of this school still survive, honored and respected in their native county.

For some time Newtown served as a "country-house," for the Georgetown students. In one of the journals I find under the heading, *College Account*: "Wednesday, July 31st, 1850,—arrived at Newtown 38 students."

Though some long wooden candle-sticks, which I found under a stair-way in it, speak of days of great simplicity, and perhaps, poverty, still other articles of church furniture which I found tell of the care and generosity with which the priests and people of Newtown tried to adorn and enrich their little chapel. The relics of a fine old organ, which even now may be seen on the choir-loft, recall to the memories of the aged residents here, the sweet voices of former friends, the dear sound of loved voices forever hushed in death. Both the main altar, and the Blessed Virgin's altar are *Privileged*. A new bell was lately purchased for Newtown. The old one, which was taken down with reverential care, bears the date 1691. It was cast in England, and weighs about 79 pounds. We will not attempt to decipher its disfigured inscription, or to explain its hieroglyphic characters.

Near the front door of the church on the east side, is the little burial ground of the Fathers and Brothers of our Society. Not a single stone marks their respective graves. A simple wooden cross, without mark or inscription, is the only monument raised above the last resting-place of our loved and honored dead. We trust the time is not far distant when suitable head-stones will be placed above the graves of those who sleep their last sleep in the quiet shades of this little burial ground.

Between the present church and the Manor-house, the foundations of some ancient building may still be traced. Those who have examined them carefully say that they were, judging from their form, the foundations of a church which was built anteriorly to the present one.

As I have already stated, the Newtown Church and Manor-house are situated on Britton's Neck. This is a tract of rich land, picturesquely indented by several creeks, bounded on the south by the "blue Potomac," on the west by St. Clement's Bay, and on the east by Britton's Bay. A great part of it is now highly cultivated, but when first taken possession of by the early settlers, it was almost altogether covered with woods. In olden times the waters

lying around Britton's Neck swarmed with the canvass-back, "the most delicious duck in the world," and its banks were sentinelled by tall grey herons. In the heart of its woods nestled the huts and wigwams of the redmen. To the south, in the bosom of the Potomac, rose the pretty isles called the Heron Islands, and St. Clement's, "the Island of the First Mass."

In our day Britton's Neck is popularly known as "Beggar's Neck." Tradition says that this name was first given to it by a band of vagrant beggars, who having asked in vain for alms in several parts of Maryland, were here kindly received and obtained liberal assistance.

The history of the Newtown Mission embraces a period of over two hundred and forty years. It begins with the very foundation of religious freedom on this continent, passes on to the establishment of the Protestant Church, by law, in the colony, then proceeds to the time of the Revolution, from that to the Civil War, and then moves quietly on to our own days of peace and prosperity. As it is the history of our missionaries among the descendants of Japheth, and the sons and daughters of Cham, so is it the history of their ministrations among the redmen of the forest.

The names of many of the priests who attended to the spiritual wants of the Catholics of Britton's Neck are unfortunately forgotten on earth, but we feel confident they are recorded in letters of golden light in the great Book of Life. Certain it is, that, at least for the first hundred years, they were, most of them, confessors of the faith, men who had suffered imprisonment and banishment for loyalty to conscience; men who, like St. Peter, had worn chains for their love of the religion founded by the Crucified One. A great number of them were scholars who had distinguished themselves at the colleges of Rheims and Douay, at Liége and Louvain. Nothing can give us a clearer insight into the character of the early missionaries of Britton's Neck than a careful examination of the library they formed. If this library can prove anything, it can show that our first Fathers in this place were serious and deep scholars. They seemed

to delight in the study of learned and profound works. They daily communed with the ablest thinkers of Europe; they continually feasted on the spiritual works of the most approved ascetic writers. On their tables could be seen the Summa of St. Thomas, the Commentaries of Cornelius á Lapide, the Controversies of Bellarmine, and the Annals of Baronius. That they made a careful examination of the Holy Scriptures is told by the fact that they had in their library many testaments in Latin, Greek and English. Before me lies "The Holy Bible Faithfully Translated Into English Out Of The Authentical Latin," and "printed at Douay by Laurence Kellam, at the signe of the holic Lambe," in the year 1609. Before me also are two large volumes of "Proemial Annotations upon the Booke of Psalmes." These venerable tomes were printed at Douay, in the year 1610. The learning of our missionaries is also shown by the fact that many of them, no doubt while yet students, wrote their notes on the margins of their books in the Greek and Hebrew tongues.

Their spirit of piety and childlike devotion may be learned from the little pictures and copies of prayers, which they used as book-marks. St. Ignatius, St. Francis Xavier, and likewise St. Catharine seem to have been great favorites with them. Under an ancient print of the monogram of the Society I find the following words—Cristus Nobiscum Stato!

Only four years after the Dove and Ark had entered the Potomac, that is to say, in 1637, William Bretton and his wife and child arrived in St. Mary's County, Md. Bretton was one of those real old Catholic gentlemen of England who preferred freedom and exile in the wilds of the New World to persecution and bondage in their native land. "Mr. Bretton," says The Day-Star of American Freedom, "soon afterwards held a large tract upon Bretton's Bay; and many years lived in Newtown hundred; was a soldier of St. Inigo's Fort, at a very critical period, in the Administration of Governor Calvert; and the register of the Provincial Court, under Governor Green, with the power, during the lieuten-

ant general's absence, to sign writs, under the governor's name ; kept some of the most important records of the province, till the arrival of Mr. Hatton, in 1649 ; and was clerk of the Protestant Assembly in 1650. In the legislature of 1648, he held four voices ; three of them certainly from Newtown ; probably the fourth also. And, from his familiarity with the records, as well as his general knowledge of business, we cannot but presume he was one of the most influential members of the Roman Catholic Assembly in 1649. He is also worthy of remembrance in consideration of the fact, that he founded one of the first Roman Catholic chapels of the province—a chapel which was erected and sustained by the pious members of his own church in Newtown, and in St. Clement's hundred ; which also bore the name of the the patron saint of Maryland."

Mr. Davis, the author of "The Day-Star," here gives a note in which he says : "St. Michael was one of the guardian angels. But St. Ignatius was generally regarded the patron saint (of Maryland)." From this, as well as from the wills of Col. Jarboe and William Tattershall, both of whom were planters upon Britton's Neck, the former of whom gave a legacy to the Fathers of "St. Ignatius' chapel," in 1671, and the latter to the "Rev. Father" of the same chapel, about 1670, I infer that the first church erected in Newtown was dedicated to our holy founder. As the present church in Newtown is dedicated to St. Francis Xavier, the Apostle of the Indies, some one may ask how came this change of patrons ? In the absence of documents, I explain it in this manner : The first church erected in this county by Fathers White and Altham was under the patronage of St. Ignatius. In the course of time, owing to some confusion, growing out of the fact that the only two churches in the same county bore the same name, it became necessary to change the title of one of them, and Newtown, being the younger, yielded its name, and placed itself under the protection of St. Francis. The Day-Star continues : "A mystery clouds the latter part of Bretton's life. About 1651, he married Mrs. Temperance Jay. Misfortune seems soon after to have attended

him; and his 'son' and 'daughter' received 'alms,' at a moment of deep distress. Nor can his will be found; or his posterity traced. But there is no doubt, whatever, he was one of the *Roman Catholic* Assemblymen of 1649. He held a tract bounded by *St. William's* Creek; the most striking part of his cattle-mark (a *fleur-de-lis*) was a favorite device with the members of his church, at that period; his name is not among the signers of the Protestant Declaration; and the very phraseology, in his gift of the church-lot, has the unmistakable marks of his sympathy with the faith of the Roman church, and (independently of other evidence) is sufficient to satisfy a reasonable mind."

In an old record we have the following words: "Memorandum; That I have assigned seven hundred and fifty acres of land to Mr. Britton in a neck upon the main to the northward of Heron Island and to the eastward of St. Clement's Manor, provided, that he enter his names for which the said land is due in the Surveyor's book, and procure the same to be surveyed within a twelve month from the date hereof, and take a grant of it under the great seal.

Signed, Leonard Calvert."

"28th October, 1639.—William Britton Gent. demandeth five hundred and fiftie acres of land in freehold due by conditions of Plantation for transporting himself and wife and one child and three able men servants, and two hundred acres more due by Conditions of Plantation to Thomas Nabbs, whose assigne the said William Britton is by intermarriage with Mary, daughter and heir of the said Thomas, the said persons transported into the Province of Maryland in the year 1638, to plant and inhabit there, and was allowed. Names of the three servants, John M, Richard H, James J.

"June 29th 1640.—Laid out for William Britton Gent. one neck of land lyeing in Potomack river, over against Heron Island, and bounding on the South with the said Potomack river on the west with St. Clement's Bay, on the east with a great Bay called Brittain Bay, and on the north with a line

drawn across the woods from St. Clements Bay unto the head of a little creek in Brittain Bay called St. Nicholas Creek where now goeth the hedge of the said William Britton, the said neck containing in the whole seven hundred and fifty acres or thereabouts.

JOHN LEWGER."

PATENT.

"Cecilius etc. Know ye that We for and in consideration that William Britton, Gent. hath transported himself in person, his wife, one child, and three able men servants into our said province of Maryland in the year 1637, and that the said William Britton is the lawfull heir of Thomas Nabbs who transported himselfe and his wife into our said province in the year aforesaid, to plant and inhabit there, and to the end the said William Britton and his heirs may be enabled etc. Have by and with the advice of our Dear Brother etc. and according to the tenor of our Letters, under our hand and seal, bearing date at Portsmouth in the realm of England, 8th August 1636, and enrolled by our Secretary of our said Province granted enseoffed etc. unto the said William Britton, all that neck of land lyeing in Potomack river etc. (ut supra in survey): To Have and To Hold etc. to the said William Britton and his heirs, etc., to be holden of our Manor of Little Brittain Yielding therefore at our usual receipt at St. Maries fifteen shillings in money sterling or one barrell and a half of good corn, etc. Given etc. this tenth of July, 1640."

(To be continued.)

OBITUARY.

MR. JOHN O'GORMAN.

Some months have passed since our good brother, John O'Gorman, was called to receive his reward. It was in July last that the first symptoms of a hasty consumption manifested themselves; and before even those, who were most intimate with him, could realize his condition, he was fast sinking into the grave.

There are many who can recall the day—upwards of three years ago—when he first came to Woodstock. Little did they who then saw him, think what a change three years of close application to study would bring about. Tall, strong and healthy, he seemed to be cut out for a Rocky Mountain missionary, for which career he had nobly offered himself. He was a native of Ireland, and had inherited the generous and kindly feelings of his race; and these grand gifts of nature, fostered by grace, had carried his thoughts across the broad Atlantic and the equally broad Continent of America, to the remnants of the down-trodden, and now almost extinct Indian tribes. How in his younger days these good and holy instincts were so providentially directed will not be known till the day of Revelations. The Catalogue places his birthday in April, 1855, and what is wanting to us of the record of his early years may be easily guessed at by the life he spent at Woodstock.

Though not endowed with more than ordinary abilities, he had a gift which fitted him to become the Apostle of the Indian, if such an apostolate were ever to be granted him—the gift of solid piety. This he watched over with never failing care, persuaded that a holy life is the best means to advance the glory of God. In his studies, his humility had nothing to fear from unusual and brilliant success. The

path which he had trod was strewn with difficulties, which another might have fancied insuperable; but he met and overcame them like a true disciple of Christ: and that, which humanly speaking was a defeat, through the agency of grace, became a victory. Humility found in his soul a soil well fitted to take root in; and a plentiful shower of daily trials, the outcome chiefly of his studies, kept the tree well watered. The fruit was quickly brought to its maturity. Still no one fancied it was so soon to fall. It was not granted to look into that soul and see the hundred fold with which his patience and humility had already been rewarded.

His familiar conversations were particularly edifying. The mission of the Rocky mountains was his grand theme. Words never failed him when he spoke on the subject which had captivated his heart; and when occasion offered, he showed how anxious he was to enlist the sympathy, the prayers, and if God so granted, the active co-operation of his brothers in the mission for which his heart longed.

His devotion to the Sacred Heart and his practical exhibition of it were altogether remarkable. It was, in his judgment, only natural that he should make use of this precious legacy bequeathed to the sons of St. Ignatius. From the silent adorer, he became the fervent apostle. The Sacred Heart he acknowledged to be the well-spring of the graces he received, and in grateful return he made It the guiding star of all his actions. Thus did he prepare himself for that mission which was the object of his dreams and the source of his inspirations, but which in God's designs, he was never to see. In Woodstock he had found his Sancier, and his desires, like those of the Prophet, had hastened for him (and may we not hope for his Indians too?) the coming of his Saviour.

As to the real good he was effecting, since good so often passes unnoticed, few seemed to be aware of it; but it will yet be seen, written in never-fading characters, the silent apostolate which his example exercised on those around

him. Towards the end of his third year of philosophy, excessive application began to tell upon his health. A cold, in itself slight, did more than anything else to undermine his already weakened constitution. Still he never gave up. Vacation came and he joined his companions at the Villa. But his sunken cheeks and sickly smile, added to the story of his sleepless nights, gave warning of what was to come. More care, it was thought, could be taken of him were he sent back to Woodstock. It was hard for him to leave his dear companions; but he had the Sacred Heart, to support him in this new trial. Nor was his death unlike in one respect that of the Master Whom he had served and loved so tenderly. Never again was he to see his brothers alive. Just as the scholastics were leaving the train on their return to Woodstock, the passing-bell tolled the "De Profundis" for the repose of his soul. Though the kind attentions of the Fr. Minister were not wanting to him in his last moments, he died comparatively alone, with only one or two familiar faces near his death-bed, but in that peace and confidence with which God rewards the faithful religious. Among the many lessons which this short life offers us, one stands out prominently, and that is the "age quod agis," for whatever he did, he did with all his might.—R. I. P.

FATHER FRANCIS LÜBBE.

(*Revista Catolica*, January 20th, 1884.)

On the 10th of January, Rev. Fr. Francis Lübbe, of the Society of Jesus, died at Isleta, Texas, after receiving all the sacraments of our holy Mother, the Church.

Fr. Lübbe was born, on January 29th, 1855, of a prominent Catholic family of Quincy, Ill. He studied belles-lettres and philosophy in his native city at the Franciscan College, where he was admired by all for his angelic demeanor and bright talents, as well as for his great progress in the beautiful art of music. Feeling himself called to the priesthood, he entered St. Mary's Seminary at Emmettsburg,

where he applied himself to the sacred sciences for four or five years, acquiring the reputation of a teacher rather than of a pupil. During a retreat he made at our Novitiate, Frederick, Md., he saw that God wished him to be a Jesuit, and finding no opposition on the part of his pious parents, but rather meeting with their encouragement and blessing, he entered the Novitiate at West Park, N. Y., on September 3d, 1880. It was whilst he was laying up the store of virtue necessary for our apostolic life, that the germs of that terrible disease, consumption—which had already taken away from his family four of its members, and was now about to take him away also from his dear mother, the Society of Jesus—began to show themselves. The healthy climate of New Mexico was judged by the superiors to be the best remedy for his complaint; but their hopes and ours were alike doomed to disappointment. Seeing, therefore, that he had not long to live, the superiors decided to grant him not only the privilege of pronouncing his first vows, but also to give him the consolation of the priestly dignity. Accordingly, on the 25th of April of last year, he received Holy Orders from the hands of our Most Reverend Archbishop. From the moment of his ordination Father Lübbe was entirely absorbed in the thought of eternity, which he was so rapidly approaching, and it would be a hopeless task to enumerate the many striking examples of virtue which he gave for our edification during his last days.

Towards the end of October, he was sent from Las Vegas College, N. M., to our residence of Isleta, Texas, which place is remarkable for the mildness of its winters, and whose beneficial influence he had experienced on former occasions. It is worthy of notice that on taking leave of the Fathers, forecasting, as it were, the short time he had yet to live, he said: "Fathers, we shall not meet each other again in this life!" Alas! how soon were those words to be verified,—words, which, accompanied with his wonted smile, clearly intimated his sublime resignation to the will of God.

Fr. Lübbe continued to offer up the holy sacrifice of Mass till the very last; thus uniting the sacrifice of his own life to that of the divine Victim of Calvary, he made his offering more meritorious and pleasing before the throne of God.

His death was calm and quiet, and his peace of soul was an earnest of the eternal peace of the blessed who die in the Lord. At the funeral, which was very solemn, the tears of the good people of Isleta eloquently showed their great love and esteem for the deceased.

Five priests were present at the burial, and the body was deposited in our church at that place.—R. I. P.

FATHER FRANCIS DE SALES CAZEAU.

(From "*L'Etendard*," Montreal.)

An event as sorrowful as it was unexpected has brought grief to the Catholic population of Montreal. On Feb. 3rd, Almighty God was pleased to call to himself the Rev. Father Francis de Sales Cazeau, of the Society of Jesus. In him Catholic Canada and the order of St. Ignatius lose one of the most remarkable men of our day. For several years back, and up to within the last few months, he held the responsible position of Rector of St. Mary's College, Montreal. He conducted besides a number of pious associations and other useful works, which brought him into contact with a considerable portion of our population.

Gifted with the best qualities of heart and mind, he made for himself as many friends as he had acquaintances. The high duties, which entrusted to his charge the training of youth in one of the first, if not the very first, seat of learning in the country, enabled him to exercise a large influence on education: and no one ever possessed, in a more eminent degree, the happy knack of blending together firmness and mildness, so as to be the living image of paternal authority.

No doubt, we but express the feelings of our fellow-

citizens, in paying to his memory this tribute of gratitude. God alone can bestow on him a reward worthy of all the good he has done us. And this death, for us so unexpected, is, we are sure, to him a blessing and a reward; for to no one can we apply more fitly the words of the Apocalypse: "Blessed are the dead who die in the Lord: for their works follow them."

We shall be able to give to-day but an outline of his life, short in years, yet full of merits. Later on, we may perhaps be allowed to give a fuller account of his works and his virtues.

Francis de Sales Cazeau was born, July 29th, 1843, at St. Pierre de la Rivière du Sud, a village near St. Thomas de Montmagny. His father, a respectable farmer, was first-cousin to Mgr. Cazeau, late Vicar-General of Quebec, and was related to the best families of the country: to the Blanchets, the Casgrains, the Panets, the Letelliers, etc.

Francis, when thirteen years of age, entered the college of St. Anne de la Pocatière, where he made two years of grammar and one of poetry. He studied rhetoric at the seminary of Quebec, where he went through two years of philosophy, and three and a half of theology.—As he longed ardently for the missions of the Pacific and of the Rocky mountains, he was, at the early age of twenty-three, ordained priest, on the 30th of September, 1866, by his near relative, Mgr. Blanchet, Bishop of Oregon City. He left with him for those far-off missions, where he spent two full years in works of zeal. There he became acquainted with the Fathers of the Society of Jesus, who are in charge of that portion of the missionary field, which lies on American soil. As Fr. Cazeau was naturally much drawn to a religious life, he wished to enjoy all the advantages of living under obedience, without, however, abandoning the field of his beloved labors.

Accordingly he entered the Society of Jesus, on Nov. 18th, 1868, and made the first nine months of his novitiate in the Rocky mountains. In August, 1869, family affairs brought about his return to the province of Quebec, and Providence arranged matters so that, by a decision of

Very Rev. Father General, Peter Beckx, he was transferred to the old mission of New York and Canada. Fr. Cazeau continued his novitiate at the Sault au Récollet, where piety,—a natural gift in him,—marked him out among all his brothers. Certainly he was not wanting in talent; yet it must be confessed that his natural abilities alone, however excellent, could never have produced the happy results and the fruits of salvation, which made his short career so remarkable.

Where then are we to look for the secret of Fr. Cazeau's great success? Where else indeed, but in the inspirations which he was wont to draw from the Sacred Heart of Jesus. His religious life was really an apostleship of the Sacred Heart; and Fr. Cazeau was the Ramière of Canada. In him were fulfilled the promises made in favor of all those who devote themselves to make this devotion known and loved. It was in his novitiate that Fr. Cazeau laid the foundations of his apostleship, which he began in September, 1870, at the College of St. Francis Xavier, New York.

During his first year there he was assistant prefect of studies and discipline. The three following years he held the same office alone, and strained every nerve to raise the standard of the college. Through careful study, and with his natural tact to grasp in every thing the genuine spirit of the Society, he soon gained a mastery of the *Ratio Studiorum*, which he was later on to carry out with still greater perfection, at St. Mary's College, Montreal. But, above all, his wonderful gift of instilling piety into others gained him every heart; for that holy fire, kindled at the furnace of love itself, could not but inflame all who came in contact with it.

He remained at this post until 1874, when his superiors sent him to France, to complete his theological studies. He spent two years at Laval and then went to Laon to gain new strength at the school of the heart, "*in schola affectus*," as St Ignatius calls the tertianship.

Here, in a chapel, built underground in the garden, there was a statue of the Blessed Virgin, to which Fr. Cazeau had vowed a special devotion. It was the statue,

which for over half a century had replaced at Our Lady of Liesse the old and venerable one, brought miraculously from Egypt by the Knights of Eppes and the Princess Ismenia; and in it were preserved some of the ashes of the old statue, which had been burnt during the revolution. No day passed but some tertians said Mass at the shrine and paid it regular visits.

Now, as the tertianship was to be broken up at the end of that year, the venerated statue had to be removed from Laon. Where was it to be sent? This gave rise to a holy conflict between the different missionaries finishing their year of probation. Should it be given to the missions of China, of Syria, or of Africa?—It was, no doubt, Fr. Cazeau's piety that won him the victory. After a novena of Masses offered up for this intention, it was settled that the miraculous statue was to go to New France, and Fr. Cazeau with his companion brought us this precious token of Mary's preference for our dear land. With what happiness he deposited his treasure in St. Mary's College.—But another difficulty arose, whether it was to remain there? The superiors hesitated and were rather inclined to send it to the novitiate of the Sault.

Fortunately, Fr. Cazeau was appointed to the office of prefect of studies at the college, and by his prayers he obtained that Our Lady of Liesse should deign to manifest her power by some extraordinary cures, and thereby her desire to be honored in the church of Gesù.

Thus with the devotion of Our Lady of Liesse and the devotion of the Sacred Heart of Jesus, Fr. Cazeau brought all kinds of blessings to the college. Three months after his arrival, he became Rector of the institution. Piety soon received a new impulse among the students. The studies were not only kept up to the mark, but made steady progress; and, for six full years, Fr. Cazeau exercised his dear apostleship, the remembrance of which will not easily be effaced from the hearts and minds of his boys. He was a real father to them. He had given them his heart, and in return had gained the hearts of all, for every one looked upon him as a saint. Besides his college duties, he gave a

series of public conferences in Montreal, exerting over his hearers the same sweet and strong influence as over his pupils. We shall never forget the fervor of his addresses, and how his soul-stirring words electrified his numerous audiences.

During these last six years, Fr. Cazeau gave new life and vigor to many a poor soul; but the young men especially felt the effects of his zeal. Fr. Cazeau had charge of the tertiaries of St. Francis of Assisi, and in him this association loses and laments a most devoted and enlightened director and father.

The works of Fr. Cazeau might be summed up in a few words: he was the apostle of the Sacred Heart and of Our Lady of Liesz; the great promoter of the Apostleship of Prayer, to-day so flourishing at the Gesù; the father and the spiritual guide of the students of the college, of a great portion of the youth of Montreal, and of the third Order of St. Francis.

"Blessed are the dead who die in the Lord: for their works follow them."—R. I. P.

BROTHER ANTHONY MC NERNEY.

(From the Georgetown College Journal.)

Shortly after six o'clock on the morning of January the 16th, the bell tolled out the *De Profundis*, the signal that good Brother Anthony Mc Nerney was no more. We had been expecting his death for several days; for the thin emaciated form told us clearly that he could not be with us much longer. Now he is gone, but he will still be remembered as long as gratitude holds a place in the hearts of this community.

Those who at any time during the last seven years have been obliged to attend the infirmary, cannot but think of him as a martyr of charity, trying his utmost to lighten the sufferings of others. Even though he himself was a patient for nearly all that time, yet no one ever saw anything in him but that kindness and attention toward others

which are the characteristics of those souls that are always acting for a noble end. He wrote no books or long treatise on philanthropy, nor did he ever preach to us about it, yet he taught us what Christian charity is as it is presented to us in the counsels of Christ. He seems to have been almost entirely forgetful of himself, such was his generosity towards God and towards those for whom he labored.

As a proof of this let us take a glance at his life. Fourteen years ago he was a hale, hearty man of the world, who had always been conscientious in the discharge of every duty and especially in the service of God. But one day he thought he heard those words that once fell upon the ears of a few poor fishermen as they were mending their nets by the sea of Galilee: "Come and follow me." And it was to follow the Master into no fairy fields that he was now invited, but to a life of earnest labor. He had never been obliged to do any hard work before; but he was not alarmed or abashed, and he did not "turn away sad," but offered himself as a postulant at Georgetown, desiring to be admitted into the Society of Jesus. Here he remained for one year doing everything and treating every one with that gentle, loving manner for which he was remarkable ever after. He seemed already to have a full appreciation of the greatness of his calling; for there was nothing, however low it might seem, which he was not willing to do for love of Him whom he was now striving to imitate. The following year he was sent to Frederick to begin his novitiate. He entered upon this new mode of life with earnestness and zeal, and soon became conspicuous for his forgetfulness of self and his devotedness to others. When his term of probation was over, he pronounced the three simple vows of the order, and after that he was appointed infirmarian and procurator at the novitiate. Here he remained six years, becoming still more forgetful of himself in his care and solicitude for others. It was at this time that his health began to fail, and this may be said to have been owing to the impulses of his generous heart. For his neglect of self and his anxiety for the welfare of others was more than his frame could bear; so at the end of six years he was sent

to Georgetown to fill the easier position of assistant in the infirmary. Here, however, his strength hastened on in its decay, and he became a chronic sufferer. This notwithstanding, he worked so satisfactorily for all who came under his charge, that we would be inclined to pronounce him a strong man. Moreover, in spite of all his ill health, he never lost his sweetness of disposition ; it seemed as though he had been naturally incapable of giving utterance to a harsh word. We have seen him in all those circumstances that try men's patience ; we have seen him after the long day of weary toil, listening to petulant complaints and more unjust accusations ; we have seen him spending long and sleepless nights in ministering to the whims of fevered imaginations, yet we never saw him otherwise than the same kind, loving soul, whose life was to walk in the footsteps of his meek and much-enduring Master. For the past two years he was, indeed, able to do very little, and since last September he was confined to his bed. His life had inured him to the heroism with which he met death. There was no need of long and wary circumlocution to tell him that his end was near at hand ; he was glad to hear the physician's plain announcement of his doom. There was nothing to keep him in this world any longer ; he had done his work manfully, and could go to receive the recompense. He must have felt that he had not lived in vain.

Consumption had done its work fast and with pitiless certainty. About three weeks ago he received the Extreme Unction. During the last few days of his life he was cheerful, even happy ; nothing could disturb him even in death. Half an hour before his decease he made the Holy Communion, which he had latterly received in bed, his final Viaticum ; struggled to repeat the pious ejaculations suggested to him by the brother infirmarian, sank back heavily on his pillow, and passed into the unconscious state from which he never returned.

On the morrow the Office of the Dead was chanted for him by the Fathers and scholastics, and a Mass of Requiem celebrated by the reverend president of the college. His brethren in religion likewise attended his remains to the

grave in the cemetery that lay shrouded with snow, and then again expressed in prayer for him the Christian's hope that the gentle spirit of the departed might be lapped in eternal rest and be brightened with perpetual light.

V A R I A.

AUSTRIA AND HUNGARY.—This Province has nine colleges, two novitiates and ten residences. It has two missions in Australia, that engage 36 members of the Society. Fathers Polk and Pallhuber well known in the United States are in Australia; Father Janalik who taught philosophy for several years in the Province of Maryland is Spiritual Father in the residence of missionaries in Styria.—The University at Innsbruck, so famous in theology under the Austrian Fathers, draws ecclesiastical students from all nations; at present, there are twenty-two students from the United States in the theological course.—Members of the Province: priests 275; Scholastics, 101; Brothers, 175; total, 551. Increase last year, 11.—Cardinal Franzlin, whose name is prominently placed on the catalogue, will celebrate his golden jubilee, July 27th.—*Catalogue, 1884.*

BELGIUM.—A little over 50 years ago this Province was established; there are now 833 members (increase of 18 last year) engaged in the various works of the Society. The colleges or schools are 12 in number; philosophy is taught in one place only, Namur. Number of pupils in all the establishments is 5868, divided as follows; philosophy, 25; sciences, 33; higher mathematics, 50; classics, 2668; commercial course, 1169; elements (beginning of Latin), 1515. The day-schools have 3798 pupils.—The college of Brussels is the residence of the Bollandists, Frs. De Smedt, Van Hoff, De Leu, De Backer.

The college of Calcutta, with flourishing missions in various parts of East Bengal, belongs to Belgium. The Arch-

bishop, formerly Provincial of Belgium, has the superior of the mission, a Scholastic and a Brother residing with him.

Fathers on the mission, 43.—Scholastics, 34.—Brothers, 13. Residences in Belgium, 8.—Novices, 22.—*Catal.*, 1884.

BOLIVIA.—The President of this republic has invited the Province of Castile and Toledo to resume their old Indian missions, but the conscription, to which our young men are subject in Spain, will not probably allow the invitation to be accepted.

BOSTON.—A retreat was given by Frs. Langcake and Macdonald to the young men of our parish of St. Mary's of the Sacred Heart; over 2000 followed the exercises and received Holy Communion. The Sodality of the young men received 400 new members during this time.—The new school-house will be finished in the summer. There are 1500 children in the parochial schools.—By a statement made in an address of welcome to the Archbishop after his return from Rome, the Catholics are one half of the population of Boston.

ENGLAND.—Ditton Hall, Widnes, Lancashire, is the scholasticate for theology of the Province of Upper Germany. The house of the third probation of this Province is at Portico, Prescott, in the same shire. The following houses belong to the Province of France: St. Mary's College, Hales Place, Canterbury, Rector, Fr. Stanislaus du Lac; Aberdovey Hall, Aberdovey, North Wales; this house is the novitiate and juniorate and the Rector is Fr. Albert Platel; Hadzor House, Droitwich, Worcestershire, the place for the third probation, under Fr. Edward Dorr as Rector; St. Aloysius' House, St. Helier, Isle of Jersey, a scholasticate and college, Rector, Fr. Emmanuel Mourier.

The College of St. David's Mold, N. Wales, Rector Fr. John F. Tissot, is the scholasticate of the Province of Ly-

⁽¹⁾ Most Revd. Paul Goethals Archbishop of Hierapolis, Vicar-Apostolic of West Bengal.

ons; the novitiate, Fr. Joseph Petit, Rector, is at Peak House, Sidmouth, Devonshire.

Hampton House, College of St. Joseph's, Little Hampton, belongs to the Province of Champagne and is the "Apostolic School" under Fr. Francis Xavier Barbelin, a brother of Fr. Felix Barbelin of happy memory in our Province.

IRELAND. — Frs. Leahy, Murphy, Bannon, Thomas and Peter Finlay, Curtis, O'Carroll, Hogan; and others, graduates of Oxford, Cambridge or London, have been appointed professors in the Catholic University at Dublin. The "Freeman's Journal," noticing these appointments, compliments the Society very highly and foresees great advantages to higher education from the fact that Ours have charge of the University.

MADURA. — This mission belongs to the Province of Toulouse. There 70 Fathers, 20 Scholastics and 5 Brothers are engaged in the work. They are aided in their apostolic labors by 82 catechists and school-teachers and 83 Sisters. The population is made up of Catholics, 161,690; Heretics, 118,000; Mahometans, 300,000; Pagans, 6,825,510. Fr. Chartier writes: "I have seen Trichinopoly. It has from 80,000 to 100,000 inhabitants. The Catholic churches are multiplying very rapidly. A superb church has just been finished.—Our college of Nigapatam will soon be transferred to this place. The building is almost finished, and there will probably be an astronomical observatory connected with it. If so, it will be the first in this country. For some time past the Christians of the city did not dare to salute us, and the pagans contemned us. Now the Christians surround us, wherever we appear, and the pagans show us great respect.—The tomb of B. John de Britto is at Oriour in charge of the priests of Goa . . . At Ramnad, the capital of Marava, where the Blessed John was martyred, he works many miracles, some of which I have witnessed."

MISSOURI.—Father Higgins since his return from Rome has given a course of lectures in St. Louis against Hume and Gibbon. Fr. Francis Ryan of the Canada mission is giving a course of lectures in our church of the Holy Family, Chicago. The following statistics are taken from this year's catalogue of the Province: Fathers, 118; Scholastics, 121; Brothers, 102; Scholastic novices, 26; Coadjutor novices, 10; Total number of members, 341; increase, 9. There are 8 colleges and 10 residences.

NEW GRANADA.—Father Lopez gave some very successful missions last year in the United States of Colombia, and this fact makes all hope for better things in these parts where the faith seemed almost dead. Writing to Fr. Gonzales in Spain, about a great mission given in one of the large cities, Fr. Lopez says: "My sermons were so successful, that in three weeks I settled 220 marriage cases, where the parties had been living, three, four, and some as many as twenty years in concubinage. The confessions were 10, 20, and even for 40 years. The number of communions reached 12,000. Though we were 12 confessors, it seemed as if we should never come to an end. Freemasons, heretics, notorious criminals and excommunicated persons, whose censures I removed, came to weep for their sins. Bad books were burnt, ill-gotten goods restored, and friendships, broken off by long and deep hatred, renewed. You cannot imagine the blessings of heaven on this mission. It was quite affecting to see the generals of the Colombian army become enthusiastic about our Society. The whole city was in tears at my departure."

NEW ORLEANS.—This mission is doing remarkably well; it has 21 scholastic novices; three colleges and three residences; 151 members divided thus: Fathers, 60; Scholastics, 53; Brothers, 38. Total increase in 1883, 8. — *Catalogue, 1884*. The college of New Orleans is one of the most flourishing day-schools that the Society has in our country.

PANAMA, U. S. COLOMBIA. — Br. Eguren writes to Father Gonzales in Spain: "On the morning of the 22nd we arrived at Cartagena where we stayed two days and two nights. Here we visited the tomb of B. Peter Claver The church in which he lies buried has been turned to profane uses. A lamp is kept burning before the tomb by a pious lady.—On the 26th, we came to Panama, and were kindly received by the Rt. Rev. Bishop Paul of our Society. In Peru Ours are *in statu quo*, but in Costa Rica they fear a storm. Ours are asked for in Colombia Here, although we enjoy great peace, the spiritual advancement of the people is very slow. Nothing is thought of but sensual pleasures, money-making and the great canal."—There are ten Jesuits in Panama. Fr. Ignacio Velasco of the Society has been appointed Bishop of Pasto in the state of Cauca, U. S. of Colombia.—The Apostolic Delegate, appointed last year and now residing in Bogotá, is doing a great deal for the cause of religion; he is much respected by the people.

SPAIN.—Two philosophers of the scholasticate of Oña have set out for the Province of Mexico. Several others have asked to follow them.—We are attacked every day in the papers and in pamphlets.—The government has recently exempted the novices of Viruela in Aragon from the conscription. What will become of the novices of Loyola and Murcia? Rev Fr. Provincial of Castile is working very hard, to keep his young men out of the army. He has lately laid the foundation of a new college in Comillas. Another has been begun at Bilboa.—Our Fathers have undertaken the direction of the Spanish Messenger formerly conducted by Senor Don Morjades, now Bishop of Vich.

TURIN.—This Province, notwithstanding its long dispersion of more than twenty-five years, has 325 members, of whom 164 are in the United States, in the missions of California and the Rocky mountains. It has a flourishing college and an apostolic school at Monaco, a college (inchoate) at Turin, seven residences in the northern part of Italy, two colleges and eleven residences in the United States. The novitiate for Italy is at Chieri, nine miles from Turin, and has nineteen scholastic novices and as master of novices Fr. Secundo Franco, the author of the "Devotion to the Sacred Heart." The California novitiate has four scholastic novices under Fr. Bartholomew Calzia.

In California there are 44 Fathers, 31 Scholastics, and 35

Brothers; the superior of the mission is Fr. Nicholas Congiato. In the Rocky mountains there are 26 Fathers, 2 Scholastics and 26 Brothers. Fr. Joseph Cataldo is the superior of the mission.—*Catalogue, 1884.*

ZAMBESI. — This mission has a college at Grahamstown, Cape Colony, South Africa; it has eight residences or stations scattered through Upper Zambesi, and Portuguese Zambesi. There are 22 Fathers, 32 Scholastics, and 22 Brothers, enrolled for this apostolic work.—*Catalogue, 1884.*

By a letter from England we are informed that Fr. Alfred Weld, the ex-Assistant, has been appointed the superior of the mission; he left England for Grahamstown in February with several coadjutor Brothers. Eight scholastics will soon follow.—Father Depelchin is now in Europe to recruit his health.—Vocations to the mission are so numerous that superiors are at a loss to dispose of all the applicants.

HOME NEWS. — Fr. Sabetti's "Moral Theology" will be through the press shortly after Easter. The work of Fr. De Augustinis "De Deo Uno et Trino" is advancing to publication. See advertisement on the cover of the LETTERS.

The disputations in Theology and Philosophy took place on the 19th and 20th of February. *De Scientia Dei*, Mr. Alexius de Stockalper defended; Messrs. Michael H. O'Brien and Henry W. Otting objected. In the treatise *De Ecclesia*, Mr. William Power defended: Messrs. Martial I. Boardman and Vincent Chiappa objected. — In Philosophy; the programme was, *for the third year*, defendant, Mr. Peter A. Roche: objectors, Messrs. James F. X. Mulvaney and Michael J. Eicher: *for the second year*, defendant, Mr. Charles J. Borgmeyer; objectors, Messrs. James L. Smith and John G. Nicholson: *for the first year*, defendant, Mr. James De Potter; objectors, Messrs. James J. O'Connor, and Charles F. Worpenberg.

In sciences: *Calculus* —tracing of curves —specimen by Messrs. Joseph A. Gorman, Patrick F. X. Mulry, and Peter Keyser; *Chemistry of Photography*, by Mr. Edward H. Brown, assisted by Messrs. Edgar J. Bernard, Edward F. Reynaud and Edmund J. O'Sullivan. This interesting entertainment took place on the evening of the 21st. The electric light was of great service for the experiments.

Mr. John F. X. O'Connor lectured in Baltimore, Feb. 18th on Cuneiform Inscriptions.

WOODSTOCK LETTERS.

VOL. XIII, No. 2.

HISTORICAL POINTS CONNECTED WITH NEW-TOWN MANOR AND CHURCH, ST. MARY'S COUNTY, MD.

(Continued.)

Mr. Bretton⁽¹⁾ found many Indians settled in the woods and along the creeks of his new plantation. These aborigines belonged to that class of redmen termed *fishing Indians*, to distinguish them from those of their race who lived by hunting. Like other Indians, they had their fanciful, and sometimes horrid ways of adornment. They painted their faces and wore gaudy feathers in their hair. Their Werowances, or chiefs, as well as the Wisoes and Cockorooses, were highly esteemed by them. A deep mystery seemed to envelop their medicine-men, who were thought to be possessed of supernatural gifts. They held the existence of one Supreme Being, but worshiped corn and fire as minor deities. The "sacred weed" which they burned in their calumet they considered as a precious boon from the Great Spirit. The early missionaries tell us that they possessed

⁽¹⁾ The early writers of Maryland enjoyed as much liberty in their orthography as in their religion. It seemed fashionable to spell one's name in several different ways. Thus Bretton and Cornwaleys, in many old documents, are written Britton and Cornwallis. This will explain the changes which may be observed in the spelling of some names in this article.

Some recent authors sneer at the inability of a few of the founders of St. Mary's to write their names. These writers seem to forget all about the Penal Laws made by Protestant England against Catholic education.

many moral virtues. They were temperate, grateful, and chaste. They were steady in their purpose, grave and deliberate. Towards their friends they were amiable, and even to their foes they were generous. In the earliest letters of our Fathers we find that great hopes were entertained of them, once they should embrace the Christian religion. For our part, we have no doubt that many of them under the spiritual guidance of our first Fathers became models of every virtue. We have no doubt that many of the aged chiefs among them became real Christian heroes, and that many of their maids were as pure in their lives, and as patient in their sufferings, as was the Iroquois girl, the Blessed Catharine Tegahkouita, of Onnontagué in Canada. Here and there in the woods they hacked down with their stone hatchets some of the smaller trees, tore up the roots, and made for themselves small gardens in which they raised an humble crop of beans, maize, and tobacco. For a fishing tribe as they were, Britton's Neck was not a utopian, but a real paradise. The deep Potomac,—“the Place of the Burning Pine”—and the broad waters of Britton's Bay and St. Clement's were tremulous with the swift motion of the perch, shad, tailor, rock, herring and sheep's-head. All the adjacent fairy-like creeks were literally packed with large oysters of great delicacy. The shell-banks along the sides of all the southern Maryland rivers are unquestionable monuments in proof of the Indians' relish for the “oyster-fish.” “Manninoses,” too, abounded along the sand-shores of the Chesapeake and in the bays of the Potomac.

In Mr. Bretton these poor children of the forest found no enemy. Those who wished to leave their settlements he paid for their little plots of cultivated land, not in gewgaws but in articles of real value, and the others he allowed to keep a quiet possession of the land they had. But if Mr. Bretton did not disturb them, they were not left altogether in peace. The brave and warlike Susquehannoughs frequently made raids upon them and harassed them. This fierce tribe gloried in military exploits, and were proud of their ferocity. They attacked the more orderly tribes they

found living in peace, and even extended their ravages to the very posts of St. Mary's City. They made all who had the misfortune to be weaker than they were become tributary to them. Still even the Christians were obliged to admit that these wild savages were the "most Noble and Heroick Nation of Indians that dwelt on the confines of America." They are described by an old writer, "as a people cast into the mould of a most large and warlike deportment, the men being for the most part seven foot high in latitude (sic) and in magnitude and bulk suitable to so high a pitch; their voyce large and hollow as ascending out of a Cave, their gate and behaviour strait, stately and majestick."

Even before the arrival of English settlers on Britton's Neck we doubt not that Fr. White and Fr. Altham had preached to the Indians there. The untiring zeal of these Fathers is sufficient warrant for this supposition. It is more than probable that these Fathers sometimes left St. Mary's City and turned the prows of their little barks towards the Potomac, and on reaching that royal and majestic river, rowed against its current to that favored Island on which they had said their First Mass, and had raised the Saving Rood on their arrival in the New World. And we can hardly doubt that while on some one of these devout pilgrimages they visited the pine-crowned headland that ran over towards the Heron Islands and seemed calling the priests to come and shed the glorious light of Christianity upon the benighted children of the forest. Fr. White himself tells us that some of these Indians went on board the Dove while she was anchored in the Potomac. And the author of the *Relation of Maryland* says that the neighboring Indians "began to cast off feare," and entering into their light canoes paddled towards "Saint Clements Ile," and on gaining it, fearlessly went ashore. Is it not, therefore, most credible that Fr. White after he had settled at St. Mary's City returned to evangelize them? We may add too that while the "Pilgrims" were staying on the Heron Islands they built a fort to protect the river. Where this fort was we do not exactly know. Some authors think it was on

St. Clement's Island; some say it was on Bedlam Neck, while others stoutly maintain that it was on Britton's Neck. Now, some Catholics from the crew, or from among the passengers of the Dove and Ark remained to guard this little fortress. By what priests were they attended, if not by Fathers White and Altham? Before passing on we may remark that the two venerable pieces of cannon to be seen at St. Inigoes, originally belonged to the fort of which we have been speaking. And we learn from old documents that the soldiers of the little fort were accustomed on the eve of St. Ignatius' feast to fire off several glorious salvoes from them in honor of the hero of Pampeluna, in honor of the spiritual Father of White and Altham, in honor of the Patron Saint of Maryland! Grand beyond description must have been the faith and piety of the early settlers of Maryland; grand beyond description must have been the effect of the boom of cannon, amid the silence of a July evening, as their balls glanced along the wide and shining waters of the calm Potomac.

It is true, as far as I have studied the question, that Fr. White's residence was never on Bedlam Neck. But whether his chief abode was on Kent Island, at St. Mary's City, or at Piscataway, this remains to be said: his parish, in the beginning included several of what we now call States, and his flock were composed not only of the Catholics of St. Mary's County, but also of all the Christian redmen who dwelt along the Patuxent and the Potomac, and on the shores of the Chesapeake.

In the sketch of Newtown this may be the proper place to say something in general with regard to the labors of our Fathers among the Indians. After having closely and calmly examined many old dusty records and yellow manuscripts I feel myself justified in saying that the early apostles of Maryland deserve a brilliant chapter in the History of Christian Missions. Their zeal and fortitude, their devoted charity, their utter contempt of earthly comforts, their patience under wrongs and insults, their heroic conduct in the midst of dire hardships and great dangers are worthy

of the glorious men whose names are justly emblazoned in the histories of India, China, and Japan. The same spirit that animated the missionaries who first explored the Mississippi, the Ohio and the Illinois rivers, the same spirit that fired the souls of our Fathers as they sailed the great lakes of the North or the lazy and flower-lined streams of the far South burned steadily and brightly in their apostolic hearts. If martyrdom had presented itself to them they would have as joyously embraced it as did Isaac Jogues in the Mohawk valley, or as the heroic priests, Lallemand and Brœbeuf, did upon Lake Huron. Mr. Scharf, the able historian of Maryland, pays our Fathers the following beautiful tribute: "The missionaries, fearing nothing, went at once among them (the Indians), and shared their wild forest life. They followed them on their hunts; they launched the frail canoe on the bosom of unknown streams, they bivouacked with them in the depths of the primeval forest, and after chanting matins and lauds, slept fearlessly and peacefully among these dusky warriors, beneath the starry canopy of heaven. Hardships and privations they cheerfully endured; they patiently learned the barbarous tongue that they might win the confidence and affection of the untutored savage, and raise his untaught mind to the height of Christian faith and Christian morals. Death itself sometimes stared them in the face—not only death from fatigue, from exposure, from fevers and other diseases, and the lack of proper medicines and attention, but death in more terrible forms of the tomahawk, the scalping-knife, and the torturing stake, in the many inroads which the fierce and cruel tribes of the north made upon the weaker Indians of southern Maryland."

Of course, it is by something like poetic license alone that the gifted historian represents our Fathers as "*chanting matins and lauds.*" With this remark we pass on.

Father Philip Fisher was the next after White and Altham to bear the torch of Gospel truth in among the Indians of Britton's Neck. This worthy Father was born about the year 1596, at Madrid, in Spain. His family had to fly from England, probably on account of the persecution

raging so fiercely in that country. When he had attained his twentieth year, he forsook the world and entered the Society. During his missionary life in England he seems to have adopted as his *alias*, Musket. Sir John Cooke says that he was for the most part employed at "Ladie Dormer's." From the State Papers for 1627 we learn that he was that year in London: "the Countess of Buckingham's lodge, called 'the Porch,' at the end of the King's garden, lodgeth Fisher, Walpole, and Floyd." On the 20th of October, 1630, he was professed of the four vows. In 1636, he and the amiable and zealous Father John Knowles⁽¹⁾ arrived in Maryland. In some of the catalogues for that year he is named as Superior of our Mission. After Fisher's promotion, Fr. White spent a great part of his time in laboring among the Patuxent and Piscataway Indians; Father Altham took up his residence in Kent Island, and Father Fisher himself attended to St. Mary's City, Britton's Neck, Bedlam Neck, and those other plantations that were not too far removed from the Capital of the Province, where his presence was often required. In those early days of which we treat, when most of the settlers dwelt along the great water-courses, much of our missionaries' journeying was accomplished in small boats. One of our Fathers was lost while going in a frail bark to visit some of his people. We have no doubt that the missionary life of Fr. Fisher would furnish us with many details full of interest and edification. It is unfortunate that we have no full record of his various adventures and labors as he rode around the lonely paths of St. Mary's, crossed the stormy bays in winter, tried to instruct the slave, or visited the Indians in their villages. His life must have been, indeed, hard, perilous, and laborious. Though he often found an Indian hut, or some settler's habitation, which was then but little better, in which he could offer up the Adorable Sacrifice, while away from St. Mary's City, we fear, alas, that often he was obliged to say Mass in the open air beneath the shade of the spruce, sassafras, pine, black gum, thyas, or juniper. Often, with-

⁽¹⁾ English Records.

out a doubt, he sailed in and out the many creeks of Britton's Bay and St. Clement's; often could he be seen on foot penetrating dense woods in search, not of the beaver or fox, but of immortal souls. He was continually travelling from house to house, baptizing the children and converts, hearing confessions, administering the Holy Sacrament of the Eucharist, and assisting the dying. Many a time did he lay his weary limbs to rest beneath the fish-hawk's nest, only to awaken at dawn when the eagle's cry, as she swept down upon the industrious hawk, sounded upon his ear. Sometimes, indeed, the holy missionary could be found at the comfortable fire-side of some prosperous farmer, or trader, or in the manor-house of some Catholic gentleman, telling the sad tale of the latest persecutions of his friends and brethren in the British Isles, or instructing the young, but more often could he be found in the cold and cheerless cabins of the lowly poor, or in the wigwams of some friendly Indians.

Without having passed through the red fire of persecution a glory would be wanting to our early missionaries of Maryland which is never wanting to truly apostolic men. Without their having suffered for justice sake we should miss a halo from their heads which is never missing from the heads of the heroic followers of the Victim of Calvary. Early, indeed, did the light and glory of persecution shine round about our Fathers in Maryland. As the parliamentary party grew strong in England, so did the violence and intolerance of the Puritans increase wherever the British flag was raised. Even from the very beginning our Fathers and the Catholics in general began to suffer in St. Mary's from the bigotry and Pope-hatred of the Protestants of Virginia and the "saints" of New England who were invited to take a peaceful abode among them. About a decade of years after that memorable day on which Fr. White, amid hymns and prayers, planted the rude cross on Heron Island, "he was seized by some of the English invaders from Virginia, the avowed enemies of civil and religious liberty, and carried off a prisoner to London." Two other Fathers were

taken with him and sent back to England in irons. Thus was the seal of a true apostleship put upon the devotedness and labors of the first of our missionaries who sowed the good seed in Maryland.

One of those Fathers who were dragged with Fr. White back to England was Fr. Fisher.

"In 1645," say the Annual Letters, "the civil war was raging in all the counties of England, with the most savage cruelty on the part of the Parliamentary rebel soldiers universally against Catholics. Not a few of the Society were seized and committed to prison. It extended even to Maryland, where some heretical zealots to curry favor with the Parliament, carried off two of our Fathers, viz., Andrew White and Philip Fisher, whose family name was 'Cappicius.' Both were brought to England and tried, but acquitted, on urging that they had not entered England of their own accord, but had been forcibly and illegally brought thither. Fr. Fisher boldly returned to Maryland, but Fr. White was not allowed to do so on account of his advanced age, and he died a few years later in England."

Some of the Fathers that were captured with Fathers White and Fisher were retained in Virginia and underwent the direst kind of sufferings. In 1646, Fr. Rigby died there, a noble Confessor of the Faith. For the benefit of our readers we will here transcribe a letter from Fr. Fisher to the Very Rev. Father General, Vincent Caraffa. It was written soon after Fisher's return to America.

"Our very Revd. Father in Christ: At length, my companion and myself reached Virginia, in the month of January, after a tolerable journey of seven weeks: there I left my companion, and availed myself of the opportunity of proceeding to Maryland, where I arrived in the course of February. By the singular providence of God, I found my flock collected together, after they had been scattered for three long years; and they were really in more flourishing circumstances than those who had oppressed and plundered them: with what joy they received me, and with what delight I met them, it would be impossible to describe, but

they received me as an Angel of God. I have now been with them a fortnight, and am preparing for the painful separation; for the Indians summon me to their aid, and they have been ill-treated by the enemy, since I was torn from them. I hardly know what to do, but cannot attend to all. God grant that I may do his will for the greater glory of his name. Truly, flowers appear in our land: may they attain to fruit. A road by land, through the Forest, has just been opened from Maryland to Virginia; this will make it but a two days' journey, and both countries can now be united in one Mission. After Easter I shall wait on the Governor of Virginia on momentous business, may it terminate to the praise and glory of God. My companion, I trust, still lies concealed, but I hope will soon commence his labour under favorable auspices. Next year I trust to have two or three other colleagues, with the permission of your paternity, to whose prayers and sacrifices I earnestly commend this Mission, myself, and all mine.

Dated from Maryland this 1st March in the year of God, 1648.

I remain your very Revd. Paternity's Most unworthy servant and son in Christ,
 PHILIP FISHER."

According to the *Collectanea* Father Fisher died in 1652, in Maryland. The labors of this worthy Father were crowned with success not only among the Indians, but also among the non-Catholics of the Province and of Virginia. Many of those, who, like Saul, went from place to place, persecuting the faithful, were converted by his zeal and charity, and afterwards assisted him in his apostolic undertakings. Fr. Fisher was in every respect a fit companion for White and Altham. He was zealous and courageous, and was filled with a beautiful and touching spirit of piety. He was learned and humble, and sought only the greater glory of God. "Fr. Fisher," writes Mr. Campbell, "was eminently successful in his labours among the settlers. On Sundays the Catechism was explained; on other solemn festivals, discourses were delivered; Protestants as well as Catholics

attended the public exercises of religion, and several persons were converted to the Catholic faith."

The next Father whose labors we trace in Britton's Neck, and in different other parts of the Newtown Congregation, is Fr. Thomas Copley.⁽¹⁾ This missionary was descended from a distinguished English family, and was related to the Stanihursts of Dublin, and to the holy Robert Southwell. He was born in Belgium about the year 1591. He arrived in Maryland in 1637. Though his principal place of residence was with the Superior, Fr. Fisher, at St. Mary's City, still he did not confine his labors to that place. It is my impression that on his arrival he took charge of Fr. Fisher's outlying missions. With true zeal he labored for all the settlers and the Catholic Indians who lived between St. Mary's City and Charles County. In wills and other legal documents I trace his footsteps in places far apart. At Calverton Manor, which stood at the head of the Wicomico, he was always a welcome guest. Its proprietor, the Hon. Robert Clarke, loved and esteemed him for his many virtues and shining qualities. At Calverton Manor the holy priest occupied a chamber, which was known as "The Priest's Room." At the Head of St. Clement's Bay he gathered his flock at the hospitable home of Mr. Luke Gardiner, who owned a farm there of about two hundred acres. The distinguished Governor Thomas Green seems to have had a special regard for him. This gentleman gave him several presents for the benefit of his church.

Though Fr. Copley attended principally to spiritual things, he did not neglect temporal affairs. He seems to have been chosen by the early Fathers as their agent in worldly matters. All the lands and houses of the Society were taken possession of in his name, as Mr. Copley. As long as the Penal Laws were in force in England the Catholic clergy were in a precarious state, not only in that country, but likewise in all its colonies. This is the reason why all our

⁽¹⁾ We are aware that some consider this Father as identical with Fr. Fisher. The question is still an open one. We are, therefore, at liberty to treat of them as two distinct Fathers. In "the Records of the English Province," they are treated as such.

property was held in the name of *Mr. Copley*, and not of Father Copley, or of the Rev. Mr. Copley. It is worthy of remark that Fr. Copley, on entering religion, forsook a large inheritance, which he left to his second brother, William. But on his arrival in Maryland he saw the necessity, in the troubled state of the times, for some means of supporting the missionaries who were to devote their time and their labors to the evangelization of a new and yet poor country. In prudence then, and in an ardent desire for the advancement of religion, he took possession of several large tracts of land. The after history of the Maryland missions fully justifies Father Copley's conduct, and is the best eulogy of his prudence and forethought.

Mr. Cuthbert Fenwick was the intimate friend of Father Copley, and acted for some time as his trustee. This gentleman was one of the grand old Catholic founders of St. Mary's, and not only as the friend of Copley, but also as the ancestor of many of our Fathers, deserves a few words here. "Mr. Fenwick was one," says Mr. Davis, "who breathed the spirit of Copley, of Cornwallis, and of Calvert: a sincere believer in the faith of the old Latin church; one of the original Pilgrims of 1634; and the fairest exponent of that system of religious liberty, which had constituted the very corner-stone of the first settlement under the charter. Many, also are his descendants in the United States. They held a distinguished rank in the field of civil and military services. And they have been ornaments not only of the priesthood, but also of the hierarchy of the American Roman Catholic church. Some still linger among us; our neighbors, and our friends, through evil, and through good, after the lapse of many years, in the midst of vast social and political revolutions, they have clung, with the fondness of children, to the faith of their first forefather."

Mr. Fenwick lived at *Resurrection Hundred*. From an old survey by George Fenwick, which was kindly shown me by a gentleman now possessing a part of the Fenwick estate, I learn that the Fenwick Manor began at Coles' Creek, then ran almost up to the "Three Notch Road:"

thence, taking an easterly course, extended to a little below the head of St. Thomas' Creek. The Manor was on one side, bounded by the Patuxent River. Mr. Fenwick showed his good-will towards Father Fitzherbert by leaving him a legacy. We read in the will of his wife, a most estimable lady, that she bequeathed "to Father Francis Fitzherbert, a hogshead of tobacco, for five years."

There is a popular belief that the lands in Maryland, now in the possession of the Society, were grants from the Lord Proprietary. This belief was put down as a simple fact by the author of "Old Maryland Manors." Now, this is a gross error. The lands were purchased by our Fathers, some, indeed, under the conditions of plantation, others in the current money of the time. For the conditions of plantation, we refer our readers to Kilty's work, "The Land-Holder's Assistant." Under the laws of plantation every "adventurer" was entitled to a certain number of acres. He was also entitled to some land for every person he brought with him, whether that person was his wife, child, or his servant. Now, Mr. Thomas Copley (Father Copley) brought into the Province at least, forty-nine persons, as may be proved from the following entries :

"Entered by Mr. Copley, brought into the Province in the year 1633, Mr. Andrew White, Mr. John Altham, etc. Thomas H. etc. to the number 30."

"Brought into the Province in the year 1637, Mr. Thomas Copley, Mr. John Knoles, Robert K. etc. to the number 19."

We just now said that Father Copley brought, at least, forty-nine persons. This is true only in the sense, that Father Copley represented the Fathers who then lived in the Province. The thirty persons mentioned in the first entry came with Fathers White and Altham, and arrived before Father Copley, who did not come until 1637.

In 1641, when the colony was on the eve of a war with the Indians, to the other conditions required, a new one, to carry a certain amount of arms and ammunition, was added :

"A particular of such arms and ammunition as are intended and required by the Conditions abovesaid, to be pro-

vided and carried into the said province of Maryland for every man between the ages of sixteen and fifty years which shall be transported thither.

Imprimis.—One Musket or Bastard-Musket with a snap-hance Lock.

Item.—Ten pounds of powder.

Item.—Fourty pound of lead-Bullets, Pistoll and Goose Shot, each sort some.

Item.—One Sword and Belt.

Item.—One Bandelier and Flask.

Dated at London tenth day of November 1641.

C. Baltimore.

Council Proceedings, 1st Book, folio 81."

Father Copley obtained patents for about 28,500 acres of land lying in St. Mary's, and Charles County. With true and admirable generosity he gave a very large portion of this land to poor Catholic settlers, and to gentlemen, who, having been robbed of their property, and deprived of all civil, military and religious rights, in their own Merry England, were forced to seek their fortunes along the shores of the Chesapeake, and on the banks of the Patuxent and Potomac.

Father Copley also made over a considerable tract in favor of Father Ferdinand Poulton, *alias*, John Brookes. But this Father never obtained a patent for his property. This matters little, as an old document before me justly states that Mr. Cuthbert Fenwick, Father Copley's trustee, afterwards obtained patents for all the lands in the possession of our Fathers.

Father Copley was one of the noblest of that hero-band of priests who through trials and persecutions, through pains and hardships, through evil report and good report, through vigils, prayers, and fastings, stood valiantly at their posts and triumphantly kept the faith among their people. There is a moral grandeur in the whole conduct of our missionaries who labored at St. Mary's City, on the Patuxent, and on Britton's Neck from the devoted time of Father

Copley down to the autumn of 1809, when Father John Bolton died at Newton Manor, not easily to be surpassed.

We know from the dark history of the days in which they lived that their every step by way of preparation for their arduous mission was one of danger and risk. It was at great peril that they, as Catholics, slaked their early thirst for knowledge under the charge of some proscribed priest or some banned schoolmaster of their own Creed. Their reception of Holy Orders was a thing forbidden by the laws, the unjust and cruel laws, of their native land. Their return to England after years of study on the Continent, their return to England as priests, as *Jesuits*, from St. Omer's, from Liege, from Watten, from Louvain and Rome, was charge enough to commit them to the Tower, or even to the very block that had drunk the blood of Sir Thomas More, and of so many other faithful sons of England. Terrible and grim as was the lot of priests in the British Empire during the Penal Days we must not suppose that it was a task of pleasure for our missionaries to set sail from England for the shores of Maryland. The voice of Obedience alone could make many of these generous champions of the Faith forsake the great battle-ground where the rights, truths, and honor of our Holy Religion were to be defended, where their religious Brethren pined in loathsome dungeons, or were outlaws upon the hills, where their relatives, where their dear flocks were robbed and plundered by brutal soldiers and greedy miscreants, where the palm-branch and martyr's crown were daily won by members of the priesthood and laity, by noble lords and ladies, by holy bishops and generous peasants. And God rewarded their Obedience. Though England, the land of their birth, the land of their love and their pity, lost the Faith, lost the pearl without price, amid a sea of sorrowful tears and noble blood, their countrymen along the shores of the Chesapeake remained in the bark of Peter, and were saved from the almost universal deluge. Next after her sons who bled at Tyburn or Newgate, or who perished in the

Tower, the English Province may be proud of her children in Maryland.

Though we have no proof to show that Father Copley built a regular church in Britton's Neck, still we have sufficient reason for believing that in the time of Father Francis Fitzherbert, who came soon after him, a chapel existed at Newtown. The name of Father Copley disappears from the Catalogue in 1653.

Father Laurence Starkie probably succeeded Father Copley at Newtown. This Father was sometimes called Sankey and Sanchez. There is no doubt that he lived for some time at St. Inigoes with Father Copley. From the fact that his name is often coupled in wills and other documents with Father Francis Fitzherbert's name I conclude that he likewise lived with that Father for some time at Newtown. He was born in the year 1606, and entered the Society about 1636. He was sent to the Lancashire District, in 1638. He arrived in Maryland, in 1649. This was the year in which the great Toleration Act was passed in the Maryland Assembly. The majority of those who made religious freedom the law of the land were Catholics. Some of the Assembly-men who voted for liberty of worship even belonged to the Newtown Congregation. We may name among them the unfortunate Walter Peake, William Bretton, Cuthbert Fenwick, Thomas Thornborough, John Maunsell of St. Clement's hundred, and the Honorable Robert Clarke. The Catholic settlers of Maryland had been treated as helots in their native land by the "sincere followers of the pure doctrines of the heaven-sent Reformation;" they had since their arrival on the shores of the Chesapeake felt the hatred of the Virginia Protestants; Claiborne and Ingle, both enemies, deadly enemies, to the Faith of Rome, planned and plotted for their utter destruction, and hovered around them like vultures ready to pounce upon them in a moment of weakness; and so they wished to be avenged. And they avenged themselves sweetly, gloriously, triumphantly. They passed the Toleration Act, and the history of mankind will forever proclaim to the world in the praise it gives them

that they are avenged, fully, honorably avenged. Little, perhaps, they dreamed in the moment of their generosity in according to others what had been so long, and so cruelly denied themselves, that their kindness and magnanimity would be ill requited. Yet such unfortunately was the case. Puritans who had been expelled for non-conformity from Virginia and other places, the "Saints" who loved the sword and gloried in the shedding of human blood, but hated the Cross and abominated the purity of holy water, stalked in upon them from the wasted fields of England, and from red scenes of carnage in Ireland; and began to oppress and persecute them. Troopers who had learned canting hymns and fearful oaths in the camp of Carlyle's charming hero, Oliver Cromwell, began to despise their rights, and to trample their benefactors as worms beneath their feet. The missionaries became objects of special hate, and victims not to be spared. The light that shone upon Father Starkie on the day of his arrival was turned to gloom and darkness. Here, as in England, he found himself proscribed and banned. To evade his enemies he was obliged to adopt every species of disguise. When he wished to visit the gentleman in his manor, or the Indian in his hut, he was obliged to dress as a farmer, or a soldier, and wear a beard that covered his breast. He had to adopt more than one *alias*. At last being betrayed, he was obliged to fly into Virginia where he died in 1657. What this Father and others suffered in Virginia we do not fully know. But from the enmity of Virginia at that period of its history towards Catholics we may easily guess. Forced to live unknown, to hide their priestly character, to pass as men of the world, they often suffered, no doubt, from hunger and want. In time of sickness they had no kind hand to assist them, no friendly voice to cheer them. They sank amid an accumulation of wrongs, injuries, and miseries, and were cast into the earth by strangers in a foreign land, without a prayer for their souls, without a tear for their sorrows, without a cross to mark their graves.

In a school book is written "Thomas Sankey, July 3rd, 1608." This can hardly have been Father Starkie's book,

as we cannot believe that he wrote his name in it when only two years old. Though nearly everything regarding the life of this Father is now lost, in his own time, however, he seems to have been widely known. In wills, he is sometimes termed "the well known priest, Father Starkie."

The next Father who labored in Newtown was Francis Fitzherbert, *alias* Darby. "He was a native of Derbyshire; born 1613; entered the Society 1634; and was made a Spiritual Coadjutor, September 15th, 1655. He was camp Missioner at Ghent in 1645; then Missioner in Portugal; afterwards Professor of Moral Theology at Liége, and in 1654 was sent out to the Maryland Mission. Returning from Maryland in 1662, he was sent to the Devonshire District. In 1672, he was in the Oxfordshire District, having been unoccupied for several years, owing to some difficulty in placing him in England." He died at St. Omer's, May 22nd, 1687.

The following graphic description of Father Fitzherbert's journey to Maryland may prove interesting: "1654. This year Father Francis Fitzherbert, destined for Maryland, at the first intimation of our Superior, entered without a single companion, but with great magnanimity and alacrity, upon an arduous expedition, and a long and laborious journey among strangers differing wholly in morals and religion. Nor, during his entire expedition, did he lack an abundant harvest of merit, through his confidence in God and his extraordinary patience. Four ships sailed together from England, but were overtaken by a fearful storm as they were passing the Western Isles, and the ship which carried the Father was so shattered that, springing a leak in battling with the continued violence of the sea, the pump became almost useless. Four men at a time, not only from the ship's crew, but from among the passengers also, were kept constantly working at the great pump, each one in turn day and night.

"Having changed the course, their intention was to make sail towards Barbadoes, but no art or labor could ac-

comply with this, and so they decided on abandoning the ship and committing themselves with their wares to the long boat. As, however, the swelling sea and huge waves prevented this also, many a form of death presented itself to their minds and the habit of terror, now grown a familiar thought, had almost excluded the particular fear of death. The tempest lasted in all two months, whence the opinion arose that it did not come from the storm of sea or sky, but was occasioned by the malevolence of demons. Forthwith they seized a little old woman suspected of sorcery, and after examining her with the strictest severity, they killed her, whether guilty or not guilty, as the suspected cause of all the evil. The corpse and whatever belonged to her they cast into the sea. However, the winds did not in consequence abate their violence, nor did the raging sea smooth its threatening billows. To the troubles of the storm sickness was added next, which attacked almost every person and carried off not a few. The Father himself escaped untouched by the disease, but in working at the pump somewhat too laboriously, he contracted a slight fever of a few days' continuance. Having passed through multiplied dangers, at length, by the favor of God, the ship reached the port of Maryland."

We have said above that a regular chapel was probably built in the time of Father Fitzherbert. In the trial of this Father at St. Leonard's Creek, the 5th of October, 1658, one of the charges brought against him was that he tried to force Dr. Thomas Gerrard, the proprietor of St. Clement's Manor, Bedlam Neck, to go to *church* on Sundays. Father Fitzherbert seems to have been a very zealous missionary. This is proved by the very charges brought against him by the enemies of religion in his time. He was a man of courage and resolve, and we owe him a debt of deep gratitude, on account of the noble course he pursued during his famous trial. Being accused, among other things, of preaching and teaching at Newtown and Chaptico, he neither denied nor acknowledged the charge, but defended himself under the plea that "by the very first law of this coun-

try, Holy Church, within this province, shall have and enjoy all her rights, liberties, and franchises, wholly and without blemish, amongst which that of preaching and teaching is not the least. Neither imports it what church is there meant; as, by the true intent of the Act concerning religion, every church professing to believe in God the Father, Son, and Holy Ghost, is accounted Holy Church here. Because by the act entitled 'An Act Concerning Religion,' it is provided that no person whatsoever, professing to believe in Jesus Christ shall be molested for or in respect of his or her religion, or the free exercise thereof. And undoubtedly preaching and teaching is the free exercise of every churchman's religion. And upon this I crave judgment."

The decision of the court was favorable to Father Fitzherbert. It is given in the following terms: "The opinion of the Board is, that it is neither rebellion nor mutiny to utter such words alledged in the 4th article, if it were proved."

For some time the Catholics belonging to the Newtown congregation, who had been growing in number and importance, had been desirous of a more commodious church than their original one, in which they could assemble together on Sundays, and holydays, to offer up their prayers in common, and to assist at the august Sacrifice of the Mass. Many of them, no doubt, remembered well the magnificent churches, cathedrals, and monasteries of old Catholic England. And now they felt it hard to be obliged to build an altar, and to light a sanctuary lamp, in a poor miserable hovel. And the fervent ones among them wept as they thought of the sufferings of their Holy Church,—they wept as "those that wept by Babel's stream," and they mourned because "where their God hath dwelt the godless dwell." Their song in those days must have been something like this:

"And where shall Israel lave her bleeding feet?
And when shall Zion's songs again seem sweet?
And Judah's melody once more rejoice
The hearts that leaped before its heavenly voice?"

Among those who grieved most, because the settlers had no suitable church was Mr. William Bretton,—whose name be forever blessed. This pious and liberal man formed the generous resolve to give a piece of his own land upon which a church might be built. The priest and people determined upon the most fitting place for such a purpose. The spot agreed upon by all is a little triangular piece of ground at the head of St. Nicholas' Creek, now Bowling's Cove, and lying between the people's grave-yard and the gate on the road, near the store of "Carberry and Cryer." Some old bricks, with mortar on them, may still be seen in this place. They are the last relics that we know of, that belonged to St. Ignatius' Chapel.

In the beginning of this century, a neat little cottage, with a small porch attached to it, stood here, near the present burial-ground of Alexander Merriman. The last inmate of the cottage was a Miss Jennie Digges. This lady is described by old residents, as a venerable person of superior attainments and great piety. She used to attend, in her younger days, to the altar of the Newtown Church. She seems, from all accounts of her, to have been something like a nun. ⁽¹⁾ Indeed, we find that our early Fathers had in their vicinity some very pious persons who used to attend to the decoration of the church, and who lived under something like a religious rule.

The old grave-yard attached to St. Ignatius' Church ran over towards the head of St. William's Creek, at present Barn Cove. I have been told that some old wooden crosses and broken tomb-stones could be found near the cherry-tree in Mr. Dent Jarboe's field, even thirty years ago. A portion of the old grave-yard has been ploughed up and cultivated, while the remaining part has been inclosed with the new one.

On examination I find that the oldest tomb-stone in the new grave-yard is dated 1788. I will here give two sam-

⁽¹⁾ The dying request of this lady is worthy of record: "Place my grave," she said, "near the gate leading into the burial ground, so that my body may be trampled on by all, and that my friends on seeing my last resting-place may be reminded to pray for my poor soul."

ples of the "moral" that may be read on some of these stones in this home of the dead :

"Behold, O man, in us thy fate
And mend thy ways ere 'tis too late."

Again :

"Remember, friends, as you pass by,
As you are now so once was I ;
As I am now so you will be,
Prepare for death and follow me."

The deed of Mr. Bretton, granting ground for the church and grave-yard, is couched in the following terms :

"April y^o 12, 1662. This day came Mr. William Bretton, and desired the ensuing to be recorded, viz. :

Ad Perpetuam Rei Memoriam.

"Forasmuch as divers good and zealous Roman Catholic inhabitants of Newtown, and St. Clement's Bay have unanimously agreed, amongst themselves, to erect and build a church or chapel whither they may repair on Sundays, and other holy days appointed and commanded by Holy Church; to serve Almighty God; and hear divine service. And the most convenient place for that purpose, desired and pitched upon, by them all, is on a certain parcel of the land belonging to William Bretton, gentleman. Now know y^o, that I, William Bretton, of Little-Bretton, in y^o county of St. Mary's, in the province of Maryland, gentleman; with the hearty good-liking of my dearly beloved wife, Temperance Bretton; to the greater honor and glory of Almighty God, the Ever-Immaculate Virgin Mary, and all saints; have given, and do hereby freely forever give, to the behoof of the said Roman Catholic inhabitants, and their posterity, or successors, Roman Catholics, so much land, as they shall build y^o said church or chapel on; which, for their better convenience, they may frequent, to serve Almighty God, and hear divine service, as aforesaid; with such other land adjoining to y^o said church or chapel, convenient likewise for a churchyard, wherein to bury their dead; containing about one acre and a half of ground, situate and lying on a dividend of land called Bretton's Outlet, and on the east side of y^o said dividend of land, near to y^o head of the creek

called St. William's Creek, which falleth into St. Nicholas's Creek, and near unto the narrowest place of the freehold of Little-Bretton, commonly called The Straits, &c., &c." The deed is dated the "tenth" of November, 1661.

Among the principal Catholic gentlemen who lived in St. Mary's County in early times may be named Mr. Maunsell, who resided in St. Clement's hundred, and had a tract of land on the West side of Britton's Bay, called St. John's; Colonel William Evans, Mr. Maunsell's administrator, and the guardian of his orphan son; Mr. Thomas Thornborough of Wolleston Manor, at the mouth of the Wicomico; Captain James Neale; the Honorable Robert Clarke, who resided at Calverton Manor, at the head of the Wicomico; Mr. John Pile, who had his seat at Salisbury, on the Wicomico. These, and many others too numerous to mention here, were among the attendants at St. Ignatius' Chapel, and may well be counted among its friends and benefactors. Newtown may, indeed, be proud of the fact that those who built its little chapel, and first gathered around its humble altar, were cavaliers of unblemished character, Christian knights full of faith and piety, the very men who helped to plant the tree of religious liberty in this country. Not to speak of the many acts of all these gentlemen to prove their devotedness to our Holy Religion, it will be enough to say here that during the Puritan ascendancy, a moment of dire persecution, Mr. John Pile, like one of the confessors of old, professed his faith in the very face of his persecutors; "*He confessed himself in court to be a Roman Catholic,*" and acknowledged "the Pope's supremacy." Mr. Robert Clarke did the same. We read in the proceedings of the Provincial Court, October term, 1655, "*that Robert Clarke, gentleman, hath openly in court confessed himself to be a Roman Catholic, owning the Pope's supremacy.*"

I know not for how long a period the people of Newtown gathered peacefully to worship God, and to sing His praises, in their dear little chapel, but this much I have learned, that a time unfortunately came when the lights were extinguished on St. Ignatius' altar, the lamp of the sanctuary

torn down, and broken to pieces ; a time, alas, came, when the little Catholic church and burial-ground became the property of Protestants.

On the return of peace and prosperity the Catholics, who grow fervent and strong under persecution, again resolved to build another church for themselves. This new church was, doubtless, the one that once stood near the Newtown Manor, and to whose foundations we have already alluded.

(To be continued.)

SHORT ACCOUNT OF THE MARYLAND PROVINCE FORTY-THREE YEARS AGO.

A Letter of Fr. Dubuisson.

Our humble Province of Maryland is not intended for the Indians who excite so much interest in Europe ; but its labors among the white population have caught some of that heavenly dew that begets increase unto Christ. Owing to the small number of secular priests, our Fathers have been obliged to take upon themselves the care of parishes and cannot, in consequence, give their whole time to preaching, the instruction of youth and the like. Still, with all their parish work they further the cause of religion in no small degree. They are daily making converts to the church. In Alexandria, for instance, some time ago, out of sixty persons who received Confirmation, nineteen had been Protestants ; and in the way of conversions, Alexandria is far behind some other cities. The indefatigable Fr. McElroy whose great physical strength answers the demands of his great zeal, besides having charge of the Mission and College at Frederick, gives missions and retreats even outside the limits of the Province, in New York, Ohio and Kentucky. Fr. Havermans has been doing much good

in the lower counties of Maryland, by preaching and giving missions.

Our College at Georgetown has had for several years back from one hundred and twenty to one hundred and twenty-five boys in attendance, a number by no means small for this country. The commencement exercises last year were highly praised by the newspapers. President Tyler attended and gave out the prizes. Georgetown serves also as the Scholasticate of the Province. It has at present fifteen Scholastics. Fr. Ryder who is Rector of the college just now, spends much of his time in giving controversial lectures up and down the country. He is at present giving Sunday evening sermons at the new church of St. Matthew in Washington. Crowds flock to hear him, amongst others the President. His winning address and true eloquence are praised by every one.

The Novitiate of the Province is at Frederick. It has ten novice Scholastics and seven novice Brothers. Over against the Novitiate building is St. John's day school, directed by three priests and one Scholastic. Fr. McElroy whose great labors have been crowned with as great success, has just finished the new church. There are few churches in the United States that equal it and fewer still that surpass it. Its consecration took place on the 26th of April 1837, Archbishop Eccleston performing the ceremony. The time was happily chosen. The Council of Baltimore had just closed and most of the Bishops and priests were willing and glad to take part in the ceremony. The Archbishop appeared in the sanctuary followed by seven Bishops, twenty-six priests and twenty-eight young men with surplices, either novices of the Society or seminarians from Emmettsburg. This is the twelfth church that the Fathers have built during the last fifteen years. St. John's school or college succeeds remarkably well. Indeed, Frederick is blessed in religious institutions. Besides the old and the new church, there are the Novitiate, the college and house of the Fathers adjoining, and the house and school, of the Sisters of Charity.

We are trying to build a college at Philadelphia. The one we have is rather a preparatory school than a college. A better building and more teachers are needed; but neither is forthcoming. We have great hopes of Philadelphia, but their fulfilment depends upon the means at our disposal. Old St. Joseph's, which was looked upon as a privileged sanctuary, has given place to a new church. The expenses incurred in the building were cleared by fairs and collections and free contributions. The main altar is of marble, and is in good taste. There are two side altars, both of which bear marks of the same good taste. Outwardly St. Joseph's is not so imposing; but taken all in all it is one of the prettiest churches in Philadelphia. It is known throughout the city for its large and well conducted Sunday school. Upwards of a thousand boys and girls are in constant attendance. Two societies, one of young ladies, the other of young men, have charge of the classes. Not only in Philadelphia, but elsewhere is this good work thriving. At Frederick and Georgetown the Sunday schools are large, and at Alexandria the children in attendance are remarkably numerous, seeing the small number of Catholics who are there.

A spirit of extreme bigotry has been showing itself of late among a certain class of Protestants. The burning of the Ursuline convent near Charlestown was an exhibition of this bad feeling. In the southern cities, however, a good feeling towards Catholics is growing. At Georgetown the free school attached to the church is helped now and then by the local government. Some months ago a Frenchman of Alexandria, named Foucard, left in his will several hundred dollars to the new church. On examination the will was found to have been illegally drawn up, and though the pastor of the church put in his claim, the case was decided against him. Some months passed and the pastor again laid claim to the money. The city council met and after some discussion decided to the surprise of all that the will should be followed out and the money given to the church. Here is another proof that bigotry is fast dying out: a cit-

izen of—had been baptized and brought up in the Church. His father was a Catholic; his mother was a Protestant. As he grew up he mixed in with Protestant young men, and by and by lost all traces of his early faith; so much so that at the age of thirty he did not believe in our Lord's divinity. He married and was doing prosperously. He had many friends. Shortly after his marriage a fatal disease began to make its appearance. He bore up bravely under it for a time, though he felt that he should give way soon. By some chance or other he made the acquaintance of one of our Fathers who visited him frequently during his illness. His Free Mason friends were always about him; but he liked the Father's company better than theirs. Just before the day of his death God deigned to open his eyes fully to the truth. He made his confession and passed away peacefully. Shortly before dying he had given orders that the Free Masons should not have charge of his funeral. They were strongly minded to dispute this and take things into their hands; but they gave way in the end. The man was buried from the Catholic church in the Catholic burying-ground; the Free Masons attending, though not in uniform.

STEPHEN L. DUBUISSON, S. J.

To the Directors of the Association of the Propagation of the Faith.

TEXAS.

Letter from Fr. Personé to a Scholastic at Woodstock College.

ISLETA, TEXAS,

January 17th, 1884.

DEAR MR

P. C.

You must have learnt by this time that the good, holy soul of Fr. Lübbe went to to its Creator, on January 10th, at 11 o'clock, A. M. Fr. Lübbe said Mass every day, except the last few days of his life, when being unable to stand up, he received holy Communion in his room. His great desire was to die a holy death, and for this end he asked the assistance of our prayers, begging us not to cease praying till he had breathed his last. He was never left alone, and this attention on our part was a source of great consolation to him.

Being unable to write a letter, he sent two postal-cards, one to Las Vegas, and the other to his family, bidding both a last farewell.

His visits to Isleta, but especially this last one, were sources of great edification to us all. It seemed to us he was practising heroic patience, constantly raising his eyes to heaven in evidence of his great conformity to the will of God. Besides the usual recital of the Breviary, he added other prayers and devotions amidst his constant suffering and severe pains. As soon as the tolling of the bell announced his departure from this life, and warned the faithful to pray for the repose of his soul, almost the whole town of Isleta flocked to our residence, in order to show their heartfelt sympathy for us in the loss of the "*very dear young Father Lübbe.*"

The different sodalities and societies gathered in their respective rooms and held a meeting, the result of which was

that they offered to take charge of everything, in order to make a splendid funeral. I gave my approval; and to render it more solemn, I invited Rev. Fr. Ortiz, pastor at El Paso, Mexico (one, as you know him, of the oldest and most respected priests of these parts), and Fr. Echallier, pastor at San Elezeario, not far from Isleta. They arrived early in the morning, and about 9 o'clock, the funeral procession took place in the following order: First, the acolytes with the cross-bearer; then, the young ladies' sodality of the Blessed Virgin; the association of the "*Madres Christianas*" and the Men's Catholic Union; finally, the Rev. clergy and our Fathers, chanting psalms, according to the ritual of the Church. The procession moved all around the plaza.

Fr. Tummolo, sang the "Requiem" Mass, Fr. di Palma and I assisting. After the Gospel, Rev. Fr. Echallier preached a beautiful and a very touching sermon, taking for text: "Being made perfect in a short space, he fulfilled a long time; for his soul pleased God." ⁽¹⁾

He related in his eloquent manner a few facts of the young Father's life which had come under his personal observation and others which he had gathered from us. In concluding, he said that though Fr. Lübbe's life had been short, still it had been full of merits, and was worthy of that glory which lasts forever.

The church was crowded with people, so much so, that a great many were forced to remain outside.

I gave the last *absolution*. We buried the corpse under the altar of the Blessed Virgin, which belongs to the young ladies' sodality.

May our Lord, in his mercy, give everlasting peace to the soul of our very dear Father, Francis Lübbe. Amen....

Yours in Christ,

CHARLES PERSONÉ, S. J.

⁽¹⁾ Wisdom, iv, 13-14.

SEGUIN.

Fr. Morandi of Seguin has received orders from his Provincial to sell the property the Society owns there and return to Mexico. So the Jesuits' sojourning in Seguin is drawing to an end. Four years ago they were twelve; now they are but two; and thus they are going out by slow degrees—an un replenished hearth. This little trope has a value for me. It reminds me of the day when the exodus was first bruited; how the butcher and the grocer and the banker, who had often warmed their hands on us, were chilled quite stiff with grief; how they told us confidentially that they loved us; and how sacredly we guarded that confidence from the world. The primal cause of the departure of Ours was the breaking up of the college four years ago, next June. Mexican money falls from five to twenty per cent. on crossing the Rio Grande; a new building must be built on borrowed money; the government of Mexico was growing less intolerant or more indifferent, and the people were anxious for our Fathers; the college was an American college and there was no assurance of American teachers; these were some of the reasons which brought the institution to an untimely end. I had been there only a year and a half at the time, but I had done my share in the long summer day of the South at the stubbing and harrowing and sowing that ever fall to pioneers; and when I saw that our spring would have no autumn-tide, I vowed to pluck the unripened ear and thrust it upon the notice of men that they might value it, at least for the labor it had cost.

The nucleus of the college buildings was an ancient two-storied structure of pudding stone frosted over with plaster. It had been the village school in years gone by, and sedate matrons, who now and then called in to see the old place again, would point with pardonable pride to paper spheres that flecked the ceiling, and that they themselves had raised "to that bad eminence." A third story to the college was

quickly raised, making the building, next to the court-house, the highest in town. It stood in the middle of an ample square. Near the gate were mulberry trees and here and there about the ground were clumps of live-oak and mesquite hung with moss and mistletoe. For a time the community lived in a cottage near the school; but soon a two-storied frame building was put up adjoining the school, and the cottage was deserted. Meanwhile, a dozen of boys had come from Mexico, and nearly as many Americans from different parts of Texas. An English-speaking Scholastic was procured and a secular gentleman from town; and the little boarding-college started out propitiously enough. Moreover, a preparatory department was opened for small boys from town. These were mostly Germans and were tutored by a certain Mr. Schaeffer.

After a few years of varying success the Superior of the Province, Fr. Artola, perceived that they were working against terrible odds; that debts were following in their wake, and that they strained at reverses which other colleges took in without an effort and fairly threw upon. He determined on discontinuing the school. This was in the August of 1878. But by some strange mismanagement the college was advertised as opening in September, and the advertisement allowed to continue in the paper. Fr. Artola departed for Mexico leaving Fr. Mancini as Superior; and under his management school was resumed, early the next month. I fancy all this was providential. At any rate, four sick men were sent from the Western Province in course of the second session; and of these two were made sound in health and a third was certainly improved.

These new arrivals together with a contingent of seminarians crowded out the town boys, who were forced to take up quarters in a shed that stood at the north-west corner of the square. The Scholastics roomed together in the place vacated by the boys; their chattels were disposed along one side of the room; their beds, curtained off on the other; and the middle of the room left open for exercise.

There was a certain simplicity about this disposition, an

air of domesticity that was positively refreshing. But it was the same all about us. The boys used to volunteer to hunt up the eggs; the dog and cat kept company like two of a feather, and never fell out; the pony used to come to the kitchen door and turn the knob with his snout, and whinny for his share of bread; and time and again did the chickens perch upon my lap and shoulder and fight for the largest grain of corn. So there was a rude harmony in it all, and in view of this the Scholastics patiently bore their burden of the strain.

The next year opened cheerfully, not only in point of numbers, but also for accommodations. Everything up to this had been cramped, but Fr. Mancini was determined to make things more agreeable; so he bought a long, low building belonging to the Sisters, and each Scholastic was given a room in the residence, and the small boys were lodged in more suitable quarters. The long, low building I speak of was of wood, with no plaster within nor clapboards without; so it was dismembered with little damage, and brought to the college yard in sections. There it was put together by a carpenter, adroit enough, doubtless, but yet belonging to a very breezy school. Like most of the houses in the place, it was supported on cedar posts which projected a foot or two above the ground, so as to give the wind full play. But besides this our interesting carpenter left the seams open here and there along both sides of the house; and apparently got the window sashes all wrong. The furniture in the class rooms was uniform and severe. There were no desks, but in their place some unpainted boards, fastened by hinges to the studding, and resting when in position on two supports that swung out beneath. These boards were not provided with inkstands; nor did they present enough horizontal surface to rest a book on securely; but each boy brought an ink-bottle to class or kept it there, and propped up his books the best way he could. The benches had no backs to them, and hence, whenever the boys turned about for recitation, they naturally tilted against the desks to the utter ruin of the furni-

ture. It wasn't long indeed before legs were broken off several of the benches; but the boys were equal to the emergency and propped them up with Astral-oil boxes; and, as nothing was ever attempted in the line of wood-work after the carpenter's leaving, those boxes that came in as temporary expedients remained as fixtures.

The prophet once complained that the heavens were of brass, but brass is cheery beside unpainted planks; and everything about the class-room was of unpainted planks; the floor was of plank, the walls were of plank, the ceiling was of plank, the desks and benches and props; and all unpainted. No picture, no crucifix on the wall, no niche, nor bracket, nor statuette; not even a map, to relieve the dull monotony of the unpainted plank. But it took a rainy day to bring out the nicer points of this establishment. It didn't rain often in this part of Texas; but when it rained, it poured.

Now, on such occasions the rain beat hard for admittance on the unprotected sides of the school-building and was given ready entrance through the rifts in the wall and by the windows. This was a signal for a general migration towards the centre of the room; yet so as still to keep a fair distance from that point, for the planks of the floor were old and worn into irregular grooves, while the middle of the room was naturally more depressed than the sides. So the rain trickled down through several grooves and formed a lagoon at the centre of confluence. On one of those occasions when the teacher found it too inconvenient to move from the window, he used an umbrella; and as the rain seemed rather to grow heavier with falling, some of the boys suggested that he go outside and dry himself. This is the unpleasant side of the picture, and the fault must be laid to art. Nature showed no stint of blessings and encouragement. The climate was proverbially healthy, and the scenery beautiful. Near by was a wood with a clear stream winding past its yonder margin; nearer still a brook abounding in charming vistas. Around about were long

reaches of pasture land and districts for hunting, in abundance.

Fr. Mancini had been superseded on St. Ignatius' day, 1879, by Fr. Larracochea. The new Rector was an able man and a prudent man. He saw that things were running as smoothly as they might; but like all prudent men, he had the habit of looking ahead; and he saw only too clearly that things could not always be thus. In February of 1880, Fr. Alzola the new Provincial was at Seguin on his visitation; In June 1880, he was in Mexico, but a letter from him was at Seguin, saying that the college was no more.

Had our labor been in vain? I fancy not. The outward structure that we built is at best an accident. It is the strong faith and manly purity, with which we strengthen the youthful mind, that are the substance and the aim of all we do; and these remain when master and school have passed away.

Z.

THE CURIA AND ROME.

(Letters and Notices.)

A Roman catalogue of this year is not likely to fall into the hands of many of our readers, and as it contains many things that may interest them, we propose to place before them such of its contents as concern the whole Society. And first we will begin with our Very Reverend Father General and his Curia.

Father Peter Beckx has just entered on his ninetieth year, having been born on February 8, 1795. He entered the Society on October 29, 1819, so that he now is in his sixty-fifth year of religion. He was professed on the feast of St. Ignatius, 1830, and he was elected General on July 2, 1853.

Next to his Paternity comes the Vicar-General, Father

Antony M. Anderledy, who was born a few months before Father General entered the Society, the day of his birth being June 3, 1819. His admission into the Society was on October 5, 1838, and his profession on March 26, 1855. On September 24, 1883, by the authority of the Pope and the consent of Father General, he was elected perpetual Vicar-General, with right of succession; and by a Circular dated from Fiesole on January 20, 1884, Father Beckx informed the Society that he had granted to Father Anderledy all the faculties that it was in his power to give; that all members of the Society might have recourse to him in their necessities, and that Father Anderledy's precepts and letters were to have all the authority and force they would have had if issued or signed by Father General himself.

The Curia consists in all of twenty persons, of whom twelve are priests, and eight lay-brothers. Two priests and one lay-brother live at Rome, Father Torquatus Armellini, the Secretary of the Society, and Father Joseph Betti, the Procurator General, with his Socius. Of the ten Fathers who live at Fiesole with Father General and Father Vicar, five are the Assistants, and five hold the office of Substitute of the Secretary.

<i>Assistancy.</i>	<i>Father Assistant.</i>	<i>Father Substitute.</i>
Italy . .	Fr. Matthew Ciravegna .	Fr. John Baptist Alpi
Germany	Fr. Gaspar Hoewel . .	Fr. Frederic Heynen
France .	Fr. William Blanchard .	Fr. Charles Lavigne
Spain .	Fr. John J. de la Torre	Fr. Matthias Abad
England	Fr. Joseph E. Keller . .	Fr. Alexr. Charnley

In their own community life at Fiesole, Father Ciravegna, who is Father General's Admonitor, is Spiritual Father, Confessor of the house, and Prefect of health. Fathers Blanchard and Keller are also Confessors of the house. Father Alpi is Minister, Procurator, and Prefect of Reading. Father Heynen is Prefect of the Library, Father Abad of the Church, and Father Lavigne catechizes the lay-brothers.

The first mentioned of the lay-brothers is taken out of

alphabetical order, because he is Father General's Socius, Brother Ernest Guggeri. Of the other seven, two are marked as amanuenses, Brother William Müller and Brother Joseph Piccolboni, the latter being Subminister. The usual domestic offices are assigned to all seven.

The next page in the Catalogue is devoted to the name of His Eminence Cardinal John Baptist Franzelin, who was born on April 15, 1816, entered the Society July 27, 1834, was professed February 2, 1853, and was created Cardinal of the Title of SS. Boniface and Alexius on April 3, 1876. His Eminence lives in Rome, in the Pio-Latino-American College on the Quirinal.

We then come to the Roman Provincial, Father Francis Vannutelli, his Socius, Father Francis Tongiorgi, and his lay-brother Socius, Brother Ratti, and his Consultors, Father Molza, the Rectors of the American and German Colleges, and Father Socius.

The Pontifical Gregorian University, since its expulsion from the Roman College, has taken refuge in the German College. Sixteen Fathers belonging to it are residing there, and fifteen other Fathers, residing elsewhere in Rome, are attached to it. First among these is Father Provincial, who is himself Rector of the University, Father Mazzella being the resident Superior. The Rector of the German College is Father Schroeder, and six other Fathers belong to its staff.

The College of the Civiltà Cattolica ranks between the Gregorian University and the German College. Father Fantoni is its Rector, with four Fathers under him, and two Brothers at Rome, while Father Berardinelli is the Superior at Florence, and seven other Fathers and two Brothers are with him there. The College is thus divided between its two residences in the Piazza Scossa-cavalli at Rome, and the Via Conti at Florence.

The Pio-Latino-American College on the Quirinal has ten Fathers, and four others, whose work does not lie in the College, are subject to the same Superior. The phrase, *Huic Collegio adconsentur*, occurs several times in the Cata-

logue, showing how an immediate Superior is found for those whom the troubles of the time have unhoused.

We have then the Institute in the Piazza di Termini, with four Fathers, and we then come to those who are dispersed through the city of Rome. There are eight Roman residences, four of them with three Fathers, one with four, one with six, one with nine, and one, where there are twenty-four scholastics, with seven Fathers. Besides these there are nine Fathers attached to various churches, and it is a pleasant surprise to see that some of them have confessionals in the Gesù and in St. Ignazio, and that Ours are not entirely excluded from churches with which the Society has been associated from time immemorial, like St. Eusebio and the Caravita. In all, this gives us the unexpectedly large number of ninety-three Fathers, still living in Rome.

In the neighbourhood of Rome we have the College of Mondragone, near Frascati, the property of Prince Borghese, and at Castel Gandolfo, in the villa belonging to Prince Torlonia, the Noviceship of the Province, with ten juniors and sixteen scholastic novices. Two other scholastic novices are elsewhere. There are but nine lay-brother novices in all.

We need not go through the rest of the Catalogue, but we may say in conclusion that the Roman Province has no less than ninety of its four hundred members engaged in foreign missions, about half of the number being in Brazil.

Address of Very Rev. Father General; *San Girolamo, Fiesole, Italia.*

PERSEVERANCE IN THE SOCIETY.

(Translation.)

(*Letters and Notices.*)

A PAPER BY OUR HOLY FATHER ST. IGNATIUS PRESERVED BY
FATHER POLANCO.

*Reasons why a religious ought to persevere in his vocation,
and not return to the world.*

JESUS. MARY.

Examine, dear Brother, the following reasons, not in the spirit of contradiction, but as one who, in the presence of God, is desirous of finding out the truth in a matter of importance.

I say, then, that it will be better for you to persevere in the state of life which you have chosen, and to adhere firmly to your resolution, because—

I. It is a safer course for you. II. It is more perfect. III. It is more pleasant. IV. It is more useful.

I. That it is safer is evident.

1. For when you are in doubt about your vocation, is it, or is it not, safer to remain true to the one in which you have begun, especially if that is a true and holy vocation, than to change? For according to the opinion of the Fathers, every change, even when it seems to be under the pretext of a greater good, ought to be suspected. What then ought we to think when there is no appearance of a greater good?

2. If you make up your mind to persevere in your vocation for God's sake and for your own perfection, you will be most certainly doing a good and holy action. If you decide to give up, it will indeed be very doubtful whether you are going to do an equally good or a better action. Assuredly it is more in accordance with reason to say that

the contrary would be the case. You should then take the safer side.

3. It is dangerous, according to the words of Christ, "to put one's hand to the plough and to look back." Truth itself says that men who act thus "are not fit for the kingdom of God." But, Brother, to look back is to abandon the path of perfection that we have entered upon, for merely human motives, or for motives that have their origin in the flesh—i.e., for the sake of parents, &c.

4. It is not safe to enter another Order, for you yourself acknowledge that in this Society you have made progress, although on account of your immortification you have been in some disquietude.

5. Take care lest your ingratitude towards God, who out of His infinite mercy has called you to this holy institute, and has given you the grace of a good beginning, as well as much good example, should cause Him to deprive you of His grace, for in the case of the ungrateful He is wont to dry up the fountain of His mercy.

6. If you were to leave the Society, your ingratitude towards it might be the source of danger. For the Society, with a sincere and no slight feeling of charity, fosters you, and labours with you, and is ready to aid you in every possible way for the future. Besides, it looks for nothing else than your salvation and perfection, and that God's honour may be promoted in you.

7. I am afraid that if you return to the world you will not preserve your chastity intact in the midst of so many occasions of violating it at your age.

8. I am also afraid that the world would involve you in the snares of its "desire for money which," in the words of St. Paul, "is the root of all evils." For if you do not possess a very abundant inheritance, your solicitude in procuring what is necessary for your station in life might overwhelm you.

9. You are in danger even in those things that relate to "the pride of life," and especially with regard to worldly ambition, on account of your natural disposition, &c.

10. It would be a source of danger to you to follow your own will and judgment in your occupations, since experience has shown to what an extent caprice enters into your nature; so that without the steadying influence of obedience you would be sure to waver, especially (if you will allow me to say so) since your judgment has been proved to be not of the soundest. Now a man of such a disposition stands in the greatest need of obedience for his guide.

11. Since Christ has said, "He that loveth father or mother more than Me is not worthy of Me," there is reason to fear that He would cast you off as unworthy, and allow you to run along the path of obstinacy into danger of losing your faith and His grace. For if, through love of flesh and blood, you abandon Him, with justice would He abandon you. But let us hope that this may not be the case.

12. On account of your impetuous character, and of your fits of sadness and diffidence, it would be more dangerous for you than for others to go out of religion, where you have those who would console, guide, and encourage you. For in you, if in any one at all, is verified that saying of the Wise Man, "Woe to him that is alone; for when he falleth he hath no one to lift him up:" and that other too, "A brother helped by his brother is like a strong city."

13. It is also dangerous to follow the suggestions of flesh and blood, even that of Satan himself, as you would do, rather than the inspiration of the Spirit of God. Now it is God that has called you to the Society, for neither flesh nor blood nor the devil would have called you to the state of perfection; and so it follows that God would not call you back. It is then the flesh or the devil, or rather the devil by means of the flesh.

14. Some have ere now abandoned this institute, have returned to the world, and have, in consequence, miserably and unhappily perished. Some have entered other religious orders, and have, though too late, given unmistakable signs of repentance. I am afraid that one or other of these things would happen to you.

15. It is dangerous to be a source of difficulty or scan-

dal to others, as we see from the words, "Woe to him that shall scandalize one of these little ones," and the other words that follow. But, Brother, how many little ones would you scandalize at Rome, Vienna, Cologne, and Louvain.

16. In general the happiness of heaven is attained more securely in religion on account of the number of impediments that are therein removed.

17. According to St. Bernard, religious fall with greater difficulty, rise with greater ease, &c.

18. Hitherto I have said nothing of your vows, but do you yourself consider whether it is safer to observe them simply as they stand, or to look for uncertain, and, as I think, false interpretations and conditions. Consider also what it is to wish to deceive God, Who nevertheless "is not mocked," and see what "a fearful thing it is to fall into the hands of the living God."

II. It is clearly more perfect.

1. For perseverance alone crowns the work. It is not he who has only begun, &c. You know the rest.

2. You will fulfil that counsel of perfection given by Christ: "If thou wilt be perfect, go sell what thou hast and give to the poor, and follow Me." This you are able to do.

3. You will guard your chastity in an eminent way, in accordance with the counsel of perfection about the eunuchs, "who made themselves eunuchs for the kingdom of God."

4. By obedience you follow this counsel: "Who will come after Me, let him deny himself, take up his cross and follow Me." Self-denial is by obedience.

5. You will offer a most acceptable sacrifice to God, your liberty, and what is best in you. By so doing, you will attain the highest perfection, if with true resignation you have made your offering.

6. You will obtain a greater purity of conscience in the Society than out of it. Of this you have already had some experience.

7. Your intellect will be more enlightened in your pursuit of the knowledge of God, and even in your other studies, because the light of grace is a help to those who study through obedience, because in the Society you will find better opportunities for making progress in your studies than elsewhere, especially if you take gain into consideration, and because your time will be well employed, and not wasted over things that are useless, as would be the case in the world, which again is an advantage in study.

8. You will acquire more devotion, and attain to a higher degree of charity in the Society than out of it. For the Society is a school of perfection, "and the bond of perfection is charity."

9. The more fully you give yourself to God, resigning yourself wholly into His hands by means of your Superiors, and keeping back nothing for yourself, the more liberally will He communicate Himself to you by bestowing His graces on you.

10. In accordance with the words, "Blessed are the poor in spirit (that is with a spiritual intention), for theirs is the Kingdom of Heaven," you will receive more blessings if you remain in a state of voluntary poverty.

11. Under obedience you will attain to a higher degree of humility, and consequently to a higher degree of virtue; for humility is the vase in which the other virtues are contained, and God bestows virtues on us in proportion to the size of this vase.

12. You will more perfectly imitate Christ, "Who was made obedient unto death," and Who laid down his life so as not to lose the merit of obedience.

13. It is but an ignoble spirit that would be influenced by these human motives of flesh and blood in a matter of such importance as to abandon for them the state of life that you have entered upon, and to cause great displeasure to your father, if he be a high-minded man. It would on the contrary denote a noble soul to overcome these inclinations, and treat them as inferior to reason and to the love of God.

. 14. In a word, see if the motives which influenced you in the beginning were not more perfect and more noble than those that now influence you. You will then acknowledge that the former were an inspiration from God, and the latter the temptation of the devil.

III. It will be more pleasant for you.

1. For if you conquer yourself you will have a tranquil conscience, which is the most delightful of all possessions, according to those words of the Wise Man: "A secure mind is like a continual feast." But if you remain you will certainly conquer yourself.

2. If you withdraw, remorse, and the worm of conscience, that punisher of instability, will torment you; and it is to be feared, judging from the spirit of sadness which has weighed upon you these past days, that you will come to be utterly weary of life, and to fall into discouragement.

3. Since both in religion and in the world some annoyances must be borne with, and swallowed down, is it not more agreeable to bear them for God's sake and for the sake of the eternal reward that is due to them, than to bear them to no purpose, even with loss? Assuredly hope makes labours pleasant. Listen then to St. Paul: "That which is at present momentary and light of our tribulation worketh for us above measure exceedingly an eternal weight of glory."

4. Even though the devil should suggest that you will be always sad, believe him not; for you will experience the contrary if once for all you resign yourself wholly into the hands of God by means of obedience to your Superiors, and in this matter trust those who have had experience of it, for melancholy does not come from the vocation itself, but because you comply with your vocation contrary to your wishes. Remain joyfully, and you will perceive a fair sky when the clouds have rolled away.

5. That you will find rest by humbling yourself, learn from Christ, who says: "Learn of Me, because I am meek and humble of Heart, and you shall find rest to your souls,

for My yoke is sweet and My burden light." Believe the words of Truth, if you will not believe those of men.

6. It is also pleasant to live in the company of Brothers who love one another with a spiritual love, according to these words of the Psalms: "Behold how good and how pleasant it is for brethren to dwell together in unity."

7. Just as outside the Society anxiety about having what is necessary would be disagreeable, so in the Society it will be pleasant to have all that one has need of without anxiety.

8. Just as the perplexity and anxiety about the arrangement of our property would be wearisome and annoying outside of the Society, so in it, it will be pleasant to lay aside all care for self, according to these words of the Psalms, which are also the words of St. Peter, "Cast all thy care upon the Lord."

9. Amongst religious institutes I know of none more mild for a well-disposed man than ours, as well because in exterior matters it conforms itself to the dispositions of individuals, as that it prescribes nothing which obliges under pain of sin, with the exception of a very few substantials, to act contrary to which, even out of religion, would be nearly always sinful.

10. If you were to leave, it would be hard, Brother, for you to bear men's judgments of you, and their contempt; for apostates are usually thought nothing of, and are looked upon as fickle and inconstant, and as being but little devoted to the pursuit of virtue, or even of honour.

11. If you resign yourself in earnest you will either obtain the very same satisfaction with the merit of obedience, that you now desire at the cost of sin; or if that should no be expedient, God will console your parents and yourself more by your not visiting them than if you were to visit them. For God is more inclined to give consolation than sadness to His servants, although He proves them sometimes by attacks of melancholy, since in the words of St. Paul, "He is the Father of mercies and the God of all consolation.

12. Virtue itself brings pleasure with it, if the contrary vices are unceasingly opposed. But in remaining, you will give proof of strong virtue.

IV. That it is more useful for you is evident.

That is useful, according to Aristotle, which helps to the end; and that is useful simply which helps to the final end, which is the end simply so called. Since, then, this end is eternal happiness, it follows that it is more useful for you to remain under the yoke of obedience.

1. For you will, as has been said before, obtain greater virtues, which are the means of arriving at eternal happiness.

2. You will obtain richer graces from God; and in proportion to the measure of grace will be the measure of eternal happiness.

3. You will arrive more securely at the goal of eternal life by this means.

4. You will have more merits; for those who live under obedience gain merit from all the actions done through obedience, although it be to walk, to speak, to eat, to sleep, which are by no means acts of virtue in themselves.

5. Your studies, and the learning you acquire and afterwards transfer to others, will be of great merit in the sight of God, if done through obedience; if not, they will be in no way meritorious.

6. One of the holy Fathers saw in a vision, that those who live under obedience, from the fact of not doing in this world their own will, but the will of another, are exalted above others, even holy men, and abound in the goods of eternity.

7. For the sake of your own reputation it will be more useful to remain. For what can you say; either you will accuse the Society (a thing which you could not do with truth, nor without grave sin, and yet good men would give no credit to your words), or you will have to accuse yourself.

8. By remaining you will be helped by sharing in all the merits of the Society; for to every member joined by

obedience to this body, belongs a share in all the good works and merits of all the members. Since, then, the merits are so great in the Indies, in Portugal, in Spain, in France, in Flanders, Germany, Italy, and Sicily, and since they will increase from day to day as this holy seed spreads itself more and more, how can you deprive yourself, without the greatest loss, of so useful and great a help and such spiritual riches.

Finally, my dearest Brother and son, consider that this is the opinion of those who desire your welfare even more than you do yourself, and who on account of their practice, experience, and learning, are better able than you to understand what is in you the spirit of God, what the spirit of the devil. It would then, in a way, be better for you to go astray in their company than, by following your own inclinations, not to go astray.

PRAISE BE TO GOD AND TO THE BLESSED VIRGIN.

Remarks by the Editor.

All the foregoing was copied word for word from a manuscript in the Bollandists' Library. The following notice was prefixed to it: "The whole of the above document was taken from a copy that is preserved in the Archives of the Society at Rome. To this I bear witness.—IGNATIUS PIEN. Perhaps it will one day be of use to enrich the life of St. Ignatius."

Tronchiennes, November 13, 1870.

KANSAS.

ST. FRANCIS' INSTITUTION,
OSAGE MISSION, NEOSHO CO., KANSAS,
January 1st, 1884.

REV. DEAR FATHER,
P. C.

There is an old saying which is as good to-day as it was some hundred years ago, namely: "Quoad differtur, non aufertur"; and as I have some leisure moments, I shall act in accordance with this adage, and relate some interesting items about Father John Schoenmakers of happy memory. These items will be prefaced with a few remarks concerning one who was for six years, the bosom friend of the good Father's; nay, Father John Bax was his main support in establishing this Osage mission. His virtues and talents were above the average, yet they did not win a mighty name, for dying he passed unnoticed to the grave. If I by my remarks shall cause his virtues to shine in becoming splendor, I shall feel that I only fulfil a duty of justice, in giving honor where honor is due.

It was in the spring of 1849, that these two brave sons of St. Ignatius, moved by an ardent desire of spreading the good tidings of the Gospel, left St. Louis University for the Far West. Their scene of labors lay amongst the Osages, who were considered at that time as one of the wildest nations east of the Rocky Mountains. Now their virtues and the effects of their untiring toil alone survive, for the Fathers have passed away. And if we consider the circumstances under which they passed away, we must conclude that they are at present receiving the reward to which their many virtues entitle them. I knew both of them intimately; I loved them both as dear brothers; I was a companion with both on many missionary excursions; I administered

the last sacraments to both, and their dying words still ring in my ears. Their heroic example of self-denial is fresh in my memory, and their devotedness to the cause of our holy religion I shall never forget.

Both were invested with the spirit of Brèbeuf and Marquette. For not only had they the name of missionaries, but they had the labor also; and toil and untold hardships were theirs. For it they received no thanks; praise they did not expect, for God alone looked down upon their labors, and He was their only witness. How often have I not seen them setting out, now beneath a scorching summer's sun, again courageously facing the biting blasts of a northern gale, little heeding the rain or snow, which made the forests and plains through which they journeyed, almost impassable. But why would they thus expose themselves? For the sake of christening some Indian children, or of imparting to some dying savage the last rites of Holy Church.

What sufferings did they not experience from want of food and drink, while travelling over the endless western prairies in search of the savage who needed their instruction! This manner of living would have deterred many whose virtue was not as solid as theirs. They were not wont to take their difficulties to heart; nay, whithersoever their duty called them, thither they went. When hardest labors called them they responded, not for human reward, but relying with confidence on Him who had called them to His service, for He would not allow them to lose a single hair of their heads without accounting it to their advantage. Indeed, they proved themselves to be of the noble seed of those of our own Society, whose untiring labors and watchful word have opened the gates of salvation to millions of despised Indians in North as well as in South America.

Father John Bax was gifted with rare talents. He was an eloquent speaker. His facility for languages was extraordinary, for he learnt the Indian languages quickly, and in a very short time he mastered most perfectly the tongue

of the Osages. This gained for him the confidence of the Indians in whose spiritual and temporal welfare he labored unceasingly. In fact, it was his zeal for their welfare that brought about his premature death.

The spring of 1852 happened to be the warmest that had been experienced for a long time in this, our latitude; and the sudden change from one extreme to the other caused a great amount of sickness to break out, the most predominant being the measles and the scurvy. In a few days, forty of our boys were attacked with the measles, and in our adjoining convent nearly as many girls were down with the same complaint. The symptoms of the disease soon became alarming, and several of the boarders died. This excited the Indians, and they threatened us with the sword and our mission with the torch. In their fury the Osage squaws came into our rooms, took away their sick children and carried them to their wigwams, saying that we did not know how to nurse them. But the consequence was that the open air and damp ground caused them to pass away in greater numbers than they ever did amongst us. This opened the eyes of the untutored savage; they saw that our care of the sick was better than theirs, and so they became reconciled to us and brought back several of their children to be nursed according to our method.

Meanwhile the epidemic spread, and soon men and women were numbered amongst its victims. Father John Bax was ever at their side, acting the double part of doctor and spiritual consoler in that forbidding scene. He well knew that love is proved by action, and it was uppermost in his mind that there is no greater sign of our love than to lay down our life for another; and this our good Father did for the Osages whom he loved as dear children. After three months of attendance on these poor Indians, Father Bax himself at last was attacked by the prevailing distemper, and before those whom he had prepared for heaven had passed away, he was in his death throes, and on the 5th of August, 1852, he fell a victim of charity, being but thirty-five years of age, ten of which he had passed in the

Society. His missionary career was brief, for he labored only six years, but in so short a period "implevit tempora multa," and ripe for heaven, God called him to Himself.

Father John Schoenmakers survived him for thirty-one years, during which time the labors which his zeal prompted him to do for the Osages are almost incredible. The Indians beheld in him their loving father and trusty adviser. Indeed, whenever the U. S. Commissioners called them into council, they always wished the good Father to be present, and by his opinions were they ever guided in deciding matters of importance.

Nor were the Indians the only ones who esteemed him so highly; the whites vied with each other in showering upon him the testimony of their love and affection. Children would follow him in the streets and beg his blessing. The newspapers of this town passed an excellent eulogy on him, declaring, that among the rare few whom the world had reason to laud for their far-reaching and deep-hearted goodness, Father John Schoenmakers was pre-eminent. Now let us view the good Father nearer home, that is, in his relation to us as a father, a guide, a superior. For more than thirty years he was our Superior, in disposition most amiable, in the manner of governing, most discreet. The virtues he preached were always practised by him. Always resigned to the will of God, in Him he had placed his hopes from the very morning of his years, and never once through the long life-day were these hopes belied; nay, in the very night of his years, when the earthly day was passing from his view, he cried, "In Te, Domine, speravi, non confundar in æternum," and thus asleep to earth, he awoke to find himself face to face with the object of his hope, God, on whom he would gaze for all eternity. The hopes which the good Father placed in God, were always amply repaid. No matter how hard the trials, or how difficult the circumstances, his hopes in the Lord always buoyed him up. The following incident will show how the Lord protected him who hoped so much in the Lord. At the beginning of the

late war, a furious mob attacked a U. S. Officer and would have most certainly buried him alive, had not the good Father saved him at the risk of his own life. Now, this heroic action inspired a most wicked man, who before had often been befriended by the Father, to offer the sum of five hundred dollars for the head of his former benefactor. And surely so tempting a bait would have caught some mercenary scoundrel, had not God come to his defense and by unexpected means placed him far out of the reach of his enemy. Not only did God protect the good Father, but also a short time after visited the would-be assassin with a most terrible judgment; for although the man was leader of a band of those ruthless western desperadoes, who accompanied him to do whatever he wished and who always were about him as a body-guard, yet, one month had hardly passed since he had offered the reward for the Father's head, when he was surprised about day-break by a drunken mob, and murdered in his own house.

The good Father being full of days and merits, worn out by the excessive labors which thirty-six years of missionary life necessarily entailed, felt at last that his strength was abandoning him—for as a lamp whose oil has reached the lowest ebb, sends forth at intervals a flickering flame, until at length it dies, thus with him. During the winter he enjoyed comparatively good health, but as soon as the warm days of spring arrived, he felt a great oppression about the region of the heart, a sickness every summer brought him. But the ailings this year passed not away with the summer; they increased to such an extent, that he was obliged to give up the care of the Convent, and all that he could do was to say Mass in our own domestic chapel. Even this soon became too trying for him, and as he grew weaker and weaker, he was forced to forego that exuberant source of heavenly consolation, the offering of the Holy Sacrifice. About two weeks from this time feeling assured that the hour was nigh at hand when he would be "dissolved and be with Christ," he requested that the Last Sacraments should be administered to him. The aged Father seeing the entire commu-

nity kneeling about him rallied sufficiently to beg pardon for his faults and for the scandal he might have given: after this he received the Holy Viaticum and Extreme Unction with the greatest devotion, answering the prayers himself. This happened on the 24th of July; for four days he did not seem to be worse, but on the morning of the 28th every one saw that his last day had come. At 4 P. M., the community again gathered around his bedside, to recite the prayers for the dying. The Father was always conscious and answered the prayers also, thanking us all for praying to God for him at so momentous a season and begged us to have him in our memories when he should have passed away. He spoke no more, for as we were praying for him, his soul like an uncaged dove, broke away from the perilous toils and unsafe pilgrimage of earth, and flew with joy to that most pure, most safe, most holy land of his Creator and Redeemer. He died at 4.30 P. M., on the 28th of July, in the seventy-sixth year of his age, forty-nine of which he had passed in the Society.

As the Father died on Saturday, — a day on which the country people are wont to gather in the town,—the news of his death was spread abroad at night while the good people were returning home, each one desirous to be the first to convey the sad tidings to his acquaintances. No wonder then, if the next morning there flocked in from all sides anxious crowds eager to see once more the face of him they loved to call their well-beloved Father. Dressed in the sacerdotal vestments, Father Schoenmakers reposed in a rich casket before the main altar, and his calm and sweet countenance made him seem more like a pure soul resting after the labors of a well-spent day, than like one on whom the hand of the destroying angel had been laid.

Both the early and late Masses were well attended. And though at noon the people returned home, they soon returned, and at 2 P. M., already filled the church. Fully seven hundred persons crowded the little edifice, while more than four times that number remained outside waiting patiently until the funeral procession should begin. At 4 30. P. M.,

the last absolution having been sung and a eulogy on the virtues of the deceased delivered, the casket was closed. Six of the most respectable members of the congregation, representing its different nationalities, immediately advanced to act as pall-bearers, and carried the casket out of the church. The order of the procession on its way to the cemetery was as follows: First came the clergy, immediately followed by the body borne according to the custom of Catholic countries on the shoulders of the six persons just mentioned. Then came, each in turn, the members of the different Sodalities,—and, finally, a crowd of people whose number was estimated at three thousand five hundred. The procession extended over half a mile. Two brass bands of volunteers, who wished to pay a last tribute of honor to one who was called the Father of the country, played a solemn dirge on the way. Were it not for the mournful strains thus given forth and the tears that fell from the eyes of many made sad and desolate—by the loss of one so fondly loved, the whole would have seemed rather a triumphal march, than the last journey of a man, now no more.

Thus passed, as we feel confident, to a life of sweet repose a zealous and indefatigable missionary. Never did he seek his personal glory, or long after the praise of a great name upon earth. Humble, earnest and devoted,—more pleased with the poor and simple than with those in higher stations, and forgetful of self, he thought only of one end to his labors: “*Omnia ad majorem Dei Gloriam.*” And God in return has given him honor among men and has made him beloved by all. His name is graven in every heart and shall remain there forever.

As a sign of their esteem for this worthy and apostolic man, the Osages though now removed one hundred and fifty miles to the south-west of this place, uniting with the citizens of the town, have caused a memorial bell of the best metal, and weighing twenty-one hundred pounds, to be cast in St. Louis. The work has been done most skillfully—and the melodious notes daily resounding from it shall tell the tale of Father Schoenmaker’s labors and of

the love he so deservedly won. The inscription on the bell which we give below tells the story to every new comer and makes known the founder of the Osage Mission.

IHS

D · O · M

IN · MEMORIAM

PATRIS · IOANNIS · SCHOENMAKERS · S · J

QVI · MISSIONE · OSAGIANA · FVNDATA

A · D · 1847

OBIIT · IN · PACE · CHRISTI

DIE · 28 · IVLII · A · D · 1883

On the other side of the Bell under the monogram of the Virgin Mary is given the name of the Patron of our Church and Mission.

S · FRANCISCE · DE · HIERONYMO

ORA · PRO · NOBIS

A · D · 1883

This large Bell was raised on the tower of our new church on the feast of the Immaculate Conception, some 2500 people being present at the ceremony of the blessing.

Yours in Christ,

PAUL MARY PONZIGLIONE, S. J.

ROCKY MOUNTAINS.

We translate from the *Letters of Turin* the following letter addressed by the Right Rev. Bishop of Montana to the Fathers of the Mission of the Rocky Mountains. As it contains grateful testimony of the good works of our Fathers, we must not omit inserting it in our annals.

HELENA, MONTANA, Nov. 17th 1883.

REV. FATHERS,

The undersigned Bishop of Vancouver, Administrator Apostolic of the Vicariate of Montana in the United States of America, requests you to direct your missionary care to the Indians under his jurisdiction.⁽¹⁾

You know how Fr. De Smet of your Society, some forty years ago, laid the first foundation of the Catholic Faith among the savages of the Rocky Mountains, and published several volumes of annals about them, which moved many to come and exercise the sacred ministry among the poor Indians. With gratitude I acknowledge that to these records I owe my vocation to the Missions.

Several Missions exist, it is true, among these savages, where the Fathers of the Society of Jesus, leading a truly apostolic life, do much good. It suffices to record here those under the jurisdiction of the vicariate of Montana. As to places, the first one is that of St. Ignatius conducted by Frs. Van Gorp and Bandini: in my last visitation there, six hundred savages received Holy Communion. The second is that of St. Mary's conducted by Frs. Ravalli and D'Asti; here, on the same occasion, three hundred savages received Holy Communion. The third is St. Peter's under the charge of Frs. Imoda and Damiani. The fourth is conducted by Frs. Barceló and Prando among the Crows,

⁽¹⁾ Recently made Bishop of Helena, Montana.

a tribe numbering three thousand souls. The chiefs of this tribe have already been confirmed.

There are other Jesuits at Missoula, Benton, and Helena, who take care of the whites. Fr. Cataldo, the Superior of the Mission, accompanied me in my pastoral visitation this year, affording me such help, that I hold myself bound to express my gratitude towards the whole Society of Jesus.

Now I ask of you, Rev. Fathers, to use the authority, which you enjoy in this place, to establish two new Missions, one among the Crows, and the other among the Cheyennes. I entreat you, moreover, to come to the determination of opening a college in the city of Helena, where you have already property suitable for that purpose. . . . If you grant my requests, you will do, I believe, what will redound to the good of the Society, the advancement of these poor Indians, the education of youth in the Territory, besides, giving a solid help to the Bishop.

Your humble servant in Christ,

✠ JAMES B. BRONDEL.

Letter from Father Robaut to Mr. Bougis.

SPOKANE FALLS, WASHINGTON TERRITORY,

October, 1st 1883.

DEAR BROTHER IN CHRIST,

P. C.

It was my intention to write to Wodstock at least a month and a half ago, but man proposes and God disposes. I will try now to write you a pretty long letter, as I cannot tell when I may be able to write again.

On the feast of the Assumption I was at Cœur d'Alène Mission where Frs. Giorda and Gazzoli died. This day is one of the great feasts for these Indians, who are by far the best of all, as Catholics, as farmers, and, I might say, in every respect. Though it was their best harvest time, and

many had miles to ride to church, still no one failed to come. We had about two hundred and fifty or nearly three hundred Communions. I celebrated High Mass: Fr. Joset and Tosi were assistant priests. The Cœur d'Alène are really good musicians and sing Mass well for Indians. They have beautiful voices and all, men and women, young and old, sing with great earnestness. In turning around to sing the 'Dominus vobiscum,' I was struck with admiration at seeing them kneeling on the floor, without any support, and again, at the 'Gloria' and 'Credo' at seeing them sitting Indian fashion on the floor, though I was told of it before. Perhaps, it would not have seemed so strange, if only the old men and women, wrapped in brightly colored blankets, had used the floor for kneeling-bench and chair, but, even the Sisters' girls, so well dressed that you would have thought them fashionable young ladies, did so.

Only the Sisters and a few of the older girls sat on a rough kind of bench, or rather a board. In the evening, all the chiefs, the officers and soldiers held a meeting or session in the Fathers' residence, to settle their civil affairs.

You must know that the American Government has nothing to do with the internal affairs of the Indians; they themselves have a police force of soldiers, officers, judges, etc. Some time before, a young man, a relative of the head chief, ran away with a girl, and the soldiers were sent after them. The runaways resisted the soldiers, and were helped in this by a third party who had joined them; he in his excitement shot a horse of one of the soldiers, and again threatened to shoot the soldier himself. This so exasperated the soldier that he fired and killed him on the spot. Immediately the runaways gave themselves up. They were then brought back, put in a dungeon, and tied, with their hands behind their backs, to a log. So tightly were the thin bands drawn that their arms were soon swollen; they remained thus for several days, and, I think, without any food; but no further punishment was inflicted. The people of the tribe were greatly enraged, and dissatisfied with the conduct of the head chief towards the delinquents; all

the more so, because, contrary to their old and invariable system, he had acted without consulting the Father. This was one of the principal reasons of the meeting, and in it every thing was satisfactorily settled. The chief acknowledged his fault, and promised never again to do any thing of importance without consulting the Father, the chiefs and military officers. He imposed upon himself the fine of a horse; the young man was fined five horses and ten dollars and was subjected to a hundred lashes; this last is a terrible punishment. The chief was not deposed. They all thought that the soldier who had killed the man mentioned above would go crazy: the thought that he had killed a man, and probably sent him unprepared to meet his God was something awful for a good Catholic as he was. Fr. Tosi found it hard to convince him that he committed no crime, but simply did his duty, and that he should in similar circumstances do the same. This seemed to reassure him.

When Fr. Tosi was asked about burying the body of the man who had lost his life while resisting the officer, he would not allow it to be interred in consecrated ground, but in the place where he was killed, and without religious ceremonies. This decision created a great sensation among the Indians, and they were in fear and trembling. After the meeting which ended about 9 o'clock, in the evening, a procession was formed, four of the chiefs carrying a statue of the Blessed Virgin; we went about a quarter of a mile from the church, singing the Litany of the Blessed Virgin, and many hymns. When we returned to the church, the statue was placed in the sanctuary and Fr. Joset vested in surplice, stole and cope, read an act of consecration to the Blessed Virgin, the four chiefs repeating it after him with great earnestness. After this he gave benediction, I acting as deacon and Fr. Tosi as sub-deacon, master of ceremonies and altar boy. The position of this Mission of Cœur d'Alène is fine; one can have a view extending for fifty miles around. The Fathers' residence is new, very comfortable, and has a fine appearance. The church, a few steps from the house,

is better than you would imagine, and, though unfinished and without pews as yet, is very pretty. A little beyond it is the Sisters' house; they have about twenty girls, but expect soon to have thirty. The boys are cared for by Cornielli, my ex-novice.

I saw him here at Spokane Falls when he was on his way to Cœur d'Alène; he would not enter into Fr. Jacquet's room, being too tall, or rather the room is too low; I myself have to be careful of my head when I enter.

In my first letter to Fr. Filippi, I said I had three days allowed me to prepare two sermons to be given at Sprague, in place of Fr. Grassi; one was for the first Mass, the other for the second; instead of being sent for that time only, I now attend there regularly and have gone ever since, once a month. I stay about a week, sometimes more, especially when I have to go around the country, on horseback, of course. So you see I am parish priest, building a church, baptizing, marrying, etc. Besides I am 'missionarius excurrens.' I have to go wherever there is a town about or wherever there is a Catholic family. I always carry my altar with me, and say Mass, hear confessions, baptize, in any place, even in the kitchen.

Some time ago, I was at Fort Cœur d'Alène, some forty miles from Spokane Falls. On Sunday, I had the service, as they call it, in the chapel, built for the use of any denomination, but there was no altar, so I used a little desk instead. I said Mass at 10 o'clock A. M.; in the evening at 7, I delivered a lecture. During the week I said Mass here and there in different soldiers' private houses, and never where both husband and wife were Catholics. I often took my meals with the wife of an officer who was a Protestant and grand master of the Freemasons. Often, again, I dined with another officer who had been baptized in the Church, but this was the limit of his Catholicity; his wife had never been baptized; I slept in this officer's house and during my stay baptized his child. As you have already noticed, the life here is somewhat different from that of Woodstock.

Learn at my expense; make even now a goodly provis-

ion for your coming missionary life. I mean; write out in good English some instructions on the Our Father, the Creed the Ten Commandments, The Pope, Infallibility, etc. Fr. Mazzella's book *De Ecclesia* is a treasure in this respect, but I have nothing of the kind, nor did I prepare anything before I came here. I expected to get six months at least, to perfect my English, but I was disappointed, and have to do my best, but I assure you it is not pleasant to be obliged to improvise. Learn, I repeat, at my expense, and be well prepared when you come.

Fr. Grassi is building the college, and he cannot leave the place. Fr. Jacquet is always very weak and cannot go about much; besides he has to attend the Indians of this Mission, baptizing, burying, catechising, etc.; he does not understand the Indian language as yet, and I have not had time to begin it. I attended two lessons of Fr. Cataldo's when he was here three or four weeks ago, and that is the extent of my study; still I can read the catechism as well, at least, as Fr. Jacquet. Fr. Cataldo's name among the Indians is *caoshin* (broken leg), Fr. Jacquet's, *caoagan* (broken arm) since he fell from his horse. I have not heard my name; I call myself Ignace. I do not know whether they have another name for me. I cannot go by the name of Louis, because when I came here, there were three Fathers known by that name: Fr. Vanzini, now dead, Fr. Folchi, now at Colville and Fr. Jacquet. These Indians cannot pronounce my name; instead of Robaut they say *lupo*, as they have no, *r* or *b* in their language; their gutturals are frightful, much harder than the Spanish *j*. You would think they were spitting at you when they speak.

They sing Mass nearly every Sunday; but before Mass they say their prayers and catechism aloud. When they do not sing Mass, they say the beads and other prayers, interrupting them now and then with Indian hymns. When Fr. Grassi is at hand to hear confessions, a great many receive communion every Sunday, and always at the late Mass.

Last week during my absence, Mr. Rink, from Belgium, and Mr. Connolly, from Scotland, came here; they are now

at Cœur d'Alène Mission. Mr. Connolly has to begin his noviceship in Colville; I do not know when he will do so.

I hope that by the time Frs. Filippi and De Villiers come here, they will be able to look upon the present condition of St. Michael's Mission as a monument or memoir of the past, for by next autumn the college of brick will be ready: its ground dimensions are a hundred feet by fifty; the foundations of stone are finished; 300,000 bricks are ready, and the rest of the work will be done next spring. Perhaps, by that time there will be no Indians here; they will be driven away by the whites who settle everywhere and cheat the Indians continually. The Indians talk now of going, some to Montana, some to Cœur d'Alène.

The Spokane Indians are few, and many of them still Protestants; they are considered very low by the other Indians, and the last of the Cœur d'Alène, for instance, would scarcely deign to marry the greatest Spokane woman, while, on the contrary, the highest Spokane woman would be happy if she could marry the lowest of the Cœur d'Alène. There are several tribes that have never seen a priest and which are idolatrous; nor is there any one to go to them; we have as much as we can do to attend to those we have, besides seeing to the whites who flock around everywhere and whom we can not neglect, as we are the only priests here. I wish some few Woodstockians would come here and display their English eloquence; they would be sure to have a large audience, even of Protestants. They came even to hear me who have so little eloquence, simply because there is no one else to speak to them. Archbishop Seghers, with whom I spent two days, said that when he should arrive in Rome, he would not fail to urge Father General to send more of his subjects to the Rocky Mountains; he is able to plead his cause well, and I hope he will succeed, and then, at least those who have asked to come will be sent. We need some who know English well.

When you write do not forget to give me a goodly stock of news, as I know absolutely nothing about the events in the States. The only letter I have received is from Father

Filippi. I wish I had time to write a more interesting one ; matter is plentiful, but time is scarce, as I am always so busy.

On my last journey to Sprague, Fr. Grassi told me that, next time, I was to start on horseback and go to Medical Lake, Fairview, Carrys, Spokane and Sprague, visiting all the country for about two hundred miles around. I had no idea of all these places, as I have never been in that direction. Once, it is true, I started on horseback for Medical Lake, but when I reached a certain place, I could not persuade the Indian pony to go further ; he turned round and round, and as I had never ridden him before, Fr. Joset tried to urge him on, but he failed worse than I, and he told me it was better to go home, and not to risk my life on such a horse. Remember me to all the professors and my old friends.

Yours in Christ,

A. ROBAUT, S. J.

CALIFORNIA MISSION OF THE SOC. OF JESUS.

FOUNDED BY THE PROVINCE OF TURIN, ITALY.

The foundation of the Mission of California was one of those seeming accidents, which afterwards prove to be integral parts of God's design for the salvation of men. Prior to the year 1850, Fr. Accolti, who was then Superior General of the Missions of Oregon, had twice received letters from the few European settlers of California, asking for teachers and schools. Not seeing his way to fulfilling their request, Fr. Accolti quickly forgot the poor Californians. In the course of the above year, however, Fr. Nobili returned from an unsuccessful mission to the Okanagans, and reported himself to Fr. Accolti at the headquarters of the Mission, near Oregon City. The question then arose: "What shall be done with Fr. Nobili?" While thinking over the matter, the forgotten letters from California return-

ed to Fr. Accolti's mind; and addressing Fr. Nobili: "Come," he said, "let us go to California, and see what these people want." On their arrival at San Francisco, they found that the cholera had broken out in the country: but this did not hinder them from placing themselves at the disposal of the Bishop, the present Archbishop, of San Francisco. The latter, hearing that the parish priest of Santa Clara had quitted his post, asked one of the Fathers to replace him. Father Nobili at once went thither, where he remained throughout the pestilence, nursing the sick, assisting the dying, and burying the dead, whom he carried to the grave upon his own shoulders.

The plague having abated, Fr. Nobili remained at Santa Clara, then the most thickly settled part of Upper California. Here it was that those dwelt, who had formerly written to Fr. Accolti; and they renewed their request for a school. Fr. Accolti, who had remained with the Bishop in San Francisco, could not refuse their urgent petition; and accordingly, in the beginning of 1851, upon the feast of St. Joseph, a small school was opened with about twenty or thirty children; and thus was established the College of Santa Clara.

Meanwhile, owing to the discovery of gold, San Francisco had sprung up into a flourishing city; and it became daily more apparent that Divine Providence had here prepared a field, where evangelical laborers, driven by revolutionists from the Master's vineyard in Europe, might work profitably and in peace. The Bishop, who had but few priests, urged our Fathers to remain; but Fr. Accolti, as Superior of the Oregon Mission, felt that, under existing circumstances, this was impossible. He, therefore, resolved to go to Rome, in order to see if some one of the dispersed Provinces could not undertake the care of the promising Mission. He succeeded in this; and the Mission of California was assigned to the Province of Turin. Several Fathers and Brothers started at once for the new field of labor; amongst whom we find Father Maraschi, assigned for San Francisco, and Frs. Congiato, Messa, Careda and Mas-

nata for Santa Clara. On their arrival in California in 1854, Fr. Congiato, at the present moment again Superior of the Mission, was appointed Superior General of the united Missions of California and Oregon; and so the Mission of California began its regularly organized existence.

The College of Santa Clara, founded by Fr. Nobili, was at once taken charge of by the newly-arrived Fathers. It must not, however, be supposed that they had an elegantly appointed institution from the very first. The college buildings, when they took possession of the place, were no other than the old Mission premises of the Franciscans. The boys brought their own blankets, and slept wrapped up in them, upon the floor of a common room; while the Fathers laid themselves down to rest wherever they could find a convenient place. Several years afterwards, when things had become more settled, desks were an unknown luxury in the College of Santa Clara; and in default of a better writing-table the Fathers used their little cot-bedsteads, which they folded up every morning and covered with a counterpane, when they were fortunate enough to possess one. Fr. Messea began to lecture on Natural Sciences, and had to construct his instruments as he went along. The college however, prospered, and on its registers are found the names of many of the foremost men of the state. From time to time new buildings have been erected according as necessity required; a cabinet, laboratory, and library have been gathered together, worthy of a far older institution; and a degree of efficiency has been reached, which makes Santa Clara College famous from the burning Isthmus of Panama to the frozen regions of Alaska.

When Father Maraschi reached San Francisco, he was, in the first place, installed as assistant pastor of St. Francis' Church, Vallejo Street. Fr. Congiato, perceiving that the place was destined to become a city of importance, ordered him to procure a piece of land, which might, at some future day, serve as a site for a church and college. This he did by buying one third of a block in what was then known as St. Anne's Valley, where he erected a small chapel and

school, in the year 1855. On this same site, Fr. Villiger, in the year 1863, built the college which we occupied until the year 1880. In the year 1879, the present college, which has been our home for the past four years, was erected, Fr. Varsi being Superior of the Mission.

The college and church of St. Ignatius are acknowledged to constitute one of the principal ornaments of San Francisco. Standing upon a block bounded by four main streets, they form, including play grounds, etc., a rectangle of about 400 feet by 275. The Church measures 200 feet in length, 100 in breath, 75 feet from the floor to the roof, and has an exterior elevation of about 90 feet. The two towers rise to the neighborhood of 200 feet. The college building is in round figures 140 by 80 feet, and is in four storeys. The lowest is given up to the preparatory department, the classes of the upper division occupy the next; the third contains the scientific cabinets; and the fourth is taken up by a fine hall, 100 feet by 80. The total cost of construction was about \$1,000,000. The church contains six altars, of which some are very costly. These, together with the greater part of their ornaments, are the gifts of generous benefactors, who have also provided us with some extremely rich vestments and other church furniture. Thus we have lace frontals for the altars worth \$400 or \$500, and the rest in proportion. Such a church could not fail to attract the faithful, and do honor to religion; and so the mission, given shortly after its opening by Frs. Maguire and O'Connor, had unprecedented success, the Holy Communion being distributed in its course to no less than 20,000 persons.

Thus far I have sketched briefly the history of our Mission and its material state at the present time. Let me now go on to indicate the work we are doing, and to forecast what is to be done by Ours for the glory of God and the good of souls. The educational establishments directed by Ours are, at present, three in number; a day college of about 700 students, in San Francisco; a boarding college of about 160 students, at Santa Clara; and a day school at San Jose attended by 60 children. In San Francisco we

have no parish : but our church is not on that account the less frequented. About 8000 persons hear Mass there every Sunday ; and the Communion is from 500 to 600, while the confessions average 1200 a week. Attached to the church are, 1st, The Sodality of the Blessed Virgin in three branches, for men, women and boys ; 2nd, The Sodality of the Holy Angels for children who as yet have not made their first Communion ; 3rd, the Confraternity of the Sacred Heart ; 4th, that of *Bona Mors* ; 5th, the Altar Society, for defraying the expenses of Divine Worship, and for the care of the Sanctuary ; 6th, that of Blessed John Berchmans, for the service of the Altar, the members of which are chosen from amongst the best boys in the college ; 7th, the St. Aloysius Circle of young ladies, which, besides procuring the good of the members, has also as its object the instruction of little girls in religion. Lastly, we have two Sunday-schools attended by about 1500 children. Novenas are preached in the church before every great feast ; and no evening passes without, at least, a short instruction followed by the Rosary. In visiting the public institutions we are always kindly received by the officials. The Industrial School is, as far as the Catholic boys are concerned, under our care ; and the State Penitentiary is attended by Ours, jointly with the secular clergy. We are also engaged in evangelizing the Public Hospital ; but being subordinated here to the parish priests, we cannot extend our labors as much as we would like. In this last good work the Scholastics participate. The Society also serves four parishes ; and in the course of the year, and especially during vacation, gives missions and retreats throughout the country. In Santa Clara we have the care of souls, but as the population is not considerable, our work there is principally that of an ordinary college. The residence of San Jose is, on the contrary, chiefly engaged in parochial duties.

It is difficult to say what could be done here if everything was favorable to our work. The Catholic population of San Francisco does not fall far short of 100,000. More-

over, the people in general are well disposed towards us ; so that it is not difficult to enter into relations even with Protestants. Conversions amongst these are not unfrequent ; and some of our converts occupy a prominent place in society. The population of the State, too, is constantly increasing, and, as a consequence, the field of operations is ever widening. But here, as elsewhere, is realized the complaint of the Master : "The laborers are few." Our greatest obstacle is want of subjects : so much so, that at the end of the year it is not always an easy task to arrange the status of the two colleges for the coming term. Hence we have been unable to close with two or three opportunities of extending our houses into surrounding states. Death, too, has been busy amongst us, and our Lord has seen fit to call many of our young men to himself, and to nail others to the cross with maladies that limit very materially their capacity of engaging in the active duties of the Society. On the other hand, we receive few novices, for vocations are rare in this part of the world : "Pray therefore, the Lord of the harvest, that he would send forth laborers into his harvest."

Another obstacle to our success is that we are in competition with State educational institutions. I believe I am right in saying that a completely endowed Catholic college is unknown in America, whilst those with any endowment whatever are extremely rare. Our colleges, therefore, like any commercial speculation, must first and foremost be made to pay expenses. For this we must charge for teaching, while the State makes no charge whatever, even in its University. Then our teaching must compare favorably with that given in State institutions ; and here we meet a new difficulty. Although as regards the professors we have nothing to fear from a comparison with any institution on the coast, we do not, unfortunately, always find in the scholars the disposition to receive that education which we are ready and desirous to give. These are, generally speaking, poor ; and as they seek only sufficient knowledge to give them a start in life, with few prospects of advancement, and

as their estimate of what is necessary is rather below than above the mark, it follows that they are, as a rule, too anxious to finish their college course when it ought to be only beginning. Hence follows the impossibility in which we find ourselves of following as strictly as we would wish the methods of the Society, whereby alone our colleges can be made what they ought to be. Our Superiors are, it is true, constantly trying to raise the standard of education; but in this they must proceed cautiously, otherwise there is a risk of seeing our class-rooms emptied, and our work strangled instead of being strengthened. We, however, do what we can, both by encouraging the study of the classics and the other higher branches, and by discouraging, as far as prudence permits, the commercial course.

As the American public is apt to judge the efficiency of an educational institution by its exterior, we are obliged to maintain a handsome building, with elegant class-rooms, fine chemical and physical cabinets, and everything else in proportion. The scientific department alone is worth a sum, the taxes on which the students' fees scarcely begin to meet. Yet of this fine apparatus a large portion has been out of use for the past two years, merely because there were none to follow the complete course of Natural Science. This year, however, things are better; for besides the graduating class, we have also a class of graduates going for their second degree.

It is evident that with time our difficulties will disappear, whilst the advantages which we enjoy will remain, and even increase. As the population becomes less cosmopolitan, and as our Catholics rise in the social scale, a demand for a more solid and serious education will spring up naturally. Moreover, the gradual fixing of social grades will tend also to bring about this, as a necessity. With time our resources will also increase, and with them our means of doing good; and with time our great need of laborers will, doubtless, be satisfied, so that we shall be able to extend our operations, and give to each man the time necessary to make himself a perfect master in his special branch.

With regard to the Chinese inhabiting California, many are of opinion that nothing can be done amongst them. This opinion is based upon the moral degradation of the Chinese themselves, the unchristian lives of many professing Christians, and lastly the bitter race hatred that exists between the Chinese and whites. Moreover as this hatred is strongest in the working classes, with whom the Chinese come into direct competition; and as the working classes are, to a great extent, Irish Catholics, the difficulties in the way of christianizing these unfortunate heathen are augmented. However, though I am loath to believe that there are any pagans, to whom it is practically impossible to carry the light of the Gospel, the conviction forces itself upon me, that he who would evangelize the Chinese of California must be no ordinary man. A second Claver would be required for the work; one who would identify himself with these poor wretches, and become not "the slave," indeed, "of the negroes," but the "slave of the Chinese forever!" That God may raise up such a one amongst us, for His greater glory, and the good of the perishing souls is my earnest prayer.

HENRY WOODS, S. J.

MISSIONARY LABORS OF FATHER MAGUIRE AND COMPANIONS,

FROM JANUARY 13TH TO APRIL 6TH.

POUGHKEEPSIE.—On January 13th, Fathers Maguire and Kavanagh opened a two weeks' mission in St. Mary's Church Poughkeepsie, New York. The pastor, Rev. Edward Mc Sweeney, D. D., who is professor and Superior of the Seminary of Mount St. Mary's Emmittsburg this year, is the first pastor of St. Mary's. The church was bought from the Protestants, and is at present sufficiently large for the congregation which is set down at 1400 souls. The pastor has a very fine school under the charge of the Sisters of Charity. In St. Peter's parish the schools are under the board of education, but the teachers are Sisters of Charity. Every day from one to half-past one, the priest gives a catechetical instruction to the children who are all Catholics. There are three churches in the city; one of these is for the Germans.

The season was against us; all the time we were there it was disagreeable. Snow, rain, thaw, frost, came so quickly, that the boast of New England was left unheeded. It was a common thing to see the water running in the streets at midday and the thermometer telling you at night that the cold was intense. To make matters worse for us, the house was about an eighth of a mile from the church. As far as the people were concerned it did not seem to make any difference. The church was well filled at the five o'clock Mass and again at the nine. At the evening services, the capacity of the church was taxed to the utmost. Quite a number of Protestants attended. To give proof of the good will shown by the people in general, I will merely take the servants of Vassar College as an example. The college is situated some distance outside the city. The

horse-cars take forty minutes to reach there. These cars stop running about eight o'clock in the evening. The servants of the college chartered a car to take them home every night and to fetch them in the morning for the early Mass.—We certainly had far more than the parishioners making the mission, as there were 2900 confessions during the two weeks. Fortunately for us, a new assistant priest came at the end of the first week. He being a stranger, the people flocked to him as to one of the missionaries, and kept him busy all the second week. Father Cruden who has charge during the absence of Dr. Mc Sweeney also gave us a helping hand. We had about 500 children attending their instruction. I found out after some days that they were not all from St. Mary's, but a good representation from St. Peter's also.

The last Sunday at Vespers, the crowd was so great, that hundreds had to go home for want of even standing-room. There is a Sodality for the Young Ladies already established; the intention is now to have one for the young men, as one hundred and seventy-five of them gave in their names on the last day of the exercises. They were to have their first meeting on the following Sunday, when many more candidates were hoped for. The Young Ladies' Sodality received many new members also. The results of the mission were very satisfactory in every way. The good will of the other priests was made known to us by their offers of assistance. Rev. Father Gleason, the Master of Novices at West Park spent a day with us and gave invaluable assistance in the confessional.

The children who were old enough were prepared for first Communion; they were thirty-three in number. Nine adults also made their first Communion; four were baptized and one left for further instruction. 2900 Confessions were heard and 2500 persons received Holy Communion.

ST. MARY'S, BOSTON. (Jan. 14-21.)—Fr. Scanlan, the zealous and energetic director of the Young Men's Sodality, wishing to infuse new life and vigor into his Sodality, as

well as increase the membership, invited Frs. Langcake and Macdonald to give a week's mission to the young men of the parish. The mission proved successful beyond all expectations. Notwithstanding the unusually cold weather during the week, the church was well filled at the five o'clock service, whilst, in the evening, it was packed with persons eager to hear the solid and learned sermons of Fr. Langcake. About 2000 persons approached the Sacraments during the week, and the Sodality received an addition of 350 new members. This Sodality is, perhaps, the most numerous and best organized Sodality for young men in the country. It has a membership of about 1000 young men, 800 of whom, at least, are in good standing. Much credit for the present excellent condition of the Sodality is due to the untiring zeal of its director.

ST. PAUL'S, CAMBRIDGE. — On the 27th Jan., Frs. Langcake and Macdonald opened a mission in St. Paul's church, Cambridge, of which Father Orr is the pastor. The subjoined report sent to the "Pilot" by the pastor shows the result of the mission and the pastor's appreciation of the work done.

"A Successful Mission.—A Mission was recently conducted by Father Langcake and Father Mc Donald, two Jesuit missionaries, in St. Paul's Church, Cambridge. The Mission opened on Sunday, January 27th, and closed on the following Sunday. It was a grand success. There are in this parish about 1400 communicants, and of this number there were not fifty who did not attend the mission exercises and receive Holy Communion. The number who received the Holy Eucharist during the week of the mission was 1832. This includes, of course, many persons who are not residents of the parish. There were besides many persons who assisted at the Mission exercises and received Communion in the neighboring parish churches, so that the number of communicants may be counted at 2000. This is the fruit of the labor of two priests in one week. When girls working in printing offices, when living out girls, when men and boys rise at four o'clock on a cold winter morning, go to the church over snow and ice, attend Mass and instructions at five o'clock, hasten home to take their break-

fast, and go to work, then after a hard day's work again return to church to say the holy Rosary, to listen to sermons and instructions, and to be present at the Benediction of the Blessed Sacrament, who will say that the faith is dead in the American Catholics? When two priests will rise at four o'clock every morning, and not retire until eleven o'clock at night, will preach and instruct at least twice each day, and hear nearly 2000 confessions in one week, who will say that the spirit of Ignatius does not still survive in the Jesuits?"

R. V. M.

This report may be supplemented by adding, that eight adults were prepared for first Communion, one Protestant was received into the church, while another, who has attended the mission, made up his mind to become a Catholic, and two weeks later was baptized in a neighboring church.

In order to make the fruits of the mission lasting, special efforts were made to increase the membership of the Sodality, and to put it in good working order. Fr. Langcake spoke on the advantages of belonging to the Sodality with such effect, that 240 new members were added to its roll. The Fathers were much pleased with the result of their mission, and were loud in their praise of the kindness and princely hospitality of the pastor.

ST. PETER'S, LOWELL, MASS.—On Feb. 2nd, Fathers Maguire and Kavanagh started for Lowell where they were joined on the 4th by Fathers Langcake and Macdonald, who were giving a mission at East Cambridge. This mission was the first given in St. Peter's Church; it lasted two weeks, the first being for the women, and the second for the men. Lowell is situated about twenty-eight miles from Boston and is supported principally by its factories. Sixty-two years ago Catholics first came to the town of Lowell, and to day they are in the majority (population, 65,000), and more than three fourths of the city offices are in their hands. In fact, nearly all the important ones from Mayor downward are held by Catholics. A little bit of history that I got hold of may be interesting to your readers. At the Semi-Centennial Celebration of the incorporation of the

town of Lowell, March 1st 1876, a letter was read from Mr. John F. Mc Evoy which I quote as it gives an account of the Catholic progress of the city :

"I thank you for your invitation to the Semi-Centennial Celebration of the birth of our city, and regret that a business engagement will prevent my presence, but I cannot allow the occasion to pass without bearing my testimony to the enterprise and labor expended by yourself and others in our midst, to perpetuate the ancient history of our town before it is forgotten. It is always pleasant for me to recur to the more ancient days when Lowell was a series of farms ; when Charles street was a cranberry-meadow, and when a farmer's little daughter, now a venerable matron, drove the cows to water at the spring where now John Street pump is located ; still later, when one could go across lots from Central Street to the Town House, but cutting through a foot path in the swampy ground now occupied by Middle Street and the surrounding territory. You do a great public good, in my opinion, in keeping alive our ancient history, and if it were a possible thing I should like to aid you, although no better way occurs to me than to send a few data I have been able to gather concerning the early Irish settlers in the city.

"The pioneer among these was Mr. Hugh Cumiskey who came here with thirty men from Charlestown, all on foot, to work on the canals. Kirk Booth met them at what is now the American House, gave them money to refresh themselves, and they went to work widening the old Pawtucket Canal and building the new ones. Ground was first broken, in this kind of work, on the 6th of April, 1822. From this time forward the town became the centre of attraction for the hard working Irish laborers, many of whom settled here, became most reputable citizens, and some few left families behind them to perpetuate their name and fame. The town was then in a most primitive condition, and the laboring classes contented themselves with the rudest kind of habitation. In 1828, they had mostly concentrated them-

selves in that part of the town lying west of the Suffolk Canal and north of Broadway, still known as the "Acre." It is somewhat difficult at this time to conceive, that then with the exception of a few houses in the woods, back of the First Congregational Meeting House, it was all an open common between the American House and Pawtucket Falls, but such was the fact, and it was upon this ground that the laborers pitched their camps, their tents, or whatever was attainable to shelter their hardy natures from the wind and rain. The title to some of this land was afterwards called in question and it was eventually decided by the United States Supreme Court in Washington under the name of the 'Paddy Camp Lands,' and the case is known in the books, to this day, by that title.

"It may not be unknown to you that the history of the Irish is almost identical with that of their Church. Their efforts outside of the attainment of creature comforts, have invariably spent themselves in developing their religion and furnishing means and facilities for its enjoyment. The Bishop of the diocese came among them in person, Oct. 28th 1828, and religious services were held in a two-story school house next above Dr. Blanchard's Meeting House on Merrimack Street, which was owned by the town and loaned to the three or four hundred Catholics, then here, for the purpose of religious worship. Father John Mahoney after that used to come regularly once a month from Salem to celebrate Mass, and regularly the children were taught the catechism, and a day-school was established, in which the ordinary English branches were taught by a school-master who previously had found the same employment in Ireland. This was one of the pioneer schools of Lowell. Prominent among the Irishmen of those times were Hugh Cumiskey, Patrick Mc Manus his superintendent, Nicholas Fitzpatrick, Patrick Powers, grocer, Edward Kitts, shoemaker, and John Green, who was a gardener by trade and was Mr. Booth's steward.

"The Irish grew apace in number and the little school house grew too small for their needs. Kirk Booth, repre-

senting the Locks and Canals Corporation, gave the Bishop the land on Fenwick Street, where now St. Patrick's church stands, and a frame building seventy by forty feet was projected in the month of July 1830, and such was the harmony and united zeal developed in the enterprise that it was dedicated in twelve months from that time, much to the chagrin unfortunately of some disfavored few who were unwilling to see a Catholic church erected in the town. Bishop Fenwick and Rev. Dr. O'Flaherty came from Boston the day before in a carryall and took lodgings at the Stone House now the residence of Dr. J. C. Ayer. The church was dedicated under the auspices of St. Patrick, July 3rd, 1831, and Dr. O'Flaherty delivered the dedication sermon preaching from the text, 'This place I have as a house of sacrifice and prayer.'

"The music at the dedication of the church was furnished by the cathedral choir of Boston, assisted by Mr. Edward Kitts, Mr. Hector and Miss Catherine Hogan of Lowell.

"The old church, as I have said, was a frame building, seventy by forty feet, and was, of course, small, but sufficient to accommodate the Irish Catholics in the town. In 1832, Father Mahoney built the priest's house, which was located next the church, and, having within a few years been moved away, is now located on Lewis, directly opposite Fenwick Street.

"In 1835, Rev. Father Curtin came to Lowell as assistant priest to Rev. Father Mahoney, and staid here only a short time, being displaced by Rev. Father Connelly, who under Father Mahoney's direction and with his assistance, built the two wings to the church, making it cruciform in shape and exactly in the form in which it existed many years, and was afterwards dismantled and taken down.

"Many of those who will read this, cannot fail to remember Rev. Father J. T. Mc Dermot who succeeded Rev. Fr. Mahoney, in the spiritual care of the Irish Catholics of Lowell in the summer of 1837. Father Mahoney moved to New Bedford and died there, in the active ministration of the Gospel.

"In 1839, Rev. James Conway was appointed Father Mc Dermott's assistant, and was not here long before the necessity for a new church became apparent to him, which was made more necessary from the fact that the Irish were settling in around William, Greene and Gorham Streets, and were consequently too far away from the old church on Fenwick Street, to make their religious duties easy to them. He received the lot on the corner of Gorham and Appleton Streets in August 1841, upon which he built the brick church still standing, but much enlarged, which was dedicated, under the auspices of St. Peter, Oct. 16th, 1842.

"The old Fifth Grammar School, now the Manor School, was then a very important item in the social life of the Irish Catholics of the town. Mr. James Egan, afterwards a prominent lawyer in Boston, was the first Catholic principal of the school, assisted by Mr. Peter Mc Dermot and Miss Esther Howland. It was the school where most of the middle aged Irish Catholics of the town received their grammar-school education. Mr. Daniel Mc Elroy was also a teacher in this school, who subsequently achieved quite a reputation as a lawyer in Chicago, Ill., where he died a few years ago.

"Rev. Father Conway was removed to Salem in March, 1847, and Rev. Peter Crudden installed in his place as his successor. Rev. Father Mc Dermott purchased St. Mary's church on Suffolk Street, of the Baptists, and it was dedicated in 1847, and after the brief pastorate of Rev. Father Tucker, the Rev. Fathers Timothy and John O'Brien were appointed to the pastorate of old St. Patrick's. The magnificent new church now erected on the site of the old frame building by these zealous clergymen, was dedicated in Oct. 1864.

"The Academy of Notre Dame, on Adam's Street, in the care of the Sisters of Notre Dame, now so flourishing, which gives constant employment to nearly thirty teachers, and which maintains a free school for over six hundred and fifty pupils, with a boarding school for nearly one hundred and forty, was established in 1853.

"St. Peter's School and Orphan Asylum under the charge of the Sister's of Charity, a refuge for over seventy orphans, was established in 1866.

"St. John's Hospital, under the same charge, which can accommodate nearly twenty patients, was incorporated by special act of the Legislature, in 1867.

"All these institutions have ever since their establishment been prosecuting their useful work, quietly and in the face of many difficulties, but in such a manner as to make their final success assured.

"As if the Irish Catholics in the town and city of Lowell had not done all that was needed to secure their permanent comfort and maintain their personal needs, the magnificent stone church, now (1876) in process of erection in Belvidere, will be before another year dedicated to the services of religion. The Society of Oblates for poor missions have this in charge, as also a mission church for the French Catholics, who are already numerous enough to fill the church in Lee Street, which they purchased from the Unitarian denomination some years ago, and have increased its size to double its former capacity.

"The data I am aware are extremely meagre, but they will be sufficient to give those who live after us, some general idea of the part the Irish Catholics have taken in the early history of the town and city.

Very truly yours,
JOHN F. Mc EVOY."

Since the foregoing was written there have been some changes. The parishes are now divided. The church in Belvidere has been dedicated, with seating capacity, 1950. Two new churches are being erected. There is a school for boys attached to St. Patrick's of which no mention was made; it is under the care of the Xaverian Brothers.

Rev. Peter Crudden of St. Peter's, incapacitated by old age, has been replaced by Rev. M. Ronan, for whom the mission was given. I doubt whether any of our missions were better attended than this one in St. Peter's. From the very start the numbers that came could not all find room,

The church was packed with no possibility of getting a footing anywhere; the basement was then opened and this was soon filled; so a double mission had to be conducted. By a double mission, I mean that as there were two congregations, two sermons had to be given at the same time: two missions were going on together. Were the church twice as large, I have no doubt, but it would be with the same result. Many who would have liked to attend had to give up all hope of being able to do so, unless they could get to the church before 6 o'clock. The evening services did not begin till 7.30; yet the church was full at 6, and the basement at 6.30. As soon as their work was over the hands flocked to the church and filled it at once. Many came without supper, but the greater number soon learned a lesson and brought with them when returning from dinner, something to eat; this was all the supper they had. They eat it before the end of work, so there was nothing to delay them. One evening, as I was going to supper at (6 o'clock), I met four or five girls running; one of them was left behind; so she cried out to the others, "No use of your running; you wont get a seat no how." From 6 o'clock, and then have to stand an hour and a half before the services begun and till they were finished! May I not then well say the like was seldom seen before? It was not only the women who did this: the men were at the church just as soon, and they came without supper. Church and basement were again filled during the men's week, as during that of the women. One of the Protestant ministers wanted to know from some of his young men if he would be allowed to go in. "Oh, yes," said they, "but you must get there before six, if you want to get a seat." We gave him a seat in the sacristy. One Monday morning when I went to the basement to hear confessions, I found about fifty persons waiting. It was the same to the end. We never feared that we should not be kept busy; but we were apprehensive we should never finish the work. Every time we left the boxes for meals or rest, penitents were still waiting in numbers to give us employment for hours. The cases were long and the work was

necessarily slow. Had the men not begun to come at once, we never could have finished the confessions. It was not the short cases only we had the first day but also there were long ones. My first confession of the men was a twenty-seven years' account; but this was nothing unusual; so I did not mind it. Many men of forty years of age and some even older had never been to confession. We were seven (four of the band and three of the church), hearing all the time; on occasions we were ten, with work at hand for ten more.

The priests of St. Patrick's generously came to our assistance. Fathers Scanlan, Byrne and Bric from St. Mary's, Boston, did what they could, to relieve us. I must in spite of the modesty of these Fathers call attention to the fact that after hearing for six hours, they had to return to Boston, a tedious ride of an hour and a quarter, with the knowledge that they would have three days of confessions in their own church. Therefore, their assistance deserves far more thanks from us than we can give.

I am afraid this account is becoming too long; so I will be brief. The priests of the other two churches of the city gave us help, by hearing their own people on Fridays and Saturdays, when they were kept quite busy. In one of them there were five and in the other seven priests confessing the people; this force with our own did the work, and on Saturday night we had the consolation of not sending any one home unshriven.—Sodalities were begun, or greatly increased in numbers, of married men and married women, young men and young women. The Rosary and the Sacred Heart societies were equally benefited. I can not give you the numbers of any but that the Young Ladies' Sodality; they received 500 new members and now number 600. The other Sodalities, I believe, are very good.

Confessions heard, 9800: Communion, 10,200, of these 300 (adults) received holy Communion for the first time; 633 were confirmed, all adults; 25 persons were received into the Church; four we left for instruction. Two men who had doubts about their Baptism were baptized, and

three children who had not been neglected were made Christians. The two men spoken of were born of a Catholic father and a Protestant mother. Their mother having died, the father married again a Protestant. He is now a pervert and a hater of everything Catholic; none of the children of the second marriage is baptized; these men feared they had been treated in the same way. They could not believe anything the father said; so to ease their consciences and remove all doubt, they were conditionally baptized.

ST. JAMES', BOSTON. — On March 2nd, Father Maguire with Frs. Kavanagh, Macdonald and Dougherty began a mission at St. James' church, Boston. It lasted two weeks, the first week being for the women, and the second, for the men. Although the church is large, still it could not accommodate all who came. The basement was, therefore, thrown open, and that too was soon filled. A double mission was carried on to the end; the men as usual were ahead of the women in attendance. Fr. Maguire was the preacher of the upper house, while Fr. Kavanagh filled that position in the lower. We could not think of hearing all who came, as the difference between the Communions and Confessions will show. The other churches around had to give a helping hand to hear them. When our penitents saw the crowd around the boxes and the slight possibility of being heard, they betook themselves to the other churches. We had a good force, but as I have said not enough to satisfy the demand. Frs. Costin and Brand did noble work; every after school, they presented themselves for work and they had plenty of it. Were it not for their assistance, we should have been sadly behind hand. Frs. Bric and Scanlan too gave us a helping hand. Moreover, we had the priests of the parish to do their share. On Wednesday of the second week, Frs. Langcake and O'Leary, who just finished a ten days' mission in Canton, came to our relief.

The Communions outnumbered the Confessions by 3600; this fact will show that many went to confession in other churches. St. James' embraces all classes from the devotee

to the hardened sinner. There was an excellent disposition shown during the whole time. Every exercise was crowded, from the 5 o'clock Mass to the night service. Many of the working girls who could not be present at the "Way of the Cross" would come in on their way home and make it privately. The little girls of the school would make it in small groups. Every day, you might see children, that did not look to be more than five or six years old, going around from station to station as seriously and piously as any old woman could. A great spirit of faith is shown by the people. A statue of our Lady with the dead Saviour in her arms, always has some one praying before it. The foot of a statue of the 'Mater Dolorosa' has almost been worn away by kisses. These and many other tokens are to be seen daily. It was, however, very trying to give a mission in this church. The weather was unfavorable all the time as we were made to feel, since we had to walk nearly a quarter of a mile from the pastor's house to the church. This journey had to be made eight times a day; it was not an easy thing to avoid a cold.

The pastor, Fr. Shahan, expressed himself as delighted with the results and gave expression to his feelings and his thanks to the Fathers, in presence of his Grace, the Archbishop, in a manner that, to say the least, was most flattering. The Archbishop expressed delight at such a consoling report. We have then every reason to be thankful, but all thanks to Him to whom thanks are due for the results of our labors. If we had to work hard, we were rewarded by grand results.

In counting the Confessions, I have to estimate for some of those hearing, but I always put the number below the mark. We keep an account ourselves; so we can rely on this; but the priests of the church who help can only approximate the number of penitents heard. As these are put at the lowest possible figure, the sum total is rather below than above the mark. We had 11,200 Confessions; 14,800 Communion, 180 first Communion of adults; 309

adults were confirmed; 24 grown persons were baptized. All of these converts were above the ordinary class, and seemed to be fairly educated.

CANTON, MASS. — On the first Sunday of Lent, Father s O'Leary and Langcake, began a mission at Canton, Mass.— The mission lasted one week, and was followed by the "40 hours' devotion." During the mission 1600 Confessions were heard, and 800 more during the 40 hours! A few persons commenced instructions to be received into the Church, and were left under the pastor's care..

PORTLAND, MAINE.—From March 22nd to April 7th, the time was employed in Portland. There are two churches in the city, the Cathedral and St. Dominic's. A mission was given in both at the same time. Frs. Maguire, Kavanagh, Guldner and Mandalari were engaged at the Cathedral. The property of the Cathedral is large and valuable. A covered way leads from the Bishop's house to the church. About a hundred feet from the house is situated the Kavanagh School, built by the alms of Miss Kavanagh lately deceased. It is a splendid monument of her generosity; would that more people followed her example. The school, though large, is occupied by girls and very small boys. There is as yet no school for the larger boys. The entire Catholic population of the city is counted at about 9000. This must be below the mark, as we had many more than that number to make the mission. True it is, many came from all the adjacent towns, but not enough to make up the difference. The women filled the Cathedral every night; not a seat was left vacant and many had only standing-room. The men during their week outnumbered the women by from three to five hundred. The steps around the sanctuary railing were all occupied, and a number of settees placed back to back in the aisles (which being wide, gave them more room) were also filled. Many Protestants attended every night. The general verdict declared this the most successful mission ever given in the Cathedral. There are very

few persons left who did not make the mission. The Protestant spirit of divorce being accepted by some few, nothing could be done with them. Mixed marriages, and before a Protestant minister, are quite common. About twenty such cases were settled during the mission. In nearly all of them the Protestant party had never been baptized. One good pious woman whose husband was a Protestant (she had been married by the priest), had the consolation of seeing her husband baptized; and he received holy Communion with her on the last day of the mission. She had been praying for him for years, but, by advice, never spoke to him about religious matters. During the month of October last, she told her adopted daughter to ask him to go to church with her. Just then a friend came in for the daughter; so he declined. After all of them had gone he locked up the house and meeting a Catholic friend who was going to church went with him. From that time he never missed Mass on Sunday. He was present at 5 o'clock Mass every morning of the mission. On the second evening, he presented himself at the class for converts. It then came out that he had gone some twenty times to the priest to be instructed, but courage failed him at the last moment. Among those confirmed was quite a number of persons who had never been to confession, and there was no reason why it should have been so. We found drink one of the great causes why confession was neglected. The "Maine Liquor Law" is far more of an evil than a good. There is far more drinking going on in Portland than any city of its size in the Union. Many buy liquor in bottles and carry them about with them, at least till they are empty, and this is not long. On the train returning home, it seemed as though every man had his flask, and was not bashful about taking a drink in public. This seems to be the result of the law.

The Bishop was away in California when we began the mission, but returned on Wednesday of Passion Week. We had, therefore, Confirmation on the Sunday of the closing of the mission for the men: 152 adults were confirmed, 93 of whom made their first Communion; 10 Protestants were

received into the Church and 5, left for instruction: 2 children, neglected, were baptized, and 20 marriage cases before a Protestant minister reconciled.—One young fellow, who had been married by a minister, came to be reconciled. His child was not baptized. He was told, of course, that he should have it baptized at once. "I will," he said, "but I am in mortal sin, and I want to get out of that first, then I will have the baptism." The wife is now receiving instruction for her reception into the Church. — We had 6510 Confessions, 5800 Communions.

ST. DOMINIC'S, PORTLAND.—Frs. Langcake, O'Leary, and Macdonald opened a mission on Sunday, March 23rd, in St. Dominic's church. This church is one of the oldest in the diocese, having celebrated its 50th anniversary two years ago. It was for several years the Cathedral of Bishop Bacon. At present, it is a dependency of the Cathedral parish, and though one of the two priests who reside there, bears the name of pastor, still he is merely an assistant of the Bishop, who is pastor of the whole city.

This was the first time our Fathers were invited to give a mission in Portland. The Redemptorists had given two there within five years, and it was plain at the outset to be seen that the people were much attached to them, whilst we were entire strangers to them. Before the close of the mission, however, we must have made many friends, as nothing succeeds like success. God seemed to have blessed our labors in a special manner, as we had a much larger number of confessions than the pastor had reckoned of souls all told in the parish. He told us that his congregation, including the children, would not exceed 3000 souls, and great was his amazement to find out we had 3823 Confessions, and that 3900 persons received holy Communion: 50 were prepared for first Communion and 120 for Confirmation. Among the latter was an East Indian, a native of one of the Islands in the Indian Ocean. He was a young man of 17 years of age, and came to Portland with the English consul some few months ago. He speaks French, English

and his own (the Indian) language. He was an object of great curiosity in the Confirmation class, and every one seemed to wish to have a word with him.

Fr. Kavanagh, on April 15th, began a retreat to the pupils of the Sisters of Notre Dame in Boston; some of the former pupils also attended. There were sixty-eight who made the retreat, all of them going to Confession and Communion. This retreat was thrown in as a rest from the mission work. The Father expresses himself as well satisfied with his work, as the pupils showed much fervor in making the retreat. They tried to do it as seriously as religious.

H. K.

MISSIONS BY THE FATHERS OF THE THIRD PROBATION
DURING LENT.

The mission of St. Mary's, Alexandria, Fr. Denis O'Kane S. J., pastor, was given by Fathers Jerome Daugherty and Thomas Stack. It opened on the 16th and closed on the night of the 23rd of March. There were about 650 Confessions and Communions.

The same two Fathers gave a mission at old St. Joseph's, Phil., Father Ardia, pastor. There were nearly 3500 Confessions and about 3000 Communions. The mission opened on Passion Sunday and ended Palm Sunday night. Two converts were baptized: others were left under instruction: and a number of negligent Catholics got back into the middle of the road.

ST. JOHN'S CHURCH, FREDERICK, MD.—This mission lasted one week, and was made up of three exercises daily: at 9 o'clock in the morning there was Mass with instruction; at 3 P. M., "Way of the Cross" followed by an instruction, and at 7 P. M., Beads, sermon, and Benediction of the Blessed Sacrament.

The attendance at the various exercises was satisfactory, and the instructions and sermons were listened to with a steady and serious attention which was highly encouraging.

The immediate fruit of the week's work, was that out of

a congregation of about six hundred, over 300 approached the tribunal of Penance.

ST. GABRIEL'S CHURCH, NEW YORK. — A two weeks' retreat was given in this church, to prepare the people of the parish to make their Paschal Communion in large numbers and with greater fervor. The first week was for the women, the second for the men; the attendance at the evening sermon both weeks was all that could be desired, and the number of confessions heard by the two Fathers sent to conduct the exercises was, women's week 2053, men's week 1461. The pastor of the church, Rev. W. Clowry, and his three assistant priests, besides being in attendance for the confessional, kindly took upon themselves all the secondary work of the retreat, such as preparing children and grown persons for first Communion, saying the Rosary, giving the Benediction of the Blessed Sacrament. The retreat began on the fourth Sunday of Lent and ended on Palm Sunday.

FORDHAM, NEW YORK.—On the first Sunday of Lent, Fr. Mc Erlane and myself opened a mission of two weeks in the church of our Lady of Mercy at Fordham, New York. It is computed that the number of parishioners amounts to about 700. Although the weather was unusually inclement there was a very large attendance at all the exercises. Many came from the neighboring parishes. There were about 1700 Confessions heard and as many Communions given.

ST. MARY'S, N. Y.—On the fourth Sunday of Lent, Fr. P. Murphy and myself began a retreat of two weeks in St. Mary's church, Grand Street, N. Y. The parish numbers I believe, about 9000 souls. We were very much consoled by the attendance and fervor of the people, who during the men's week, as well as the women's, filled the church every evening. We estimated that there were about 8000 Confessions heard. I think the Communions exceeded this number, as many of the people were obliged on account of the rush to go elsewhere for confession.

F. A. SMITH, S. J.

ONEIDA, NEW YORK.—Two of the Tertians, Fathers Guldner and Mandalari, were sent to Oneida Co., N. Y. They worked there for three weeks, giving missions to the farmers and mill-people. They did not keep an exact record of the number of confessions heard,—it is safe to say that they heard one thousand. A few persons were baptized, and one or two reconciled to the church.

General results since January 13th: Communion, 58,518; first Communion of adults, 640; Confessions, 65,465; Confirmation of adults, 1204; Baptism of adults, 67; of children neglected, 5; persons left under instruction for Baptism, 10.

BRAZIL.

Letter of Father Galanti.

ITU, February 24th, 1884.

REV. DEAR FATHER,
P. C.

During these last three years Saint Louis' College at Itu has reached the height of its glory and prosperity. May our Lord Jesus Christ deign to continue these favors.

These years, our boarders have reached the goodly number of 420, and would have gone far beyond that figure if we had more accommodations. The name of the college is favorably spread far and wide, and even our sectarian enemies have not dared to say much against us. So much so, that last year a sectarian newspaper, telling the people of Rio Janeiro not to send their children to our college, could only support its exhortation, by saying that Itu is too far, and it added, there are to be found in Rio Janeiro teachers, who are able, not less than those of Itu, to keep up a high standard both in morals and learning. So that he gave us a high standard both in morals and learning. You

will say, perhaps, that it is not much; but we must remember that a few years ago they refused us even this, and treated us merely as if we were people come from Africa.

In these three years, we have been visited by five Bishops, and by Baron Hübner, the author of the life of Sixtus the Fifth and a member of the Upper Chamber in Austria, and in former times Austrian ambassador at Rome. As he was visiting South America, at Rio Janeiro he was directed to visit us by the Viscount of Paranagui, our friend, who was then the Prime Minister. The Baron is a perfect gentleman and a good Catholic. He said he recognized this college as one of the Society of Jesus, from the easy and respectful familiarity of the boys towards their professors, and added that he had observed the very same thing in all our colleges, which he had visited in his numerous journeys throughout the world. He did not fail to talk about the United States of America, and praised a great deal our colleges that he had seen there.

The Bishops who visited us were: Monseigneur Goyas, a Lazarist, a great friend of Ours; the Bishop of Marianna in Minas, who remained here for three days; the Bishop of Pernambuco, who, the year before last, came to assist at the distribution of prizes; the Bishop of Ceará, who did the same last year; and the Bishop of Rio, who came up twice. The first time, he came merely to take a walk, and remained here for fifty days, living in a great familiarity with us: the second time, he came to honor the feast of St. Aloysius, and stopped only for a fortnight. As he is the Bishop of the capital, we gave him a nice reception, consisting of poems, songs, music, articuli ad modum S. Thomæ Aquinatis, and so on. He relished every thing and became quite enthusiastic.

Besides these prelates, our Bishop of St. Paul came last year for the feast of St. Aloysius, on which he preached, sang the high Mass, and carried the Blessed Sacrament in the procession. He is very kind towards us and a great friend to our Society. By the by, at present all the episcopal sees in Brazil are held by such Bishops as the Holy See

wished: all of them are friendly to our Society and nearly all ask for some of Ours; but we are few and cannot do more than we do.

I cannot now avoid saying something of our feasts, which in these last three years took large proportions. They are three; the first is that of Saint Aloysius, the second is for the end of the year, and the third for the Rev. Father Rector. This last one is a feast of the family, and, as a rule, only a few friends assist at it. But the two others are noisy, and generally we have then with us from twenty to thirty gentlemen, of the first rank, and nearly all of them come from Rio Janeiro. To appreciate better the meaning of such a concourse, you have to know that Rio Janeiro is from here a distance of two days by rail-road, and that these gentlemen come up merely for the college, for Itu otherwise has nothing to attract the attention of a gentleman. Upon such occasions the sectarian newspapers give vent to all their indignation with the professed purpose of lessening the moral force we may receive from such visits; but heretofore they have obtained nothing at all; on the contrary, they have done us some good.

The feast of St. Aloysius, first of all, consists of a triduum, made both by the boys and by the people, but separately. The boys receive holy Communion on the twenty-first, but the solemn feast and the general Communion of the people are on the Sunday *infra octavam*. On Saturday evening, our boys in military uniform with their band going ahead, and attended by their prefects and professors, take the statue of St. Aloysius from the church of the college to that of a little residence, which we have at the other end of the town, where the feast is celebrated for the reason that the church is large. There is then a sermon, followed by Benediction of the Blessed Sacrament. Upon returning home, we are obliged to illuminate by means of Bengal lights the whole street from the church to the college. For in this town, which seems not foremost in civilization, there is not as yet any gas-light.

On the morning of the feast, we are awakened at four o'clock by fireworks and music. It is the common custom of the country. At six o'clock there is the Mass of the general Communion. At ten, there is a solemn high Mass with a sermon *inter missarum solemnias*: there is of course, both vocal and instrumental music by the college boys. Our maestro, a young Roman, on that day is in rapture. The celebration never takes less than three hours. When everything is over, the boys return home, formed in a large battalion, the band of the college goes ahead, and the musicians show they are not yet tired, and the people that they are still willing to hear.

In the evening, there is a solemn procession, that goes through two streets of the town. Some of the boys carry the statues of St. Aloysius, and St. Stanislaus; others carry banners, oriflammes, and the like. All, or nearly all the schools of the town, several confraternities, three bands, and many people attend the procession. The guests of high rank, as a rule, follow the clergy taking their place behind the baldachin. The year before last, besides the governor of the province, there were two senators, who at the same time were state counsellors. In Brazil they hold the first rank after the emperor. This little town had never seen, and without our college, was never to see such a spectacle. The church is always beautifully decorated by one of our lay-brothers. At the end of the procession there is a sermon, and Benediction. We then come back to the college as the day before.

Do you think that now every thing is finished? No, we have yet a full day of hurly-burly; for next day, we have the college feast, and it is great sport for the boys. Early in the morning, the boys begin their preparation for the great illumination of the night in the play-ground. Every body contributes as well as he can, and prepares himself for the amusement. The three divisions rival each other. They are at work during a whole month, but, on this last day, the immediate preparation calls for redoubled activity.

At two o'clock, there is a solemn dinner, in which with all the boys and the Fathers there are generally forty or fifty guests. Then there are several toasts, speeches, songs, music. After dinner the boys display in their preparation for the illumination as much activity as possible. The great hurly-burly begins as evening comes on and — "twilight gray has in her sober livery all things clad". There are generally three thousand lights disposed in the most whimsical way; there are bowers, arches, gardens, squares and the like, all glowing with lights: there are also several bon-fires to augment the light, in order to have the whole playground *illuminato a giorno*. At the same time some balloons are sent through the air, and fireworks of several kinds, of which the Brazilians are very fond, make such a noise that one would think himself in the middle of a battle. Every boy has a store of these fireworks, and every one amuses himself as well as he conveniently can. The order, however, is not disturbed; on the contrary, nearly every thing is done in concert at a signal given by a whistle. The whole affair lasts about three hours; then at a signal given every thing is over in a moment; silence reigns; there are then night prayers, tea, and rest.

You wonder, perhaps, that in the middle of the winter, as June is in this country, we may keep our boys at the playground up to ten o'clock. But you must remember that winter in this country is very mild, and dry too. A danger far greater comes from fire-works, and I own I am always frightened on that day; but owing, I believe, to a singular protection from above, we never had to deplore any disaster on the occasion of this feast.

Next morning our friends mindful that fish and guests smell when they are three days old, go away after taking a good breakfast. At the same time the boys take again to their books and the professors already weary of the feast, begin again their work.

At the end of July there are three days of retreat for the boys, and, on the day of our blessed Father Saint Ignatius, there is the first Communion for a good many of them.

The feast of the end of the year lasts for two days, but it is only at night, and only in *Aula majori collegii*. It consists of literary and musical productions, in the representation of some drama, or farce, and is concluded by the solemn distribution of prizes.

This is what is going on, but we have still to struggle with many difficulties. A principal one is that of the examinations. In this country what every one looks after is to get free of his examinations, in order to go to the university as soon as possible. It is incredible how much the Brazilians are driven by this mania. It is not a question of learning, but of examinations, and the sooner they get through it the better, no matter what they know. We are, like the thermometer; and any college, from one year to another might see its boys reduced by a half or even more, if at the end of the year the examinations be not successful. Now, as the college is far from the capital, our students are obliged to go and stay there one or two months. But the moral atmosphere is so corrupt there that, as we have learned by sad experience, when a boy has been for some time alone at Saint Paul, he cannot remain any longer in our college. Therefore, the Rev. Fr. Rector, two years ago, attempted to obtain from the government a permission for our boys to stand their examinations in the college itself, as it is done, for instance, at Stonyhurst in England. Fr. Rector was comforted in the business and supported by several friends; every thing seemed to go on very well, but at the last moment he received a formal refusal. Then Fr. Rector took another resolution, but full of difficulties; it was to hire a part of a large hotel at St. Paul, and to go there with the boys, who had to stand their examinations. He subjected them to discipline as well as he could. We have withal many other difficulties, and some of us feel forebodings that the time of some great trial is at hand. Some signs are warning us of it. For hitherto we had never in this college any serious diseases, but last year we had several, and chiefly a contagious one. Here it is called *Sarampo*, and it is, I think, what you call *measles*: it is a

disease akin to small pox, and as dangerous. It commences with catarrhal symptoms; and is marked by an eruption of distinct red circular spots. In spite of the greatest precaution to prevent its spreading, we had fifty odd boys sick at a time. The sectarian newspapers, of course, exulted heartily at our difficulties, and strove to strike terror into the parents; but, thanks to God, nobody died, and in a few weeks every one got well.

Another sign of our approaching trial is a new religious question raised in Brazil. The present cabinet has declared that it is going to get hold of all the goods of the religious orders, except for the moment those houses, in which teaching is imparted. Some Bishops have energetically protested, but meanwhile the minister goes on, and even has refused to receive the protestation of the Nuncio.

At the same time some people in Pernambuco are beginning to make again some noise against the Bishop, though he is very well known for his prudence and moderation. How it shall end, God alone knows: we shall see, and shall be ever mindful that our Lord said: *in mundo pressuram habebitis; sed confidite, ego vici mundum.*

But during the last days of the past year we met with a great misfortune. I mean the sudden and melancholy death of good Fr. Speranza. The accident happened in the following way. Four Fathers of this college were on the seacoast near the town of Santos, in order to rest a little from their scholastic labors, and take some baths. We were there very well off (the writer of this letter was of the company); the spot was perfectly secluded, though near the town; we had a good house, the beach was magnificent, the sea quite still, and just in front of the house, so that we could get a bath at any time. It was just the eighth day after our arrival there, a day of extraordinary heat, when Fr. Speranza went to bathe at four o'clock in the afternoon. As it was very near, and as there was no appearance at all of any danger, he went alone. Five minutes after this, one of us, who had told the Father not to go, because the dinner was ready, feared some mishap and repairing to the

beach, saw the Father carried away by the tide. A man was immediately sent in a canoe to rescue the Father, but he was already drowned. You may fancy our sadness at that awful moment! We did our best under such circumstances, but no sign of life appeared; he was already dead! A doctor was called as soon as possible; it was too late. We then apprised the police of the fact, and took proper measures for a modest but decent burial on the next day.

On this mournful occasion, we were consoled by several friends, who showed us a good deal of sympathy, and by some of our boys, who were enjoying their vacations at Santos. All of them assisted at the burial in spite of a heavy rain. It was the thirtieth of December of 1883. The Rev. Fr. Rector, who at this time was on business at Rio Janeiro, being apprised of this accident sent to Rome a telegraphic communication, in order to have the suffrages of the Society offered up as soon as possible. It was a great act of charity, and probably this was the first time that a telegram was ever sent from Brazil to Rome for such a purpose.

Father Vincentius Speranza was born at Spoleto, Umbria, April 15th, 1833: he was received into our Society at Rome, October 22nd, 1868, and made his solemn profession in this college, February 2nd, 1882. At Spoleto, he had taught rhetoric in the episcopal Seminary, and was a canon of the cathedral. He made his novitiate at Rome, repeated his philosophy, at Marialach, Germany, and his theology at Laval.

He made his tertianship at Tronchiennes, Belgium, where he asked for the Mission of Brazil. He was, however, called to Italy where he taught grammar, and the year after, at the end of 1876, he was sent to this college. Here he passed two or three years prefecting and, at the same time, teaching grammar; then he was employed teaching philosophy. As you know well the wear and tear of such a hidden and crucified life, I shall merely add that this good Father had great zeal; he worked truly A. M. D. G.; he was edifying in every thing, prudent, obedient, humble, and foremost in

every point of regular observance, chiefly in our daily spiritual duties. He was ever attentive to his class, for which he prepared daily with no common diligence.

Before closing this letter, I cannot help rejoicing heartily with you and all of Ours at the great good you are doing in your country: your fruitful missions, your colleges, your festivals and everything else cause us here great joy, and console us in the Lord. The WOODSTOCK LETTERS are found here quite interesting by the Fathers who can read them in English; those who don't know English have asked to have them read in Portuguese at dinner. May our Lord ever prosper more and more our beloved Society, especially in America that promises so great a future. *Crescite et multiplicamini et replete terram.*

Yours in Domino,
R. M. GALANTI, S. J.

CANADA.

SIX MONTHS OF A MISSIONARY.

Letter from Father Chambon to R. F. Superior.

February, 1884.

REV. AND DEAR FATHER SUPERIOR,
P. C.

I know that you are not indifferent to the labors of your children in these distant Missions where civilization is only beginning to take a firm grasp, and I am confident that a more or less detailed account of a few months of my missionary life will be interesting to your Reverence. Some little glory may be procured to God even here on the shores of Lake Superior. But that is all one may seek; for hardships and fatigues are the only earthly recompense of the Missionary in the North-West. I shall try to give in this

letter the details of my travels during the latter half of the year 1883.

You will remark that stoppages were frequent. This was unavoidable. The prospect of hearing a confession or of saying Mass and giving the Food of angels to some longing soul was a reason sufficiently strong to make me many a time turn towards the shore and moor my little boat.

On the third of July last, I left Garden River in a sail-boat, accompanied by a guide. The wind was favorable, but not strong, and we went along slowly, perhaps too slowly. The next day we tied our boat to a steamer and reached White Fish Point, a distance of forty miles from Garden River. We staid in this neighborhood for a few weeks, and it was not until the first of August that we continued our voyage to Grand Marais. Providence saved us from a severe storm which had commenced but a few hours before we reached Grand Marais. As it was, we only touched land in the middle of the night, after a wearying trip of fifty miles.

Here we pitched our tent. The stiff gale blowing off the Lake made it hard work for us to keep the tent in position. The night was dark; and neither light nor anything else that would indicate a human habitation was to be seen. I remained with the tent, and I sent my man out into the darkness to explore. The place was not unfamiliar to him, and he was the one to look for a house where we might have our victuals cooked. He found one. A bright light appeared now and then between the branches, and guided the boatman to a small house where a French Canadian woman held sway. The good lady at first objected to receive me, much less lend me her stove to cook my food. She gave me to understand that it was not her custom to harbor Protestant preachers, and only after I had convinced her that I was not one of them did she show any willingness to receive me. She offered many apologies for her mistake, and, perhaps, treated me all the better for it. Her husband was glad to see me, and did everything to make my stay happy.

On Sunday, July 5th, I said Mass in the schoolroom at

Grand Marais. The attendance was pretty large ; amongst those present was a number of Protestants. The Confessions and Communions were few. I had service again in the afternoon. It is to be deplored that some of the Catholics of the place are ashamed of their religion, and do not dare practise it openly. Several of them are of mixed blood—the fruits of marriages between whites and Indians. Their conduct is far from edifying. But we may easily account for this pitiable state of things : a priest was, perhaps, never here before. Grand Marais is only in its first stages of development ; it may in the future become a small town. A narrow piece of land projecting into the Lake forms a fine harbor ; the government workmen are now employed in making the passage in and out more easy. Excellent timber covers the land for ten or fifteen miles around, and saw-mills the nucleus of so many other towns and cities have already made their appearance. A road cut through the woods connects the settlement with the railway running between Marquette and Point St. Ignatius.

On Sunday, I and my boatman left Grand Marais. We arrived the same day at Life Saving Station, No. 12. These Life Saving Stations are placed along that part of the coast of Lake Superior, to assist vessels in distress, there being no harbor within a distance of many miles. Each station has a staff of eight men and two strong row-boats capable of holding many persons. The Captain or Keeper of No. 12 is a Protestant, but that did not prevent me from pitching my tent for the night, and saying Mass next morning. There were present at Mass three Canadians and an Irishman. We left No. 12 after breakfast ; we were obliged to row all the way to No. 11. Here we found the Keeper and the greater part of his men Catholics. As on the previous day, Mass was celebrated under the tent. The attendance was large also. The narrow Two Hearts' river separates the station from a settlement of fishermen ; their presence served to increase the number at the Holy Sacrifice. We started some time during the forenoon ; stayed a

day at Station, No. 10. Here I had two Communion. At the next Station, No. 9, all the men with the Captain were Catholics. Some of them went to Confession and received holy Communion.

On Friday, August 10th, I reached White Fish Point, a little village made up of a light-house and a dozen other houses built around it. The Point is a rendezvous for Indian fishermen hailing from different directions. The resident Catholics are very few; those who attended Mass in the room of the village hotel were almost all strangers. There were a few Confessions and Communion.

On Monday, we left White Fish Point; a clear sun and a favorable wind gave us every reason to believe that we were in for a pleasant day's travel; we were not disappointed. The waters of Lake Superior seldom presented a more beautiful surface; for a few hours our sails carried us along the Lake like the wings of a bird. In the afternoon the sea grew rough, but only of a roughness that hardly ever leaves these great inland seas. After a pleasant day's sailing we neared at dusk a place called Mamikon. This place is a settlement of fishermen—a good-natured, whole-souled set who are always glad when the priest comes. We stayed with them for the night. The next morning we went to a place called La Point aux Pins, about six miles from our residence. My boatman was anxious to be home again, and we continued our journey immediately to the Sault. Here I met your Reverence.

I was again at Point aux Pins for the feast of the Assumption. The point is on the Canadian shore, between Waiskai Bay and the Sault. A number of Indians gather there every summer, to pick berries. I visited them during the last two berry-seasons. I said Mass in a house; a small number went to Confession and received holy Communion.

On the evening of Assumption Day, I left Point aux Pins with an Indian to go to Dollar's Settlement between White Fish Point and Waiskai Bay. I said Mass there the following morning. The settlement can only count three Catholic families in their midst. Waiskai Bay can boast of some-

thing better. Six Catholic families are occupying farms not far from the Bay; three other families are living along Whisky River, a good-sized stream flowing into Waiskai Bay. Upwards of fifteen or sixteen persons were present at Mass in the school-room.

Below the Sault on the American side, is Sugar Island. There are two small Indian villages situated upon it. The inhabitants are American citizens. They vote for the President, and exercise all their other civil rights like the proudest citizen in the land. In one of the villages called Wantnodinang, there is a school. The teacher is a Protestant; besides his ordinary duties as teacher, he tries his hand at proselytizing by a regular Sunday sermon. There are over three hundred Catholics on the Island, and I was told that the Protestant teacher has quite a number of them among his hearers every Sunday. This is a sad state of affairs; it is sad to think that we are unable to do anything, to prevent the evil results that must necessarily arise here as well as in a dozen of other places in this neighborhood where Catholic ignorance has to deal with Protestant error. During my short visit here this year, I baptized a Protestant Indian woman, the wife of a French Canadian. She had been a Baptist. Last year I baptised her mother who was supposed to be a Methodist. The Methodists, she told me, had baptized her without giving her any instruction, and besides, she never told them she wanted to be baptized.

On the 3rd of September, the Right Rev. John Vertin, Bishop of Marquette, came to Detour, whither I had come a few days previously, to prepare some children and grown up people for Confirmation. The ceremony took place in the room of Mr. Lyons, the builder of the Detour saw-mills. Fifteen or sixteen received Confirmation; his Lordship left immediately for Point St. Ignatius. His stay at Detour was of fifteen minutes' duration. I accompanied his Lordship to the Point.

On Sunday, 9th of September, I said Mass in the Sailors' Encampment; next morning I returned back to Detour. In the afternoon, I embarked in my boat with an Indian to sail

to Les Sables, a reserve on the Canadian bank about thirty-two miles from Detour. We arrived during the night. And we had some trouble in getting ashore. Neither myself nor my boatman was well acquainted with the place; the sea was heavy and rough, and had it not been for a light that we sighted while yet some distance out on the Lake, there is no telling what might have become of us. Guided by the light after I had landed, I knocked at the door of a small lonely house not far from the shore. The door opened, and on a table near the window on the opposite side of the room I saw a small coffin. A burning lamp standing on the lid furnished the bright light we saw when on the Lake. Next morning, I performed the funeral service over the body of the dead child. I then started accompanied by two young men, to see some French Canadians, living about four miles from Les Sables, and I remained there a couple of days. A few Confessions and Communions were the result of my visit.

On the 10th of September, I was at Thessalon. During my week's stay there I was employed in hearing Confessions, preparing children for first Communion, visiting Catholics who live out in the country, etc. I had also some work done in the dwelling raised for the priest a few months before. I reached Bruce Mines on the twenty-eighth of September, Hilton on the thirtieth. To the latter place I had carried the two thousand feet of lumber that lay in the church at the Mines. I prepared a number of young people, almost all past the age required for first Communion. They live in different parts of St. Joseph's Island, but fortunately not far from Hilton. On Sunday, October 7th, I said Mass in the house of a Catholic living four miles from Hilton. Here I stayed some time, preparing four children for first Communion. A part of the month of October I spent in gathering materials for the building of a small chapel, for my occasional visits. During the rest of the month my time was pretty well employed, going from one place to another, hearing Confessions, celebrating Mass and giving holy Communion. Connelly's Landing, Mac Carthy's place

and the Sailors' Encampment were among the number of my halting places. A small church graces the Encampment. It is as yet unfinished, but I expect before long to give the finishing touch to this humble house of God. The Bruce Mines' lumber that I brought to Hilton was just the kind required to finish the church, and I transported it a second time in my boat from Hilton to the Encampment.

In the beginning of November, I left Hilton in the steamer "Africa" for Thessalon. Here I took passage in a sail boat to the Indian Reserve, Les Sables. The trip was a short but a very perilous one. The boat was full of lumber and badly balanced. The bow was much too heavily laden. We had been out from shore but a short time, when a stiff breeze filled the sails. The boat began to heave and plunge in an alarming way. The waves dashed over the sides and drenched us completely. A complete drenching is at all times a most unpleasant thing, but one cannot help thinking that it is particularly unpleasant to receive a drenching in the middle of November, many miles out from shore and many miles away from a dry suit of clothes. But this is only one of the little incidents that tend to make the life of a Missionary interesting, if it is not followed by evil results. Happily in my case nothing serious resulted from the drenching.

Two weeks more were spent in going to and from the Indian Reserve, Thessalon, Hilton and Bruce Mines. On the twenty-third of November, after trying in vain to get some one to accompany me to the latter place, I set out alone in my boat. The wind was off shore, and I thought that by keeping close to land I would not encounter rough seas,—and after all, the distance was only eight or nine miles. After I had been some time out I found that the trip would be too long if I followed the shore; so I decided to keep out much farther. A stiff head wind was blowing, and I was obliged to row all the time:—the boat, in fact, was not less heavy for having a stove at the bottom. After nearly seven hours' hard rowing, I had made about six miles. I was still three miles from the Mines. I was becoming exhausted,

and I steered for the shore. But the land as I approached looked like a black wilderness. The prospect was anything but pleasant. Night had already come on. It was pitch dark, and not a light to be seen. Rather than lose myself looking for a house, I decided to remain during the night partly in the boat and partly in the woods. God favored me with a mild night. Had it been cold, mine would have been a sorry lot, and I should have suffered much more than I did. After all, the night was a dreary one and dragged slowly along. I counted the hours and the minutes,—now resting against a tree, now seeking a dry spot to lie down upon, now lighting a match only to see the second-hand of my watch turning even more slowly than was its wont. At last day broke. Half dead with fatigue and want of sleep, I got into the boat and rowed in the direction of the mines. The wind had turned and was blowing hard to land. It pushed me to shore at a rapid rate. I rowed against wind and water as long as my strength allowed; when I could row no longer I dropped the oars, and found myself carried towards land in a twinkling, and thrown on a rock. Luckily the rock was a smooth one. The boat did not suffer much damage. I jumped out, took everything from the boat, and threw it into the lake. The stove had its turn, but it fell in shallow water and I marked the spot. I did not know where I was. I could see neither path nor road. All was bush, rock and marsh. A high rocky ridge ran a few hundred yards from the shore. If I could only gain the top of that, I should have a good view, perhaps, of the other side and find out whether I was on an Island or not. I bagged my provisions—one large loaf of bread—shouldered my axe, and started for the ridge. The prospect on the other side was anything but encouraging.—Nothing but marsh and bush as far as the eye could reach. I walked along the ridge, now and then halting, to take a view of surroundings. After walking about an hour in a high state of anxiety, I caught a glimpse of a house lying in the midst of some trees on an elevated piece of land a good distance away. This cheered me, and I made great efforts to reach

it. Nearly an hour's walk brought me to the house, but I was greatly disappointed to find it abandoned. However, it was a house, and I set to making myself comfortable. A good large fire place was built in one side of the kitchen and with a few matches, and the dry wood that I gathered outside, I built a glowing fire. I piled up the fuel. The crackling of the logs was music; never was fire or heat more welcome to me than on that day. I thanked Providence for this place of refuge. My situation was looking less gloomy than it did in the morning. After submitting to a thorough warming and drying, I started out again to explore, determined, however, to return to the abandoned house if nothing better presented itself before evening. I followed a path leading through the woods, and came at last to a glade. Here just in front of me stood a little farmhouse. Three persons—a man, his wife and daughter, came forward to meet me, and after they heard my story, did all they could to make me welcome. They were not Catholics, but I shall long remember their kindness. They prepared a hearty meal for me, and listened with great interest to the details of my little mishaps of the preceding twenty-four hours. After I had rested a few hours, the good farmer and his neighbors accompanied me to the place where the boat lay; we pulled it out of the water and put it in a safe place. I left the baggage with the boat, and took only what was necessary to say Mass next morning, with my Breviary and a few other articles. During the following week I paid another visit to the boat, and tried to raise the stove out of the water. It was a harder job than I expected when I threw it in. The ice was about two inches thick over the spot where it lay; it took a long time to make holes and probe it at the bottom with hooks and poles. After much patient searching, my companion's grappling-iron caught it fast, and it was soon at the surface. It is now in active service at Thessalon.

My next stoppage would be at Les Sables. After having tried in vain to get some one to row me thither, I embarked in a large sail-boat bound for Detour. This would

leave me twenty-two miles nearer my destination, and I should soon be able to get to the Canadian shore. This was on Friday, September 30th. When we started the wind was favorable; the two men who were in the boat were confident that we should reach Detour before night. Now I was safe, I began to forget the events of the last few days when I felt myself carried away from the scene. For our stout little boat ploughing the waves before a stiff breeze, left the land behind her in a way that any enthusiastic boatman would admire. I composed myself for a pleasant score of miles over the Lake and began reading my Breviary. But man only proposes. We were twelve miles from Detour, and night was approaching, when suddenly the wind veered, and carried us into the ice. We were caught fast; only after four hours hard work did we succeed in extricating ourselves. Here God's protection was evident. Had we been forced to remain in the midst of the ice during the whole of that cold November night, it is hard to say if any of us would have been left to give this narrative.

But we escaped our danger only to encounter another. The wind had again changed, and we were off under full sail in the direction of Detour. The darkness was complete; we had no means of knowing where we could land. The fates were evidently against us;—we landed on a rock! This was even a more serious encounter than that with the ice; God did not fail again to protect one of his unworthy children. The boat was sailing at a rapid rate and the shock caused by the blow on the rock almost stunned all three of us. Our first care was to look for leaks, but besides a severe strain, the boat suffered little damage. We made our way to Detour, and arrived there near the middle of the night. Detour is the most considerable of all the stations that I have to attend. The resident Catholics expect to see a church built there before next Spring. I spent the first two Sundays of December there. On week days, I went into the country, visited many families, and said Mass in different places.

During the remaining days of December, I visited the

Missions south-east of the Sault, saying Mass every day in a different place. May God in His mercy grant many blessings to those poor half-abandoned people whom He deigns to visit sacramentally.

My letter is already too long. Perhaps, I have gone too much into details, but your Reverence has read enough to form some idea of the life of a Missionary on the shores of the Great Lakes. There is still room for laborers in this region. Our present number does not suffice to meet the spiritual wants of these people. Generosity to God could not be shown better than by helping to care for flocks that are only awaiting pastors. And what a consoling Apostolate! The dew-drops that fall from heaven are not more refreshing to the flowers they moisten than the few Communions and Confessions I gather here and there are consoling to me and welcome to the Sacred Heart of our Lord Jesus Christ.

I remain, my dear Father Superior,
Yours sincerely in the Sacred Heart,
J. F. CHAMBON., S. J.

THE SOCIETY'S WORK AMONG THE INDIANS.

THE VIEWS OF A PROTESTANT SENATOR.

The Indian appropriation bill being under consideration in the Senate of the United States, Mr. Vest of Missouri said:

“Now, as to education, in all my wanderings in Montana last summer I saw but one ray of light on the subject of Indian education. I am a Protestant, born one, educated one, expect to die one, but I say now that the system adopted by the Jesuits is the only practicable system for the education of the Indians and the only one which has resulted in anything approaching success. When the Senator from Massachusetts, the chairman of the Committee on In-

dian Affairs, said the other day that the reason of the success of the Jesuits more than any other sect with the Indians was that they devoted their whole lives to the work, he struck the key-note of the entire situation. Take a Protestant clergyman and send him to the West, I do not care how active and zealous he may be, he goes there with his family ties; he goes there looking back to civilization, he goes there half devoting himself from a sense of duty to this ungenial life.

"Take a Jesuit and what does he do? He is a semi-military preacher. He belongs to the Company of Jesus. He owns nothing but the robe upon his back. If he receives an order from the commander of the Company at the dead hour of night to arise and go to Asia, he goes without a question. He is a number, he is not a man. He is segregated from the world. I talked with Father Ravalli at St. Mary's Mission, who had been forty-two years among the Indians in Montana, had devoted his whole life to them, had been sent there from Italy, an accomplished physician; and when I visited him at his little room in the Mission he was lying there, having been bed-ridden for five years and still administering medicines and performing surgical operations on each recurring day. This man's whole life was given up to the work, and what is the result? To-day the Flathead Indians are a hundred per cent. advanced over any other Indians in point of civilization, at least in Montana.

"Fifty years ago the Jesuits went among them, and to-day you see the result. Among all those tribes, commencing with the Shoshones, the Arapahoes, the Gros Ventres, the Blackfeet, the Piegans, the River Crows, the Bloods, and Assinaboines, the only ray of light I saw was on the Flathead reservation at the Jesuit Mission schools, and there were boys and girls—fifty boys and fifty girls. They raise cattle; the Indian boys herd them. They have mills; the Indian boys attend them. They have blacksmiths' shops; the Indian boys work in them. When I was there they were building two school-houses, all the work done by the scholars at the Mission. They can not raise corn to any extent in that climate, but they raise enough vegetables and enough oats to support the whole school; and I never saw in my life a finer herd of cattle or horses than they had upon that Mission. Five nuns, Sisters, and five Fathers constitute the teachers in the respective schools. We had a school examination there which lasted through two days. I undertake to say now that never in the States was there

a better examination than I heard at that Mission of children of the same ages with those that I saw there. The girls were taught needle-work; they were taught to sew and to teach; they were taught music; they were taught to keep house. The young men were taught to work upon the farm, to herd cattle, to be blacksmiths and carpenters and mill-wrights.

"Here is the whole of it in one single sentence: I asked Father Van Gorp, the Father in charge of the Mission, to give me his experience as an Indian teacher and to state what had given the school its remarkable success. He said it resulted from the fact of teaching both boys and girls. He said for twenty years the Jesuits had had only a male school. I call the attention of the Senators who are interested in this question to this single point. He said when they educated the boys and graduated them at the school they went back to the tribe; they were immediately received with jeers and reproaches, told that they had white blood in their veins, that they talked like the white people, and that they dressed like the white people, and that they were apostates to their race. The result was that the Indian, in order to maintain his position with his fellows, became a worse barbarian than he ever had been before.

"I do not want to say anything against the schools at Hampton or Carlisle. I undertook on that expedition to use one or two of those scholars as interpreters. All it seemed to me they had advanced in was to learn to deplete the plains of running horses, and General Sheridan agreed with me that they were the most expert horse-thieves on the top of the earth. They go back, and instead of teaching the other Indians, in ninety-nine cases out of a hundred they relapse into barbarism.

"I do not speak with any sort of denominational prejudice in favor of Jesuits; I was taught to abhor the whole sect; I was raised in that good old-school Presbyterian church that looked upon a Jesuit as very much akin to the devil; but I say now if the Senator from Massachusetts, the chairman of Committee on Indian Affairs, will find me any tribe of blanket Indians on the continent of North America—I do not speak of the five civilized tribes, because they got their civilization in Georgia and Alabama and by immediate contact with the whites—but if he will find me a single tribe of Indians on the plains, blanket Indians, that approximate in civilization to the Flatheads who have been under the control of the Jesuits for fifty years, I will aban-

don my entire theory on this subject. I say that out of eleven tribes that I saw—and I say this as a Protestant—where they had had Protestant missionaries they had not made a single, solitary advance towards civilization, not one; and yet among the Flatheads, where there were two Jesuit Missions you find farms, you find civilization, you find Christianity, you find the relation of husband, wife and of father and child scrupulously observed. I say that one ounce of experience is worth a ton of theory at any time and this I saw and know.”

CATHOLIC BUREAU OF INDIAN MISSIONS.

The following resolutions were adopted at a meeting of the Catholic Bureau of Indian Missions held in this city, May 18th, 1884.

Resolved. That, as the representative in Washington, of Catholic Indian interests in their connection with the administration of the Government, *The Bureau of Catholic Indian Missions* tenders its sincere thanks to the *Hon. George G. Vest*, Senator in Congress from the State of Missouri, for the eloquent tribute paid by him, in the Senate of the United States, on Monday, May 12, 1884, to the excellence of the Catholic methods of imparting useful knowledge to the Indian races, as exemplified at the St. Ignatius Industrial Boarding Schools, in the northwestern Territory of Montana, and witnessed by him during an official visit there in the month of September, 1883. For his keen appreciation of the merits and details of the system by means of which the Reverend Fathers and Sisters in charge of that work have been enabled to accomplish such satisfactory results, as well as for the bold, impartial, and independent expression of his convictions on the subject at that time, this Bureau shall ever feel grateful, as, it is sure, will also the laborers in that distant vineyard, together with the entire body of Catholic clergy and laity throughout the land.

Resolved. That this Bureau have the remarks of Senator Vest on that occasion republished, and transmitted to every Catholic Archbishop and Bishop and Indian school throughout the United States.

Resolved. That a copy of these resolutions be transmitted by the Secretary to the *Hon. George G. Vest*, and also published in the “National Catholic,” of Washington, the “Catholic Mirror,” of Baltimore and “The Republican” and “The Democrat” of St. Louis.

THE GOLDEN JUBILEE OF FATHER BASIL PACCIARINI.

"And thou shalt sanctify the fiftieth year, . . . for it is the year of jubilee" (Levit. cxxv, v, 10).

From the beginning of the current year, we of the community of Fordham had been looking forward to April as to the month in which Fr. Pacciarini, our dear Spiritual Father, would attain his fiftieth year of religious life and so celebrate his Golden Jubilee. When, therefore, about two months ago Superiors settled upon the twenty-third of April as the day of the feast, everybody began to pleasantly forecast the event. Some hoped that the day would be propitious; others again, that a full and fitting ceremonial would be observed; while all joined in wishing Fr. Pacciarini to be in good health to receive and enjoy the congratulations due a *jubilatus*. The following account of the celebration will show in what measure each of these hopes was fulfilled.

In the afternoon of the twenty-second, Fr. Pacciarini had the happiness of welcoming his fellow-novice, Fr. Sestini, who had come from Woodstock to attend the jubilee; in the evening of the same day he was present at the entertainment given in his honor by the college boys. The next morning ushered in the feast proper. It was a clear, bright day that, were it not for a certain coldness in the air, might have passed for one of sunny Italy's own special boast.

Early in the day visitors began to appear, amongst whom were Fr. Théband, a co-novice of Pacciarini, and Fr. Toner who was to preach the sermon of the Mass of jubilee. High Mass was celebrated in the students' chapel, the boys and the members of the community being present, the latter in the sanctuary. The Mass was sung by Fr. Paccia-

rini himself, assisted by Rev. Fr. Rector as deacon, and by Fr. Sestini as subdeacon. The other and minor offices were filled by the scholastics: Messrs. Fagan and Mullan being acolytes, Mr. Welworth, thurifer, Mr. Quirk, master of ceremonies. It was an impressive sight for all to witness two such venerable men as Frs. Pacciarini and Sestini officiating side by side during the Holy Sacrifice, and the tell-tale tears gathered unconsciously to the eye of the observer. After the gospel came the sermon of Fr. P. H. Toner. It was a narrative of the life of Fr. Pacciarini, prefaced by a few remarks on the scriptural authority for the celebration, and followed by an earnest appeal to the boys in which the preacher exhorted them "to take the lesson of the Father's life home to themselves and to look to it that they stifle not God's grace working in their hearts and calling them to this or that pursuit in life." The narrative itself was simply told, but with that touching eloquence that springs from the heart of one who is all absorbed in his theme. He spoke of the fifty years, so well spent in the labors of the Society, of the toilsome drudgery in the class-room in his native country, of the life of the faithful student when as an exile from Italy he was preparing himself for Holy Orders. All these edifying facts, so gracefully recalled, and many others connected with Fr. Pacciarini's missionary career were the grateful tribute of the speaker to the day's festivities. And we need not say how much we admired the picture drawn for us of the long wearisome days which zeal made days of gladness, because meritorious, when the Father was laboring for souls on the Indian Missions in Maine, or spending the best part of his life in the Maryland counties. "Well done, thou good and faithful servant," could Fr. Toner justly say, sure of a hearty response from his hearers. Need I say how grateful all felt for the allusion made to the affectionate regard the community entertains for the *jubilatus* as the Spiritual Father?

During dinner, remarks of congratulation were made by Frs. Rector and Thébaud, and a poem was read by Fr. Pye Neale. In replying to his well-wishers, Fr. Pacciarini said

that his heart was full of gratitude, though his lips failed to give it utterance. The day was one of unalloyed pleasure for Fr. Pacciarini, and the sight of his long, useful life crowned by the celebration of this joyful occasion reads to all the simple lesson: "O taste, and see that the Lord is sweet: blessed is the man that hopeth in Him" (Ps. xxxiii, 9).

THE GOLDEN JUBILEE OF FATHER CHARLES PICCIRILLO.

Woodstock witnessed her second celebration of a Golden Jubilee on the twenty-seventh of May, 1884. Fr. Charles Piccirillo on that day completed the Fitieth Year of his religious life, the last ten years of which have been passed at this Scholasticate. His untiring labors to forward the best interests of the place have been deeply felt by the members of the community, and the exercises with which his Jubilee was duly commemorated were hailed by them as a happy privilege.—Among the warm deep words of simple praise there was not a single note out of the register of the community's voice.—Eulogy was sincere; flattery had no place. The day was one of cool greyness well suited for a festive event. A large number of Fathers assembled, to do honor to the hero of the day.—Everything passed off with religious gayety, and all felt that a fitting tribute of affection was accorded a fitting subject. The venerable Father celebrated the community Mass, at which all received holy Communion for his intention. At the end of Mass the little chapel resounded with the hearty tones of the "Te Deum," chanted by his religious brethren.

We give the order of literary and musical exercises which were held in the large library of the college at half past three, P. M.

A. M. D. G.

"Sanctificabis quinquagesimum annum . . . ipse enim est jubilæus"—Lev. xxv. 10.

 ECCE. REX. OMNIPOTENS. CVRSVS. PVERI. VIDIT.

1834

PART FIRST

Orchestra—Midsummer night's Dream—*Mendelssohn*

Jubilato Gratulamur—Latin Address Rev. W. Power

A Social Gathering—English Prose Alex. J. Burrowes

Visione—Italian Sonnet A. M. Mandalari

Solo—Saluto—REV. J. BUCKLEY—*Thomas*

Los Primeros Votos—Spanish Poem M. Izaguirre

Une Vocation—French Address P. Arthuis

De Senectute—English Prose E. O'Sullivan

Chorus—"Ecce, quam bonum"—Ps. cxxxii—*Gerold*

 ET. MENS. DIVINA. VT. NOBIS. LVX. ESSET. HVNC. CONSECRAVIT

1884

PART SECOND

Orchestra—On the Beautiful Rhine—*Keler Bela*

Palimpsestus Woodstockiensis—Latin Prose J. F. X. O'Conor

Victor sine clade—Latin Alcaics J. A. Chester

The House not made with Hands—English Ode C. Clifford

Glee Club—Moonlight on the Lake—*White*

Ἦ ἀπὸ τῶν Φησυχῶν Ἠέλιτα—Greek Anacreontic L. Weber

Greetings from the Sciences—English Prose D. Doherty

Ad Multos Annos—English Prose W. Cunningham

Orchestra—Exhibition Galop—*Javelot*

SEXTO · KAL · IVNIAS · AN · MDCCCLXXXIV

QVEM · DIEM · CONSILIO · INITO

WOODSTOCKIANI · EPHEBEI · S · I · SODALES

CELEBRANDVM · CVRARVNT

QVO · FAVSTA · FELICIAQVE · OMNIA · ADPRECARENTVR

CAROLO PICCIRILLO

QVI · VII · KAL · MAIAS · INEVNTE · ADOLESCENTIA

ANTE · ANNOS · L · VITAM · IN · SOC · IESV · AVSPICATVS · EST

QVI · MORVM · SVAVITATE · INGENII · INTEGRITATE

A · CANDORE · ADOLESCENTIAE · NVNQVAM · ABLVSIT

DOCTRINA · ERVDITIONE · OMNIGENA · INTER · EXIMIOS

PRAECLARIS · MVNERIBVS · IN · S · I · EGREGIE · FVNCTVS

QVI · STVDIORVM · MODERATOR · IN · COMMODVM · ALVMNORVM

OMNE · STVDIVM · CVRAM · INDVSTRIAM · CONTVLIT

SPLENDOREM · EPHEBEI · WOODSTOCKIANI · ARDENTER · CVRAVIT

BIBLIOTHECA · MVSEO · SOLLERTIA · INCREDIBILI · AVCTIS · EXCVLTIS

GRATIAM · VEL · PLAVSVS · ZELO · ET · OFFICIO · POST · HABVIT

MAIORAQVE · MERITVS · QVAM · TITVLO · REFERRI · POSSINT

MODERATORES · DOCTORES · DECVRIALES

SODALES · ALVMNI · VNIVERSI · QVI · EIVS · CVRA

VIRTVTE · AC · STVDIIS · ADOLEVERVNT

PATRI · CHARISSIMO · DE · SE · MVLTIS · NOMINIBVS

· OPTIME · MERITO

VOTA · OB · INCOLVMITATEM · GRATVLATIONESQVE

OFFERVNT

NOTE.—This Inscription was composed by Father Charles Cicaterri
of the Gesù, Philadelphia.

During the entertainment in the library, telegrams of congratulation were received from Boston College and from St. John's College, Fordham.

At the end of the exercises, Fr. Piccirillo made a very touching address in which he thanked the community for the heartfelt interest manifested in his Golden Jubilee.

THE ACADEMIES OF WOODSTOCK.

May 27th, 1884.

REV. DEAR FATHER,
P. C.

I can not say your Reverence will be glad to hear how our academies are conducted and what success has attended them, for you have been present on several occasions and are fully informed. Your readers will be pleased, no doubt, to know what we have done.

We heartily availed ourselves of the privilege of having an Academy as granted by the Institute to externs attending our schools, and have endeavored to do everything in its spirit. We felt the necessity of this help for the furthering of our future work in the Society, and were more inclined to take the step, in order to improve our style by writing and speaking in the vernacular on theological subjects. Nor was the acquiring of a facility in putting these matters in an intelligible way before the people the least of the objects in view. All know how rare the accomplishment is in pulpit oratory of coming down to the level of the average hearer who is not skilled in the language of the Schools.

Our manner of conducting the Academy is quite simple. A paper, a half an hour in length, is read on some class matter, and two disputants previously selected by the presiding officer propose difficulties. After these have been solved by the reader of the essay, the discussion is general

to the end of the hour. This discussion is frequently the most interesting feature of the meeting.

In regard to the success, I can say that the larger portion of the theologians are members of the Academy and take the greatest interest in its workings. Papers have been read that would do honor to the Society. And this makes us hope for our long-desired "Review." Be this as it may, our Academy has done good work and is stronger to-day than it ever was.

I give you a list of the essays and their authors :

<i>Aristotle on God</i>	REV. JOHN SCULLY.
<i>Our Natural Knowledge of God</i>	REV. D. GIACCOBBI
<i>Necessity of a Second Revelation . .</i>	REV. JOHN A. BUCKLEY
<i>Negative side of the Question of Revelation Examined</i>	MR. WILLIAM P. BRETT
<i>Religion, the Basis of Morality . . .</i>	MR. EDWARD GLEESON
<i>The Existence of God proved from the Consent of Nations</i>	MR. H. OTTING
<i>Controversial bearing of the History of the Inquisition</i>	REV. R. DEWEY
<i>A Proof of the Existence of God from the Fact of Prophecies</i>	MR. P. QUILL
<i>Scientia Media</i>	MR. M. I. BOARMAN
<i>Peter, the Primate of the Church</i>	MR. M. H. O'BRIEN
<i>Nature and Possibility of Miracles</i>	MR. M. E. DOLAN
<i>The Schism of the West</i>	MR. JOHN C. KEVENY
<i>The Fact of Christ's Resurrection is the Corner Stone of Christianity . .</i>	REV. E. CONNOLLY

Father Raphael Dewey is the presiding officer.

The Philosophers in the class of Ethics have also organized an Academy. They have every reason to be satisfied with their work. Through the kindness of one of the members I am able to give the following list of subjects treated :

<i>The Moral Order</i>	MR. P. ROCHE
<i>Duelling, its Moral Aspect</i>	MR. M. EICHER
<i>The Natural Law</i>	MR. J. V. KELLY
<i>Socialism and Right of Property</i>	MR. P. MULRY
<i>Suicide, its Evil and Prevalence</i>	MR. J. HANSELMAN
<i>The Origin of the Right of Property</i>	MR. T. WALSH
<i>Money, its History and Uses.</i>	MR. J. T. HEDRICK
<i>The Intrinsic Malice of Lying</i>	MR. E. MAGRATH
<i>Have brute Animals any Rights?</i>	MR. J. GORMAN
<i>Education of Mind and Heart</i>	MR. L. WEBER
<i>Necessity of External Worship</i>	MR. D. DOHERTY

The presiding officer is Mr. M. Eicher. A.

THE RESIGNATION OF VERY REV. FATHER GENERAL.

The farewell letter of one who ruled the Society so well for more than thirty years in times remarkably calamitous, cannot but touch a responsive chord in the hearts of us all. We feel that a kind father tears himself away from his beloved children whom he has cherished as the apple of his eye. May God prolong his days that, like another Moses on the mountain of prayer, he may gain strength for us in the battles against our enemies.

TO THE FATHERS AND BROTHERS OF THE SOCIETY OF JESUS.

When the late General Congregation, by God's help, was happily ended, I was graciously received by the Sovereign Pontiff whom I apprised of the fact and also of the election of Reverend Father Vicar. Availing myself of the occasion, I submitted to the Sovereign Pontiff that as a vicar had been chosen who could succeed me, I was no longer neces-

sary for the government of the Society, and thought, in view of my advanced age and the weakness of body and mind consequent thereon, that I ought humbly ask leave to retire from my post, betake myself to some house of Ours, and there await, in perfect quiet, my last day, unless His Holiness should see good to make other disposal of me. The Pontiff, while lending the most considerate attention to my request, expressed the wish that I should retain my office yet a little longer, resting on the support which the counsel and assistance of the Father Vicar would afford me.

In furtherance of which desire I transferred my authority to the said Father Vicar, with some little reservation to myself, enjoining on all that they should obey him as they would me, and that his commands should be received as if they were my own: and I took care that all, especially the Provincials, should learn this through a letter under date of January the 20th, 1884.

In the meantime my years and infirmities have become greater, and, with the conviction in my mind of what His Holiness would desire, I believe the time has come for me to withdraw and hand over the entire management of the Society to Reverend Father Antony Anderledy. I have decided that this should be put into execution on the 15th of this month of May. Then, repairing to Rome, there in our former house of probation, now the Seminary for South American students, I shall strive to prepare myself for eternal repose.

In this last letter, then, which I shall write to you as Father General, I may be allowed to lay bare, most dear Fathers and Brothers, the very inmost feelings of a parental heart which are so strong within me at this memorable moment of my life, and, like a father when forced by death to part from cherished sons, give a few last words of advice.

First, then, I must render unbounded thanks to God, the Giver of all good gifts, who, by so marked a providence, during the long course of years and through matters and times of such marked vicissitudes, has deigned to give me

the grace to care for, nay, to even advance, the Society. Join with me, most dear Fathers and Brothers, with all the praise a grateful heart can give, in extolling a hundred, ah! a thousand times, the divine goodness that, despite all the violence and wicked virulence which the powers of hell have brought to bear upon us, we have seen Our Mother the Society increase and flourish in a wondrous way, establishing new provinces and new houses, and traversing various regions of the earth with apostolic labor, and nourishing them with her very blood.

After God, my thanks are due to you, most dear Fathers and Brothers, for your kind will towards me, the proofs of which, manifold and signal, I shall lovingly cherish, written in my heart, till life shall close. To you especially am I grateful who, established in posts of authority, have, by your devoted zeal to me, lent relief and assistance in the government of the Society. May God bestow on each of you the reward worthy your deeds.

Moreover let me say God is my witness that I have ever cherished you as my sons, and therefore have ever had your good before my eyes. If strength has failed me, this steadfast wish of mine has never failed, nor will my fatherly love for you ever fail, that love with which my heart now more than ever burns. Ever will this urge me to hold you all embraced in Christ, to pour forth fervent prayers to God for you, to study your interests to the utmost of my power, to keep you always in my heart.

Nor will your good will towards me ever fail if you guard these fatherly warnings which I will set forth briefly that your mind may more easily retain them. Let your union with God be constant, in loving Him, in the earnest accomplishment of works of piety, in seeking with a single eye in all things His greater glory, in the faithful and holy observance of our rules. Be united also with Superiors, especially with the Reverend Father Vicar, whom I commend to you as I would myself, and let this be notably displayed in love and in obedience. Lastly; let there be union among yourselves through which you may be of one heart and one

soul, as we hear the members of the infant Society were, though so widely different in point of nationality, and, as is meet, stand forth sons of the self-same most worthy Mother.

That you may achieve these results, most dear Fathers and Brothers, may the most signal glories and most assured protection of the Society, the adorable Heart of JESUS and the Immaculate Virgin, be present to you, to whose fostering care and goodness do I commend you, as with all the love of my heart I give to each and all a father's benediction and again and again commend myself with the whole Society to your prayers and Holy Sacrifices.

The Servant of you all in Christ,

PETER BECKX, S. J.

Fiesole, May 11th, 1884.

OBITUARY.

FATHER CHARLES BOOKER.

(From "Morning Star," New Orleans.)

Many of our readers will hear with sorrow the announcement of the death of Rev. Chas. Booker, S. J., at Grand Coteau, after a short illness. Fr. Booker was born in London, August 7th, 1822. His father was a well known Catholic publisher, who, in times when English Catholics were the proscribed and barely tolerated few, strove by devoted zeal to keep alive their faith and hope. At an early age Charles Booker was sent to Stonyhurst, where he followed the course of studies pursued in that famous college. At the end of his classical course he decided to ask admission into the Society of Jesus. He was accepted and sent to Hodder for his novitiate. After his two years of trial he took his first vows at Hodder, and was sent to Belgium, there to complete his philosophical studies.

Archbishop Blanc and Bishop Portier, of Mobile, desiring to establish Catholic colleges in their dioceses, applied about this time to the Very Rev. John Roothan, General of the Society of Jesus, for professors. The Province of Lyons in France was to have charge of the new Mission. Fr. Maisounabe, the saintly and learned rector of the great college of Vals, was named first Superior.

The French Province sent a band of not only earnest and zealous religious, but consented to the sacrifice of several of the most brilliant subjects. The Catholics of the South have learned to revere and recall with pride the names of Cambiaso, Gautrelet, Jourdan, Curioz and others, who, for years, toiled and suffered amongst us. Meanwhile, the Province of England had been asked to join in the new foundation and to furnish English-speaking subjects. Several young scholastics were chosen, among them Father Charles Booker. He reached New Orleans in 1848, and has been, therefore, for thirty-six years in our midst. New Orleans, Grand Coteau and Spring Hill have been the theatres of his zeal.

All who knew Father Booker loved him. Simple as a child, he had the artless power of guilelessness to multiply friends. His boys especially loved him, and in and out of class, among young and old, "*Daddy Booker*" was the fond name given him in affection by his devoted children. Simple and artless, Father Booker was true. Once his friendship gained by the most trifling act of kindness, one was sure of overflowing gratitude and of stanch and bold defense. His friends, one would think to hear him speak, had no faults. His generous fealty made him blind to their blemishes, and he saw only their good qualities. Dear Father Booker!

Father Booker was also remarkable for his-wide cosmopolitan spirit. He was an Englishman and loved his country, but nationality was not able to warp his genial, true, generous character. He was above the pettiness of sectional partiality. For him there was no distinction of Jew or Gentile.

Another bright trait was his frankness. He had to be taken as he was. He wore no mask. His straightforward language, in its quaint bluntness, had no sting. His heart was too gentle to wish to inflict pain.

The clergy of this and of the neighboring dioceses will, we are sure, not forget Charles Booker at the altar, and in their prayers will keep green and fresh his memory. His many friends, his *boys* especially, will think of him with sorrowful affection, and whilst asking God to give rest to his soul let us all beg to be like him—gentle, true, generous and faithful to God and man.

Fr. Booker died 24th January, 1884.

MR. JAMES MCCARTHY.

We who had lived with the subject of this notice for the past few years and knew the condition of his health, were not wholly unprepared for the news of his death; but his relatives and many friends at home from whom he parted so lately in good health and buoyant spirits, will receive the news with some surprise.

Gifted by nature with more than an ordinary share of sound practical judgment, he was enabled to bring this quality to a still further degree of perfection by the facilities afforded him of studying the customs and characters of the different countries in which he had lived. Few, even among our older members, have had the enviable opportunities of forming so large a circle of acquaintances among his brothers in religion as our departed friend. During the nine years that have now nearly elapsed since his entrance into the Society of Jesus, his lot was cast among five different Provinces, while in some of the houses of study in which he spent part of that time, he met a great number of the younger members from other Provinces.

After two years of novitiate at Clermont, in France, he was sent to Roehampton, England, where he studied rheto-

ric for one year, towards the end of which he received a letter from the Rev. Father Provincial of Lyons, his Superior at the time, intimating to him that a teacher of English was needed at the University of Beyroot, Syria, and that he had been appointed to this arduous Mission. Arrived at Lyons *en route* for his new destination, a slight incident often mentioned to the credit of our friend, occurred, which served to show his spirit of missionary zeal and prompt obedience. He was informed by the Superior that when he should have been provided with everything necessary for the journey and rested a few days, a French Father would be in readiness to accompany him. Mr. McCarthy replied that he would be ready to start the following morning.

We must not here imagine that our friend's determination consisted in a feverish purpose resulting from imprudent zeal or novice virtue. He had too clear a judgment, too keen a foresight not to realize the hardships that awaited him; but he had made the sacrifice of a comfortable home and loving friends in answer to the call of God, and every sacrifice that could henceforth be demanded of him seemed little in his eyes. In the meantime, however, his destination was changed to that of student of philosophy at Vals where he remained till the expulsion of the Society from France. He was then invited to the Mission of New Orleans.

They who knew Mr. McCarthy will readily admit that he would have set out for the distant and difficult Mission of Syria with as much quiet of mind as he proceeded to the Scholasticate of Vals; and we will here ask the masters of asceticism, if his fervent zeal and ready obedience, did not gain for him the merits he should have reaped from the labors attendant on the hard missionary duty he was so willing to undertake? Only a few years before, the Superior of the Seminary at Mt. Mellery, where Mr. McCarthy spent the five or six years immediately preceding his entrance into the Society, advised him, as the course of studies in the Society of Jesus was very severe, it might be well to

remain another year at the Seminary, so as to lay a more solid basis for the future work. He acknowledged the reasonableness of the advice, but answered, "Will you, Father, assure me that I shall live another year and then be received into the Society of Jesus." He felt the call of God, and severing the many ties that bound him to his native home, within the shadow of the historic Rock of Cashel, he had not hesitated to follow. It would seem as if God had rewarded him for this generous promptitude with that strength of purpose and holy cheerfulness in the face of difficulties which characterized him the rest of his life. And was there not, perhaps, in that answer some presentiment of a premature death? "Will you, Father, assure me that I shall live another year." Surely no one could have thought that he, the foremost in all the out-door games, so hale, so elastic in his movements was marked out by consumption for an early victim.

Very soon after his arrival at New Orleans in August 1880, he contracted a slight malarial fever which developed into consumption. During the whole time of his sickness, even during the six months preceding his death, when he had a daily attack of hemorrhage, his cheerfulness never abated; in fact such were his gay, buoyant spirits, that we were all, except himself, betrayed for a time into the hope that his disease would not prove serious; but in his quick forecast he himself detected the gravity of his case and plainly foretold the fatal end. For the two years that he remained in the Mission he was treated by the ablest physicians.

Last year, his Superiors, thinking he might profit by a change of air, sent him to Woodstock College, Md., where he was to finish his course of philosophy, necessarily interrupted at the time of the expulsion of the Society from France. There being no notable change in the state of his health, he was recalled at the end of the scholastic year to Springhill College where it soon became evident that our friend's earthly career was coming to a close.

During the last six months of his life, he meditated solely

and constantly on death, and when it came he met it with calm and cheerful resignation. On Saturday, the 5th of April, he made at his own request a general confession, after which he conversed freely with those who visited him. Having noticed that his finger-nails had changed color, he showed them to those present, remarking that it was a sure sign of death. At 5.45 P. M., he asked for Extreme Unction, and being seated in a chair, requested out of respect for the sacrament to be laid on his bed. He then clasped his crucifix, and in this attitude, during the administration of the last sacred rites of the Church, he quietly passed away to a better life. He was in the twenty-eighth year of his age. "O Death where is thy victory," over him who showed no fear of thee, because he so dearly loved and served his master, God?

The space here allowed us will not admit of our doing full justice to the many excellent qualities of our brother; his solid piety, his great devotion to the blessed Mother of God, his tender sympathy with others, even while in the world, would supply matter for an edifying notice. Few have ever left the Seminary at Mt. Mellery more beloved and respected both by teachers and companions; yet even then, as ever after, no one was more insensible than himself to his rare gifts, his fine intellect and many virtues.

On the day of his burial, a fitting tribute was paid to his memory by the President of Springhill College, Rev. Father McIniry, S. J., his constant friend and adviser.—R. I. P.

FATHER DANIEL LYNCH.

(From the "Capital," Washington.)

On Wednesday evening, April 2nd, Father Lynch passed away from life. His death was very sudden, and though he had been ailing for some few days, no serious termination of his illness was anticipated by his friends. He himself, however, seemed to have some foreboding of his approach-

ing end, and had made preparation to meet it in a manner becoming a true son of the Church. Father Lynch was born in County Meath, Ireland, March 7th, 1813. His father, Mr. Ambrose Lynch, emigrated to this country about the year 1817, and settled with his family in this city. By his natural shrewdness and untiring industry he amassed quite a fortune, and became one of the best known contractors in the District. He resided for many years in the dwelling situated on the southeast corner of Sixth and E streets, afterwards purchased by the late Mr. John Hanna. Mr. Lynch invested a considerable amount of money in the purchase of large tracts of land, bounded by North Capitol, H, First and L streets northwest. A large portion of this property he presented to Gonzaga College after his son's entrance into the Society. Not, however, as stated by a daily paper, on condition of his son's permanent retention in the District, a bargain to which his Superiors could never have been parties, but simply moved thereunto by his great zeal for religion, and his desire to make a thanks-offering for his son's vocation, a most precious thing to his Catholic heart.

Young Daniel was at the age of ten sent to the old "Washington Seminary," on F Street, where he laid the foundation of that great erudition which has won for him such a high rank among literary men. He remained there until 1829, when the Seminary was closed. He next attended school at Georgetown College where, with the exception of one year spent at home on account of sickness, he remained until 1835, when he was graduated.

In November of this year he entered the novitiate at Frederick, where he remained until 1839, when he returned to Georgetown to teach.

In July, 1845, he was ordained priest in Trinity Church by Bishop Fenwick of Boston. In the summer of 1846 he left Georgetown after having taught there for seven successive years, and proceeded to Holy Cross College, Worcester, Mass., where he remained one year. At the end of this period he returned to Georgetown College, to fill the chair

of rhetoric and history, which he occupied until August, 1848, when he went to the novitiate at Frederick to teach the junior Scholastics of the Society. In September, 1849, he returned to Georgetown College and resumed the chair of rhetoric. In July, 1850, he was placed in charge of Trinity Church, Georgetown. In the fall of 1851 he returned to the college as vice-president and prefect of schools. In this capacity he continued until 1858 when he was appointed vice-president of the newly chartered Gonzaga College, until that time known as the "Old Seminary." With the exception of one year, which he spent teaching at St. Francis Xavier's College, N. Y., all the remaining years of his life were spent at Gonzaga College. For many years he had charge of the Sunday school at St. Aloysius Church, and brought it to a high state of perfection. Though engaged busily all day in the class-room he found time to satisfy his zeal for souls. Many were the converts that he made, many the sinners that he reclaimed. Feebleness of health prevented him during the past five years from active missionary labors, but he continued to minister to many of his old penitents who found it hard to tear themselves away from so excellent a director as Father Lynch. He persevered in his favorite labor of teaching up to the very day of his death, and may thus be said to have "died in harness."

Father Lynch was a linguist. His philological researches were constant and thorough. He had mastered before his death the Latin, Greek, Hebrew, German, Spanish, Italian, French, and Irish languages. His knowledge of foreign tongues proved of the greatest utility to him in the confessional. Excellent though he was in all these his forte seems to have been the Greek. His acquaintance with this language was most thorough, as the excellence of many of his pupils in this branch of knowledge fully attests. He was a most successful teacher and was greatly loved by his scholars. He knew well how to blend strictness with kindness, and while he attached the boys to himself he caused them to be diligent in their tasks. As a result those who enjoyed the advantage of his training were ever distinguish-

ed for their scholarship. He was no less conversant with the English language than with foreign tongues. He was a great and appreciative reader, and there was hardly a book in the language of any literary excellence that he had not read. His favorite study was history. While resident at Gonzaga he delivered two courses of lectures on history, one to the students of Georgetown College and the other to the public. He was a most charming conversationalist, full of anecdote and varied information, with a dry vein of humor oftentimes enlivening his remarks.

He was a little over 69 years of age when he died; of these he had spent forty-five as a teacher and thirty-nine in the ministry. Of the forty-nine years of his religious life, he spent forty-three within the limits of the District. There was no man more beloved by those who knew him, none whose loss will be more deeply and widely felt.

The funeral took place Friday morning from St. Aloysius Church. The sacred edifice was crowded with his numerous friends, many of whom accompanied his remains to the grave. Among the clergy present we noticed Fathers Denny, Noonan, O'Connell and Boone, of St. Aloysius; Walter, of St. Patrick's; Chappelle, D. D., of St. Matthew's; O'Sullivan and Sullivan, of St. Peter's; Ryan, D. D., of the Immaculate Conception; Kenny and Dougherty, of Canada; Devitt, Poland, O'Kane, Gache, Roccofort, of Georgetown; Schleuter and Archambeau, of St. Joseph's; De Wolf, of Alexandria; Mullaly, of Woodstock College, Maryland; Carroll and Clarke, of Baltimore. The office of the dead was recited and was followed by low Mass and absolution. Father Denny officiated. The teachers of Gonzaga College, Messrs. Gillespie, Brownrigg, Mattson, Conway, Powers and Mac Avoy, acted as pall-bearers. Nearly thirty carriages followed the remains to the Georgetown College grave-yard. The vice-president of Georgetown College, in the absence of the president, read the burial service, at which all the professors and students of the college assisted.—R. I. P.

FATHER ROBERT IGNATIUS PARDOW.

Father Robert Ignatius Pardow was born in New York, April 9th, 1839. At the age of twelve years he made his first Communion, having been prepared for this great act of his life by the Sisters of Charity who at that time had their establishment in what is now a picturesque part of Central Park.

At the end of his school-days he engaged in business on Wall Street, and became a member of the Board of Brokers. He remained thus occupied for twelve years, with the interruption, however, which happened from his connection with the army in the civil war, when he was for a time a member of the twenty-second regiment of the New York troops, stationed at Harper's Ferry. After the war he resumed the business he had broken off at the call of duty, and was married in 1865. Going to California, he resided for a few years at San Rafael. Here the sudden death of his wife in 1873 put it in his power to find himself, where he had always longed to be, in the Society.

This important step was taken in response to a call to the religious life which he had often felt in his younger days and did not follow, because advised to remain in the world. Accordingly, after having made suitable provision for his three children, he entered the Society, October 1st 1874, and here, though coming late, by his eagerness in the way of perfection, his strict observance of rule, his fervor and strong faith he tried to make up for the time he had spent in a Christian manner, doubtless, but still in the world. He made his noviceship at Sault au Recollet in Canada, and at the end of the two years he was sent to St. John's College, Fordham. Here he acted as assistant prefect for two years and was then appointed professor and sub-minister for the college in Jersey City.

In 1880, we find him at Woodstock preparing for the priesthood, to which dignity he was ordained in Easter week

of the following year. In 1882 and 1883, he had charge of the missions in and around Woodstock, and greatly endeared himself to the people by his untiring zeal in finding out and bringing to their duty the Catholics scattered throughout the wide extent of his field of labor. His great care and anxiety seemed to be for those of the faith; of course, others are to be brought in, but first feed them that are in the fold. Their salvation is demanded of us; their good lives will be the most eloquent preaching of the Gospel.

At the beginning of the present year, he was at his own request appointed as chaplain to Blackwell's Island in New York harbor, and here he labored night and day in visiting the sick and dying. Whilst performing this greatest act of charity and engaged in administering the Sacraments in the wards of the typhus patients, he caught the fever of which he died. The physician said that his was a very malignant case. As he had not slept more than from three to five hours a night for months, we are not surprised that he was unable to withstand the attack, which was first felt on the last Friday of April.

"The disease," writes his brother Fr. William Pardow of the Society, "did its work in just fourteen days. In spite of his feeling ill, he said two Masses on the Sunday following the attack and preached at each Mass. On Tuesday he succeeded in dragging himself to St. Francis Xavier's, but could scarcely get up to his room on the second floor.

"On Thursday he called me to his bedside and said: 'Give me the last Sacraments soon: don't wait till I am unconscious.' That night I gave him the last Sacraments; he was perfectly conscious and answered the prayers himself. Doctor Wood remained with him all the night, and now and then asked him if he had slept a little: 'If I am going to die,' he answered, 'I don't want to sleep.'

"He received Holy Communion again on Saturday, and on Sunday sent for Fr. Rector whom he asked to hear his confession. The delirium began soon after, and by night he had become very violent, so that it was decided to re-

move him in the ambulance to St. Vincent's Hospital. By Tuesday, the typhus had unmistakably declared itself, his whole body being covered with a fiery eruption. The air of the sick room was so dangerous that the doctor forbade the good Sisters of Charity to remain more than an hour at a time by his bedside. But those who had taught him his first lessons of Christian doctrine and prepared him for the first coming of our Lord into his heart, could not be kept away, now that he was preparing to meet the Master face to face. At least one of the Sisters was always with him, and some of them remained six or seven hours by his side, repeating short prayers and words of consolation.

"The violent convulsions ceased on Wednesday; so that he became very quiet. Our Fathers were assiduous in visiting him, Fathers Brennan, Duranquet, Daubresse, Ronayne and Mulry being frequently by his bed. Fr. Ronayne remained with him from 7 o'clock, Thursday evening, until death came a half hour after midnight.

"The body could not be seen after death nor taken to the church; but the funeral services were held as usual, his Grace the Archbishop giving the last absolution. The mortal remains repose close beside those of Fr. Michel, the preceding victim of typhus caught also on Blackwell's Island, and not far from those of Fr. Maréchal, who met death on his way to the same place, and those of Fr. Regnier who toiled on the Islands till strength forsook him, and then left his spirit and his love for the poor outcasts to his successors.

"My brother's only regret during his sickness was that he could do no more work for the salvation of souls, but he added: 'God knows best.'" Thus at the beginning of the day of May 9th, the soul of this zealous priest and fervent religious passed away. May his prayers and the sacrifice of his life for the sake of the poor, bring down a blessing on our Province and raise up new workers for the ripened harvest.—R. I. P.

FATHER ISIDORE BAUDRY.

(L'Etandard, Montreal.)

On April the 18th at half past eight in the evening, Fr. Isidore Baudry passed away from this life at the Hôtel-Dieu in this city. He was seventy-one years of age and had just completed his forty-seventh year of priesthood. He was born in the diocese of Luçon, in La Vendée, and received Holy Orders in 1837. He was employed as curate in his native diocese and later received there the charge of a parish; this honor he sacrificed in 1845, to enter the Society. At the end of his noviceship he was appointed to the arduous work of the missions, for which his natural talents, indefatigable zeal and winning grace of speech seemed to have destined him. Learning the gifts of the man, his Superiors resolved to send him to Canada, to renew the labors of Jogues, Brébeuf and Lallemand; and he was certainly well deserving of this high mission. He reached Montreal in the spring of 1849; but almost immediately was prostrated by a serious attack of typhoid fever. From this he happily recovered, and when restored to health, undertook the work of his first mission in this city. He then set out for Quebec to join Father Saché, who three months before had opened a new house of Ours in that city.

For sixteen full years Father Baudry was permitted to give free rein to the promptings of his apostolic spirit; he undertook the direction of the Sodality of the men of Quebec, gave the spiritual exercises to religious communities, preached in the churches of the city, and conducted missions not only in the city limits, but in the towns of the diocese, which then embraced in its vast extent the entire eastern part of the province. The whole diocese felt the influence of his missionary labors. He accompanied the Archbishop in three pastoral visits of the diocese, and similarly assisted the Bishop of Three Rivers on one or two occasions. Then and long afterwards were felt the good effects produced by

the holy missionary. He was transferred in 1865 to the Gesù, in this city, which was just completed, and here, as in the neighboring diocese, he renewed the apostleship to which he had so successfully devoted himself in the eastern part of the province. Here he remained connected with the Gesù for more than sixteen years; and during this period of years the province of Quebec, Ontario and some of the States even, were the theatre of the ever active missionary's labors. The clergy of the several dioceses of the province had many times the happiness of making the spiritual exercises under his guidance; and colleges, sisters' schools, religious communities of men and women shared also in this great privilege.

On the 10th of July, 1882, he was transferred to the pastorate of the Canadian church of Notre Dame at Worcester, Mass., where he remained a year. He then returned to Quebec, which had welcomed him often for short visits during his eighteen years of absence, and which still retained undimmed the memory of him; here he resumed his labors with the same zeal and success as of old.

He was called to Montreal in January, 1884, to give the spiritual exercises to the Sodality of the Blessed Virgin, which had been founded by him sixteen years before; and immediately after he was invited to give a retreat to the people of the church of the Nativity at Hochelaga. Though greatly fatigued after his labors in Montreal, he did not hesitate to open the second mission on the third Sunday of Lent. On Tuesday, he sank in a swoon in the pulpit, and was carried in a state of unconsciousness to the sacristy; he revived for a moment, but only to faint away a second time. A Father of the college was obliged to preach in his stead the evening sermon. On Wednesday morning, Fr. Baudry heeding only the promptings of his native ardor and indomitable zeal ascended the pulpit again, striving, but without avail, to hold himself in check; the fire of his soul when once kindled made him forget his body's weakness, and he gave himself without restraint to its consuming flame.

He concluded the mission, but he was so exhausted

by his labors in the pulpit and confessional, that it was impossible for him to offer the Holy Sacrifice on Sunday. The doctor who had been with him all day long judged his case critical and had him removed to the Hôtel-Dieu; here he finished the purifying of his great soul by intense suffering. We may say that our beloved Father died with his arms in his hands, and fell like a valiant warrior on the field of battle.

His soul was adorned, and that in no ordinary degree, with all the virtues and natural gifts that go to make the holy missionary. Courteous and affable in his dealings with men, full of kindness and strong manliness in his treatment of souls, a model of mortification and regularity in his community, he edified and infused his sanctity into all those that approached him. He has spread abroad the good odor of Jesus Christ, and this lasting scent of sweet incense will continue for many a year to keep alive in the hearts of all the memory of our Father's life truly apostolic, and altogether devoted to God's greater glory and the eternal welfare of men's souls.

FATHER WILLIAM B. CLEARY.

Died at St. Joseph's Residence, Providence, Rhode Island, on May 30th at 7.27 P. M., Father William B. Cleary. He had been in ill health since last autumn and had been confined to the house the greater part of the winter by a stubborn attack of aggravated rheumatism. The immediate cause of his death was peritonitis. His symptoms became very alarming during the morning of the day on which he died, and, at half past eight, the last sacraments were administered. Soon afterwards he lost consciousness and remained in a comatose condition to the last.

Seldom does the death of one of Ours give so great a shock to us as did that of the subject of this obituary. We had heard only of some ailment which was not looked upon as serious, and had cherished the hope that it was only a

passing infirmity, and that he who was so dear to us all would be long with us, to continue his career of usefulness in the works of our Society. And he was abundantly fitted for any station as a professor, as a preacher, as a Superior and as a director of souls. But God in His all wise providence has taken him from us and from our Province so much in need of such workmen. We bow humbly to the divine will, while at the same time our heart is grieved that one who was so dear a friend, so bright an ornament to the Society has been taken away by his Master.

Father Cleary was born in Alexandria, Virginia, on Aug., 11, 1837, of pious Catholic parents who were proud of their faith, which they considered the richest treasure God had bestowed on them. His grandfather had become an exile from his native land, in order to enjoy in our free country what was denied in Ireland, religious liberty, and though taking up his abode in Occoquan in Virginia, fifty miles from a Catholic church, he kept the faith and gave it as a rich legacy to this children.

When the Washington Seminary reopened in 1848, we find the names of Fr. Cleary and some of his brothers on the roll of students, and thus he continued until imitating the example of his uncle who had died in the Society, he was admitted a novice, Sept. 14, 1852. Here in his sixteenth year he gave himself heartily to all the things expected of him, and heaped up that store of virtues which were made more perfect in maturer days. Obedient, kind, light-hearted, full of humor, he made the time of his companions less irksome. And I need not speak of his modest and retiring disposition which characterized his novitiate life; indeed so much did he shun all putting of himself forward, that a certain timidity was remarked in him which manifested itself in after years on many occasions and was with difficulty overcome.

For his juniorate he had as professor Fr. George Fenwick, a rare classical scholar who acquired his exquisite taste for ancient letters at Georgetown and at the Roman College in its palmyest days. He had an apt pupil, and

often before his death expressed his satisfaction at the happy issue of his labors; for Fr. Cleary was with his other brilliant accomplishments no common classical scholar. His writings in prose and verse attest his skill in the language of Rome, and he had the enviable tact of imparting to his pupils his own enthusiasm for such studies. Many of the Juniors who in later years were taught by him know how earnest he was on this head and what flattering success attended his endeavors. He made his philosophy in Georgetown with great success.

After his teaching in Baltimore for several years and his prefect duty at Georgetown for a time, whither he was sent for the benefit of his health, impaired by his arduous duties as professor, he made his course of theology in our scholasticate which had only a short time before been transferred from Boston to Georgetown College. He was ordained in June 1866, at the Baltimore Seminary by Archbishop Spalding. When he had finished his fourth year of theology, he was appointed Minister and Vice-President of Gonzaga College, Washington. At the same time he gave help as preacher and confessor in St. Aloysius Church. I pass over the intermediate years, his third probation, his teaching of Juniors, his labors as professor of Rhetoric in Georgetown, his years as operarius in Providence, and the last year of his teaching in Boston in 1879, when he was appointed Superior to succeed Fr. Bapst in the church and residence of St. Joseph's, Providence. Here for nearly five years Fr. Cleary worked earnestly and judiciously, showing great ability in dealing with the clergy and winning the affections of all, lay and cleric. The Bishop by whom he was much esteemed appointed him moderator of the clerical conferences, and during his absence last winter made him virtually a Vicar-General.

As long as health was granted, our lamented Father labored zealously for the welfare of the parish: he had missions frequently, took great care of the Sodalities himself or by his assistants, and, what is more to be praised, saw to the education of the young. He opened the school for the

girls, and was about to make arrangements for that of the boys.—He built a new residence and completed many improvements in the church and entirely restored it. The last undertaking which he had just succeeded in bringing to a happy end was the building of a large and commodious sacristy of stone. And he never wanted the means to make these improvements. The people had confidence in him and saw the fruit of their liberality. The people loved him and Ours who were with him.

The funeral services took place on Monday, June 2nd. Many a heart was weighed down with grief at the sad ceremony. The esteem in which he was universally held is evidenced from the large congregation who filled the church, the presence of the Mayor, some members of the City Council and the State Legislature, and many others, Protestants or Catholics, from various parts of Providence. The Right Rev. Thomas F. Hendricken, Bishop of the diocese, and many priests were present and took part in the services. The following extract from the *Providence Journal* shows the affection of all classes for the deceased :

“The funeral services were held at 8.30 o'clock and were attended by a very large congregation, every seat being occupied, while many of those present were forced to stand. The elegant casket enclosing the remains reposed in the same position in the middle aisle as on the previous evening, and to the left of it rested a wealth of fragrant floral offerings from the several organizations connected with the church, as well as from personal friends. These included a cross, crown and wreath, bearing the words, “Our Director,” from the Young Ladies' Sodality; an elegant piece, representing the “Gates Ajar,” from the children of the Sunday School; a pillow with the symbolic letters, “J. M. J.,” from the choir of the Young Ladies' Sodality; a pillow from the Married Men's Sodality, with the word “Father” in purple immortelles; a combination piece, representing faith, hope and charity, consisting of a cross, anchor and harp, from St. Joseph's Conference of the Society of St. Vincent De Paul; a cross and crown, from the Young Men's Sodality; a floral star bearing in its centre a cross and crown of white and yellow flowers, from Mrs. John Mc Manus; a wreath and a cross of ivy and forget-me-nots, from Mr. Seagrave;

a magnificent piece, nearly three feet in height, representing a broken column, and composed of daisies, roses and pansies, from Mrs. Joseph Banigan; an elegant floral anchor, from Dr. William F. Kenny; a pillow with the words "Our Father," from the sanctuary boys, and several others.

"At the conclusion of the Mass, the Rev. Jeremiah O'Connor, President of Boston College, made a few remarks. He spoke of Father Cleary as having been brought up in the very lap of religion. We first see him taking the vows of poverty, chastity and obedience, and entering his faithful and honorable membership of the Society of Jesus. It was only at the request of the reverend Bishop, said the speaker, that he should have said anything to-day, for he could not trust himself to speak of his love for him whose life has just gone out. He believed he voiced the sentiment of every clergyman of the diocese, which has been spoken also by the Bishop, in saying that Father Cleary's death was one of the greatest losses the diocese had ever met. He was beloved alike by the clergy, whose presence here testified to their love and respect, and by the people, and if a monument to his memory was asked we had but to look about us and see the completion of the parochial residence, the beautifying of the church and other marked improvements, the products of his intelligent energy and zeal, while there are many sincere mourners in your homes whose hearts he has cheered with the grace of God."

He was buried in the cemetery of Holy Cross College at Worcester, Mass., forty miles from Providence, among many of his religious brethren. Fr. Cleary was professed of the four vows, August 13th, 1872, and he was in every way, in heart and intellect, deserving of this intimate union with the Society. Those who lived with him knew his accomplishments; how much he loved the Society and longed to advance her interests. He was a brilliant and witty man, rich in humor and anecdote, a good religious. As a theologian he was eminent, as a preacher he had marked ability, as a general scholar he was distinguished for his varied acquirements and fine taste. In his dealings with men he showed great judgment, was the trusted adviser of priest and people, and enjoyed the fullest confidence of his Bishop.

—R. I. P.

FATHER MICHAEL COSTIN.

Father Michael Costin was born in Halifax, N. S., on the 24th of August, 1838. At an early age he was sent by his father to our college at Clongowes, Ireland, where he remained until he had completed his classical course. He then returned home and shortly after, on the 23rd of April, 1854, entered the Society. He made his noviceship at Sault-au-Recollet, near Montreal, Canada. At the end of the usual two years he was sent by his superiors to St. Francis Xavier's College, Sixteenth Street, New York, where he remained one year. The next two years he taught at Fordham. In 1859 he was sent back to Montreal to begin his philosophy, and the next year when the Scholasticate in Boston was opened, he went there and remained until he had completed his philosophical studies. The next seven years he spent as teacher at Fordham. When the Scholasticate was transferred to Woodstock in 1869, he was sent thither for his theology, and was there ordained on the 29th of June, 1872. During his theological studies, in company with the late Fr. Treanor and several others, he established the printing office, which has since done such good-work for the Society. He, and his companions under his direction, set and distributed the type, corrected the proofs, and worked off the impressions. We do not think that we are derogating from the just claims of any one else if we style Fr. Costin the principal founder of the Woodstock College Press. At the end of a brilliant four years' course, he went to Paris, where he spent some months in the study of the natural sciences. Next came the usual third year of probation, which he passed at Tronchiennes, Belgium. During the Lent of that year he gave missions in England. His preaching there was very successful, and his abilities were duly appreciated by some of the most cultivated and distinguished of the Catholic nobility and gentry. Fr. Costin had not much poetry in his composition, but whatever his

sermons lacked in fire or imagination was fully made up for by the clearness, conciseness and logical vigor of his style, which never failed to impress deeply in the minds of his hearers those truths of the Catholic faith which he sought to impart. After his tertianship he returned again to St. John's College, Fordham, where on the 15th of Aug. 1878, he took the four vows of profession. At St. John's he held the chairs of natural sciences and mathematics until last year, when owing to failing health he was relieved from teaching and was made pastor of the church of our Lady of Mercy. During one year in addition to his other duties he was spiritual Father for the community.

Not long after his return to Fordham he undertook the care of the deaf and dumb children in the institutions at Fordham and Throgg's Neck, and soon became very proficient in their sign language. He also formed a congregation of adults among the deaf and dumb in New York City. This work was emphatically a labor of love for Fr. Costin; to it he gave himself unreservedly; and in it he displayed more energy than could have been supposed possible in one suffering so constantly.

Fr. Costin had been afflicted for many years with malarial troubles, which during the past year became so aggravated, that Superiors in spite of the great work he was doing at Fordham, ordered a change of air in order to save his life. Accordingly he was sent as professor of physics and chemistry to Boston College. Here, at first he seemed to become somewhat better, but at the beginning of June he had another malarial attack, which however did not seem to be at all serious. On Sunday evening, the 8th of June, a sudden attack of heart disease seized him, and in less than five minutes he expired. One of the Fathers had barely time to give him the last absolution. However sudden this summons was it did not find Fr. Costin unprepared; for a long time he had been in the habit of going to confession every day.

Though Father Costin was a good philosopher, theologian and mathematician, he was modest and retiring, and

never sought to display his great talents. He had to be known to be appreciated; for under a somewhat gruff exterior there lay hidden a most tender heart. His devotion to duty was such that notwithstanding his life-long illness, he never missed a class.

The funeral services, which took place in the church of the Immaculate Conception, Boston, were attended by all the students of the college and many prominent members of the congregation. Whatever was mortal of Fr. Michael Costin awaits the Last Resurrection in the little burying ground of Ours attached to Holy Cross College, Worcester, Mass.—R. I. P.

V A R I A .

ADVERTISEMENT.

We are thankful to our houses in the United States and Canada for the promptness with which our bills against them were paid. We shall now be able to make some improvements. Our gratitude must be spoken for the many kind words of encouragement, accompanying the various remittances in payment of subscriptions.—As the LETTERS are in great demand, we would be grateful for any duplicate numbers, in order to accommodate the houses that are anxious to complete their sets. The earlier numbers and the number for November, 1883, are needed most.

BALTIMORE.—The services during Lent were very well attended, especially from the third to the fourth Sunday when Monsignor Capel gave a course of sermons and instructions. His controversial discourses attracted many Protestants who were most favorably impressed, and some of them have been reconciled to the Church.—The Lenten programme for the convenience of the congregation is very tastefully printed.—Fr. Conway of Woodstock gave the sermon on Holy Thursday.—Fr. McGurk, the Rector, intends to restore the interior of the church this summer.—The fair netted considerably over \$7000, and lasted only ten days.

BOSTON.—Rev. Fr. Provincial gave the annual retreat to the Young Men's Association connected with the college. The exercises were exceedingly well attended throughout and did much good. On the last night 15 Fathers were engaged in the confessional.—The school-house at St. Mary's is now finished.—The services in all of our churches during Lent and the month of May were quite successful in attracting the people.—The college has over 200 hundred students.

CHAMPAGNE.—This Province, notwithstanding its dispersion, had an increase last year of 19 members.—There are 262 Fathers, 157 Scholastics, and 125 Brothers. The Novitiate, containing 37 Scholastic, and 7 coadjutor novices, is situated at Gemert in Holland. Fr. Depelechin recently paid them a visit, and in offering his thanks for the welcome given him, took occasion to say that the Zambesi Mission is the most difficult one the Society has lately undertaken.—Champagne has 31 Fathers, 11 Scholastics, and 8 Brothers on the Chinese Mission of Tehe-ly.—*Catalogue, 1884.*

CHICAGO.—Fr. Damen has just finished a fine parochial school-house for the church of the Sacred Heart of which he is the pastor. He was engaged during Lent in giving missions, and was assisted by some Fathers of the third probation. The mission in the church of the Sacred Heart was very successful.

CHINA.—“The French,” writes a Neapolitan Magazine, *La Scienza e La Fede*, “in their endeavors to effect the conquest of China found that other conquerors had gone before them and done the work of civilization and freedom much more successfully; we mean the Fathers of the Society of Jesus. A correspondent of the *Figaro* gives the following information: ‘The Jesuits have charge of two provinces in China, Nan-King and Tehe-ly (here follow some statistics given in November number of the LETTERS.) The Sisters of Bon Secour have a boarding school at Zi-Ka-wei. A convent for Carmelite nuns, nearly all natives, is being erected. The Sisters of Charity direct the general hospital of Shanghai. In this city there is a flourishing college for Europeans and the Jesuit Fathers who manage it are in high favor with all, except a few Frenchmen. These harass the Fathers not a little, and by means of a contemptible little paper strive to slander them, and even to force them out of China. What a sad spectacle to behold our discords and our deadly hatreds carried even with us to foreign countries.’ * * * * *

“Father Dechevrens is in charge of the meteorological observatory (of Shanghai) at Ze-ka-wei outside of the city. In the navigation of the Chinese seas the charts of this Father are found to be the most safe and useful. For this reason the Board of Trade composed of English, Americans, Chinese and Germans voted to the learned Jesuit 24,000 francs as a yearly subsidy, and in order to honor the Society to which he belongs granted to it the free use of a special wire in the submarine telegraph between China and Japan.

“Fr. Dechevrens a few years ago was a professor at Vaugirard; some months since he went back to Paris to buy instruments and apparatus with money which was, in great part, the gift of Englishmen. The work of Fr. Heude upon the *Conchology* of Nan-King and Central China is highly esteemed. ‘Such men’ concludes the *Figaro*, ‘we have driven away from France; the English would clothe them with gold and applaud them to the skies, if they belonged to their nation.’”

Fr. Pfister's *Letters* come to us regularly from Shanghai and are very interesting. In the number for April 1st, he gives a list of the Protestant missions in China; these, as usual, are confined to the large cities on the sea coast or near it. Quoting from the *Chinese Recorder*, he gives the following statistics:—

London Mission	founded 1807	has 27	members in China
Bible Society	“ 1843	“ 13	“
Church Miss. Society	“ 1844	“ 26	“
Baptist Miss.	“ 1846	“ 7	“
Engl. Presb. Miss.	“ 1847	“ 25	“
Wesleyan Mission	“ 1852	“ 16	“
Method. New Connection Miss.	“ 1860	“ 5	“
Church of England, N. China	“ 1874	“ 6	“
National Bible Soc., Scotland	“ 1868	“ 5	“
China Inland Mission	“ 1865	“ 78	“
Canada Presbyt. Mission	“ 1871	“ 2	“
Society for the Promotion of Females	“ 1864	“ 2	“
United Presbyt. Church of Scotland	“ 1865	“ 7	“
United Method. Free Church	“ 1868	“ 4	“
Irish Presbyt. Church	“ 1869	“ 2	“
Church of Scotland	“ 1878	“ 3	“
Unconnected.....		“ 5	“

In all, 233 (English) of whom 31 are absent.

A. B. C. F. M. Missions

Baptist Miss. Union	founded 1834	has 16	members in	China
Prot. Episcopal Mission.	" 1835	" 15	"	"
Presbyterian Mission.	" 1838	" 53	"	"
Method. Episcopal. Miss.	" 1847	" 35	"	"
Southern Baptist Miss.	" 1847	" 13	"	"
Seventh Day Bapt. Miss.	" 1847	" 2	"	"
Meth. Episcop. South Miss.	" 1848	" 14	"	"
American Reformed Miss.	" 1858	" 6	"	"
Woman's Union Miss.	" 1859	" 3	"	"
Southern Presbyt. Miss.	" 1867	" 11	"	"
American Bible Society	" 1876	" 7	"	"

In all, 213 Americans; 20 are absent

Rhenish Mission	founded 1874	has 2	members in	China
Basel Mission	" 1874	" 17	"	"
Berlin Mission	" 1831	" 4	"	"
Berlin Foundling Hospital	" 1850	" 5	"	"

Germans 28—1 absentee. In all there are 474 Missionaries (52 absent) belonging to 33 different sects. Most of the ministers are married. The paper does not give the number of converts.

DETROIT.—The college and church are doing remarkably well.—The excellent work on "Frequent Communion," re-published at the suggestion of Father Rector of the college, was written by Father Alexander MacKensie of the old Society. He was born, 1730; entered the Society, 1749; was chaplain of Thomas Weld, 1781; died in Dublin, 1800. His assumed name was A. C.—Alexander Clinton.—See *De Backer's Bibliothèque des Ecrivains de la Compagnie*.

EGYPT.—One of our Fathers writes from Cairo that among the Indian troops, forming part of the British army in Egypt during the war with Arabi, were many Catholic natives of Hindostan. This is an encouraging sign of the progress made by the missionaries in India.

ENGLAND.—Father Gerard Hopkins has been elected to the Fellowship for Classics in the Royal University, Ireland. A Father writing from England says that the *Varia* prove most interesting. The editor hopes that this will be an incentive to those who have items of interest to forward them for publication in the LETTERS. The same Father goes on to say: "It has often occurred to me that the LETTERS might be made the means of communicating to Ours in general facts of value on any burning question of the day, e. g. at the time of the Luther Celebration, if any one had some precious 'find' against Luther, why not lodge it in the LETTERS.

FORDHAM.—The College has over 200 boarders. Fr. Pacciarini celebrated his Golden Jubilee on April 23rd.—The *Fordham Monthly* is a very readable paper.

FOUNDERS' DAY. — The two hundredth and fiftieth anniversary of the first Mass offered up in Maryland was celebrated in Baltimore on the 25th of March, on which occasion addresses were made by Fr. Edward A. Mc Gurk of Loyola College, General Bradley Johnson and others. On the 15th of May the cele-

bration of the founding of the colony took place on the site of the ancient city of St. Mary's. After high Mass was sung at St. Inigoes' by Fr. Mc Gurk, with Father James Pye Neale, as deacon and Mr. Francis Cummings as sub-deacon, the civic portion of the programme was transferred to the site of the old City near the Seminary, from the porch of which were read to the large audience present a poem in Latin by Francis I. Coad and another in English by Charles J. Bouchet: both of these young men are students of Loyola. Fr. Mc Gurk gave an address, followed by the oration of Hon. Richard T. Merrick, the eloquent and distinguished lawyer of Washington. Both of these celebrations, the one in Baltimore and the other in St. Mary's, were under the auspices of the Pilgrims Society of Maryland.

GALICIA.—Very Rev. Fr. General has approved the publication of a new magazine in Poland. The chief editor will be Fr. Morawski.—Fr. Holubowicz edits the "Catholic Missions" in Polish.—Fr. Zaleski has published a new history of the suppression, using documents hitherto unpublished. Father Vivier is translating the work into French.—From the Catalogue of 1885 we learn that the Province has 278 members (increase, last year, 7). There are 114 Fathers, 88 Scholastics, and 76 Brothers. The novitiate is at Starawicz and has 30 Scholastic, and 7 coadjutor, novices.—There are four residences and two Colleges.—The Basilian novitiate at Dobrowil is in charge of four of our Fathers. This was done at the request of the Emperor of Austria.—Fr. Ignatius Poczubut, eighty-eight years old, is put down in the Catalogue as the last survivor of the Province of White Russia.

GEORGETOWN.—The *College Journal* is always welcome.—The Third Grammas Class have published, we know not how often, an interesting little paper by hectograph.—There are 160 boarders in the college.—Fr. Devitt is making a collection of Catholic works printed in this country at the end of the last, and at the beginning of the present, century. We hope he may find Fr. Beschter's on Luther—a good work, published, perhaps, in Georgetown.—The Merrick Debate took place, May 20th, in Lincoln Hall, Washington. The debaters were Ralph S. Latshaw, Mo., Thomas S. Ransom, N. C., Augustinè di Yturbide, Mexico, and Peter D. Smith, Ind.

GONZAGA COLLEGE.—The mission given by Frs. Doherty and Kenny of Canada in St. Aloysius Church drew large crowds to all the services, but especially to those held at night. The Communions were over 6000. The Good Friday sermon was preached by Fr. Conway of our house.—The college is doing very well this year.

HAVANA.—Our college of Belen is in a very prosperous condition; it has 200 boarders and 100 day-scholars. Fr. Thomas Ipiña who studied Theology at Woodstock is the Rector. Our church is much frequented by the faithful.—Fr. Benito Viñes is still in charge of the government observatory.

INDIAN AFFAIRS.—In a recent debate in the U. States Senate, Mr. Vest, one of the most distinguished members and a Protestant, said: "I see but one ray of light on the subject of Indian education. The system adopted by the Jesuits is the only practicable one, and the only one that has resulted in anything at all."—Mr. Ingalls used the same eulogistic language concerning

the Jesuit Missions and schools; this gentleman is not a Catholic. See report of Mr. Vest's speech in another part of LETTERS. We give it, in order that so flattering a tribute may be preserved in our pages for reference hereafter.

INNSBRUCK.—Fathers Wieser and Grisar of the Society are editors of a learned Review connected with the University. These Fathers are also professors of theology in the same institution.

IRELAND.—Our Fathers have bought a new house at Dromore near Belfast which is to be used as a Novitiate. Milltown Park will be taken for a house of studies.—Eleven of Ours are put down in the catalogue as being connected with the Royal University, Dublin.

JERSEY CITY.—Our church will celebrate its golden jubilee this year—good news, no doubt; but better than this, Fr. Rector most likely will pay off the debt beforehand and thus be able to have the church consecrated on its fiftieth anniversary.

MADAGASCAR.—Until the troubles began there were 48 Fathers of the Society in this country, doing much good amongst the 81,000 Catholics. — The heretics on the island number 300,000; the pagans, 3,200,000. — Fr. Cazet returned to Madagascar some time ago and was very kindly received by the Minister of foreign affairs, who immediately took some measures in favor of the Catholic missionaries.—The heretics, as said above, are set down at 300,000, but this is merely nominal, as only 60,000 are church members, and most of them are in connection with the London missionary society, and adopting congregational principles. In 1874 the church of England placed a bishop at the head of its mission there. The exalted motives of some of the Protestants may be judged from the following extract:

“The Queen Rasoharina died on the 30th day of March, 1868. Three days before her death she had been at her request baptized by the French Consul Laborde. She also left orders to entrust the education of her children to Catholic Missionaries. She was followed on the throne by her sister, Rasoharina, on April 2nd, 1868, who was baptized together with her husband by a Protestant minister. The reasons which induced her husband, who was at the same time premier, or chief minister, to become a Protestant rather than a Catholic are contained in his address to the Council of State: ‘Catholicism has as foundation obedience. If we become Catholics, then we must obey the priests, who themselves obey the bishops and through them the Pope, who in his turn obeys Jesus Christ and is taught by the Holy Ghost. In the profession of that religion my lowest slave can become a Saint, whilst I am no Saint at all, and his conduct can even condemn mine. Thus my slave should make me blush, and I would most probably be the last and worst among the Catholics. But Protestantism is the very opposite of all this: this teaching does not require obedience at all. If we embrace Protestantism, then we will hold in our hands the bible and the whole doctrine it will be a help for us, to unite in us the spiritual and temporal powers. In this form of Christianity we are the maker, in the other we would be the subject.’”

BRITISH MADURA.—*Trichinopoly*—Our college numbers 800 students; the success is more apparent every day. Our institution has been incorporated with the University of Madras, and it is conducted by thirty of Ours and fifteen secular teachers. Such professors as have received the government diploma are paid by the government, and such colleges as distinguish themselves are rewarded with a prize. This year we got the first prize for excellence in the primary departments, and the second, for mathematics. Fr. Rector is a member of the Board of Instruction. Fr. Barbier is preparing the materials for the foundation of an observatory, which the government wants to entrust to our care. Last January we were visited by the cholera. In three days seventy boys were attacked; four died of it, and the college was quarantined. The Protestants were at the acme of their joy, and published in the papers that 'the Romish superstition was drawing to a close.' At the end of February, the college was re-opened and 800 students admitted. This Mission of British India, as we stated before, belongs to the Province of Toulouse; 70 Fathers and 20 Scholastics are engaged in the work.

MANGALORE, INDIA.—The new college will be opened in June. The Governor of Madras, though a Protestant, is very kind to Ours, and promises pecuniary help for the completion of the building.—Fr. Thomas Gallo on the Malabar Coast has a pagan cook who one day asked permission to visit a child at the point of death. Fr. Gallo told him to baptize the child, and showed him how it was done. The man did baptize it, but not satisfied with this he performed the same ceremony for another child in danger of death that died immediately afterwards. The pagan assured the Father that a cross of light was seen on the forehead of the dead child, and gave his written deposition to that effect. The students of the Seminary addressed a Latin letter last year to Rev. Fr. Vioni of Naples. Their professor, Fr. Damiani, says he did not correct it. We give a few sentences:

R. P. Ioachimo M Vioni Præp. Prov. Neap. S. I. alumni Seminarii mangalorensis S. D.

Reverende Pater.

Erat nobis in animo litteras ad te scribere anno elapso, quibus tibi gratum animum ostenderemus, propter comœdias quas dono misisti. Sed tum propter quamdam negligentiam nostram, tum quia tempus supervenit parandi quæ opus erant ad probationis periculum subeundum, non scripsimus. Hoc etiam anno, per breve illud tempus quod est ab initio scholarum ad vacationes malas insistendum nobis fuit in exercitationes grammaticas, postea vero usque adhuc in conciones tum anglica lingua tum nostra comparandas. Nunc vero quoniam in latinis elucubrationes, incumbimus, hanc primam opellam optavimus epistolam esse, qua meritis tibi gratias ageremus et qua excusationem acciperes quod tam seras egimus grates pro iis, quæ tu tot magni momenti negotiis detentus tam citius nobis misisti. Pergrate quidem fuere nobis hæc comœdiæ, tum propter maximam utilitatem, quippe quæ adjuvent nos multum in exercitio declamationis, nec non in familiari sermone, eo tempore, quod post cœnam nobis ad relaxationem deputatur; tum etiam quod missæ sunt a Patre nobis acceptissimo, a quo multa alia ac potiora profecto percepimus beneficia, quippe hanc nostram regionem tanta semper prosecutus est cura. Verum quum nihil sit nobis quo beneficio tuo vicem solvamus, nos saltem gratias tibi semper habituros promittimus, Deumque, ut uberrima dona tibi largiatur, deprecatorios.

MONTMARTRE.—On the 15th of August 1534 (three hundred and fifty years ago), seven fervent, zealous young men, Ignatius of Loyola, Francis Xavier, Peter Lefevre, James Lainez, Alphonsus Salmeron, Nicholas Bobadilla, and

Simon Rodriguez met together in the subterranean chapel of Montmartre and there, vowing themselves to perpetual chastity and poverty, dedicated their lives to the service of the Church, binding themselves to especial obedience to the pope. From such small beginnings sprung the wonderful Order which checked the spread of heresy in Europe, and won in Asia and America thousands and thousands of new children to the Church.—*John Gilmary Shea, in Catholic Home Almanac, 1884.*

NEBRASKA.—Several of Ours of the Austrian and Fr. Stuer of the Galician Province have a residence and school at Oléan, and are working with happy results among the Bohemians and other Slavic races. At first the Fathers met with difficulties, as quite a number of the people were indifferent, or had fallen away from the faith, and united themselves to secret societies.

NEW MEXICO.—The writer of the history of Las Vegas College had an error in the first number. He said that the work was urged on by the Superior, Rev. Fr. Gasparri. Rev. Fr. Baldassari had succeeded Fr. Gasparri before the new college was begun, and it was under his administration that it was finished.—Fr. Pantanella has gone to Europe in the interests of the Mission.

NEW ORLEANS—Our Fathers intend to build a church for the colored people.—Fr. David McKiniry Rector of Spring Hill college gave the installation sermon in the Cathedral, Mobile. The Bishop, Manucy, was educated at Spring Hill.—Ours have been requested to take charge of a college in Galveston, and have accepted the offer.

NEW YORK.—Our churches are doing much good. The *Tribune*, a leading paper of the city, had a very flattering account of St. Francis Xavier's in its issue of March 16th. After giving a short sketch of the history of the church and college and having paid a well deserved compliment to the architect, Mr. Kiely, and the artist, Mr. Lamprecht, the writer goes on:—

"In these large churches Masses succeed in alternation on Sundays, beginning at 5 A. M. and closing with the Grand High Mass at 11. During that time ten Masses are said, and commonly, 12,000 worshippers have come and gone. Sodalitys, Societies, compline, vespers, conferences, lectures and other duties crowd the remainder of the day until late evening. Every week day six Masses are said at the high altar in the lower church, and every one of the twenty-five Jesuit Fathers, who constitute the society, says Mass each day either in the college chapel or at some one of the seventeen altars of the two churches. The pastoral work of the church is under the care of six of the Fathers, who are reinforced by sermons, lectures, and conferences from the others who fill the various professorships in the college under the direction of the Rector. These Fathers have besides the missionary work and chaplaincies for the Catholics in all the city institutions and charities on Blackwell's, Hart's and Randall's Island. Yet another ministers at the tombs, and stands by the gibbet of every condemned Catholic. The college is regularly incorporated, gives the Bachelor's and Master's degrees, and between three and four hundred pupils are in the various classes."

Speaking again of the twenty-five Fathers of the community, he says:

"The Society holds every soul of them ready to start anywhere and do any lawful bidding at the motion of the Provincial. No man dreams of the probability or possibility of personal gain or advancement. There are bare floors and sparseness everywhere. The furnishings and appointments of a Father's room, aside from a handful of books, would hardly bring ten dollars at auction. Yet there is no friction nor visible weariness. They seem like a "forlorn

hope" of an army who, having burned the bridges and left their *impedimenta* at the rear, push on cheerily to close with the foe at the front. Yet private relations discover the fine individualities, rare tastes, exquisite accomplishments, keen wisdom, gentle humor, kindly charity among them. These men have lost everything as men put it, yet insist on seeming to have everything. They seem, to the common observer, riveted in hopeless bondage, yet there is the buoyancy and freedom of the upper air in their speech and behavior. There is no cringing nor sheer servility. They walk, talk and act like men who have entered into a transcendent freedom.

"It seems not impertinent to consider as well as to observe these twenty-five men who appear to have got rid of all will. Yet might it not be that each man's will in the surrender was enriched and augmented to the twenty-fifth power, as the mathematician would put it; and that a body or *corpus* with twenty-five vigorous, enlightened wills stranded and annealed as one, grew into greater potency; so that each man casting his own will into the treasury found himself enriched in a joint proprietorship of twenty-five other wills? At any rate these Fathers believe and act as if they had found the golden secret of life in this absolute devotion to an ideal which offends and repels every predisposition of man and society. Poverty, chastity, obedience, are galling, insufferable shackles to the average life. Yet these men gather about them lovingly and proudly the insignia of their bonds as if they were better than coronation robes. It may be there is some hint here concerning the mystery of the "Society" as a social force, when only 10,000 men, under these bonds, find themselves pitted against the world. * * * * *

"The preaching on a recent Sunday was bold, brave, imperative, complete in logical power, and charged with the individuality of the preachers. It was noticeably quickened with Scripture, through and through; then it was electric and intense, then it became impassioned and kindling, and yet again a very storm of dialectic onslaught in which was found no sting or gall of malice or partisan hate. The ideal of religious teaching and living seemed boldly sketched from the Sermon on the Mount, centred by an almost realistic, objective conception of the Saviour and Lord of men, verily abiding and dwelling among them."

PHILADELPHIA.—Work has been resumed on our grand new church of the Gesù.—Father Blenkinsop will celebrate his Golden Jubilee on August 15th.

PHILIPPINE ISLANDS.—The fifth number of the *Letters* of the Fathers of the Society in these Missions has just appeared. It was printed in Manila and contains seventy-two most interesting letters, covering about one hundred and seventy-six pages. Nothing can be more interesting than the relations of the missionaries, showing the great progress the Catholic religion is making in those Islands. Although in some places they have to regret the inconsistency of some of the native tribes, in general these Fathers have every reason to thank God who crowns their work with success. The poor natives are everywhere embracing the Faith and the fatigues and sufferings of the missionary are more than rewarded by the piety and fervor of his new converts.—*Mr. Tyrrell, from Oña.*

PORTUGAL.—This Province ever since its foundation has had to labor hard for its formation and increase. Few Provinces have had so many difficulties to overcome, chiefly on account of the Jesuits' not being sufficiently known, or rather on account of the false ideas that most of the Portuguese have about the sons of St. Ignatius. This is, in a great measure, to be ascribed to the Marquis of Pombal of unhallowed memory. At present, however, many begin to see the falsity of the statements made against us. The colleges of Campolido and S. Fiel (Fidelis) have each over 160 boys. Campolido which is situated in the suburbs of Lisbon is the best attended college at the capi-

tal, and many of the first families of Portugal send their sons there. Very often the religious sentiments of the parents are far from being favorable towards the masters whom they choose for their children, who are sent to the college solely on account of the well merited reputation it enjoys. Ever since its foundation the college has been increasing in the number of its pupils, and this is due to the zeal and energy of Fr. Francis Sturzo who has governed it since 1866. At present, a new church is being built which has taxed the zeal and prudence of the Father. The church will be completed in a short time, and the Patriarch of Lisbon has promised to perform the ceremony of consecrating it.—The education of the youth of Lisbon is but a part of the work of the college, for every year, during the vacation, a number of priests and several Bishops go there, to perform the Spiritual exercises. — St. Fiel is less fortunate in its situation, as it is very far from Lisbon, but is sufficiently near the city of Castello Branco. The college is called after the holy martyr St. Fidelis whose relics are preserved there. This college has given a great many novices to the Society. The enemies of the Society could not look *unmoved* at the good this college was effecting; its success should be prevented. Many speeches were made in parliament, calling on the government to suppress the college and expel the Jesuits. The result, however, was quite contrary to their wishes; the government did not interfere and the speeches only served as advertisements for the college. The number of boys suddenly increased, and no more could be received for want of room. In a short time, the new buildings will be completed and the college will be large enough for two hundred boys.

At Setubal besides the juniorate there is also a day-school. The Province has also five residences, scattered through the principal cities of the kingdom. The residence or college of Quelimane well known to the readers of the Letters from the Zambesi Mission, owes, I may say, its foundation to the Province of Portugal.—Every year some of the Fathers, at the earnest request of the Bishop of Funchal, visit the island of Madeira, to give missions and preach the ecclesiastical retreat. This Bishop and also the Archbishop of Goa are most anxious to establish residences of Ours in their dioceses, but unfortunately a want of subjects does not permit the Superiors to comply with the request, the Province having only 42 priests, 68 Scholastics and 41 lay-brothers, in all 151 members. There are eighteen Scholastic novices. The total increase of membership last year was 4.

The Catalogue of the Province for this year contains a long and interesting list of the names of the members of the Society who sailed from the port of Lisbon for the East during a hundred years, that is, from April 7th, 1541 (when St. Francis Xavier set out), to 1641. The list contains the names of 947 Jesuits, of whom 57 had the glory of shedding their blood for the faith, whilst 58 died on the voyage. Of the 947, about 610 were Portuguese, 185 were Italians, 85 were Spaniards, and the others, from different European nations.—How different is the position of the Society in Portugal to-day from what it was three hundred years ago, when all Lisbon would assemble to bid adieu to the humble missionaries and cheer on their way those noble souls, leaving home and friends, to save the lost sheep, and destined, many of them, to gain the martyr's crown.—*From the Spanish, by a Scholastic at Oña.*

SCHOLASTICATES.—We have received some of the theses defended at the Public Disputations in Scholasticates of the Society during this year. We have looked over the theses from Oña (Castile), Tortosa (Aragon), Jersey (Province of France), Ditton Hall (Province of Germany), Tehang-Kia-Tehouang, of the Chinese Mission, Tehe-ly (Province of Champagne). In the Spanish Scholasticates theses *de Justitia et Jure* were publicly discussed, whilst in Jersey theses, *de Scriptura Sacra* were treated after the same method. The Ditton Hall programme includes points on Ecclesiastical History (in the vernacular). The Fathers generally take a lively interest in this discussion. In Ecclesiastical History as well as in Theology every member of the class must be ready to defend the theses, as the selection of the defendant is made only at the opening of the disputation. The objectors, however, are chosen three days beforehand.

SPAIN.—*The Novitiate at Loyola.*—For the past five years the number of Scholastic novices has been steadily increasing. From 1868 to 1879, they were with the philosophers and theologians at Poyanne in France and their number seldom amounted to forty, but since their return to their old home at Loyola, they have more than doubled that number; at present there are about seventy Scholastic and twenty-eight Coadjutor novices.

Everything around Loyola reminds them of St. Ignatius. The Urola slowly murmurs along as when the young Inigo strolled along its banks. About half way between Loyola and Azpeitia, the parish church of Ignatius, which is about a mile from Loyola, is a striking proof of the Saint's love for his Immaculate Mother, for here is erected a slab, stating that there Ignatius when a boy doffed his cap each time he passed and recited the *Salve Regina* whilst facing a little sanctuary on the hillside opposite, dedicated to the Immaculate Virgin. The novices are not the only ones who now imitate the pious practice of our holy Father, for no one would think of passing without saying his *Salve*. The fine old church of Azpeitia has also its traditions of the saint. There is the pulpit from which he preached and the baptismal font where he was baptized, with his statue surmounting it, whilst he points to the Basque inscription:—

“Here I was baptized.”

At about the same distance on the other side of Loyola is another little town very like Azpeitia in name and appearance; it is called Azcoitia. It was here the pious mother of our Father was born. The house still stands, on the side of a hill outside the town. The people love the Jesuits and are proud of their great countryman, whom they all honor as a father. They are greatly attached to the novices whom they regard as future Ignatiuses. Indeed, if the whole country was like the province of Guipuzcoa the Jesuits could never have been driven out of Spain.

Every road and path about Loyola has its traditions, but it is in the *Santa Casa* itself that all the associations may be said to be concentrated; here everything breathes peace and holiness; in everything the novice seems to hear St. Ignatius, whispering the virtues he must acquire and the great work for which he is preparing. The little chapel dedicated to their patron, St. Stanislaus, was formerly the bedroom of St. Ignatius. Then there is the chapel of our holy Father with the high altar on the very spot where he lay when St. Peter appeared to him. Then there is the little chapel dedicated to our Lady of Dolours which was the family oratory when Ignatius was a child. It is doubly

dear to every Jesuit, for it was here that St. Francis Borgia celebrated his first Mass, in 1551. Each little oratory has its traditions and its endearing associations. Many celebrated missionaries and martyrs have spent the happy years of their novitiate at Loyola.

At present most of the novices are very young; in fact, many of them are so young, that at the end of their two years' novitiate they are obliged to wait before they can take their vows, as they have not attained the canonical age. If the Society be allowed to remain in peace for a few years, the Province of Castile will be one of the largest, and not only Spain, but the New World will profit by it, for at present there are several novices at Loyola belonging to Mexico; but alas! things are far from being in a settled state and threatening clouds from time to time appear. Let us hope that those clouds may soon disappear and that the novices may enjoy in peace their old home, whilst they learn to imitate the great men who have passed there before them and who have so nobly worked A. M. D. G.

In looking over the catalogue of the Province, which has 729 members with an increase last year of 26, we find that some were received in their fourteenth and others in their fifteenth year. We notice in the Juniorate two classes of rhetoric, a class of humanities, and that 27 Juniors are in a class of grammar.

Carrión — On the evening of Jan. 26th, about 4.30, in the College of Carrión, of which Fr. Cristobal is Rector, the boys of the second division, who had been out walking, returned to the play-ground. Several of them went into a kind of deambulacrum, which ran along side the play-ground. Their prefect was with them, and preparations were being made to give a kind of musical entertainment there in honor of Rev. Fr. Provincial, as it was his first visit to Carrión since his return from Rome. They had scarcely entered the building, when the wind, which had been blowing furiously all day, suddenly rose to a storm, and blew with such fury that the roof and front pillars fell in, catching the prefect and about twenty boys beneath the ruins. The building had been formerly at the other side of the play-ground, and was just removed; the roof had not yet been completed; a lay-brother and several tradesmen were working at it. They were more or less injured. One of the boys lived only about half an hour, another died that night; a third the following day; and a fourth, who had his leg fractured, lingered for over a fortnight. A judicial inquiry was instituted, and it was declared that no blame could be attached to the Society. The parents of the unfortunate boys edified all by their Christian piety and resignation. * * * * — *Letter from Oña.*

Madrid.—Fr. Joseph M. Mon a missionary (*discurrens*) of the Province of Toledo, whilst preaching a sermon in Madrid, was inveighing against those who during the Lent were serving the devil by going to see doubtful French plays, though now and then coming to the house of God; in the midst of the discourse an offending party, a member of the royal family, entered and heard some salutary truths. But *odium peperit veritas*; the truth must not be told to those in high places! The Father was requested to discontinue his sermons.

ST. LOUIS UNIVERSITY.—In the post-graduate course Father Rudolph J. Meyer gave lectures on historical subjects; Fr. H. M. Calmer, on Science and Revealed Religion; Fr. E. A. Higgins, on Hume, Gibbon, and Scholastic Philosophy; Father M. M. Harts, on points of Anglo-Saxon and Saracenic history; Fr. Thomas Hughes, on Ethics; Fr. W. H. Hill, on Psychology.

Altogether there were forty-five lectures delivered by the Fathers.—Fr. Harts has published some valuable historical charts. We have not seen them.

UPPER GERMANY.—Father John Lohmann has been appointed Provincial. For the last few years he has been Superior and Rector in Denmark.

HOME NEWS.—Fr. Sabetti's *Moral Theology*, now in the binder's hands, will be on sale at Benziger's, New York. — We cannot speak too highly of this work for its adaptation to the needs of our country; its clear exposition of moral doctrine; its copious index. The author whilst embodying in the text all that is of importance in the work of Gury, the notes of Ballerini, and later writers, has been most careful to cite the decrees recently published in Rome.

Fr. De Augustinis' work, *De Deo Uno*, now ready, will be for sale at Benziger's. The Scholastics gave a reception to Archbishop Gibbons; for this hearty welcome on his return from Rome he expressed his gratitude in a very happy address. In the evening after litanies he gave the Papal Benediction to the whole community. Next day his Grace conferred Minor Orders on thirty-two of the Philosophers of the first year, and sub-deaconship on Messrs Joseph I. Zeigler, John A. Buckley, Daniel I. Mac Goldrick, George E. Quinn and John Scully of our Province, and Edward A. Gaffney and William Power of the Mission of New Orleans; on the 18th, the same were ordained deacons, and on Saturday, the 19th, together with three Seminarians from Baltimore, were elevated to the order of priesthood. The newly ordained priests said their first Masses on Low Sunday.

The Philosophers gave a fine specimen in elocution on April 18th. — The disputations in Theology and Philosophy were held, 21st and 22nd of April. *Ex tractatu de Deo Uno*, Mr. William P. Brett defended: Messrs. Thomas Gannon and Eugene Magevney objected. *Ex tractatu de Ecclesia*, Mr. George Lucas defended; Messrs. Herman Meiners and Edward Gleeson objected.—In Philosophy for the third year, *Ethics*, defendant, Mr. Patrick Kennedy; objectors, Messrs. Peter Kayser and Peter Bougis; *Metaphysics*, defendant, Mr. John T. Hedrick; objectors, Messrs. Edward Hanhauser and Joseph O'Reilly. —For the second year, defendant, Mr. C. J. Clifford; objectors, Messrs. Martin Luersman and Edgar Bernard.—For the first year, defendant, Mr. James Curran; objectors, Messrs. John O'Leary and Henry Maring. — On the 22nd Mr Joseph Hanselman gave a lecture in the library (with lantern views) on "Volcanoes and Volcanic Action—Dynamical Geology." — On the 23rd, Mr. William Cunningham, assisted in the experiments, by Messrs. C. J. Borgmeyer, E. H. Brown and J. Condon, lectured on "Electrical discharges in rarefied gases."

Frs. William F. Clarke, Edward Doucet, Maurice Ronayne and Edward H. Welch, of the committee on studies, together with Fr. Rector and the professors of theology of this house, held their second series of meetings here during Easter week. The same Fathers began their sessions again, May 23rd, and after three days' hard work adjourned *sine die*.

WOODSTOCK LETTERS.

VOL. XIII, No. 3.

LIFE OF FATHER THOMAS COPLEY.⁽¹⁾

CHAPTER I.

The Copley Family.

Among the pious and devoted Jesuits, who, at the command of the Father General, two hundred and fifty years ago, turned their faces westward, and accompanied or followed the Catholic pilgrims to that "new found land of Jesus," Maryland, one of the most energetic and efficient was Father Thomas Copley. Among the English gentlemen who gathered around the council table of Governor Calvert none ranked higher in birth and fortune than Thomas Copley, Esquire. Yet of him little is known; he is not even mentioned by Oliver, and Foley, in his "Records of the English Province," suggests that Copley was an *alias* of White or Altham. In histories of Maryland his name only occurs as one of the early missionaries. One writer, Streetter, somewhat puzzled by the distinction invariably accorded to him by the Annapolis Records, naively inquires "how a Jesuit could be an esquire," though even he would have acknowledged that the kinsman of Elizabeth of England had

⁽¹⁾ The above pages have been communicated to us by the writer, Mrs. K. C. Dorsey, of Washington, D. C. We gladly print them in full, as materials of permanent value for the early history of our Province.

a right to that title, in spite of his having relinquished a high position for the priest's robe, and exchanged an ancient patrimony in England for plantations in the new colony which are still held by his successors. Here he faithfully sowed that others might reap, turning not back for the years that were given him; and when his work was done, here he lay down to rest.

In the attempt to gain some knowledge of the fortunes of this neglected founder, we have learned something of the lives of his father and grandfather; men whose fate was so strangely shaped by intense loyalty to that faith for which he sought an asylum, that they are well worthy to be remembered, even if their history had not thrown new and unexpected light on that of Maryland.

When, in 1558, Elizabeth ascended the throne of England, few untitled families ranked higher, or possessed greater wealth, than that of which Thomas Copley of Gatton, Leigh Grange, Raughley, Colley, Manor of the Maze in Southwark, and Mersham Park, was head. Through one ancestress he claimed the barony of Welles, through another that of Hoo, and was related through them to the Queen herself. Both Burleigh and Walsingham, her trusted counselors, were his kinsmen; so that it seemed no one had a fairer outlook, could he only have gotten rid of his troublesome conscience and his Catholic mother. She was Elizabeth Shelley, daughter of Sir William Shelley of Michelgrove, Sussex, Judge of the Common Pleas; one who stood high enough in the favor of Henry VIII to be sent by him to Esher, in order to wring from Wolsey, then about to fall, a grant of York House, known afterwards as Whitehall. Wolsey demurred, saying he had no power to alienate the possessions of the church, and that "the judges should put no more in the king's head than that law which may stand with conscience." Judge Shelley replied, "that having regard to the king's great power it may better stand with conscience, who is sufficient to recompense the church of York with double the value." Knowing well the character of his Majesty, Wolsey must have felt how small was the chance

that the see of York would again receive this bread, cast into the fathomless waters of royal rapacity. However, the King got Whitehall—and granted to Sir William the Manor of Gatton in Surrey, as a *pour boire* after his journey. This place, celebrated in reform days for its rotten borough, is within eight miles of London; and had been held in early times by Sir Robert de Gatton, for the extraordinary service of marshal of twelve maidens who waited in the royal kitchen. Its lords had gone crusading and otherwise extinguished themselves, and it had fallen to the crown, to be regranted in this wise. Sir William Shelley settled it on his daughter at her marriage with Sir Roger Copley; as well as Leigh, a moated grange, one of the few in England that still retain their ancient character. Willing as Sir William Shelley showed himself to drag down the too powerful Wolsey, he seems to have shrunk back as the evil qualities of Henry developed themselves, and “in Lord Cromwell’s time passed storms and with great loss” as we learn from a letter of his son, Sir Richard, preserved in the Harleian Library. His whole family seem to have clung with unshaken fidelity to the Church; his eldest son, Sir William of Michelgrove, for presenting a respectful petition of his co-religionists to Elizabeth, was thrown into the Tower and died there; Sir Richard, another son, was the last Turcopelier of St. John of Jerusalem. This great office was equivalent to that of general of cavalry, turcoples being the light horse in the holy wars, and was always borne by English knights, the conventual bailiff of that language alone bearing the title, and the Grand Master only being above him. Sir Richard was a favorite of Cardinal Pole and the trusted friend of the noble La Valette, whose battles he shared, and so high was his character, that even Elizabeth, though she deprived him of his estates and drove him into exile, employed him in 1581 in negotiations with France; which he conducted so successfully, that he had leave to return, though it does not appear that he ever did so. Sir Richard on this occasion, caused a medal to be struck, an engraving of which is given in the *Gentleman’s Magazine* for 1785. On one side is his own noble face, on

the reverse a griffin, his crest, with the motto, "Patriæ sum excubitor opum."

Holding so high a place in a great order, the Lord Prior seems to have exercised a controlling influence in his family, several other members of which joined it during his time; and we have dwelt on his career thus long, because it seems to have been an important factor in determining that of the Shelleys, Copleys, Gages, and Southwells, all of whom were connected with him. Lady Copley, besides her only son Sir Thomas, had three daughters; one of whom, Bridget, married to Richard Southwell of St. Faith's in Norfolk, is said to have been a very learned lady, and Latin instructress to the cruel Queen, who afterwards condemned to torture and to death her son, Robert Southwell, S. J. poet, priest and martyr.

CHAPTER II.

Persecution and Exile.

Thomas Copley was a Protestant in the reign of Mary, perhaps influenced by his relationship to Elizabeth. In March, 1558, sitting then doubtless for his borough of Gatton, he incurred the displeasure of the House of Commons for "irreverent words against Queen Mary,"⁽¹⁾ and was committed to the sergent-at-arms, in whose custody he still was when the house adjourned soon after. He then went abroad, and was in France when Mary died; for the Commissioners she had sent to treat for the recovery of Calais, dispatched him to Elizabeth with letters of congratulation, for which she told him "she owed him a good turn." We shall see hereafter how she kept her word. Standing thus well with her majesty, and holding high hopes for the future, Thomas Copley, not yet twenty-three years old, bestirred himself about his marriage. He seems at first to have turned his eyes towards a daughter of Howard of Effingham, but ultimately chose Catherine, one of the daughters and co-

⁽¹⁾ Journals of the House, 7 & 8 of March, 1558.

heiresses of Sir John Lutterel of Dunster, Somersetshire, "who was handsomer," says her granddaughter in the Chronicle of St. Monica. In the Loosely MSS.⁽¹⁾ there is a letter from the bridegroom, asking from the Master of the Revels the loan "of masques," etc., for the wedding, which he says "is like to take place in an ill houre" for him, whence it would seem he already presaged evil. Indeed, it is said that the Lord Chamberlain, Howard, never forgave the slight his daughter had received, nor ceased to use his influence with Elizabeth, to whom he was related, until he had driven Copley into exile. However, in 1560, the Queen still smiled on him, for in that year she became godmother to his eldest son, to whom she gave her father's name, Henry. Copley, in a letter written long afterwards, says that at this period he "indulged in costly building, chargeable music, and such vanities as my age delighted in:" no doubt ruffling it with the best, and displaying the splendor then expected from a gentleman of ample estate, who quartered the arms of Hoo, Welles, Waterton, Shelley, Lutterel, and a dozen more.⁽²⁾ No further record is found until 1568, when he obtained Mersham Park, an estate of about twelve hundred acres in Surrey, which had belonged to the Priory of Christchurch, Canterbury, and then to that greedy spoiler of church lands, Sir Robert Southwell, who this year had leave to alienate it to Thomas Copley—now a Catholic. He at once settled it on his wife and children.

It is probable that the change in his religious opinions had taken place some time before this period. St. Monica's Chronicle says it was brought about by reading controversial works; perhaps the belief was latent in him and became apparent as the policy of the government toward those of the old faith displayed itself; he being tolerant to a degree singularly remarkable for those days. He was nevertheless willing to endure all things rather than renounce or conceal the least of those things he believed essential. Perhaps the loss of his mother, who died in 1560, may have drawn him to-

(1) Edited by Kempe, London, 1830.

(2) Manings Hist. of Surrey, England.

wards the religion of her family. That the change must have been known soon after this event is certain:—for he speaks of “six years of imprisonment patiently borne,”—and “of troubles with the Lord Chamberlain and broils with the Archbishop of Canterbury about religion”—in a letter the date of which fixes the fact as about that time.

An hour dark for him and for many others was at hand; in 1569, the discontents, arising from the imprisonment of Mary Stuart, and other causes, broke into a storm; the North was in a flame, the great Earls arose;—and for the last time, the “half moon” of Percy, the “dun bull” of Neville gathered together men in battle array. But the power of the feudal lords was gone, and the rebellion was suppressed, but not before the county of Durham was almost turned into a desert; whilst the roads leading to Newcastle were dotted with gibbets on which hung by twos and threes the bodies of gentlemen who had taken part in it. It does not appear that Copley had the least hand in this revolt; nor does he seem ever to have favored the claims of Mary Stuart, or to have been accused of doing so. The outbreak may have intensified the suspicion with which all recusants were regarded, and there may have been an intention of recommitting him to prison, of which he had a hint before he took that step which he never was to retrace.

We have been unable to find the exact date of his departure from England, but we learn from himself, that having written to the Queen and her council his reasons for not waiting for their license to dwell abroad, he escaped beyond seas.

In 1570 information is given to Burleigh that “Copley and Shelley are at Louvain.”—There is a curious “accompte” published in *Collectanea Topographica*, Vol. 8th, kept by Donald Sharples, an agent of Mrs. Copley for some property settled on her, belonging to the Maze in Southwark—itemizing various articles bought:

“On 11th Nov. 1569, To Robert Bowers blacksmythe and gonne maker, for a gonne called a fyer-locke piece for Mr. Copley, 40s.” whilst the next entry is for “sealing threde

and a quier of Venis paper for my mistress." Perhaps at that time Copley was preparing for his departure, and his wife got some Venis (Venice) paper so that she might let her lord know how things were falling out at home. There are evil rumors abroad—the Lord Chamberlain and divers other gentlemen of the court have solicited his lands for themselves, but only for his life-time, he having made settlements on his family which prevented their forfeiture. On the 1st of February, the year then ending at Lady's Day—25th of March—Mrs. Copley comes from Gatton to look into this; perhaps, if the worse shall come to the worst, to prepare for another flitting. She was a capable woman seemingly, and able to take care not only of herself, but of the numerous family, five or six children, thrown on her hands. She lodges at "the house of Mr. Whyte," citizen and merchant tailor in Bow Lane, one of her tenants, and does some shopping, besides attending to more important business in the matter of fines and indictments. Among other things she buys "a grammar booke for master Henry, covered and past in lethare—3s. 2d.," also "a new boke made by one of the Temple against the Rebels—4s.;" more important still "a copy of commission to inquire of the lands and goodes of such persons as have gone over seas without the Q' M^{tes} Lycense and for serche thereof—9d."

She also bought "a reade goat skyne" and had it dyed and dressed to make "jerkins for Maister Henrie and Mr. William"; that of "Maister Henrie" was adorned with "a dozen of buttons of Gold and a velvet girdle," but Mr. William being a younger son, had only "a leatherne girdle."

On the 24th of February "a wagoyne" came from Gatton and Mrs. Copley went home in it, seemingly in bad weather; she "paid for packneedles and packthrede to sowe the blewe clothe about the wagoyne 2d.;" and she gave before her departure to "Mysteres Whyte, her maydes, to Jelyon 12d., and to the other Maid 6d."

Soon the blow fell, ⁽¹⁾ Howard of Effingham swooped down

⁽¹⁾ Chronicle of St. Monica in possession of Augustines of Abbotsligh, England.

on Gatton. Elizabeth had delivered her cousin as a prey to his hand, and stripped the stately hall of its armor, several hundred suits having been carried off, whilst Copley's books were carted away to Oxford. Mrs. Copley joined her husband. This journey took place in 1571, for in 1572, Sharples paid "to Mr. Page the post, for bringing letters from my mysteres being beyond seas to my Ld. of Burley, Ld. Treasurer, 2d.": it may be the very letter we are about to give, which is found in the D. L. P. of Elizabeth edited by Bruce. It is dated Antwerp, Dec. 26th, 1572, enclosing one to the Queen which deserves insertion, if only to contrast its manly tone with the sickening adulation of the epistles addressed to her by Leicester, Hatton, and Raleigh. Copley in his letter to Burleigh says:

The times are so much against him that he has no hope of justice; flies to him for aid and encloses letter to the Queen, thus going to the well-head. If Burleigh is unwilling to move in it, hopes he will give license to his servant, Donald Sharples, to present it, and hopes Burleigh will get an answer to it. He gives as his reasons for seeking Burleigh's assistance; "first his wisdom, incorruptibility and temperance;" secondly, the union of their houses—"tho' your house is now weighty, it can never be stronger by the fall of mine;" thirdly, his ability with her Majesty to defend him from wrongdoing. He says he "has not had one penny from England, since May 1571"—that he "is 400£ in debt, it having grown by forbearing, for love of Prince and country, to accept foreign pensions," but that the time may come when it may be wished that so honest a subject had been retained. "If the rigor of that strange statute lately made should be executed, yet would my wife enjoy a third of my living," and that he has offered the Queen 100£ instead during his absence.—His letter to Elizabeth we give in full:

"If my innocency had been a sufficient defense against my slanderous enemies, I would not trouble you, but hearing through this night's post of the three prosecutions against me, with a new charge for property in Southwark the 11th of this Dec., and returnable by the 10th of the next month

unless you order otherwise, I presume to offer you 100£ a year. I hope you will rather take it directly from me, than through the perjury of the jurymen who may award it to you. Your profit or safety is not the mark they regard, but rather their insatiable desire to enrich themselves with my spoil. My conversation was peaceable at home: during the twelve years of my chargeable and faithful service to you in my poor calling, I never omitted in any public charge aught that might tend to encourage to love and wish the continuance of so happy a government under so gracious a Queen. How far I have been from entering into practices since my coming here, may appear in that I have never been to court, never saw the Duke and never treated with him. Though since May twelvemonth I have never received a penny of my country, yet I have forborne a foreign service, till necessity, which has no law, shall force me to the contrary. I have on my hands — which I trust will move you to the more compassion for my estate—my poor wife and seven small children, of whom my eldest son, not yet twelve years of age, is your godson and dedicated to you; and if the advices be true which I receive from the University of Douay, where he is brought up, he may prove in time to do you and his country good service. My zeal and dutiful affection to you have abundantly appeared, being so great as, though God reduced me back from the errors whereunto my unskilful youth was misguided, to the embracing of the true Catholic faith, yet never could I enter into any practices or conspiracy against you, whom I beseech our Lord long to preserve. If mine enemies object that I am not worthy of such favor as to remain by license, having departed without it, I did nothing therein unlawful; for the law of nature teacheth every creature to flee from imminent peril. The law of nations permits every free man to go where he lists, and therefore that wise gentleman, the Duke of Alcala, late Viceroy of Naples, making sport with the simplicity of a silly gentleman that sued for license to go forth of the kingdom, asked him whether he was a man or a horse. If he were a horse, then there was indeed re-

straint on him, but if he were a man, he might bestow himself where he listed. Further, the very laws of England, by a special proviso in that old servile statute, gave me liberty to pass and repass the seas at pleasure, being free of the staple; though I have chosen to live after my better calling.

Yet had I not attempted to come without license, considering the general restraint of that old act, if the malicious practices of mine enemies had not overtaken me, denying me leisure to follow such a suit, unless I would have tarried with manifest hazard at my departure, as I signified by letter both to you and to the council, being sorry for any act that might betoken offence to you.

I trust that these causes will move you to compassion on my case and to set your authority for a buckler between me and my enemies, who seek my ruin and that of my house, without regard to the slander of the government by the note of injustice, and cruel peril of the precedent which may be withdrawn to the shaking of all estates and conveyances within the realm, or to any other respect to God or to you. In granting this license you shall save a jury of souls, stop the raving mouths of my greedy adversaries, and bind me, whom necessity is like otherwise to draw into foreign service, to be a loving subject and a faithful servant, which I trust to signify by some notable service, if you like to employ me in any cause wherein a good Christian may, without hazard to his body and soul, serve his temporal Prince.

Antwerp, 26 Dec. 1572."

It seems her Grace did condescend, in consideration of the hundred pounds, to become "a buckler;" at least, the property in Southwark remained in the hands of Mrs. Copley's agent, who continues the "accompte," paying on the 8th of Oct. 1573, "for a Proclamaçon made against certain bookes which came from beyond seas, 2^{ds}." Of one of these we shall hear further,—it is now known to have been written by Sir Nicolas Throgmorton, at the instigation of the Earl of Leicester; and in it both Burleigh and his cousin Bacon, the Lord Keeper, met with very severe treatment. They were accused of governing England by Machiavelli-

an policy, and it was charged that Burleigh had been "a creeper to the cross in Queen Mary's time." This, though strictly true, was a disagreeable reminiscence and as well forgotten. Also, rude things were said about their parentage; that it was not so high as that of Norfolk and Northumberland, lately sent to the scaffold. Copley, connected in some way with Lady Burleigh, through the Belknaps, is in the Low Countries where this vile book is published; through him we may find the author, perhaps put our finger on him. About this time, Mrs. Copley, attended by Thomas Brooke, secretary to her husband, slipped over to England to attend to her affairs. The "accompte" makes considerable mention of "a Mastiffe Dogge" which Brooke was appointed to take abroad with him. On the 13th of Oct. there was "carrage of a trunke, a great Fardell, and a chest from Mayster White, his house, to Belensgate, when my Mysteres went over seas, 6d." This time she went with license furnished her by my Lord Burleigh, for on the 26 of Nov. Copley writes a courteous letter to Dr. Wilson, the Queen's Ambassador, thanking him for that favor.⁽¹⁾ On this letter there is an endorsement—12th Dec.—that Wilson had seen Copley, and they had spoken of a book against Elizabeth's title and in favor of that of Mary Stuart. This Wilson at once communicates to Burleigh, saying that he had promised Copley "if he would bring it, and declare the author, he would be an humble suitor to the Queen for him." That he continued to hold out inducements is evident; on the 15 of Dec. 1574, Copley, answering his persuasions, "does not see how he can return to England without danger, the laws now standing as they do; but if his living is restored to him, is willing to give up his pension from the King of Spain, renounce his service, and serve the Queen." Wilson seems to have transmitted this letter to Burleigh, who, on the 28 of the same month, two years after Copley had begged his intercession with the Queen in the letter already given, answers it and others at

⁽¹⁾ S. P. English Foreign Affairs, Elizabeth.

great length, regretting that for religious scruples he should have left England, inquiring in the most innocent manner "the foundations of such a change," and asking if he knows "who is the author of a life lately published against himself and the Lord Keeper." Copley replies to this from Antwerp, 1575: he thanks him for allowing "his brother-in-law Gage⁽¹⁾ and his wife to come over and live here"; hopes Burleigh will not see him spoiled for seeking quiet of conscience; reminds him that in Germany princes use their subjects of whatever religion, and wishes "that some means were adopted to appease these miserable controversies that rend the world." Then deftly declining to answer arguments on religion, he promises not to favor the Queen's enemies. "As for the author of the book set forth against you and the Lord Keeper, in 1572, I am so unhappy as to be unable to tell you. I think the author knew my alliance to your house and that of Suffolk, and kept it from me as unlikely to allow it; I was one of the last that saw it, and I believe it was made at home. I have offered in company to defend you against any that should say you were not of gentle blood. If you suspect the author of the book, let me know, and I will put him to his purgation." Whence it would seem my Lord Treasurer found him a very unsatisfactory informer.

Further badgered by Wilson as "untrustful of the Queen's goodness and undutiful in not throwing himself on her mercy and returning home," and urged that he shall at least leave Antwerp and reside in some city in Germany, Copley, writing to Burleigh, March 5th, 1575, refuses to do this, on account of "its distance from England and the grossness of its language, which he neither understands nor wishes to understand." He says further that during his first year of service he has gained a noble pension, and that the King of Spain is a father to him. "As long as I am entertained by him I will truly serve him." Still he wishes that "the Queen who has pardoned greater traitors would pardon one void

(1) Gage of Firle.

of offense, and allow him a portion without binding his services for a supply;" he has seven children and expects an eighth.

CHAPTER III.

Foreign Service.

It has been seen from Copley's letter to the Queen how reluctant he was to enter into the service of a foreign prince; that such was his real feeling is evinced by the fact, that though greatly needing money for his large family, five years passed from the time of his arrival to his acceptance of Spanish aid, though his uncle, the Lord Prior, was all powerful at that court, and the Duke of Alva, who ruled the Low Countries with an iron rod when he sought refuge there, would have gladly received him. His supplications to the Queen and ministers treated with profound indifference, Copley seems to have held out as long as he could; at last "*venter non habet aures*" he writes, and in 1574, Burleigh inscribes in his list⁽¹⁾ of pensioners of the King of Spain, "Mr. Copley, 60 ducats a month." Then he becomes an object of the deepest interest: Dr Wilson indites letters to him, the Lord Treasurer renews his former friendship and takes an interest in the state of his soul, and his informers begin to busy themselves with Copley's concerns. Sept. 3rd, 1574, Edward Woodshawe,⁽²⁾ a hardened villain, who had been Count Egmont's servant thirty five years, obliged by his execution to return to England, where he was forced by the parcimony of his relatives—he "who was brought up like a gentleman not knowing want"—to break into a house, steal twenty pounds and return to the Low Countries, writes from Antwerp to Burleigh that "Mr Copley is in great favor with the New Governor," Requesens, Commendatore of Castile, who succeeded Alva in 1573, "but has not much knowledge of martial affairs: he ex-

(1) Strype's History; *Appendix.*

(2) S. P.—Foreign Affairs.

amines every Englishman who comes over, and sends all but Catholics away; he has sent Phillips away, and says he ought to be hung." This remark shows that Copley had a wonderful insight into character, for Phillips was Walsingham's private forger, who twelve years afterwards introduced into Mary Stuart's letters to Babington fatal expressions which sealed her doom.

Burleigh's object seems to have been to induce his wife's kinsman to betray the secrets of Philip's councils by promises of a restoration of property and other favors. His letters are not given in the S. P., but Copley's are. They are kind and friendly — his wife's portion might still be taken away, but he speaks always in one tone; he will always honestly serve the king who supports him, whilst he is a true subject to his own prince. Ere long it was announced in England that the King of Spain had made him Baron of Gatton and Raughley and Master of the Maze, and given him letters of marque to prey on the commerce of the Dutch.

On the 17 of Nov. 1575, he writes to the Queen that he had heard from De Boisçot, newly arrived at Court, that she was offended with him for having drawn her mariners to serve the Catholic King; and reminds her that she, from amity to Philip, had given De Requesens leave to do so; and Copley, being aware of this, thought she would not object that he should take a commission from him, intending it only to apply of course to the (Dutch) rebels; that he and his friends had dealt openly with the wherry-men of Sandwich to procure rowers for the new galleys, and that he had no thought of doing it without her knowledge. He had also heard that she was offended with him because he had taken greater titles than those belonging to him. The commission had only styled him "*Nobilis Anglus et dominus Gatton et Raughley.*" *Nobilis* was used for gentleman, as *generosus* meant a gentle Englishman and not an English gentleman. On the continent *armiger* means only a cutler or swordbearer; and in Spain it was usual to call all nobles lords. "It is said I fish in troubled waters, but all the waters in Christendom are troubled by factions; and I had much

rather fish in the calm rivers and sweet streams of my own country." Elizabeth, who "liked not her sheep marked with others' brands," was very indignant with Copley now—perhaps she was not pleased altogether with the lesson in Latin from her old teacher's brother—and expressed her sentiments in a letter to the Commendatore to which Burleigh told the Advocate Fiscal "he would not have consented had he known it, as Copley was related to his wife, and, but for preciseness of religion, an honest gentleman." This storm soon passed away, for letters from Spain to the Queen, to Burleigh, and others (perhaps captured in a Dutch ship), falling into his hands, Copley courteously forwarded them to those to whom they were addressed. In consequence of this favor, Gage and his wife had leave to return, and an intimation was extended to Copley that he might do the same, "as his fidelity was not doubted, only his course disliked." "Surely it is in vain the net is spread in the sight of any bird," he knew that his case was not like Gage's, for since he left England a law had been passed by which "I would have to yield myself to a bishop and renounce my religion, than which I would rather beg my bread," but he would gladly return if he could as a Catholic. All through the summer of 1586 the negotiation continued, Burleigh pretending that he is exerting every effort to obtain the recall of Copley. To secure this financial sacrifices seem to have been made, as Copley says he "is willing to give up his rents to enjoy security of person and quiet of conscience." In spite of the strong hints of his correspondent, he imparts no information, though towards the end of July he shows that he sees through the design of those who are trifling with him, "that no drop of mercy falls," and that he "is being punished by God for youthful errors."

After the death of the Commander in 1576, the Spanish soldiers, whose pay had long been withheld, broke out into violent mutiny, took and plundered Alost, Lierre, and other cities, and even threatened Antwerp itself. Jerome de Roda, the only one of the state council who had escaped out of Brussels to Antwerp, claiming to be sole Governor of

the Netherlands, assumed the chief authority in that ill-fated city, where there seems to have been, for some time before the final day of wrath, forebodings of the coming storm. Copley, who up to this time had resided there with his family, writes on the 11th of Oct. from Lierre, where "he lodges with one of the court," to Burleigh, explaining that the report of his having been arrested in Antwerp for attempts in favor of the King of Spain was untrue. De Roda had asked him to raise and command a company of his own countrymen, but he had refused; though he had offered to serve with his own servants to show he was not afraid and willing to serve the King. He had lately heard from the Lord Prior, "who will soon be over for freer talk" — and rejoices "for freedom of conscience in the midst of garboils."

On the 3rd of Nov., three weeks afterwards, Antwerp was stormed and taken by the mutineers with all the horrors then attending the reduction of a city—"the Spanish Fury" it was long called, — and great cause had Copley for gratitude that those dear to him were in safety. On the 29th of December, an informer writing from Luxemburg, says, "Mr. Copley is here, who seems to have no love towards her Majesty or his country." He had gone there no doubt, to wait on Don John, who arrived at that place, in the disguise of a Moorish slave, the day after Antwerp was stormed.

(To be continued.)

HISTORICAL POINTS CONNECTED WITH NEW-TOWN MANOR AND CHURCH,

ST. MARY'S COUNTY, MD.

(Continued.)

At this distant date it is not easy to form a just estimate of the labors, pains, and successes of our early missionaries of Maryland. That they were true apostles, that they were men filled with the fire of Pentecost is an undisputed fact. Though they reaped in joy, it may truly be said that they sowed in tears. Their journey to this continent in a miserable sailing-vessel was a fit prelude to the life they were henceforth to lead in the service of the slave and the untutored savage. Here they were to be deprived of the thousand comforts and advantages of the civilization of the Old World. With the poorest mode of conveyance they were obliged to travel over tracts of forest-country, and to cross sheets of water, that seemed to have no limits. In cases where dispensations were required they had to communicate with an ecclesiastical superior who was separated from them by the waters of the Atlantic. Grave obstacles were often thrown in their way by those who should assist and cherish them. A vile soldiery were glad to hunt them down, while bigoted judges were only too happy to have an occasion to rebuke them, if not to condemn them to punishment. With weary hearts and bleeding feet they carried on the great work for which they had left their native land. Still they did not grow faint-hearted. They bravely toiled on and kept the Lamp of Faith brightly burning beside the river, creek and bay, and in the depth of the forest shade. They went around with the cross they loved hanging on their breasts, or shining in their hands, scattering the rich seeds of peace, joy and virtue. Their apostolate was thrice blessed, and even non-Catholic writers are

louder and bolder in their praises than we would venture to be. "Before the year 1649," says a generous and accurate Protestant historian, "they labored with their lay-assistants, in various fields; and around their lives will ever glow a bright and glorious remembrance. Their pathway was through the desert; and their first chapel the *wigwam* of an Indian. Two of them were here, at the dawn of our history; they came to St. Mary's with the original emigrants; they assisted, by pious rites, in laying the corner-stone of a State; they kindled the torch of civilization in the wilderness; they gave consolation to the grief-stricken pilgrim; they taught the religion of *Christ* to the simple sons of the forest. The history of Maryland presents no better, no purer, no more sublime lesson than the story of the toils, sacrifices, and successes of her early missionaries."

Though, as we remarked in our last article, many of our Fathers would naturally prefer laboring in England during the Penal Times to evangelizing a new country, still this was not the case with all. Many a venerable Jesuit in England, many a novice, many a lay-brother, many a distinguished professor in the colleges of Liége, Watten, Bruges, and St. Omer's longed and prayed to be sent to Maryland. The story of the poor infidels who dwelt along the shores of the Chesapeake—or as that beautiful bay was known to the Spaniards, St. Mary's—touched many a generous heart in Europe, and when the English Provincial, Father Edward Knott, asked for volunteers for his American Mission, Jesuits, old and young, novices, Brothers, and Priests enthusiastically petitioned to be sent to work for the salvation of the hapless redmen. From the letters of those who asked to be sent on the Maryland Mission, we can learn the motives that actuated our first Fathers here, and the spirit that guided them. Some wrote that in going to Maryland they wished to imitate the glorious St. Francis Xavier. Some asked to go there in hopes of winning a martyr's crown. All wished to go, that they might advance the glory of God, and procure the salvation of souls. "Whether I die by sea in my journey, or by land in Maryland," wrote Fr.

Christopher Morris from Liége, in 1640, "sure I am I shall have as good, yea more glorious a sepulchre than in Liége. 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, and nakedness, and hard bed of his cross." In the same letter Father Morris said that he more highly esteemed "the teaching of Christ's cross in all senses in Maryland to the most honorable chair either in Liége, or all Europe besides." Father Lawrence Worsley wrote to Fr. Knott: "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.'" Since the letters of St. Francis Xavier were read in the halls of Coimbra, Paris, Rome and Louvain, no letters from distant missions excited so much the zeal and enthusiasm of students and priests as those that came from Maryland. "Maryland" became a loved name, a cherished, a venerated name among apostolic men. "Maryland" became the watch-word among the English sons of St. Ignatius.

In 1661, that is about twelve years before Father Marquette floated down the Mississippi in his birch-bark canoe, and about twenty-one years before La Salle made his way to the Gulf of Mexico, Father Henry Warren, *alias* Pelham, completed with distinction his fourth year of theology in one of the English Colleges on the European Continent. Immediately afterwards he was sent on the "happy Mission of Maryland." On his arrival, according to some old documents, he obtained a conveyance of our lands from Mr.

Fenwick to himself, "Mr. Copley's successor." On October the 6th, 1662, he procured the Patent of St. Thomas' Manor from Dr. Thomas Matthews.

Henry Warren was a native of "brave old Kent," in England. He was born in 1635, and was of a good family. He was probably the brother of Father William, who, at the age of nineteen, was converted to the Catholic Faith by a priest in England. William was not a Jesuit, as Oliver erroneously states, but a pious and devoted secular priest. It was to him that Father Barton referred when he said:—"Father Warren was a man who never sinned in Adam."

Henry, having arrived at his twenty-seventh year, entered the Society. In February, 1670, he was professed of the four vows. He was in Maryland at the time of his profession, as we find him named Superior of our Mission in 1665. After laboring for some years in Maryland he was recalled to England. During the remainder of his life he was obliged to live in the midst of dangers and hardships. He lived in the midst of persecution. The old block that is now on exhibition in London Tower was then red and wet with the blood of his brethren. He was the minister of a proscribed creed, and went on his duties with a price set upon his head. He was in England during the bloody Revolution of 1688. To be a priest in those times, to be a priest who was faithful to his God, required no ordinary courage. He, who, like Father Warren, was true to his vocation during the Penal Days, "that dark time of cruel wrong," was undoubtedly a hero, an apostle, a noble soldier of the Cross. In 1701, we find Father Warren laboring in the Oxfordshire District. The Catholics at that period who claimed his ministrations were not numerous, but they were far apart, and he was obliged to serve them in secret, and at the peril of his life.

The Superior of St. Mary's Residence, the headquarters of Father Warren, and from which he sallied forth under the cover of night, and in disguise, to attend his persecuted flock, was Father Francis Hildesley, a man "who admirably administered the duties of his office." His co-laborers were

Fathers John Alcock, *alias* Gage, Charles Collingwood, Edward Levison, John Mostyn, and Thomas Poulton.

Father Warren was not only a good religious and a fervent missionary, but was also a man of great business capacity. Like Father Copley, he attended to the temporal affairs of our Mission, and like him he was prudent and far-seeing. After a long life of constant toils and sufferings, he crowned his days with a peaceful and happy death in the scene of his last labors on June the 7th, 1702, in the sixty-seventh year of his age. To his exertions we are indebted for the possession of our Newtown property. Mr. Bretton, being obliged to sell his estate, gave up all his right and title to it, to Father Warren, who paid him 40,000 pounds of tobacco. As a thousand pounds of tobacco in colonial times were valued at 44 dollars, the price paid for that part of Britton's Neck which we possess was 1,760 dollars. When we consider the uncultivated state of the Newtown land and the value of money at that period, we are compelled to admit that Mr. Bretton was amply paid for his property. There can be no shadow of doubt with regard to the legal purchase of Newton Manor by Fr. Warren. The Rev. Editor of the LETTERS lately discovered the deed among some old documents. He kindly showed it to the present writer. It is dated 1668, and signed by William Bretton and his wife, Temperance Jay. The names of many witnesses are attached to it. I have insisted on the fact that Newton was *lawfully purchased* by our Fathers, because I have heard it stated many times by gentlemen who seemed to have examined the matter, that it was a *grant*.

It was probably during the last year of Father Warren's government of our Mission that a school of humanities was opened in the centre of Maryland. In 1677, such a school certainly existed. It was directed by two of our Fathers, and doubtless was the first Catholic school opened for classical scholars in Maryland. Its students made great progress, and many of them afterwards distinguished themselves in the higher branches of study, at St. Omer's. In competi-

tions for honors the young Marylanders were second on few Europeans. "So that not gold," writes one of our Fathers, "nor silver, nor the other products of the earth alone, but men also are gathered from thence to bring those regions, which foreigners have unjustly stiled ferocious, to a higher state of virtue and cultivation."

One of the missionaries of Britton's Neck was Father Thomas Matthews of the *Matagon* Family. He was born in Liége in the year 1618. He entered the Society in 1635, and was professed on the 6th of December, 1650. He was probably the brother of Father Francis Matthews, who, at the peril of his own life, visited and consoled the Catholic prisoners who were confined in the Tower of London. Fr. Francis even ventured to say Mass daily in one of the prison-cells. There is mention made in old records of a Father Matthews who in July, 1654, baptized in Lancashire, James Swarbrick, afterwards a member of our Society and known by the *alias*, James Singleton. Perhaps, this Mr. Matthews was our Father Thomas. In 1663, Father Warren "conveyed 400 acres to Thomas Matthews." In a catalogue preserved at Rome for the year 1674 this Father's name is mentioned. I have been unable to find the year of Father Matthews' death, but it is certain that after laboring for some time in Britton's Neck, he died at Newtown.

It seems that even after his return to England Father Warren still held the Society's land of Southern Maryland in his own name. In 1685, he had it conveyed to the Penningtons, Fathers Francis and John.

John Pennington was born in 1647, in the city of London. When about nineteen years of age he entered the Society at Watten, and became a professed Father on the 2nd day of February, 1683. He was a missionary in 1678, in the College of the Immaculate Conception (Derby District). He departed this life on the 18th of October, 1685, in the thirty-eighth year of his age. I find him named in some documents as "Mr. John Pennington, of St. Clement's Bay. This is sufficient proof that he resided for some time at Newtown.

Father Francis Pennington, who was for some years Superior of the Maryland Mission, was born in 1644, in Worcestershire, and entered the Society in his twentieth year. On the 2nd of February, 1682, he was professed of the four vows. He sailed for Maryland in October, 1675. Though the *Colleſtanea* says that he died on his passage back to Europe, I learn from an old document before me that he expired on the 22nd of February, 1699, in the house of Mr. Hill, in Newtown. It is probable he was taken suddenly ill while visiting some member of his congregation.

Since the time that Father Warren took charge of our lands it seems to have been the practice of our Fathers to transmit the deeds of the different estates from one Superior to another. Sometimes the Superior of the Mission held all the lands in his own name; sometimes the local Superiors held the deeds of the property attached to their own churches. From some papers that I have examined I find a few cases where even a local Superior held all our lands in his own title. During the Puritan Persecutions our lands were held in trust by laymen, sometimes even by Protestants. In 1693, Father Francis Pennington conveyed our lands to Father William Hunter. Father Hunter did not become Superior of the Mission until 1696. Among the old papers examined I found one with this heading: "Mr. Wm. Hunter's title to St. Inigos', Britton's Neck, St. Thomas' Manor, etc., proved and deduced from the first original to this 26th of June, 1720." From the deed of Newtown I learn that Father Hunter conveyed that property to Thomas Jamison in the year 1717. It is probable that before 1720 the Newtown estate was once more conveyed to Father Hunter. Father William Bennet, in 1734, gave the deed of our property, bearing date, 9th of April, 1728, to Father Atwood. Atwood conveyed the land to Father James Whitgreave, and this Father in turn to Father Richard Molyneux and Father James Farrar. After some time, perhaps, on Father Farrar's return to England, Father Molyneux held all the property in his own name. Father Molyneux made over the lands in favor of Father George Hunter, and this latter

Father transferred them to Father James Walton. From 1793 the "Corporation of the Roman Catholic Clergy" took charge of the property. At the first meeting of this body held at St. Thomas' Manor, on the 4th day of October, 1793, the following gentlemen were present: Right Rev. John Carroll, Rev. James Walton, Rev. Augustine Jenkins, Rev. John Boarman, Rev. Henry Pile, Rev. Chas. Sewall, Rev. Joseph Doyne, Rev. Leonard Neale, Rev. Chas. Neale, Robt. Molyneux, Rev. John Ashton, Rev. John Bolton, and Rev. Sylvester Boarman.

In another place we said that according to some old documents Father Warren on arriving in Maryland took charge of our lands. We may state here that according to some papers he did not obtain the deeds of St. Inigoes before 1663, that is, about twenty-two years after Cuthbert Fenwick had obtained a Patent for that property.⁽¹⁾

We had desired to give the names of all the Superiors of Newtown, but the data at hand, from the death of Father Warren in 1702 to that of Father Bolton, are not sufficient. Certain it is that the Superior of the Mission often resided here and many of our most distinguished Fathers were laborers in this vineyard. We content ourselves with giving sketches of the lives of these zealous men. A few other facts bearing upon the history of Newtown during these years are also inserted.

Father Henry Poulton labored zealously for some time at Newtown. This good religious belonged to a family distinguished alike in church and state. He was the son of Ferdinand Poulton, of Desborough, Esq., and Juliana, daughter of Robert Garter, of the County of Northampton. He was born in Northamptonshire, in 1679. While still young he was sent to St. Omer's College, where he made his humanity studies. In the year 1700, he entered the Society. After his studies and ordination he came to Maryland. On the 27th of September, 1712, being still in the flower of his age, he died at "the Newtown Station." Fr.

⁽¹⁾In 1706, Father Thomas Mansell obtained the Patent of St. Xavier, and in 1721 the deeds of Bohemia, Cecil county.

Poulton had two brothers in the Society, namely, Charles and Giles, Jun. The latter held several important positions in our Order, and was usually called, on account of his virtue and sweetness of character:—"The Angel." In the chancel of the Desborough church there was a monument raised which bore the following inscription: "Sacred to the memory of the honorable family of the Poultons, who for fourteen generations were lords of this town of Desburgh or Desborough. Descended from princely, most noble, illustrious, and holy progenitors of this kingdom. Besides this lordship, they possessed manors and lands in Cransley, Kelmarsh, Broughton, and Hargrave in this county."

In some old books in our library I find the name of *John Dyne*. There were two Temporal Coadjutors of this name in our Mission. The first of them was a native of Sussex, born Februrary 15th, 1656, and entered the Society on the 7th of September, 1681. After devoting himself to humble and charitable duties for some years, he died in Maryland, April 11th, 1703.

I have not been able to discover the place, or the year, in which the second Br. Dyne was born. According to Oliver, he died in Maryland, 11th of January, 1711.

It may not be out of place to note the fact that many of the early missionaries of St. Mary's County were of gentle blood. Many of them were born in lordly homes amid the rich and beautiful fields of England. When we call to mind how they were in youth nursed in the lap of luxury, how they were loved and honored by vast numbers of servants and dependants, how their every wish was gratified by indulgent parents, we can more fully realize their sacrifice in coming to Maryland, we can better appreciate the zeal which enabled them to endure every species of hardship and suffering in their daily toils and duties.

Before proceeding any further, it may be well to devote some space to the Protestant Revolution of 1689. We are glad to be able to state that all the non-Catholic authors whom we had occasion to consult speak in just and honorable terms of the Catholics of that period. Mr. Davis, who

is one of the very best authorities in matters connected with Maryland's early history; and who seems everywhere free from prejudice, deserves our gratitude for the manner in which he deals with this question. A few words are here necessary as to the character of St. Mary's early settlers. "These," writes Mr. Thomas D'Arcy McGee, in his *Catholic History of North America*, "were chiefly of the better classes of England and Ireland; educated young men in search of employments; heads of families in search of cheaper subsistence; men, proud of their ancient faith, who preferred an altar in the desert to a coronet at court; professional or trading men, bound by interest and sympathy to these better classes. They composed a wise and select community worthy of their rich inheritance." From the very beginning they treated others as they themselves would wish to be treated. They were neither cruel nor unjust. They dealt fairly with the poor redmen, teaching them the comforts of civilization and the consolations of religion, and paying them with conscientious strictness for their furs, game, and land."

Vile and unscrupulous miscreants took advantage of the friendship that existed between the Catholic settlers and the Indians to accuse the former of a black and horrible crime. They accused them of entering into a compact with the Indians for the purpose of slaying all their Protestant neighbors.

"The history of the Protestant revolution in 1689," writes Mr. Davis, "has never yet been fully written. But there is evidence upon the records of the English government to show it was the result of a panic, produced by one of the most dishonorable falsehoods which has ever disgraced any religious or any political party — by the story, in a few words, that the Roman Catholics had formed a conspiracy with the Indians, to massacre the Protestants. The testimony comes from the most respectable sources — not only from the members of the Church of Rome, but also from many of the most prominent Protestants of the province, including the Honorable Thomas Smyth, the ancestor of

the Smyths of Trumpington, subsequently of Chestertown; from Major Joseph Wickes, at one time chief justice of the County Court, and many years a distinguished representative of Kent; from the Honorable Henry De Courcy (then written *Coursey*), a descendant, it is strongly presumed, of an illustrious Anglo-Norman, and a perfect master of the whole aboriginal diplomacy of that period; from Michael Taney, the high sheriff of Calvert, and the ancestor of the present chief justice of the United States; from Richard Smith, a brave and generous spirit, connected with the family of Somerset, and the forefather of the Smiths of St. Leonard's Creek, and of the Dulanys and the Addisons; and from Captain Thomas Claggett, the progenitor of the first Anglican bishop of Maryland." With Mr. Davis all Catholics will heartily join in saying, "the opposition of these Protestants is, indeed honorable, in the highest degree to their memory."

Among those who boldly defended the fair name of the Catholics at this period, were Michael Taney and Henry Darnall.⁽¹⁾ Both these gentlemen were high in the favor of the Lord Proprietary, and were honored and respected by all true lovers of peace and prosperity in the province. Their letters proving the falsity of the charges brought against the Catholics may be found in *The Day-Star*. "Taney was one of the victims of a cruel imprisonment, accompanied with gross insults and indecent taunts, in consequence of his cool and inflexible refusal to sanction the iniquitous proceeding of Col. Jowles and the other leaders of the revolution." The spirit of Michael Taney will soon be learned when we say that he was accustomed to make his spiritual reading out of *Rodriguez*. The old volume he used is in our library and bears his name.

The success of the Revolution was the destruction of the

⁽¹⁾ On an old volume, a commentary on the Psalms, we find the following note;

Decemb. y^e 29th 1685
Then was this Booke & y^e other
two partes belonging to itt
Lent to Mr. Cannon by mee
Henry Darnall.

hopes of St. Mary's City. After the overthrow of the Lord Proprietary's authority the seat of government was removed to Annapolis. The Catholics were again to be persecuted, and to be made the victims of a crying injustice. The Anglican Church was established *by law* in Maryland, and the Catholics were taxed for its support. Those who have read and studied the history of the Established Church in England and Ireland can easily understand the monstrosity of such an establishment in this country. Catholics were obliged to build churches in which they would never worship; they were forced to feed parsons whose services they would never use, to support a creed which their conscience condemned as false.

The Brooke family in England, though a few of its members unfortunately lost the faith, were distinguished during the Penal Days as bold and fervent Catholics. Sir Basil Brooke was a loyal son of the Church. Sir Robert Brooke who was knighted in the reign of Queen Mary, "was always zealous in the cause of the Old Religion," Through his influence many laws favorable to the Catholics were passed in the days of Mary. We count at least five of the Brooke family in Maryland, all natives of that state, who became Fathers of our Society. There were two branches of the family at an early date in Maryland. Robt. Brooke, the founder of a Protestant settlement in Charles county, and whose estate, De la Brooke, joined the Fenwick Manor at Cole's Creek, as I learn from an old survey, was at the head of one of these branches. At the head of the other was Francis Brooke, a Catholic, and one who was chosen by the freemen of St. Mary's hundred to represent them at the Protestant Assembly of 1650. At that famous Assembly he sat at the council-board with Cuthbert Fenwick, Geo. Manners, John Medley and Philip Land, all Catholics like himself.

Father Robert Brooke was probably the son of Francis. He was born in Maryland on the 24th day of October, 1663. Having attained his twenty-first year, and being filled with a desire of his own perfection, and burning with zeal to

labor for the salvation of souls, he entered the Society at Watten. He returned to his native state about the year 1696. On the Feast of the Assumption of our Blessed Lady, August the 15th, 1702, he was professed of the four vows. In the year 1710, he became Superior of the Mission. Father Brooke suffered much from Protestant intolerance. He was tried for saying Mass at the Chapel at St. Mary's City during Court time. Governor Seymour severely reprimanded him, and warned him under heavy penalties not to repeat his offence. The Sheriff of St. Mary's county was ordered to lock up the Chapel and to keep the key in his possession. After many trials Father Brooke died at Newtown, on the 18th of July, 1714, aged 51. He is called a "worthy Father" by Oliver.

According to the *Collectanea* there was a Father Matthew Brooke, who made his studies at Liége, and died in Maryland, his native state, in 1702. In an old Catalogue I find the following note: "Mr. Robert Brooke, assisted by Fr. Manners, died holily on the 22nd of October, 1667." What Robert Brooke was this? It can not be Robert Brooke, junior, the son of Robert Brooke who founded the colony in Charles county. Was he not one of our Fathers?

Father Francis Floyd was born in Wales, November the 17th, 1692. He entered the Society September the 7th, 1710. He was professed of the four vows August 15th, 1728. He was sent to Maryland in 1724, and died at Newtown, 13th of November, 1729, at the age of 37.

The name of Peter Atwood is written on the pages of several books in our library.⁽¹⁾ Father Peter Atwood came from Worcestershire, England. He was born in 1682, on the 18th of October. His father was George Atwood of Beverie, near Worcester. His mother was Winefrid Petre. It was at St. Omer's College that young Atwood made his humanities. Being called to a religious life he entered the Society in September, 1703. In 1721, February the 2nd, he was professed of the four vows. In the *Collectanea* I find the following communication from Hon. Mrs. Douglas,

(1) Newtown Library.

sister of Lord Petre: "George Atwood of Beverie, Worcester, married Winefrid Petre. He died in 1732, she in 1714; both buried at Claines, near Worcester. They had at least five children, viz: Winefrid, Thomas, *Peter*, George, and William."

Father Atwood came to Maryland in 1711. He labored zealously in Charles County, and also in Cecil County, on the Eastern Shore of Maryland. He seems to have succeeded Father Thomas Mansell, as superior of Bohemia. "In 1732," writes Mr. Johnston, in his History of Cecil County, "Peter Atwood, who is then said to be of St. Mary's County, purchased another tract of land called 'Askmore,' from Vachel Denton. This tract was supposed to contain 550 acres, and had been granted to John Browning and Henry Denton in 1668. Denton claimed it by right of survivorship, and from him it descended to his son Vachel Denton, who, as before stated, sold it to Atwood."

On Christmas Day, 1734, Father Atwood, being then, as he had been for years, the Superior of the Mission, while notes of gladness filled the earth, and our churches rang with the "Gloria in Excelsis," yielded up his faithful soul to God.

On the 5th of January of the same year, one of our young Fathers died in the Mission, and very probably at Newtown. This was Father John Fleetwood, a native of London. Born in 1703, he entered the Society at Watten, in 1723. For some time this youthful missionary labored zealously at Broughton Hall, County York, England. In 1733, he came to Maryland. He had not been many months in this field of his labor when God saw fit to call him to receive his reward. *Fleetwood Joannes* is inscribed on one of the Newtown library books.

In the *Collectanea* I find: John Knowles, Jun., Temporal Coadjutor, born in Cheshire, 1696; entered in 1731, aet. 35, and died in Maryland March 8th, 1743, aet. 47. There seems to be a mistake in the *Collectanea* with regard to the time of this Brother's death, unless, indeed, there were another Br. John Knowles in the Mission about the same

period. In an old note-book preserved at Newtown I see a notice in Latin, which states that Br. John Knowles' departed this life on the 10th of April, 1742, between the hours of nine and ten, in the morning, fortified with all the last rites of the Church.

Father Thomas Poulton was a native of Northamptonshire, England. He was a younger brother of Fr. Henry of whom we have already spoken. He was born on the 16th of May, 1697; he made his humanity studies at St. Omer's College, and entered the Society in December, 1716. In 1730, he was Prefect at St. Omer's. He was professed of the four vows in Rome, February 2nd, 1734. In 1738, he was sent on the Maryland Mission. He arrived in St. Mary's County on the 4th of April of that year. In 1741, he is named in the Catalogue as being in Charles County. In 1742 we find him laboring at Bohemia. He died at Newtown in January, 1749, being at the time Superior of the Mission.

Father James Carroll was a native of Ireland. He was born on the 5th of August, 1717. He joined the English Province at Watten on the 7th of September, 1741. In 1749, he began his apostolic career in Southern Maryland. After seven years of zealous and fruitful labor among the "dear Marylanders," he died happily at Newtown, about the middle of November, 1756, aged 37 years.

About two years before Father Carroll's death he was joined in his labors by Father Michael Murphy, also a native of Ireland. Father Murphy was born on the 18th of September, 1725. Having made a great part of his studies in the "Island of Saints and Doctors," and having witnessed the desecration and profanation of sacred vessels and holy altars; having seen the pillage and the burning of grey abbeys and ivied convents, he left his native land and became a member of the English Province. This was on the 7th day of September, 1745. Nine years afterwards he was sent on the Maryland Mission. On July the 8th, 1759, he expired at Newtown Manor. His missionary life, though brief, was very successful, and full of merit.

In the Newtown library I find on a copy of the New Testament, published in 1582—"Jacobus Breadnall, 1769, Societatis Jesu." Father Breadnall was born on the 8th of April, 1718. In his twenty-first year he entered the Society. He was enrolled among the Professed Fathers eighteen years later on. In 1749, he was at St. Thomas'. From the very foundation of the Maryland Mission up to the present time it has been customary for our Fathers to say Mass in private houses. This is to enable all, even those persons who live at a great distance from any church, to assist at the Holy Sacrifice. In times of persecution, when all our churches were closed, or in the hands of our enemies, of course it was absolutely necessary, if the people were to hear Mass at all, that the missionaries should celebrate in some farm-house or manor. This they usually did. What a beautiful picture it is to see the priest in some neat little room, surrounded by a band of pious and faithful worshippers, offering up the Immaculate Lamb to the greater glory of God, and for the atonement of the sins of mankind. It seems that in Father Breadnall's time this pious practice of celebrating in private houses was forbidden by the bigots of Maryland. Indeed, we read that he was indicted for saying Mass in this manner. He was also tried for endeavoring "to bring over a non-juror person to the Romish persuasion." With regard to the charge of saying Mass he was acquitted, as he proved that he was allowed to offer up the Holy Sacrifice "by an order issued by her Majesty, Queen Anne, dated at Whitehall, Jan. 3, 1705-6." As the second charge was not proved, he was set free. Fr. Breadnall died in Maryland, on the 9th of April, 1772.

Father John Lewis was a native of Northamptonshire, born September 19th, 1721. He made his humanity studies at the famous College of St. Omer's, that illustrious home of confessors, scholars, and martyrs. On September 7th, 1740, he entered the Society at Watten. He was professed of the four vows, February 2nd, 1758. In the same year he was sent to Maryland. He labored in different parts of that Mission with great success. In 1753, he was engaged

in missionary work at Bohemia. He was at Bohemia also in 1758. In 1765, he labored at White Marsh. In 1769, he was at St. Inigoes. On an old and torn sheet of paper we find,—“Appendix to y^o first page.” On this paper may be read the following address: “To the Rev^d. Mr. John Lewis, at Newtown, In St. Mary’s County.” Near the address we read,—“To be put in y^o Post-office at Annapolis and forwarded with care and speed.” The reason why the letter was sent from Annapolis and not from Bohemia is told in the letter itself in a P. S.: “You rather send y^o letter to Mr. Mosley if you write to me; for if you write by y^o Post y^o letter in all probability will be intercepted. I have reason to suspect it, *because they would not let this letter go with y^o Post, but was obliged to take it home again, and to try another chanel.*” It is evident from the tone of the letter that at the precise time it was written Father Lewis was Superior. Father Manners begs of him to write regarding the business on hand as soon as possible, and adds: “be sure your order shall be punctually observed, and complied with to a tittle.” He reminds Father Lewis to write *Warwick* legibly, otherwise, he says, “y^o letter will go to *Fredrick Town* and be put into y^o office, where it may lie for half a year, as it happened in Mr. Harding’s time; for they never will send it except they meet with an accidental opportunity.” In Father Mosley’s “Day Book” for 1764, I find the following references to Father Lewis: “1764, Aug^t 11th, I arrived at Bohemia with Mr. Lewis:” “Aug^t 14th, Mr. Lewis returned.” From the same Book we learn that Father Lewis was at Bohemia from the 17th of Nov., 1764, to the 21st of the said month. The following entries by Fr. Lewis are found in Mosley’s “Ordo:” “5th June, 1787: Buried Jenny Parks at St. Joseph’s. Eodem die, R. Jos. Mosley in y^o Chapel. R. I. Pace.—J. Lewis.” Father Joseph Greaton, one of those early apostles who labored zealously and fruitfully amid the ice and snows of the Pennsylvania mountains, died on the 19th of August, 1753. From an old catalogue I learn that Father Lewis “officiated at his funeral.”

From the year 1634 to a date nearly 150 years nearer our time, the English Province continued to send learned and zealous missionaries to Maryland. Though engaged in a continual and deadly fight with error and corruption in England, though persecuted and bleeding from every pore, still she generously spared some of her tried and devoted sons for the arduous and, at times, perilous Mission on the borders of the Chesapeake. She sent to Maryland apostolic men like White, Altham, Morgan, Fisher, Sewall, Hartwell, Chamberlain, Casey, Cooper, Roels, Carteret, Lawson, O'Reilly, Diderick, DeRitter, Geisler, Philips, Beeston, Browne, Harrison, and Scarisbrick. Despite hardships and persecutions, these true sons of St. Ignatius heroically kept the banner of the Cross triumphantly waving. While some of them labored among the settlers and the slaves and redmen of the Eastern and Western shores of Maryland, others preached in Virginia, Delaware, Pennsylvania, and New York. Their motto was,—“To The Greater Glory Of God.” They preached Jesus and Him Crucified. Like the crusaders of old they cried out in chorus—“Not to us, O Lord, give glory, but to Thy Name.” Dwelling in the forests with the redmen, occupied in the “quarters” of the poor colored slaves, they knew little of the evils in store for them. They knew, it is true, that the princes and the mighty ones of the earth stood in judgment against them. They knew that the French philosophers and Jansenists hated them with a relentless hatred. They knew that their brothers in France were accused of regicide and immorality by Le Pelletier de St. Fargean and Chauvelin. They knew that they had bitter enemies in D'Aranda, Choiseul and Pombal; in Manuel de Roda, Campomanes, Grimaldi, Moñino, and the Duke of Alva; but in the innocence and purity of their conscience they feared not. Judge then of their sorrow when they learned of the total suppression of the entire Society throughout the world. Picture to yourselves their grief when they received the Papal Brief and the following letter that came in a small ship from the coast of England:

"To Mess^{rs}. the Missioners in Maryland and Pennsylvania.

To obey the orders I have received from above, I notify to you by this the Breve, of the total dissolution of the Society of Jesus; and send withal a form of declaration of your obedience and submission, to which you are all to subscribe as your brethren have done here; and send me back the formula with the subscriptions of you all, as I am to send them up to Rome. Ever yours,

Oct. 6th, 1773.

RICHARD DEBORN, V. Ap."

Like true followers of Ignatius they bowed their heads in perfect submission. Like their Brethren of Europe, of Asia, and of Africa, they bent in reverence before the decree of the Vicar of Christ. They urged not their innocence; they pointed not to their labors. They heard and obeyed. The following note is so pertinent to the present subject that I think it well to give it here: "The Brief of Suppression was ordered into execution in such a way that it was to take effect only when it had been communicated by the Bishop to the local Superior within his jurisdiction. As the Mission of Maryland formed a part of the London District, it devolved upon Bishop Challoner to notify Father John Lewis, Superior in 1773, of the Suppression. After the dissolution of the Society, Father Lewis was appointed Vicar-General, and continued to govern the Mission in America for the English Bishop, during the seven years of the Revolutionary struggle. * * * * After the termination of the war, Father Lewis was unanimously chosen Superior at a meeting of the clergy of the Southern District of Maryland, held at Newtown, Sept. 23rd, 1783. At this meeting were present Benedict Neale, Ignatius Matthews, Jas. Walton, Peter Morris, John Bolton, John Boarman and Augustine Jenkins; Mr. Matthews collected also the votes of Benjamin Roels and Leonard Neale, who were absent." At the time of the Suppression there were twenty Fathers working zealously in various parts of the Mission. These Fathers were John Ashton, Thomas Digges, James Framback, Ferdinand Farmer, Lucas Geisler, George Hunter, John Lewis, John Lucas, Matthias Manners, Ignatius Mat-

thews, Peter Morris, Joseph Mosley, Benedict Neale, James Pellentz, Lewis Roels, Bernard Rich (Diderick), J. B. Ritter (de), James Walton, John Bolton, and Robert Molyneux. Besides these the Mission had some subjects pursuing their studies in Europe at the time of the Suppression. From the Beadle's Diary, lately published in the *Letters and Notices*, we learn that on the suppression of our College at Liége some of the Fathers and scholastics almost immediately left that city. Ignatius Brooke left Liége, on Monday, September 27th; Charles Neale, Francis Beeston, and Jos. Boone, September 29th; Charles Boorman, September 30th.

From an old document we learn that Father Lewis died at Bohemia, March 24th, 1788.

Father Joseph Mosley, *alias*, Joseph Frambeck was the brother of Father Michael who was for some time Superior of the Residence of St. Winifred, and who died at Holy Well. He was born in Lincolnshire, in 1730, and studied his humanities at St. Omer's College. He entered the Society in his eighteenth year. Early in 1759 he was a missionary at Bromley, in the College of the Holy Apostles. Though the *Collectanea* says he was sent to Maryland about 1764, we know from unquestionable sources that he came here at least five years before that time. From his own writings I know that he spent the Easter of 1759 at St. Joseph's Forest in Maryland. In his *Ordo Baptizatorum*, which was kindly sent us from the Archives of our Province, we find the date 1760. Some may think that he brought this "Ordo" from England. But on the first page we read: "St. Joseph's, St. Mary's County, Christenings of Jos. Mosley, 1760." Besides, I find in an old Catalogue,— "1760, Joseph Mosley at Newtown." Mr. Geo. Johnston, the historian of Cecil County, says that Mosley was at Bohemia in 1760. This is a mistake. He himself says in his "Day Book," as we noted elsewhere, that he arrived at Bohemia, August 11th, 1764, in company with Father John Lewis. There is also the authority of an old catalogue for saying that he did not arrive at Bohemia before that year. From his "Day Book" we learn that on the 31st of August,

1764, he began his "journey and Mission in Queen-Ann's and Talbot County." On September 2nd he "first kept Church in Queen Ann's Cty." On the 9th of the same month he "first kept Church in Talbot Cty." On the 5th of Oct. he received a visit "from Mr. Harding who arriv'd from Philadelphia." On the 15th of October Mr. Harding returned for Philadelphia and he accompanied him thither. On that occasion he received from "Mr. Manners 4£ cur. for Paint for y^e House." On the 21st of October he "preached at Philadelphia in y^e old chapel." On the 23rd of October he left Philadelphia in company with Mr. Harding. On the next day, having parted with Mr. Harding on the way, he arrived at Bohemia. In 1765, he settled at St. Joseph's, Talbot Connty. The precise day was the eighteenth of March. On the 2nd of February, 1766, he had the happiness of making his religious profession to Father Farmer. In a catalogue we find "Joseph Mosley, 1769, at St. Joseph's, E. S." On the 15th of June, 1775, he had the sad privilege of burying Father Matthias Manners, who died in peace with God and man, at Bohemia. Father Mosley himself died at St. Joseph's Station, June 3rd, 1787, aged 56 years. He was interred in the chapel which he himself had erected. Father Mosley kept a very faithful record of all burials, marriages, baptisms, and conversions. He also took note of the numbers of confessions he heard, and the number of times he distributed the Holy Eucharist. In his note-book we find: "Confessions receiv'd at Easter and Communicants——From y^e year 1759 to A. D., 1787." During the Easter-time of the year 1759, in St. Joseph's Forest, he heard 1078 confessions. Out of this number 945 were communicants. At Easter, 1760 and 1761, the number of confessions and communions was nearly the same as in 1759. It seems that in 1762 he was no longer in St. Joseph's Forest, for in that year he states that he heard 955 confessions "in Sakia and Newport." In 1763, and up to August in 1764, he continued to labor with much fruit at Sakia and Newport.

If the zeal of Father Mosley was great while among the

Catholics of St. Mary's County, it burst into a bright and all-consuming flame on his arrival on the Eastern Shore. Here he found few members of the true fold. And sad it is to relate, that some who had been brought up in the Catholic Faith had grown cold, and others, alas, had fallen away altogether from the Church. One of the principal causes of these losses was the lack of priests and Catholic teachers. Persecution, too, had much to do with them. "There is reason to believe," writes the historian of Cecil County, "that the Protestants of Sassafras Neck, Middle Neck, and Bohemia Manor petitioned the legislature at the session of 1756, praying that stringent measures might be taken against the Jesuits. At all events the lower house at this session was about to pass a very stringent bill prohibiting the importation of Irish Papists *via* Delaware, under a penalty of £20 each, and denouncing any Jesuit or Popish priest as a traitor who tampered with any of his Majesty's subjects in the colony." It is true, that, owing to the governor's "having prorogued the legislature shortly after it was introduced" the bill did not pass; but still private, petty, harassing, cunning persecutions went on everywhere in Cecil County. It is no wonder then that under the bonnet of a quaker lady could be seen the meek face of a little Rachel Murphy; it is no wonder that one sometimes met a gentleman with a broad-brimmed hat who was known to his neighbors as Ephraim O'Keefe. Among the converts made by Father Mosley I find a Rachel McGonigal. Among the converts made by Father John Bolton, after the death of Mosley, I find Mary O'Keefe, Jonathan Callahan, and "an Irishwoman at Mr. Summer's, called Catharine Murphy."

Father James Ashbey, *alias*, Middlehurst, was born in Lancashire on the 18th of October, 1714. He was admitted to the Society at Watten, June 13th, 1739. He was professed of the four vows either on July the 28th, 1751, or August the 15th, 1752. He labored zealously at St. Inigoes, St. Thomas', and at Newtown. In the Catalogue for 1758, we find "James Ashbey, late of Newtown, now at St. Thomas'." In 1761 he is said to be in St. Mary's County,

He died at Newtown on the 23rd of September, 1767. A residence for our Fathers at St. Inigoes was built by Father Ashbey about a hundred and thirty years ago. This was the old house which some years back was destroyed by fire.

In the old Newtown note-book I find the names of Geo. Thorold, James Whitgreave, and Vincent Phillips.

Father George Thorold was born of a wealthy family in Berks, Feb. 11th, 1670. He entered the Society, February 2nd, 1691, and was professed of the four vows, June 19th, 1709. He was sent, in 1700, to the Maryland Mission where he labored for forty-four years, and became the Superior of it, from March, 1725, to June, 1734. He had previously been chaplain at Michaelgate, Bar Convent, York. He died in Maryland, November 15, 1742, æt. 69. He was probably brother to Edmund or Epiphanus, *alias*, Turner, who was for some time Superior of the Mission of Market Rasen, in the College of St. Hugh.

Father James Whitgreave was the son of Thomas Whitgreave, Esq., of Mosley, County Stafford, and his wife Isabella, daughter of William Turville, Esq., of Aston-Flamville. His father's second wife was Isabella, daughter and co-heir of Sir Aston Cokayne, Kt., of Pooley, County Warwick. He was born March 14th, 1698; studied his humanities at St. Omer's College; entered the Society at Watten, September 7th, 1715, and was made a Spiritual Coadjutor, February 2, 1731. He was in Maryland about 1724, returned to England about 1738, and became a missionary in the College of St. Chad (his native county of Stafford), being declared its Rector in 1743. He died at Mosley, July 26th, 1750, æt. 52. He had a brother in the Society, Father Thomas, who labored in the Missions of Salden, Bucks county, of Oxford and St. Chad.

Father Vincent Phillips was a native of Worcestershire; born September 23rd, 1698, he entered the Society at Watten, September 7th, 1717, and was professed of the four vows May 1st, 1735. After serving the Missions in the London and Suffolk Districts, in the latter of which he was

chaplain at Giffard's Hall, he was sent to the Maryland Mission, and appears there in 1741. Returning to Europe he became a missionary (1754) in the Oxford District, and died at Ghent, February 22nd, 1760, æt. 62.

Father James Walton arrived in St. Mary's County, May 2nd, 1766. He was born June 19th, 1736, and became a member of the Society on the 7th of September, 1757. On the 5th of June, 1768, he left St. Mary's. He then proceeded towards Frederick Town where he began "to live alone." The day of his arrival at Frederick is said to be the 27th of June, 1768. He is marked in our old Catalogues as being at Newtown in 1778 and 1780. On the 19th of December, 1784, he succeeded Father Ignatius Matthews at St. Inigoes. In 1785, July 13th, he laid the corner-stone of a new church there. At a meeting of the Roman Catholic Clergy convened at St. Thomas' Manor, on the 4th day of October, 1793, he was present. In that same year our lands in St. Mary's County and Charles were held in his name. He was present at the meeting of the Clergy held at White Marsh, on the 25th of February, 1794. Bishop Leonard Neale announced his death in 1803, aged 67, in a letter to Father Marmaduke Stone, Superior in England. The letter was dated Georgetown, Maryland, June 25th, 1803. This good priest sank from his labors at St. Inigoes, where his body was laid in holy rest. His loss was severely felt in the mission.

Wappeler (Wilhelm) was a native of Numan Sigmaringen, Westphalia, and uncle to Father Herman Kemper. He was born January 22d, 1711; entered the Society, October 18th, 1728, and was professed of the four vows, July 6th, 1749. He was sent to Maryland, and served the mission in Pennsylvania for several years, but returned to England in 1748. In 1754, and for some years later, he was Prefect at St. Omer's College. In 1763, he was a missionary in the Residence of St. Michael (Yorkshire District), then for a short time in Liverpool; subsequently at Ghent and Bruges, and died at the latter place in September, 1781, aged 70 years. He had been at Ghent at the suppression of the

College in 1773, and was examined before the Commissioners (*Procès verbal* in MS. vol. of Belgian Colleges, Province Archives). He was in Newtown May 7th, 1744. In 1742, he bought seven lots at Lancaster, Penn.

In one of the books of the Newtown library I find the name of John Boone. This Father, probably the brother of Edward Boone, who died in the Mission of Danby, Yorkshire, in 1785, was a native of Maryland. He was born February 29th, 1734, and entered the Novitiate with his brother, September 7th, 1756. Being ordained priest he was sent on the Maryland Mission in 1765. He was not a professed Father. He went back to England in 1770. In 1784, he again returned to our beloved Mission. At the meeting of the "Select Body of the Catholic Clergy," held at White Marsh, on the 25th day of February, 1794, he was present. About one year afterwards he yielded up his soul to God.

It would have been difficult for the English Province to supply its Mission with priests during the Penal Days if God had not called many young Americans, chiefly Marylanders, to work in His vineyard on this side of the Atlantic. The priest of whom we are just going to speak, like the Boarmans, the Sewalls, and the Fenwicks, was a native of Maryland. Ignatius Matthews, being already ordained priest, entered the Society at Watten, on the 7th of September, 1763. After his noviceship, and some studies, he was sent in 1766 to the Maryland Mission. He was at St. Inigoes 29th March, 1784. He died at Newtown, May the 11th, 1790, at the age of 60. I have been informed that there is a fair picture of this Father in a private residence at Washington. It is in India ink, and is the work of Ethelbert Cecil, a young artist, whose great talent was lost for want of encouragement and proper cultivation. The artist represents Father Matthews as a venerable, yet hale man. He is in the act of delivering a sermon to his congregation in the Newtown Church.⁽¹⁾

⁽¹⁾ In the old note-book already alluded to, I find the names of the Rev. Newtown, 1742, and the Rev. England. I have been unable to learn any facts relative to these fathers. In the same book I find, "By my expenses to Vir-

Father Ralph Falkner was a native of Maryland. He probably made his humanities at the school opened by our Fathers at Bohemia in 1745, or 1746. It may be well to remark here that it was in this school that Archbishop Carroll made a part of his studies. It is also probable that his cousin, Charles Carroll, of Carrollton, also studied here for some time. Young Falkner was admitted to his logic, Nov. 12, 1755. He took the old form of oath, June 20th following. He was ordained subdeacon in December, 1760; deacon and priest in March, on the 7th day, 1761. One month after his ordination he set-sail for Maryland. His name is on one of the books in the library of Newtown.

Among those who are at rest in the quiet Newtown churchyard is Benedict Neale. Benedict was a native of Maryland and was born on the 3rd of August, 1709. He entered the Society, September 7th, 1728. On the 2nd of February, 1746, or 1747, he was professed of the four vows. Soon after his ordination he was sent on the Maryland Mission. He died amidst his labors on the 20th of March, 1787, within two years of being eighty.

Father John Boarman, who had two brothers, Charles and Sylvester, in the Society, was born in Charles County, Maryland. The date of his birth was January 27th, 1743. He joined our Order on the 7th of September, 1762. It is probable that he made his noviceship at Ghent. He pursued his philosophical and theological studies at Liège. On the Suppression of our house in that city, he returned to his native state. Though he left Liège on the 22nd of November, 1773, he did not arrive in our Mission before the 24th of March in the following year. Father Boarman was at Port Tobacco in 1783. He was present, as we have already intimated, at the meeting convened at Newtown, Sept. 23rd, 1783. He also attended the meeting convened

ginia—£7:10:0." Also, "One tome of Joly to Mr. Poulton," probably Father Thomas Poulton of Bohemia: "to Hen: Darnall y^e Dunciad;" of course this was Darnall, Junior, who was the sincere friend of Father Atwood. The names of the noble steeds in the Newtown stables in 1740 are preserved to us in this book. It may interest the reader to learn a few of them— "Silver," "Thunder," "Tulip," "Phoenix," "Blackco," "Brandy." I will give one more note: "Hugh Win Gardiner, hired from y^e 1st of May, 1741, till y^e end of Sept^r, at the rate of 2000 tob^o."

at St. Thomas' Manor in 1793, and that held at White Marsh, in 1794. Father Boarman was not a brilliant man. He was not possessed of deep and varied learning like some of our missionaries in Southern Maryland; but according to the best authorities he was a pious, zealous and devoted priest. His labors were incessant and most fruitful. During twenty years he prayed and toiled for the people committed to his paternal care. God was pleased to call this saintly priest to Himself in 1794, in the 51st year of his age. He died at Newtown and was there interred amidst the prayers and tears of his sorrowing congregation.

No name is more familiar to the student who examines the books of the Newtown library than that of Augustine Jenkins. His name is found written in the pages of several Latin, French, and English works. Augustine Jenkins was a native of Maryland, of Welsh origin, and was born January 12th, 1742. White Plains which originally belonged to the Jenkins family was described to me by one who saw it many years ago as being a charming place. Rows of tall poplars guarded the avenue leading up to the venerable residence. A rich, green lawn lay spread before it. Pebbled walks, fringed, perhaps, with snow-white shells, over which drooped fragrant and delicate flowers, wound around it in graceful curves. Everything within the mansion, as well as its surroundings, bespoke the elegant and refined taste of its inmates. The influence of early associations will generally last through life. It is almost impossible for one whose childhood and early boyhood were passed in the midst of elegance and refinement to grow rude or unpolished in manners and behavior. This is the reason why the missionaries of Maryland, whether in the hovels of the poor white settlers, or in the wigwams of the Indians, could always be distinguished as gentlemen by birth and education. The effect of his first education at White Plains was always seen in the conduct and bearing of Austin Jenkins. He was sweet, affable, and gentlemanly in all his ways. He felt perfectly at his ease as well in the cottage as in the Manor. The charm of his manners was univer-

sally felt. He had a winning grace about him that won the affection of all who came in contact with him. His generous heart overflowed with kindly feeling. It is no wonder that he was most successful as a missionary. Father Jenkins entered the Society September the 7th, 1766. After his studies and ordination at Liège, he returned to Maryland, and arrived here on the 24th day of May, 1774. From old catalogues I see that he was at Newtown in the years 1780 and 1798. He took part in the meetings held at St. Thomas' Manor, in 1793 and 1797; at White Marsh, in 1794, and at Newtown in 1798. It appears from a letter preserved in the English Archives, that at Easter, 1787, he had one thousand and forty-nine communicants. Father Jenkins died a happy death at Newtown on the 2nd of February, in the year of our Lord, 1800.

It seems likely that Father Robert Harding spent some time at Newtown. At all events, I find his name on one of our books here. Father Harding was born on the 6th of October, 1701. In his twenty-first year he entered the Society. In 1733 he was made a Spiritual Coadjutor. He came to Maryland in May, 1732. In 1733 he went to St. Thomas'. In 1748 he was in Prince George's County. He died in Philadelphia, on the 1st day of September, 1772, at the age of 71.⁽¹⁾

Father Peter Morris, after having labored zealously during 13 years, died suddenly at Newtown of apoplexy. He was born on the 8th of March, 1743, and entered the Society on September the 7th, in the year 1760. He came to Maryland in 1770.

Arnold Livers enriched the Newtown library with several of his books. This Father was born in Maryland on the 11th of May, 1705. He entered the Society at Watten, September the 7th, 1724. On the 2nd of February, 1742, he was professed of the four vows. After having finished his studies he came back to Maryland, and died here August 16th, 1767, aged 62.

John Lucas was born on the 5th of May, 1740. Twenty-

⁽¹⁾ See History of St. Joseph's, Philadelphia, in LETTERS.

three years afterwards he entered the Society. Soon after his elevation to the priesthood he was sent on the Maryland Mission. That was in 1770. He died in Maryland in 1795.

It was about the time that Father Lucas labored in the Mission that one of our Fathers died heroically in the performance of one of his priestly functions.⁽¹⁾ The Father, some say it was Lucas himself, being summoned on a sick-call in the depth of a dark and raw night, was overtaken by a heavy snow-storm. For some time he struggled on bravely towards the house of the sick man. At length being overcome by the cold and fatigue, he fell prostrate on the ground. Some farmers passing early the next morning to their work found him dead in the snow. As we write, the words of the poet Longfellow come naturally to our mind:

"There, in the twilight cold and grey,
Lifeless, but beautiful he lay,
And from the sky serene and far
A voice fell like a falling star, Excelsior."

This may be the place to insert an anecdote which we have on very good authority. One evening a Protestant gentleman rode past the Newtown Manor on his way to Long Point. The hour was calm and beautiful. The sun was sinking behind the groves of Bedlam Neck. A flood of glory lit the waters of St. Clement's Bay. The traveller rode on leisurely, little dreaming that the heavens would soon be rent by forked lightning. Yet such was the case. On his return home a terrific storm swept over Bedlam Neck. The rain fell in torrents, the sky grew pitchy black, the winds lashed the tranquil waters to fury. In his fright, the wayfarer sought an asylum in the hospitable old Manor. The Fathers received him very kindly and remained with him for hours at the parlor-fire. About midnight the bells of the house were rung with violence. In a moment one of the attendants rushed into the room and announced an urgent sick-call. Without a moment's hesitation one of the Fathers arose and begged the guest to excuse him, as he

⁽¹⁾ Related by Rev. James Fitton who died in Boston a few years ago.

had to attend to a sick-call. The gentleman was surprised and urged the Father to wait until the storm had abated. The Father smiled graciously and said: "My dear sir, it is impossible for me to remain. At all hazards, I must attend the sick." Soon the sound of a horse's hoof could be heard on the road leading from the Newtown Manor. The Father was on his way to visit the dying. The Protestant gentleman was so touched by the devoted charity of the priest that he exclaimed: "The religion that produces such heroic self-sacrifice must be divine." He prolonged his stay at the Manor, received instruction, and became a good and fervent Catholic.

Joseph Doyne was born in Maryland, November 11th, 1734. He entered the Society on the 7th of September, 1758. He served the Mission of Stonyhurst for eleven years. Having been sent on the Maryland Mission, he labored in different parts of the lower counties. He was for a long time at St. Thomas' Manor in Charles County. He is mentioned many times in the letters of Bishop Carroll. I find his name in several of the books of the Newtown library. He was a member of the Select Body of the Catholic Clergy. He took part in the meeting convened at St. Thomas' Manor in 1793. He was also present at the meeting held at White Marsh in 1794. He was one of those Fathers who wished to join "the Institute of the Faith of Jesus." He died at St. Thomas' Manor, 1803.

The name of Robert Molyneux is closely connected with the history of the Newtown Mission. This learned scholar and eloquent preacher was born at or near Formby, County Lancaster, July 24th, 1738. He was descended from a high and distinguished family. The pictures hanging on the walls of his ancestral chambers were well calculated to inspire him with generous and noble sentiments. On September 7th, 1757, he entered the Society. He had the happiness of seeing one of his brothers, William, a member of our Order. In 1764 Fr. Robert was a Master at Bruges College. Soon after his ordination he was sent on the Maryland Mission. So highly did Archbishop Carroll es-

teem him that he was anxious to make him his Coadjutor Bishop, but he could not be persuaded to accept the post. In 1786 and 1787, we find him distinguishing himself in Philadelphia as a good and zealous priest, and as a remarkably eloquent speaker. In 1789 we find him employed in missionary work at Bohemia. He spent the years 1796 at Georgetown, and 1797 and 1798 at Newtown. In 1805 he is said to be in St. Mary's County. At the meeting held at Georgetown in 1805, it was resolved that Robert Molyneux and Charles Sewall should take care of the business affairs of Cedar Point Neck. On the restoration of the Society in this country, he was appointed the first Superior of the Mission. While Superior he won the confidence and affection of his subjects by his kind and affable manner. Fr. Molyneux was no ordinary man. On account of his learning, zeal, and solid virtue he may well be considered one of the chief glories of this least Society of ours in this country. He died at Georgetown, in 1808, universally regretted by the clergy and laity.

Father John Bolton was born October 22nd, 1742. He entered the Novitiate at Watten on the 7th of September, 1761. Soon after his ordination in 1771, he was sent on the Maryland Mission. In 1780 he was zealously employed in Charles County. He was sent by his Superiors to the Eastern Shore of Maryland in 1787. I find an entry for that year in Father Mosley's "Ordo" as follows: "9th September, I Jno. Bolton buried for y^e first time at St. Joseph's Talbot." At the meeting held at St. Thomas' Manor on the 4th of October, 1793, Father Bolton was present. He was also at the meeting held at White Marsh on the 25th day of February, 1794. There are two shelves full of venerable breviaries in the present Leonardtown library. At the top of the title-page of one of them, which was printed in 1759, I find "Joan. Bolton." Father Bolton's labors on the Eastern Shore were most fruitful. He not only confirmed the Catholics he found there on his arrival, but led a great many wanderers into the true fold. In Mosley's Ordo I find: "ab anno Dñi 1787, J. Bolton, R. Jos. Mosley's

successor." Then follows a long list of converts made by him in various places along the Eastern Shore of Maryland and in Delaware. Among his converts were many Quakers. That he devoted himself, like another Peter Claver, to those of African descent is proved by the vast number of colored persons whom he received into the Church. Fr. Bolton, we have it on excellent authority, was not a very learned man. He had not the "transcendent talent" of Father White, nor the great business capacity of Father Copley, but he shared with them in their solid virtue and burning zeal for souls. His missionary career was not brilliant like that of St. Francis Xavier, but like that of St. John Francis Regis it was painful, laborious and successful. In a former article we incidentally said that he died at the Newtown Manor in the autumn of 1809.

(To be continued.)

A FUNERAL SERMON

*On the Death of the Rev. Ferdinand Farmer, who Departed
this Life the 17th of Aug. 1786, in the 66th year of his age.*

BY THE REV. ROBERT MOLYNEUX.⁽¹⁾

PHILADELPHIA :

(Printed by C. Talbot in Front Street, 1786.)

"The just shall be in everlasting remembrance ; he shall not fear the evil hearing ; his heart is ready to hope in the Lord ; his heart is strengthened ; he shall not be moved until he look over his enemies ; he hath distributed, he hath given to the poor ; his justice remaineth forever and ever." — Psalm cxi. 7, 8, 9.⁽²⁾

Among these was our venerable brother and amiable friend, your pious and zealous pastor, who has now paid the debt we all owe to nature, and has left us, to go, we hope, to enjoy the reward of his long and faithful labours ; he is gone too soon for us, who still wanted his fatherly counsels and wholesome instructions—but not too soon for himself, who had no other desire on earth than to serve his heavenly Master, under whose banners he had enlisted ; and no other hope in leaving it than that of resting in His embrace for all eternity.

⁽¹⁾This Father has already been mentioned in the present number of the LETTERS. The tradition is that he was a man of very imposing appearance. His oratorical powers were well known in his day. Father Farmer (Steinmeyer), of whom he gave so high a eulogium, "was born," according to Oliver, "in Suabia the 13th of Oct. 1720—entered the Novitiate at Landsperge at the age of 23—was admitted to the profession of the four vows the 2nd of Feb'y., 1761. United to the English Province, he was sent to the Maryland Mission, where Dr. Carroll said, 'he did much good until his death the 17th of Aug. 1786.'"

⁽²⁾The sermon was delivered in St. Mary's Church, or the "New Chapel," and afterwards printed by the firm mentioned above. Rev J. M. Finotti had seventy-five copies of it reprinted in 1878 at his own expense, for private circulation. We publish it in the LETTERS on account of the historical points.

Thither, then, we hope, his noble and immortal soul, delivered from the dark prison of flesh, has taken its happy flight and amidst the cheering rays of light and glory, experiences the sweet consolation of finding the end of all his views and wishes unchangeably accomplished.

Born of reputable parents in the circle of Suabia, in Germany, 13th October, 1720, he was early initiated in the duties of piety and the elements of liberal learning; after completing the course of philosophy, he entered on the study of physic, to which he applied with success for the space of three years—when Almighty God, who had other designs over him, turned his mind to a religious state, in which he might be more effectually beneficial to his neighbor, as a feeder and a physician of souls. In consequence thereto, he entered the Society of Jesus on the 26th of September, A. D. 1742. Here, actuated by a growing desire of being still more useful to his neighbor and instrumental to the salvation of souls, redeemed by the blood of Jesus, he offered himself as a candidate for foreign missions and was appointed for China. When again, behold, the finger of Providence interfered and an unexpected disappointment changed his destination to bless this western hemisphere with the bright examples of his virtues, and raise him an ornament to the little Society he served by a faithful and able discharge of the duties of his ministry.

He began his mission at Lancaster, where he resided six years in all the poverty and humility of an apostle. From there he was called to Philadelphia, where he has lived ever since in the same humble and active style, esteemed by all ranks: and particularly revered and beloved by his flock, who had nearer opportunities of knowing his singular worth and merit.

His learning and other commendable qualifications soon drew the public notice. Hence, without seeking the honor, he was admitted, by the suffrages of learned acquaintance, a member of the Philosophical Society. To his correspondence with Father Myers, late astronomer to the elector Palatine, now Duke of Bavaria, that Society is indebted for

some curious pieces of that celebrated mathematician in the transit of Venus, dedicated to the Empress of Russia. He had since been appointed to the Board of Trustees of the University of this city, but his multiplied immediate functions of another nature prevented him from giving that punctual attendance to the duties of these appointments and from being of that general utility for which inclination, as well as abilities, would have otherwise rendered him well qualified.

Such has been the man whose remains are before us; while, therefore, we are assembled to pay the last tribute of our regard and affection to his memory and drop the mourning tear on his funeral tomb, let us not indulge ourselves in unreasonable grief nor be sorrowful, like those who are without hope. He is gone but a little while before us and points, by edifying examples and faithful instructions, to the way we must follow him.

Let the remembrance of these be renewed on this awful occasion and so deeply impressed on your hearts and minds as never to be effaced. They will be unto you a surviving guide through the walks of virtue into which he has directed you; they will be as the polar star, by which you may safely steer to the port of eternal bliss, to which we hope he is himself arrived. His voice is no longer to be heard from this chair of truth from which he so frequently and so fervently delivered those lessons to you. His hands are no longer lifted up at that altar to offer sacrifice and supplications in behalf of his cherished flock.

The thresholds of your houses are no longer frequented by those graceful steps which he so often made to bring tidings of peace and good greeting of salvation to your ears. He can no longer, with his accustomed and sincere goodwill for your eternal welfare, invite you to come and partake of those pledges of reconciliation with your God and drink at those fountains of life which flow so plentifully from the loving Heart of Jesus.

But while others shall remember and tell his other virtues of the priest and citizen, you will not forget those offices of

his past benevolence and zeal for your spiritual interest — while the poor shall bless his memory for his liberal charities and generous benefactions — while all tongues shall speak in praise of the many great endowments of his enlightened mind and upright heart: some admiring his penetrating judgment, his lively genius, his extensive memory, particularly in the sacred branches and generous knowledge in the sciences; others extolling his sacred affability and uniform deportment through the full career of life; you who are the parents of children regenerated by his ministering hands at the font of baptism will recollect the salutary lessons he delivered and the charge he gave you to educate those pledges of your mutual affection in the fear and love of Almighty God, the common Father of us all, warning them to hold fast to the vows of their baptism, that living on earth as dutiful children of the heavenly Father they might one day become heirs of his kingdom. Many will long remember with what unwearied solicitude he acted the part of a tender and vigilant shepherd, sparing no pains of labour to seek out and reclaim any of the flock under his charge that had unhappily strayed out of the sweet pastures of virtue and righteousness, in which he strove to feed and preserve them from every infection of vice and danger of perversion. His fatiguing and extensive excursions through a neighboring State and various parts of this, in search of little flocks scattered in the wilderness, will be long retained in their minds and preserved in their breasts as grateful monuments of his unwearied zeal and unbounded charity, and as perennial proofs of the faithful performance of the duties of his ministry.

There is yet a hidden treasure laid up in heaven, unseen and unknown to the world, but highly precious before God, who knows the inward man and searches our reins and hearts.—Those scenes of silent contemplation on heavenly truths and secret conversations with God himself, to whom he daily poured forth his pious soul in extacies of love and raptures of admiration of the divine perfections; could the humble cell of his late habitation but relate what passed

in these moments it would go far beyond what you have yet heard or seen. These are those inward beauties of the righteous soul: those springs which impart life and action to all that outwardly appears so zealous and virtuous, and imprint the stamp of solid worth and merit. These will be found to shine as no inferior ornaments in the celestial crown. View him in fine, through private or public life, you will not find him intentionally swerving from that golden device of the institute of his order—the greater glory of God.

This appears to have been the origin, the aim and end to which, through every step of life, his mind and heart have been uniformly directed. Like the faithful husbandman, he has cultivated his Master's vineyard, and with zeal and diligence; he has dug it and pruned it in the scorching heat and pinching cold; he has watered it with his tears and enriched it with the sweat of his brow; he has used all possible endeavors to clear it of the brambles and thorns which he discovered to encumber it; in fine, he has fenced it round with a double hedge of edifying examples and of sound and faithful precepts. If it has not produced all the fruit he wished; if the success has not proved adequate to his labours, let those on whom his frequent exhortations and fatherly admonitions have been so repeatedly bestowed lay their hands on their breasts and impartially inquire if no blame lies there.

As to our deceased friend and brother, the public voice is in his favor, the uniform tenor of his life and conduct, his visible zeal and edifying piety, his love of prayer and assiduous attention by day and night to every call of duty, speak him the good and faithful servant that has carefully husbanded and improved his Master's *talent*—and hence we may confidently conclude and on good grounds hope that he has deserved to receive in heaven the commendation of his Master and the annexed reward: "Well done good and faithful servant, because thou hast been faithful over few things, I will set thee over many things. Enter thou to the joy of the Lord."

It remains with us whom he has left behind, carefully to

follow in the steps of virtue which he has traced out for us by his bright and edifying example. If we closely adhere to these, you, who have been the constant objects of his pastoral care and whom he has always cherished as his "joy and crown, entreating and comforting you as a father doth his children," will reap the fruits of his past labours to your own present consolation and future happiness, and to his joy and glory in the presence of our Lord Jesus Christ at his coming; and you and your children after you will be blessed in his successors with pious and zealous pastors, who, continuing in the steps of so worthy a predecessor, will, it is to be hoped, by labouring with a like zeal and fidelity in this little vineyard of our Lord, bring to perfection what he has so happily begun.

Which God grant. Amen.

Moriatur anima mea morte justi hujus.—"May my soul die the death of this just man."

MISSIONARY LABORS OF FATHER MAGUIRE AND COMPANIONS,

FROM APRIL 19TH TO JUNE 9TH.

ST. MARY'S, NEW LONDON, CONN.—On April 19th Father Maguire and Father Kavanagh started for New London, Conn., where they were met by Father Finnigan, pastor at Fordham, who kindly came to our assistance in the time of need. The other members of the band being engaged at the same time giving a mission in New Jersey, we were left short of help. The congregation of New London proper is calculated at 2500 souls; the church being large we did not think it necessary to divide the congregation or to allow more than ten days for the work. We gave the first five days to the women for confession, and the last to the men. New London is not much of a business place, and during the winter is very quiet. The summer months bring a great

many visitors, as it is quite a watering-place. There are many summer residences along the water side, and most of them belong to Catholics. This places the Catholics well in the front and many converts are the result of it. How different from some thirty years ago when the Catholics were few in number and priests so scarce, that all of this district was attended by our Fathers from Holy Cross College, Worcester. One of these, Father Logan, when attending a person sick of the small pox, caught the disease and died of it. He had to be buried at night; and even then the Protestants instead of honoring a man who sacrificed his life in the duties of his holy calling, stoned the remains as they passed through the streets to the grave-yard. The few Catholics of the place showed their love and veneration for one who offered his life for his flock, by attending the funeral in a body. The servant girls, of course, were present in spite of the consequences, for every one of them lost their places by so doing. To-day the Catholics are respected by all and feared by the ministers. When Father Tierney was promoted to the pastorship of St. Peter's, Hartford, the ministers met and passed a resolution of congratulation on his removal from their midst, as he was a most dangerous man, winning many of their young men to his church. This fact was told us by a convert, who had it from one of those present at that meeting.

The church, a magnificent one of stone, is situated on one of the most beautiful sites of the city. The pastor is now trying to get a house for the Sisters, so as to have a school. The Bishop, Right Rev. Lawrence Mc Mahon, insists on all the pastors having a school, and will not allow any of them to increase the debt by any improvements until the school is in running order. The people are good and attend very well to the church services. Eighteen hundred and more were present every evening, while the morning services were equally well attended. I had a talk with a Protestant doctor who passed by as the people were coming out after the evening service, and he declared that there were not less than 2500. Seven Protestants presented them-

selves for instruction and were left under the care of the pastor. He has some one for instruction nearly all the time.

One of the summer residents, a convert, presented to the church a picture of the Assumption for an altar-piece, and, hearing that the devotion to the Sacred Heart would be established during the mission, gave also a large oil painting of the Sacred Heart. The devotion to the Sacred Heart was established with magnificent promises. We remained for the first Friday, which was two days after the mission closed, to help with the confessions and see what would be the result. Over two hundred persons went to Holy Communion, and as many more who could not attend Mass on week days were to communicate on Sunday. We had, therefore, every reason to be pleased. Many came from outlying districts during the mission and swelled the number of confessions to 2600. The Communions were 2550. Twelve adults were prepared privately for first Communion, and 73 children made theirs. One boy of seven years was baptized; seven Protestants were left for instruction, as we stated before. -

PATERSON, N. J. — The mission given by FF. Langcake and Macdonald in St. Joseph's Church, Paterson, N. J., beginning on April 20th, lasted ten days. It was most satisfactory in every way. The Frs. who gave it were very much pleased with everything and every body. The pastor was pleased with the results and was of the opinion that all of his parishioners made the mission and approached the sacraments; 1828 confessions were heard, and 2000 persons received Holy Communion. The mission was quite fruitful in converts, for nine were received into the Church. One of these was a lady whose husband should have been a Catholic, but though he never gave her any example of what a Catholic ought to be, the grace of God triumphed, and she became a member of the Church. One of the Fathers thought it a good time to approach the husband and talk to him about his religious duties, showing him how, in spite of his carelessness, God was merciful to him and be-

stowed on his wife the gift of faith. Should he not have an immense amount to answer for if he did not give thanks to God for these favors? It struck him forcibly and the result was he received the Blessed Sacrament with his wife on the day of her first Holy Communion.

ST. MICHAEL'S, NEW YORK CITY.—May 3rd, the mission in St. Michael's began. The FF. who gave the mission were FF. Maguire, Langcake, Kavanagh, and Macdonald. Hard work was the order of the day from the very beginning. In order that the members of the parish might have a good chance for confession, the pastor, Father Donnelly, had a man at the door of the chapel, where confessions were heard, to prevent any one, except parishioners, from entering. As might be expected some outsiders got in, but not very many, as a notice on the door also stated that none but members of the parish were to enter. It was discouraging at times to see the chapel full of penitents and feel that some would have to be sent away unheard.

We sought for help in every direction, that all who presented themselves might be heard. The priests attached to the church had to take a box and do duty as missionaries. All praise must be given to Fr. McCarthy, as he lost no opportunity to help us. FF. Brennan and White, also of St. Francis Xavier's, and F. O'Reilley of Fordham gave us a helping hand. I hope all the people were heard. Certainly we did our best, as a record of 8900 Confessions will show. Still I am led to believe that if we had had more help there would have been work enough. Seldom does a mission take such a hold on the people; everybody was talking about it. The crowd that attended the five o'clock Mass gave a good indication of the interest taken. All the other Masses likewise were well attended.

Father Donnelly's generosity to the missionaries was such as to call forth abundant thanks. All the collections of the two last Sundays were given to the FF., and F. Donnelly himself urged on the people to contribute generously and

told them that everything would be presented as an offering to the missionaries. His people are not well off, still they give generously. For the 24 years he has been pastor he has collected from them over \$1,000,000; this is his own statement. He has two fine schools, one for boys, another for girls. This year he will open his orphan asylum which he has purchased on Staten Island. He has now very little debt. Excuse this digression. The facts it unfolds made us feel bad, when we had so little help in the confessional.

It is remarkable with all the missions given in New York how many persons you meet who have not been to the Sacraments for years; numbers from three to over forty years absent from duty presented themselves. Yet in this church they have had missions regularly every two or three years. Let me relate one case. A woman, now about forty five years old and married, supposed she was a baptized Catholic and had been going to the Sacraments regularly. Her mother who ought to have been a Catholic was very careless and let the children look out for themselves as far as religion was concerned. A daughter had been baptized in some Protestant church and was attending it. About two months ago the mother was dying and the eldest daughter, the married woman spoken of, not knowing why, asked her if she was baptized. "No," was the reply; "you never were." So during the mission she and her sister were baptized, made their first Communion and received Confirmation, the former validly this time taking advantage of the graces of this sacrament. The husband came and was prevailed on to renew his marriage vows; she did not want him to know, that she was only that day baptized. The class for Confirmation numbered 222 adults. His Grace came on the Monday after the mission ended and administered this sacrament. Of grown persons 163 made their first Communion; 23 were baptized and 5 children that had been neglected; 8900 Confessions were heard, and 8450 persons received Holy Communion.

ST. PATRICK'S CHURCH, BROCKTON, MASS. — From May 24th to June 9th we labored in Brockton, Mass. This is

the first time our FF. have given a mission in this city. There are 18,000 inhabitants in the place. Formerly it was called North Bridgewater, but that name did not suit some, so it was changed into Brockton. The change displeased others, if we can judge from one of the songs of that time.

The Catholics number, all told, 4700 souls. They make up as fine a parish, as far as material is concerned, as one could wish to have. The principal industry is the manufacture of shoes, and those employed make very good wages. Girls make from \$1.50 to \$3.00 a day. Some of the men can make \$4.00 a day. All have work about ten months of the year. There are no poor in the parish, that is, no one who requires assistance. Nearly all of them own their houses and are, what might be called, comfortable. With schools the people would be as good as could be found anywhere. The material is there waiting for somebody to make use of it.

We heard 4500 confessions; allowing 500 for repeaters, outsiders, etc., which will well cover the ground, we have 4000 people who were heard belonging to the parish. We have, therefore, the consolation of knowing that almost all made the mission. The children were most attentive and showed by the way they tried to follow the instructions given them, that if they had Catholic schools they would be all one could desire. They know the catechism, but do not understand it; if you ask them a question even in the least different from the book they cannot answer you. I could not blame them, for it was not their fault. They have the average Sunday-school teachers, nearly all of whom are not much better instructed than the children themselves. We were told that we could hunt the parish over and over, and not three dozen grown persons could be found who were not confirmed. Judge of our surprise when 119 were reported as candidates. "They can't belong to the parish, etc.; I am here 13 years and every time we had Confirmation we got them in," said the assistant; but he was mistaken.

Unfortunately the Archbishop was so busy that he could

not confirm the candidates before July. We trust they will be kept together till that time.

One young man attended the first sermon and the grace of God was so plentiful, that he was made to see the errors of the way he was going; he had no religion at all; so he resolved to enter into God's service and presented himself for Baptism. Confessions, 4500; Communion, 3950; prepared for Confirmation, 119; baptized, 2 adults and 2 neglected children.

Results since April 19th: Communion, 16,950; adults prepared for first Communion, 177; prepared for Confirmation, 341; Confessions, 17,828; neglected children baptized, 8; adults received into the Church, 34; left under instruction for Baptism, 7.

Resumé of the work done by the missionary Fathers during the year, from July 1st, 1883, to July 1st, 1884: Communion, 103,862; Confessions, 111,023; prepared for first Communion, adults, 1414; for Confirmation, adults, 2206; for Baptism, adults, 158; children baptized, 41; Protestants left under instruction for Baptism, 36. Besides these results we may add the following: Catechetical instructions, 170; Sermons, 1409; Exhortations, 197; Missions, 73, counting each week a mission, since the full exercises were given each week to a different congregation, though in the same church generally where the mission began; moreover, at times, there were two or three missions going on in other parts of the country; Exercitia Spiritualia, 11; Visits to prisons, 2; to the sick, 34; to hospitals, 8; Tri-dua, 3; Novena, 1; Matrim. revalidata, 49; Ultima Sacram. 2.

H. K.

KANSAS.

OSAGE MISSION, KANSAS,

June 6th, 1884.

REV. DEAR FATHER,

P. C.

Ours in the East will be pleased to know of our progress here in Kansas. We have at last succeeded in finishing our new church which for dimensions and architectural beauty might not be out of place in one of your big cities. It was, as you may readily see, a happy day for us when, after our long struggling for years, we were at last able to dedicate this temple to the Almighty. I send you a description of the church and the dedication services as reported in the *Osage Mission Journal*.

SOLEMN DEDICATION

*Of St. Francis de Hieronymo Church, at Osage Mission,
Kansas, May 11, 1884.*

"Before proceeding with the description of the dedicatory services, it will not be amiss to give a brief history of the new church from its inception on to this time.

"In the spring of 1872, Rev. John Schoenmakers, S. J., commenced work on the foundation, the stone for which had been quarried and hauled the preceding winter, and on the 23d day of June, of that year, the corner-stone was laid by Rt. Rev. L. M. Fink, Bishop of Leavenworth, in the presence of an immense multitude of spectators.

"Work on the church was then suspended for the period of six years for the want of funds, till the fall and winter of 1877-78, when Rev. Adrian Sweere took steps to carry on the work. Stone was quarried and hauled on the ground so as to be ready for use when needed; however, the work made slow progress till Rev. J. T. Kuhlmann's arrival here, he having been appointed superior in Fr. Sweere's place.

"Several important changes were made at the foundation,

before work on the walls was commenced. Buttresses were added to the side-walls, corners, and tower; also a door, facing toward the east, was changed into a window. For the last three years the workmen were almost continually employed, during winter cutting stone and laying the walls during summer.

"The building is 140 feet long, 70 wide and 32 high on the sides; the gable ends are 67 feet high to the comb of the roof. The tower is 102 feet from the ground to the top of the cross which surmounts it.

"The interior is divided into sanctuary, auditorium and gallery; the lofty ceilings are supported by two rows of graceful columns, that divide the body of the church into nave and side-aisles. Doors, windows and ceilings are of the Romanesque style of architecture. Three large double doors are at the south end, one on the west side, and one at the north end. Fifteen large windows admit the light into the body of the church, and four into the sacristies and sexton's apartments. Transoms are placed over each of the doors and add greatly to their beauty. Besides the windows already named there are three circular ones and one diamond-shaped one at different points of the church.

"For the benefit of our readers we will here give the expenses that have been incurred up to the present time. Cost of foundation, \$7,000; stone, sand, lime, and cement, \$3,980; lumber, \$6,700; nails and other hardware, \$1,600; masons' wages, \$16,576; carpenters' wages, \$4,500; plastering, \$2,370; doors, windows, etc., \$6,075; incidentals, \$5,800; bell, \$569; total, \$55,000 in round numbers.

"For solidity and excellence of workmanship, the building is not surpassed by any in the United States. The stone-work was done by Zehner and Doyle, carpenter work by Louis Scheider and his assistants, plastering by G. H. Sims, of Corsicana, Texas, and the painting by Louis Bohrer, of Osage Mission. "By their works ye shall know them," can justly be said of these mechanics; for, in the new church, they have left a monument of their skill and dexterity, which shall sound their praises through the aisles of time, when they and their names shall have long been forgotten.

"If it ever be proper to feel proud of any earthly possession, Osage Mission has a cause for it in its grand new church; not Osage Mission alone, but the entire state can point with a just pride to this imperishable monument of faith, erected to the honor of God by the zealous sons of

the Great Loyola, who taught them to despise the world with all its tinsel, gloss and veneering, and spend their lives in the promotion of God's honor and glory, and in the salvation of their fellow creatures. "Not unto us, but unto thy name, O Lord, give glory," is the watchword of the good Fathers, who have so assiduously labored for years and years to build a fit temple in which to adore the Triune God. Jehovah has led them over many a thorny path before they, at last, reached the goal of their desire. Let us rejoice on this day and give thanks to God for all He has bestowed upon us; but especially let us thank Him for the favor of seeing this Grand Basilica, dedicated to His holy name. How ardently did dear Father Schoenmakers long for this day; but as Moses beheld the promised land from the top of Mount Nebo, so did Father John this day in the future. Before his arrival, however, he was called to a more glorious dedication in the heavenly paradise, where tears and sorrows cease, and toils and pains are unknown.

"While speaking of the dead, let us not forget Fr. Philip Colleton, who so energetically worked at this grand undertaking, which we to-day dedicate to the service of God. May heaven's perpetual light shine o'er him forevermore!

"Joyfully, to-day, rang out the bell from its dizzy height, calling the people together for the celebration of this festival, which opens a new epoch in the history of Osage Mission. At 10 o'clock a. m. the Bishop, preceded by the cross-bearer and acolytes, and accompanied by the attendant clergy, left the pastoral residence and marched to the front of the new church, whence he passed around it, besprinkling the walls with holy water. Having reached the main entrance again, he entered the church and blessed the interior in the same manner. The doors were then opened and the immense multitude standing in waiting without, was admitted, and filled every available place within the immense structure to its utmost. Many were obliged to stand during the entire services for want of sitting room, and many failed, even, to find standing room and were compelled to remain out of doors. Solemn high mass was celebrated, Father Ponziglione being celebrant, assisted by Father Hagan as deacon, and Mr. Luersmann as sub-deacon. In the sanctuary were present, Rt. Rev. J. J. Hogan, Bishop of Kansas City, Mo.; Rev. A. Hoecken, of Parsons; Rev. P. J. Ward, St. Mary's Mission, Kansas; and Revs. Kuhlmann and Rimmele, of this city.

"The dedicatory sermon was delivered by Father Ward,

and was listened to with breathless silence and attention by the immense assembly, the text from which the sermon was preached being Matt. vii. 23-28. Seldom have the citizens of Osage Mission had an opportunity to listen to a more eloquent and able sermon than that delivered by Fr. Ward. Immediately after high mass, about eighty candidates received the sacrament of confirmation from the Rt. Rev. Bishop. Catechetical instruction was given by Fr. Ponziglione at 3 p. m., and at 7:30 in the evening, His Grace, the Bishop, lectured on the "Resurrection of the body, and its immortality after its resurrection." The lecture was a most able one, and was attentively listened to by the audience.

"Never, since the founding of Osage Mission, was a greater concourse of people assembled here, than that which was brought together to witness the dedication of the new church. A special train from Parsons brought up hundreds of spectators; Chetopa, Neodesha, Chanute, Defiance, Erie, Walnut, and Ft. Scott were numerously represented in the vast concourse; and besides these, the country for miles around turned out an almost endless train of carriages and wagons, filled with eager spectators, who poured into town to witness the solemnities. Competent judges place the number in attendance at nearly 5000 persons.

"Before bringing this subject to a close, let us turn to the old church and take a parting look at its hallowed walls. Many a fond memory clings to those dear old logs, and many a sad scene have they witnessed in their time. Youthful hearts were there united, and from there have joyfully started on life's checkered journey; but, too often, short was the career from the cradle to the grave, whose solemn portals closed, but too soon, on the course so happily begun. Forcibly do these mouldering logs remind us of the shortness of all earthly joys. But yesterday, as it were, were these trees cut from the forest, where they proudly grew and thrived; to-day, decayed and worm-eaten, fit for naught but to cast aside. So with us; now we carry our heads aloft like monarchs proud, but to-morrow, like the withered leaf of autumn, we are trampled under foot, our fame and name alike forgotten. Let us learn, then, to be wise and lay up treasures in that life which has neither end nor knows decay!

"To you, dear Father Kuhlmann and Ponziglione, we owe a debt of gratitude which we can never cancel, and for which God alone can adequately reward you, for this noble

structure that your untiring zeal and energy have brought to completion. May God, in his mercy, grant you a long life and strength to guide us still o'er life's boisterous tide, is the fond wish and prayer of your humble parishioner."

SOME REMINISCENCES OF THE MISSION.

The skilfulness of a gardener does not appear until after days of labor and toil. The small seed he sows may seem to have perished under the frosts and snows of winter, but let the balmy breeze of spring begin to enliven the atmosphere, let the soil once more grow warm, and lo! what a change will take place! The seed that seemed to be lost will soon develop, blossoms will bud forth and produce fruit in due season. And though sudden northern gales may occasion a great many of these to drop to the ground before maturity, yet enough of them will remain to do honor to the gardener and to show that after all his labors were not in vain.

Such I must say has been the case with our mission-school and the untold labors endured by our great gardener, Fr. John Schoenmakers, in tilling the ground of this apparently barren place, have gradually brought forth fruit among the Osages, fruit that matured slowly indeed, but at last brought and does daily bring honor on the good Father, showing evidently that the faith he planted in their hearts far from being choked either by their wild habits or sectarian influences is living yet and has taken deep root, so deep and so full of vitality, that though now for over fifteen years they have been under the exclusive control of Protestant Missionaries, yet these over-zealous fellows could not succeed in making proselytes among the Osages! They have, alas! perverted a great many of the growing youth; they have by connivance endorsed their wicked habits, but they could not make them Protestants.

The Osages well remember the honesty, prudence and, above all, the great charity of the good Father, and shall

never forget the lessons he gave them in the practice of those noble virtues. During the long winter nights at the light of their campfires, they will for years to come repeat one to another the glorious deeds and teachings of the good Father. They will relate to their children the truths of our holy religion which they learned from him, and though the practice of their lives does not always correspond to those teachings, yet in case of death they well know how to act, and if it be in their power, they will send for a priest to come and assist them.

An old Osage woman, by name Rosalia, being very sick, was visited by a Quaker preacher from the Osage Agency at Pawhuska. The preacher not doubting of success entered boldly the dilapidated shanty in which the old woman was lying, and, saluting all that were there, said: "Dear sister, there being no other minister here but myself, I just came to pray for thee," and he was going to begin his prayer when the sick woman stretching out her hands made him a sign to stop. The preacher thinking for certain that the poor sister had already experienced a change of heart, stopped to listen to what she might say. She was very weak, yet collecting all her strength, she said: "Sir, I do not want your prayers; I belong to Fr. John Schoenmakers' church; in this I lived and in this I wish to die; please now get out of this place." Having spoken these words, she appeared quite exhausted for a while, but, having regained a little of her strength, she began to recite the prayers she had learned at this Mission over thirty years ago, and kissing the rosary she always kept in her hands, she calmly expired. I need not tell you that the old Quaker did not offer himself to preach the funeral sermon.

Catholic education has formed in many of the Osages, as well as Quawpaws and Kansas, a kind of character by which a Catholic Indian is easily known from all others, for the Catholic Indian has generally a noble and grave mien, shows himself reserved in his conversation, and at the same time interesting, so that in dealing with him you soon find

out that his moral and intellectual powers are above the average.

Marks of this kind were most perceptible in the character of the late Chief of the Osages, Joseph Pawnee-numpa-tsee who died about two years ago. And those good qualities which placed him above the common standard of his nation, he owed to Fr. Shoenmakers who took the greatest imaginable care in educating him. And would to God Joseph had always followed the advice given him by the Father; if he had done so, how much happier would he not now likely be.

Joseph Pawnee-numpa-tsee has, in all probability, been the last regular chief of the Osages, and with him the old patriarchal government of his nation has come to an end. According to the aboriginal customs, Peter, the son of Joseph-numpa-tsee, ought now to be the ruler of the nation. But being hardly of age when his father died, the U. S. Agent took willingly advantage of the fact and passing over all the rules and traditions of the Osages, appointed Strike-with-the-axe to succeed Joseph till a new chief should be elected. No matter, however, who may be elected, according to the Osage customs, Peter is known by all to have the best right and title too it, and, if he lives, he will sooner or later be the head chief of the Osages. This was exactly the case with his father, for though the U. S. Agents tried many times to get him out of office, yet Joseph was always looked upon as the head man and chief and was treated as such by Indians as well as by white men.

The U. S. Commissioners well knew the power and influence of Joseph over the Osages, and for this reason they would frequently come to visit him apparently to do him homage, but in reality to see whether by flattery or promises or even by bribery they might not induce him to let them have more of the Indian land. Joseph had become well acquainted with such land-grabbers' tricks, and though he would sometimes receive their presents, yet he would never let himself be bribed to betray the interests of his people; so he would never favor their requests, and, the

beauty of it was, that in so doing he would not permit himself to be carried away by passion, but, on the contrary, would always act in such a manner as to command their esteem.

Father Schoenmakers being well acquainted with the Indian character, in speaking with them would frequently make use of gestures, and would likewise illustrate his teachings with figures and parables, in order to imprint on their minds the lessons he was giving them. Joseph had noticed this, and could imitate the Father to advantage. A proof of this he gave on the following occasion.

Some U. S. Commissioner anxious to get more land from the Osages, having come to visit Joseph, tried to prove to him by a number of arguments that it was in the interest of the Osages to trade a strip of a few miles all along the Kansas line. "The Osages," said he, "could spare that little strip of land which was of no use to them, and, besides, by allowing the white men to settle on it, they would gain; for the white people would bring trade, and they would have a good time generally." Joseph listened attentively to all he had to say, but did not give a definite answer; and being requested by the Commissioner to tell what he thought about it, he replied that he wished to be allowed a little more time to reflect on the matter. Meanwhile, he very politely invited the Commissioner to take a stroll with him through the wood close by.

The invitation being accepted, both went off examining the trees that grow all along Deepford Agency, and having come to a log which offered a convenient seat, Joseph said: "Why, Commissioner, let us sit down here a little while and take a smoke." "O yes," replied the officer, and both sat down. In a few minutes their pipes were in full blast, and meanwhile clouds of smoke were ascending the sky, when Joseph, who was telling the wonders which, according to their tradition, had happened around that place in ancient times, and in the heat of conversation, was moving on the log towards the Commissioner, got close up to him so that he was forced to move a little further to give him more

room for his declamation. But Joseph seemed not to mind such courtesy, and after a while he again pressed upon the Commissioner, who again very kindly let him have more room, till by little and little the matter came to the point that the Commissioner found himself at the end of the log, and then, in a kind of burlesque tone, he said, "my friend if you continue pushing me further and further, I will have to give up the log to you altogether, for I have no room to move any more." Joseph smiled and said, "well, Commissioner, this now is just the case between us poor Indians and the white men. You have been pushing us all the time away from the coasts of the Atlantic to this very spot, and you are not yet satisfied, but want more land. Well, where shall we go?" The Commissioner understood very well the moral of the ingenious trick Joseph had played him, and putting on a very jovial face said, "well, Joseph, I see you are quite a clever fellow, but, now I must try to get back to the hotel, for it will soon be supper-time." Exit Commissioner—and surely on the next morning he was on his way home to tell his friends in Washington that Joseph was too smart a fellow to deal with.

The quick and shrewd way in which Joseph was acting when playing such tricks was so reasonable that the party concerned could not be offended. He knew nothing about rules of rhetoric, yet, the good common sense he had gained under the teaching of Father J. Schoenmakers made him not only eloquent, but very interesting in his speeches. In council he knew how to speak as a gentleman, but he could also be pungent and sarcastic if needed. Of this he gave a nice specimen on a certain occasion, a few years ago, when a special committee was sent from Washington to the the Agency on Deepford, to investigate into some grievous charges brought against different Government contractors who were reported as enriching themselves at the expense of the Osages. This investigating committee was made up of five gentlemen, the chairman being a Colonel of some notoriety.

These gentlemen having come to the Agency called for

a great council which, as usual, was held in a beautiful grove near by, and was largely attended by the chiefs, braves and warriors of the Osages, besides a great number of whites. The sight of this assembly was worthy the brush of a Raphael, for the appearance of the Osages in their colored blankets, their painted faces, shaved heads, bristly scalps, their shining bracelets and rich wampum collars was really something classic to look at.

All being comfortably squatted according to the Indian fashion, the Colonel, six feet in height, arose, and having repeatedly pulled his long black beard, addressed himself to Joseph, saying, "I come a very long way to see you, my friend; I come from the far east, from the very house of the Great Father, the President, who, having heard of your grievance, charged us to come and find out from you whether there is really any truth in the complaints that have been sent to him." Then putting on a very grave face, he said, "now before all I want you to understand this well, that the officers the Great Father sends you, are all good men and his personal friends; so I warn you to be careful in speaking of them, for I shall not allow any of the Great Father's friends to be abused, either by Indians or white men." The manner and tone in which the Colonel delivered his introduction were such as to indicate that he did not want to hear any complaint.

Joseph understood every word he spoke, for he could speak good English, but, in order that every one of his people might know what he was saying, he now spoke by an interpreter, and said, "Colonel, we believe that the Great Father at Washington sends us none but good men, for we suppose he does not keep company with any bad men. But I must make a remark about the men he sends us. When these men leave Washington, they are all good, but before they reach this place they have to pass through a great many cities, and in travelling such a long distance, they here and there drop some of their good qualities, and by the time they come to us, they have lost all their goodness." You may imagine what an outburst of laughter this first

part of Joseph's reply drew from the audience. "Now," he continued, "do you see, Colonel, that man yonder," and he pointed out a fellow who had a big contract of supplying them with beef; "when that man left the Great Father's house he certainly was a good man and promised he would give us beef all the time, but, on coming here he forgot all his promises, and since he reached this place he gave us nothing but rotten, stinking bacon." Then turning to another side and pointing out another gentleman, he said, "well, Colonel, do you see that smooth, old, sanctimonious-looking man leaning against that big stone? He, too, when he left the Great Father's house, was, no doubt, a good man; now, we know not what happened to him on the way, but the fact is that he had promised the Great Father to give us so many hundred sacks of good flour, but when he came here, he cheated us and gave us black flour, full of worms, so dirty that our squaws can make no bread out of it." And so he went on exposing the tricks played on them by others, to the great amusement of the Osages who endorsed every word he said, by crying out at the end of every sentence he delivered, "Oway" which means *yes, it is so!* The Colonel, as you may easily imagine, was very much annoyed at the turn the whole affair was taking, for the result was, indeed, beyond his expectations, and the tricks and robberies of the contractors, so nicely exposed by Joseph, were so evident that no one dared to deny them. So he thought better to adjourn, *sine die*, and putting on as oily a face as he could, shook hands with Joseph and told him that all was right, and returning to Washington he would see that justice should be done to the Osages, and off he went. Once out of the hearing of the Indians, he swore a big oath, and declared that surely Father Schoenmakers had told Joseph to bring out all those charges against the contractors; "nay," said he, "I would bet any thing that the Indian who spoke, was not Joseph at all, but a Jesuit in disguise." Next day the whole investigating committee left for Washington, where far from accusing the contractors of their crimes, to use a western expression,

they white-washed them, and made the President believe that all was right.

The prudence, fortitude, and, I might say, shrewdness displayed by Joseph in business of this kind, were virtues he had learned from Fr. Schoenmakers, for the good Father did not limit himself to teaching the boys who attended our schools, but, by his exhortations private as well as public, by his letters to those afar off, but especially by his manner of acting in difficult enterprises, he continually showed the people how they should act in similar circumstances. This example, in a word, was a living lesson which the Osages took to heart and knew how to follow.

So we can say with truth that Joseph owed the success of his administration to Fr. John Schoenmakers, and would to God he had followed the good Father's advice and example in transacting the principal business of life, namely, the salvation of his soul, which, I am sorry to say, he neglected, not exactly through any bad will or hostility to the Catholic Church, but for want of opportunities of practising his religion.

PAUL MARY PONZIGLIONE, S. J.

BRAZIL.

Letter from Father Galanti.

SAINT LUIZ COLLEGE, ITU,

August 20th, 1884.

REV. DEAR FATHER,
P. C.

Our Fathers have retired from Pará, owing chiefly to the lack of subjects. Though somewhat late I will tell you in this letter something of what they did there. They had the spiritual direction of the two seminaries, and were teaching in one of them. The work of the seminaries did not give a great result. There is a marked lack of vocations notwithstanding all the endeavors of the worthy and zealous Bishop. Ours, however, did something more by the spiritual ministry of the Society. They had the church of the theological seminary, which had of old belonged to our Fathers, who built it together with the present palace of the Bishop, which is a wing of our old college. The other wings are gone; the foundations are still to be seen.

The place is still known by the people under the name of "College." The church was formerly dedicated to St. Francis Xavier, but afterwards, we could not find out how or why, was called the church of St. Alexander; the titles of several altars were changed and the statues of several of our saints were exiled into a dark lumber-room, where they patiently waited for us, in order to see again the light of day. In this church our Fathers preached regularly, and exercised the ministry. They also founded in it a guild for the devotion of St. Aloysius, and another for the teaching of the christian doctrine under the patronage of St. Dorothea, in short, it was the principal centre of devotion in the town. At the same time the Fathers had the spiritual direction of the colleges for girls, in which they established

the Sodality of the Children of Mary, as well as a guild for the christian doctrine.

This was the ordinary work ; but there were besides some extraordinary labors, neither less laborious, nor less fruitful. The principal one was to preach retreats to the priests, to a Sodality of ladies, and to another of gentlemen. A Father attended the Bishop several times whilst visiting his immense diocese ; another went three or four times over to the neighboring dioceses of Maranhão, where each time he preached with good success a retreat to the clergy, to the two seminaries, and to an asylum ; he also founded a Sodality of Saint Aloysius, and did several other most useful works. At the same time a third Father preached some missions in the neighborhood of the city. I need not say that a great deal of good was done by the retreats. As for the missions, I may simply say that they were well attended ; a great many confessions were heard ; many a conscience was soothed, and a great deal of good done. Yet I will relate a few little incidents in which God's hand appeared clearly enough.

A man striving to commit a sin, said that he wished so much to gratify his passion, that after gaining his end he would be willing to die ! On the eleventh day after his sin he died suddenly. Another had refused to go to confession, but at last he did so after hearing a good sermon on death. Well, on the next day he was suddenly crushed by a big log of wood. In the evening his corpse was in the church in the midst of the people, that listened in fright to a second sermon on the same subject. The confessional was then besieged in such a way that the poor Father had to stay there till one o'clock in the morning, though he had admitted only men. A third man refused to attend the mission, though he was several times invited to it ; but the mission was not over before he died suddenly. Two men, who had utterly neglected to attend the mission, happening to have a quarrel, shot at and wounded each other ; both died before the mission was over.

As two children were crying in a house, a man losing his patience, said he would give two pence to Saint Anthony

if within a week he would take away those two little troublesome brats. Their mother being also worried answered half in joke, half in vexation, that Saint Anthony would not do such a favor as he was growing somewhat lazy. At the end of the week the two children died almost suddenly without any previous malady.

Let me relate some other incidents which, though not connected with the missions, are consoling, and may be useful to your readers.

A lady was preparing her house for the feast of St. Lucia, as they are wont to do in this country, when losing her patience on account of the mocking of a tease, she earnestly asked the saint to be rid of that knave. Well, on that very evening the man was suddenly struck dead to the great sorrow of the same lady, who repented earnestly and soon went to expose the case to one of Ours.

One day a young gentleman appeared at the door of the seminary asking for an English-speaking priest in order to make his confession. His story was soon told. He was from Ecuador and brought up in one of our colleges, where he had been distinguished for his piety and diligence. He had, however, soon after leaving the college been corrupted by bad companions and bad books. He went so far as to be turned out of home by his own father. He then sold himself to freemasonry, and joined those, who were worrying Garcia Mareno and the Bishop of Quito. He assured me that both fell as victims of freemasonry. Yet as his position was very pitiful under all aspects, and was ever growing worse and worse, he betook himself first to Panama, and then to New York. There he opened a small shop, and gave himself up to the study of those numerous sects into which the pseudo-reformation is divided. Happily he did not find any able to soothe his troubled heart, and so he gave them up at once. At the same time, as he was every day becoming poorer and poorer, he gathered what money he could, bought some articles of merchandise, and set out for Pará in order to retire to the upper Amazon quite near the Cordilleras. During the voyage, which he was making in

a sailing-vessel, a dreadful storm drove him to the very brink of the grave, and feeling again in his heart that devotion which he had received in the college, he took a vow in honor of our Blessed Lady to amend his conduct, and to go to confession as soon as he was landed at Pará. So he did; he stayed there a week, during which he received several times the Holy Communion with devotion. This narrative may comfort those who deal with boys in the colleges. Many a time everything seems lost, but it is not so; the seed of devotion we sow in the hearts of children will sooner or later bear its fruit.

In Marajó a man upon seeing his field invaded by a cloud of grasshoppers, that would have laid waste to everything, promised to our Blessed Lady to sing her litanies every Saturday during a year, if the harvest were saved from the plague. Next morning going out to look at his field, he found there numberless big birds of prey, that in a few hours saved the harvest by eating the grasshoppers. I have this fact from the son of the owner of the field, who assured me that the gathering together of such, and so many, birds was a fact, that had never happened before nor since this occasion.

A few years ago (July 8, 1870) near the mouth of the Rio Negro on the upper Amazon, a ship running foul of another, there was a frightful wreck, in which more than two hundred persons perished, as it is related in a well known guide book of the pilots. Now, there was a woman (I heard it from herself), who sank as the others to the bottom of the river; but having invoked our Blessed Lady, she felt herself pulled to the shore and was saved. She did not know how to swim, and the river is there upwards of two miles wide.

On another occasion a ship was wrecked on the Rio Madeira, and all the cargo was lost except a box containing a large statue of our Lady; this floated and was saved. I have seen the statue myself, and heard the fact related by several persons, who had been present at the disaster.

Since this letter is on the mission of Pará, it seems right to say here something also of the peculiarities of this equa-

torial land. The first curious thing I will notice is the custom of singing Mass on festival days early in the morning. When the feast is one of the first class, high Mass is sung at four o'clock; but on feasts of the second class, it is at five. Vice versa, Vespers are at half-past seven in the evening for the feasts of the second class, and at half-past eight for those of the first. The processions too as a rule are early in the morning or late in the evening.

Among the natural curiosities there is the king of rivers, the true father of waters, I mean the Amazon. Yet I don't know what to say about it. It is difficult to imagine, or even to believe what it is. It is like an inland sea, and but for its numberless islands one would say it is truly a sea, and thus it is commonly styled by the inhabitants. They say (I take it from a guide-book for the pilots) it has a course of over four thousand miles; the steamers go regularly from Pará to Iquitos in Perú, a distance of two thousand and eighteen miles; its mouth is upwards of forty miles wide; while at Obidos, at the narrowest point, the river is little over a mile wide. There are places, where one even upon the masts of the steamer is not able to see either shore. Its depth is from seventy to nearly four hundred feet, and they say that in some places it is unfathomable. The vegetation is wonderful, the islands numberless and large; its *paranas*, or bayous look like broad streets of a large town. Of its numerous affluents Madeira and Purus are more deserving of notice on account of the great quantity of *borracha* (gum elastic, or India rubber) that is continually taken along their banks; the former has six, the latter eight hundred miles of navigable water. Another notable affluent is the Rio Negro, which through a natural canal called Cassiquiari communicates with the Orinoco, forming in this way an immense island of Venezuela, the three Guianas, and a large portion of Brazil.

The foreign commerce on the upper Amazon consists almost exclusively of *borracha*, while on the lower Amazon, besides *borracha* there is a great exportation of cacao and castanha, or Brazilian nuts. The interior commerce is

chiefly of pirarucú (it is a large fish akin to the cod), and tortoise, which constitute the principal food of the inhabitants. There is also a little fruit called *assai*, of which they make a simple drink of a beautiful purple color. In the beginning you must take it with sugar, as it has no taste at all. But one soon gets much accustomed to it, and begins to be fond of it. Dr. Agassiz, who, as you know, wrote something on Pará, mentions it and even says :

“Who visits Pará is glad to stay,
Who drinks *assai* goes never away.”

Yet I don't know how far this popular saying is true. The best fruits of Pará are bananas, cajú and oranges. I think it is not easy to find better in any part of the world.

The greatest part of the population throughout the immense valley of the Amazon live by the river-side. This circumstance gives a particular character to the Amazonians. So, for instance, they seldom have roads, or carts, or horses, because nearly all their transporting, journeys, and the like are made by water, on which even their children travel very boldly, and don't seem to be any way sensible of the danger of getting drowned. The phenomenon of the tide nowhere, I think, is so wonderful as in the Amazon. It goes up the river six hundred miles, and almost all the voyages on canoes are regulated by it. Hence the peculiar phraseology of telling you the distance of one place from another by the number of tides that it requires, whether you may use both the ebb and the flood, or only one, etc. Besides the regular tide there is an extraordinary one called *piroraco* by the Indians. As far I am told, it consists of a sudden and violent rise of the tide, that in a few minutes raises the depth of the water seven or eight feet. Last year the newspapers spoke of one that almost exceeds belief. They said that the river was upwards of twenty-five feet above its ordinary level. Nobody is able to explain this phenomenon, because it is very difficult to study it, as it happens quite irregularly, and suddenly. In some places it is more frequent than in others. It is easy to imagine the danger from *piroraco* for ship or man. Yet disasters are

not frequent, as people know how to avoid the tide as soon as they hear from afar its frightful noise. As far as I am told, this phenomenon is to be found, only in the East Indies, but I don't know whether this be true. I, therefore, would be much pleased if any of your readers would say something about it.

The valley of the Amazon is very hot, damp and constantly plagued by numberless mosquitoes called *carapaná* by the Indians. The inhabitants use always their hammocks instead of beds, and commonly dwell in thatched-roofed houses supported on slender wooden posts that project one or two, sometimes five feet, above the ground. The better to give full play to the air they make the floor of round slender poles loosely fitted together. It is what they call *girao*. The mosquitoes in some places are so numerous and so troublesome that people, besides the *mosqueteiro* at night, are obliged to put a veil on their hats to protect their faces. This veil is tied around the neck also.

Of all the islands of this immense territory, Marajó which stands at the mouth of both Amazons and the Tocantins, is the largest. On the authority of geographers it is as large as the kingdom of Portugal. It is ecclesiastically divided into ten parishes, each as large as a diocese in Europe. A peculiarity of Marajó is that people there ride oxen instead of horses, and use them also as beasts of burden. Our Fathers of old had in Marajó a good many *fazendas* (manors), that now belong to the government; their herds afford food nearly to the whole province of Pará. As far as I know, our Fathers had formed several settlements on the lower Amazon and one on the Madeira. People still show as having once belonged to us, in one place, the ruins of a large house, in another, those of a church, a chapel, a manor and so on. But such ruins, in Brazil, are to be found everywhere, and I hope I shall soon be able to send you more information about them. I cannot avoid speaking of a novelty that the Amazon has not as yet, but is going to have soon, as I hope. I mean a shipchurch—*navio igreja*—or rather a floating-church. Let me explain,

please, my thought. The diocese of Pará comprises the two provinces of Pará and Amazon, and is nearly as large as six times the territory of France.

In so large a territory the whole population is so scattered, and lives so long in the woods in search of the *borracha* that it is very difficult to reach them, especially considering the small number of priests, who are at hand. Add also that travelling in canoes on so many and so large rivers is troublesome, dangerous, and expensive. Therefore, the better to overcome in some measure so many difficulties, the Bishop of Pará has in his ardent zeal planned a floating-church, in order to carry pretty frequently to all the points of his diocese priests, whose duty should be to administer easily and gratuitously the sacraments, to preach and the like. The steamer, whose name should be Christophorus, has to have some rooms for the priests and the Bishop, and a large one for a chapel with all the furniture of a parish church, so that every function of a parish may be exercised there, and even the Blessed Sacrament is to be kept. If the enterprise succeed, it will do, I hope, a great deal of good; but the difficulties are many and great, as it is easy to see. Yet the zealous prelate is undaunted, and has set hard to work at it. The *Civiltà Cattolica* in the second volume of the 12th series, page 745, has spoken of this project.

Before I finish, I must tell you that we are already passing through the trial I spoke of in my last letter. We have lost two boys, who died almost suddenly of pneumonia, or some other disease, since the doctors don't agree in diagnosing it. We have saved four others more by prayers than medicine. I think it was a true miracle of our Venerable Joseph Anchieta, though it is not so strikingly clear that it may be proved to be so. Add, moreover, that the Rev. Fr. Rector is frequently in bed on account of rheumatism, and Fr. Minister being a suffer from the liver was obliged to retire from his office and go to the springs. That was an awful day, in which both the Rector and Minister were in bed, while several boys were sick, two dying, and one already lying dead in his bed. Nevertheless let us ever

love and praise the infinite goodness of our sweet Jesus, "qui consolatur nos in omni tribulatione nostra." The parents of the deceased boys received the news with noble Christian resignation, and one of them has proved thankful even in the newspapers for the services of the college towards his son, in whose place he has sent two of his nephews. We have the same number of boys as last year, and they are in good enough spirits.

The feast of St. Aloysius this year was grander than ever. There were present the Bishops of Rio and of Pará. Both preached; one sang high Mass, and carried the Blessed Sacrament in the procession. Yet for me nothing was more beautiful and consoling than the feast of our holy father Ignatius. On the morning of the feast all our boys received the Holy Communion from the hand of the Bishop of Rio, who had been so kind as to preach them a retreat on the three preceding days. After the high Mass there was Confirmation, and the giving of the scapular to the boys of the Communion class that were upwards of one hundred. I understand that such news is not interesting abroad, as these functions are very common everywhere; but in Brazil they have a particular meaning, as nearly all these poor boys, but for our college, would have never received the Holy Communion nor gone to Confession. Does it look like an exaggeration? Oh! I wish it were one. Oh! dear Father, let us pray the Sacred Heart of our sweet Jesus to have mercy on this people, and to preserve the faith in this land, converted and watered of old by the sweat and tears of our Fathers. Yours,

R. M. G., S. J.

MASSACHUSETTS.

DEDICATION OF THE NEW PAROCHIAL SCHOOL-HOUSE, ST. MARY'S, BOSTON.

Our Fathers ever since they took the parish of St. Mary's in 1847, have labored earnestly in the cause of Catholic education. The names of Frs. McElroy and Wiget will be ever held in benediction not only in the parish of St. Mary's, but throughout the New England states, for the efforts they made to bring up the young in Catholic principles by means of the parish school. Their successors in the same good cause deserve well of their parishioners and the community at large for their untiring zeal, which has at last been crowned by the dedication of a new and commodious edifice for the needs of the young.

What has been, and is done, in St. Mary's parish redounds to the good of the entire city; for St. Mary's is a feeder for the other parishes. The Catholic education there received produces its fruits elsewhere also. No wonder then if we see the large Sodalities of all grades connected with the parish. The children in the schools are early trained to become members of these pious societies, and for this reason it is not strange to see the Sodality of the young men so large, with its six or seven hundred members receiving Holy Communion every month.

What by many priests is avoided for fear of expense has proved a mine of wealth to St. Mary's. The purse-strings of all have been loosened by the education received in the parochial school. St. Mary's has within the last ten years received over two hundred thousand dollars from its people, and this independently of the ordinary revenues of the church. By three fairs alone one hundred thousand dollars were realized. It was the work of the whole city and the districts adjacent, for thousands, who had received their

education in the parish school of St. Mary's and long since moved away, felt bound to help her, their Alma Mater, when there was question of erecting a finer temple for the service of the Almighty, or enlarging the buildings intended for Catholic education. Gratitude for the favors they had received made them generous, even though many of them were not so wealthy.

The 29th of June, therefore, was a day to be remembered in the annals of St. Mary's. The following extract from the Boston *Pilot* will be read with pleasure we have no doubt:

"The new parochial school in St. Mary's parish, Boston, was dedicated on Sunday last, June 29th, by the Most Rev. Archbishop Williams. This is the latest proof of the zeal and work of the Jesuit Fathers. At precisely half-past three o'clock, P. M., Vespers were celebrated in the church by Rev. Father Scanlan, S. J., and a sermon preached by Fr. Henning, C. SS. R., Rector of the Mission Church, Boston Highlands. After Vespers the Archbishop gave the Benediction of the Blessed Sacrament. After the Benediction, several hundred school children, the girls dressed in white and carrying banners, bouquets, and floral pieces, marched in procession to the school building. Previous to their entry into the building the various rooms had been blessed by the Archbishop. The exercises were of a very brief character, and consisted of singing by nearly a hundred children, an address of welcome to the Archbishop by Master Edward Shannon, an address by the pastor, the Rev. William Duncan, S. J., and the reply of the Archbishop. In his address His Grace recalled the time when he was a boy, when his parents resided on Endicott Street. Then—fifty years ago—he witnessed the inception of the parish. Why do we want parochial schools? Are not the common schools good enough for us? They are good enough for us in the things of this world. Their reading, writing and arithmetic are excellent, and we wish to emulate them, but we want more than they can give us. Of what use will their education be to us when we are to pass away from this world? If we were to live here forever, or to perish when we died, we might, perhaps, prefer their schools to ours, but we look upon the schools here as stepping-stones to the great eternity. We want our children to grow up not simply knowing writing and arithmetic, but knowing why they are here, and this is what they do not

teach in the public schools. We have nothing to say against the public schools. But we do not want them when we can do better; and, with the blessing of God we shall certainly do better (applause). They tell us we can teach our children religion in the Sunday School. But it is not mere teaching, not the learning of the catechism, that makes the benefit of the parochial school; it is the Catholic atmosphere in which they live from morning until night. That is what makes the Catholic school a benefit to Catholic children. We want schools, too, that we shall not be ashamed of. We want to be able to open our schools to every one and say there is nothing better than this. I trust that all of you will become more and more attached to your schools, and if any of your friends have neglected to send their children encourage them (applause).

"It was announced that Edward Shannon, M. McLaughlin, James O'Brien, Edward Kerr and Joseph Hogan were entitled to scholarship in Boston College.

"Among the clergymen present were Bishop Moore, of Florida, the Rev. Jeremiah O'Connor, S. J., President of Boston College; the Rev. R. W. Brady, S. J., President of Holy Cross College, Worcester; the Rev. Fathers Vetter, Kavanagh, McDonald, Maguire and Byrne, of the Society of Jesus, the Revs. M. J. Supple, H. R. O'Donnell, Richard Neagle, Thomas Shahan and W. A. Blenkinsop.

"The building is four large stories in height, of brick, with heavy sandstone and white stone caps and trimmings. It has a frontage of sixty-five feet on Stillman street, and extends back to a depth of ninety-five feet, in connection with the old Cooper street Armory Building, which has been used by the school for several years. It was built on plans of ex-City Architect Bateman, and the sanitary and ventilating arrangements are said to be as nearly perfect as it is possible to make them. There are eighteen class-rooms with a capacity of 700 scholars. The hall seats about 1400. The Rev. Michael F. Byrne, S. J., is Director of the school. Architecturally the building is, for the purposes for which it was erected, one of the most commodious in Boston, and compares favorably with any of the public school edifices. Mr. Bateman's long experience as an architect has enabled him to show excellent results in this his latest and best work."

BOHEMIA, CECIL COUNTY, MD.

Travelling south on the Philadelphia, Wilmington and Delaware Railway one cannot but notice the long reaches of level and highly cultivated land. The peach orchards on either side which seem, in some places, to have taken up almost the entire acreage are signs of the prosperity of the people, for this luscious fruit is a great source of wealth to the growers. A few miles beyond Wilmington we come to the historical boundary between Delaware and Maryland, Mason's and Dixon's Line, and pass over into Cecil County, one of the richest and best cultivated portions of the latter state. Cecil County organized in 1674, and named in honor of Cecilius Lord Baltimore, forms the north-east corner of the state and touches upon Pennsylvania on the north, Delaware on the east, the Susquehanna river and Chesapeake bay on the west, and the Sassafras river on the south. From the Maryland line to Middletown in Delaware we notice the peculiar formation of the land which has led to the belief, and the marine deposits warrant it, that all this part of Cecil and the adjoining district of Delaware were the bed of a river from ten to twenty miles wide, possibly the channel connecting the Chesapeake with the Delaware bay; this channel during one of those huge periods so much affected by evolutionists and geologists was filled up. Our residence of Bohemia is in the midst of this former river, though the site must have been an island, as it is considerably above the level of the surrounding country. Be this as it may, the situation chosen by Fr. Thomas Mansell in 1704 for our church and residence is a fine and commanding one. The whole adjoining country is like a garden and must be especially charming in the spring-time when the peach trees are in bloom and the Osage orange and the hawthorn hedges are decked with flowers, reminding

one of the luxuriance of England and Ireland at this season of the year.

At the time our Fathers arrived in Bohemia, there were some Irish Catholics settled near Little Bohemia creek and for these, no doubt, they had come from St. Mary's County. A number of Protestants were converted, and baptized Catholics who had lost the faith by reason of their education among heretics were reclaimed. Not unlikely the hope was fondly cherished of bringing the gospel of peace to the Indians who still lingered among the white settlements. The Indians who lived near Bohemia were the Nanticokes, the Minquas, the Töckwoghs, who were of a gentle disposition; the Shawanese, who had come from the south to avoid extermination, were not far away. Nor must we omit to make mention of the Passagonke and Chauhannauk tribes who inhabited other parts of Cecil County. The most warlike, however, of all the Indians in this part of Maryland, and to whom all the above-mentioned were more or less subject, were the Massawomekes and the Susquehannocks; these were mortal enemies and most probably belonged originally to the same stock, the Iroquois. The annals of Maryland and Pennsylvania are filled with the depredations of these warriors, and for years it was a question whether the settlers should be able to withstand their incursions. Capt. John Smith, the first white man that visited Cecil County, gives a wonderful account of the size and prowess of the chief of the Susquehannocks in these words: "the calves of his legs were three-quarters of a yard about, and all the rest of his limbs so answerable to that proportion that he seemed the goodliest man I ever saw. The Susquehannas met us with skins, bows, arrows, targets, beads, swords, and tobacco pipes for presents. They seemed like giants, and were the strangest people in all these countries both in language and attire; their language well becomes their proportions, sounding from them as a voice in a vault. Their attire is the skins of bears and wolves; some have cassocks made of bear's heads and skins, that a man's head goes through the skin's neck and the ears of

the bear fastened to his shoulder, the nose and teeth hanging down his breast, another bear's face split behind him, and at the end of the nose hung a paw; the half sleeves coming to the elbows were the necks of bears, and the arms ran through the mouth with paws hanging at their noses. One had the head of a wolf hanging in a chain for a jewel, his tobacco pipe, three-quarters of a yard long, prettily carved with a bird, a deer, or some such device at the great end, sufficient to beat out one's brains, with bows, arrows and clubs, suitable to their greatness." Some are disposed to look upon this sketch as of a kind with others written by Smith and the adventurers of those days—tales for the marines—and, no doubt, some of them might be so catalogued, but recent discoveries made by the workman while digging the foundations of the bridge of the Columbia and Port Deposit Railroad across the Octoraro Creek of a number of human skeletons, the remains of persons of extraordinary size, and taken from an Indian burying-place apparently, seem in some measure to confirm this account as to the "greatness" of the men. As far as I can learn, our Fathers were never able to spread the gospel to any extent among these tribes, though some of the Indians who dwelt nearer our residence must have received the light of faith. I suppose most of the Nanticokes had retired before the white man and united themselves with the more northern Indians. In reading the "Archives of Pennsylvania" we are continually informed that the Indians in the state, the Susquehannocks, Conestogas and others, are to be dreaded and that the Jesuit priests have great influence with them.

Our farm which has now over thirteen hundred acres divided into five holdings is commonly called Bohemia Manor, and in the last century it is frequently mentioned as Little Bohemia. Neither name is correct if we consult the records, though usage has, perhaps, settled the matter in favor of the present title. Bohemia Manor is some miles distant from our residence and received its name from Augustine Hermen, a native of Prague. This man distinguished in colonial history had been in the service of the

Dutch before coming to Maryland about 1659. "He had resolved," says a recent writer, "to leave the barren shores of Manhattan Island and take up his residence on the fertile plains of what was afterwards called Bohemia Manor." He proposed to Lord Baltimore to make a map of the Eastern Shore of Maryland. This was a work of some magnitude and cost him "no less than the value of two hundred pounds sterling, besides his own labor." For this service he received a patent, dated June 19, 1662, of four thousand acres of land, the original Bohemia Manor; by another patent of the same date he became owner of Little Bohemia which is much nearer our residence and was supposed to include a part of our property, for though the Fathers purchased the land, disputes arose afterwards in regard to some of it. It appears that Fr. Thomas Mansell became owner of a tract of land, containing 458 acres, and called it "St. Xaverius," July 10th, 1706, and of another tract, "St. Inigoes" which he bought of James Heath in 1721; this parcel contained 335 acres. Father Peter Atwood who was Superior at Bohemia in 1731 was involved in a dispute with Jos. George, the proprietor of Little Bohemia, which he had purchased of Ephraim Augustus Hermen, the grandson of the original founder of the Manor. After George purchased the property he obtained an order from the provincial court to have it surveyed. This survey took in all of "St. Xaverius," and there was question of ejection when Fr. Atwood compromised with George by paying him "35 pounds for a deed of release to all the right or claim he might have to any or all the lands I hold between the two branches of St. Augustine's creek."⁽¹⁾ We can easily see how the name, Little Bohemia, came into use in connection with our estate, as it is evident from this that at least the tract "St. Xaverius" belonged to that manor.

Hermen, the founder of the Manors, Bohemia and Little Bohemia, died probably in 1786 and was buried on his estate of Bohemia. He directs in his will, that "my monument stone, with engraved letters of me the first *seater* and

⁽¹⁾ Old MS.

author of Bohemia Manor shall be placed over my sepulchre, which is to be in my vineyard, upon my manor plantation upon Bohemia Manor, in Maryland." This slab is of oolite, the kind of stone from which the boundaries in Mason and Dixon's line are made. This kind of stone is very durable and resists admirably the action of the elements. The inscription has come down, though the year is changed from that mentioned by Hermen:

AUGUSTINE HERMEN

BOHEMIAN

THE FIRST FOUNDER,

SEATER OF BOHEMEA MANNER

ANNO 1661.

The exact spot of Hermen's grave is unknown. Our present land at Bohemia embraces, as I said before, over thirteen hundred acres, for besides the "St. Xaverius" and the "St. Inigo" tracts, another was added by purchase, "Askmore." This was bought by Father Atwood from Vachel Denton. The residence and church are on an eminence near the centre of the estate, and make a fine appearance from the valley below. The church is united to the residence and forms with it an L. The church is not very old⁽¹⁾ and by the energy of the pastor is in good repair. The dwelling-house is also in fine order owing to the same cause. On one side of the church is the graveyard for the people; undoubtedly it has been in use since the coming of our Fathers to Bohemia, but I was not able to find any monuments whose dates went back so far, for in those early days gravestones were costly and could not be easily obtained. The oldest headstone I could find after a long search had the following inscription: "Died Sept. 2, 1750, William Knaresborough."

In the rear of the residence and church there is a spot surrounded by box-wood; here rest the remains of many of

⁽¹⁾ It was built on the site of an older one at the end of the last century.

Ours. No tombstone marks the graves. The box-wood is the largest I ever saw except that at St. Inigoes. The trunks of the trees, for they deserve the name almost, are four or five inches in diameter and would be welcome to many an engraver, who has to import his material from Turkey in Asia and cannot use the wood even then without eking it out with many a joining to the required size, unless he be fortunate enough to find trees of the proper age, that is, over a hundred years old.

The residence has eight or nine rooms besides the kitchen, pantry, and servants' apartments—and was built in 1825, of bricks taken from older buildings which were partly used as a boarding-school in the last century. The library of the residence is not large; it contains a few old and quaint and rare books. I noticed among others a pocket edition of Horace, printed in London in 1610; Douay Bible, 1682; "Alphabeticum Pastorale" a Jacobo Tyran, Cologne, 1711—an excellent book for preachers, in eight volumes; an edition of Bourdaloue, 1717, in nine or ten volumes, with an engraving of the Father, representing him as seated whilst delivering a sermon; an Avencinus, printed in Venice, 1733; and a Tripartite Life of St. Patrick, a huge tome. The quaintest one of all is thus entitled: "*Delight and Judgement, or a Prospect of the Great Day of Judgement*, and its power to damp and embitter sensual delights, sports and recreations." Printed in London, 1684, "by H. Hill, Jun., for Mark Pardoe at the sign of the Black Raven over against Bedford House in the Strand." This work belonged to Susanna Oliver, according to an inscription on the fly-leaf; it is excellent in many things, is Catholic in its views of asceticism, and but for two or three malicious allusions to the Pope, the reader would set down the author, Anthony Horneck, DD., as a member of the true fold.⁽¹⁾ He gives

⁽¹⁾ A German who studied at Heidelberg and Oxford; after receiving orders, he held several benefices in the English Church, and died in 1696 a prebend of Westminster. He has a monument in the Abbey. He wrote six ascetical works, and amongst them "The Gentle Ascetic." Since his day ascetical literature has languished in England. Like Jeremy Taylor, he drew upon Catholic writers for most of his materials, and like him gave them no credit for their help.

a systematic treatise on the matter in hand and uses arguments from saints and other ascetic authors of the Church. He allows us to take delight in some things, in others not. I quote what he says about "Masculine exercises whereby the body is preserved in health and rendered more capable of serving the soul in her religious severities; as Walking or riding abroad to take the Air, Planting, Gardening, Raising various Plants and Flowers, Running, Wrestling, Fowling, Hawking, Hunting, Fishing, Leaping, Vaulting, Casting of the Bar, Tossing the Pike, Riding the great Horse, Running at the Ring, and such divertisements which stir the blood, make us active and vigorous, fit us for greater and more useful enterprises, and promote cheerfulness and liveliness: such cannot be supposed to be forbid by the Gospel, provided they be used, 1. *Seasonably*, not on those days or hours, which are appointed, either for devotion or more weighty business; and therefore cannot be proper exercises of the Lord's day,⁽¹⁾ or days of Fasting and Abstinence, or days of Mourning. 2. *With moderation*, so that much time be not spent in them, and our love to them may be kept within due bounds and limits. 3. *For a good end*, which must be to render ourselves fitter for the discharge of our duty to God and man. 4. *With purposes of self-denial*, so that we can leave or quit them for a greater good, when either a work of piety or an act of charity is to be performed, or scandal to be prevented; where these limitations are not observed the honey turns into gall, and that which deserved only our civility and transient respect becomes our Idol, and our souls receive considerable hurt, which, had these divertisements been used with circumspection, might have been beholding to them in some measure for their welfare and edification." He is not much in favor of worldly "Musick or Dancing."

Ours in taking possession of Bohemia had in view the Irish Catholics in the neighborhood; they also came in contact with many of the Protestants, some of whom they brought back to Catholicity. But of the labors of the Fa-

(1) Excuse his Puritanism.

thers, their zeal, their well-spent lives, of the history of Bohemia as a mission of the Society, I intend to speak in my next paper, hoping to give many items of general interest. I close this contribution to our annals by giving a sketch of an heretical sect who had settled on the original Bohemia Manor, and were near neighbors to our Fathers. No doubt, the early missionaries had some dealing with them and may have shown some of them the truth. I mean the Labadists; they were led by Peter Sluyter, Jasper Danckers, Peter Bayard, John Moll and Arnold de la Grange. All were disciples of John de Labadie, a French mystic, born in 1610 and died in Altona, Holstein, 1674. He was educated in our college of Bordeaux and was for some time a member of the Society, but having left us, no doubt on account of spiritual crankiness, he became first a Carmelite, and then a Protestant in 1650, settled at Montauban, was elected pastor of the church, and remained there eight years, during which time he founded a new mystical sect called Labadists. Banished from Montauban for sedition, he went first to Orange, and afterwards to Geneva, whence in 1666 he was invited to Middleburg, Holland. Here his followers increased in number, and included many persons of rank and education. Again giving trouble by reason of his heterodoxy and contumacy, he was deposed by the Synod of Naarden and banished from the province. He formed a church in a small village near Amsterdam, and established a press for the publication of his works, but was ultimately compelled to remove to Altona. Labadism had communistic principles, besides many other bad ones which we find among the Calvinists, the Anabaptists, the Hutterites, and the Quietists as taught by Molinos. Direct inspiration from the Holy Ghost even in the commonest things was also an article of their belief. The Quakers at one time made overtures to them for a union, but seeing their mistake, they did not urge the matter. The reputation of the Labadists who came to Maryland from Wiewert in Denmark was unsavory, and the Quakers were quick enough to find it out. Sluyter and the other leaders were

too much given to grasping, craft and lying, and too eclectic in their monstrous errors to take root on this side of the Atlantic at that time. The colony was despised and detested by the people in the vicinity.

The land was held in common until 1698 when there was a division of it among the principal members; attempts, however, were made to keep up the life in common and with some success for a few years. After the death of Sluyter in 1722 the Labadists dwindled and disappeared as a sect. Samuel Bowers, a Quaker preacher, who visited the Labadists in 1702, thus describes their curious ways: "When supper came in it was placed upon a long table and in a large room, where, when all things were ready, came in at a call twenty men or upwards, but no women. We all sat down, they placing me and my companion near the head of the table, and having past a short space, one pulled off his hat, but not so the rest till a short space after, and then they, one after another, pulled all their hats off, and in that uncovered posture sat silent, uttering no words that we could hear for nearly half a quarter of an hour; and as they did not uncover at once, so neither did they cover themselves again at once, but as they put on their hats, fell to eating, not regarding those who were still uncovered, so that it might be ten minutes time, or more between the first and last putting on of their hats. I afterwards queried with my companion concerning the reason of their conduct, and he gave for an answer that they held it unlawful to pray till they felt some inward motion for the same, and that secret prayer was more acceptable than to utter words, and that it was most proper for every one to pray as moved thereto by the spirit in their own minds. I likewise queried if they had no women amongst them. He told me they had, but the women ate by themselves, and the men by themselves, having all things in common respecting their household affairs, so that none could claim any more right than another to any part of their stock, whether in trade or husbandry; and if any had a mind to join with them, whether rich or poor they must put what they had in the

common stock, and afterwards if they had a mind to leave the society, they must likewise leave what they brought and go out empty-handed." The Labadist community of Bohemia numbered over a hundred persons; they conformed in most respects to the mode of living followed by the sect in Denmark. "They slept in the same or adjoining buildings, but in different rooms which were not accessible to each other, but were ever open to the father or such as he appointed for the purpose of instruction and examination. Their meals were eaten in silence, and it is related that persons often ate together at the same table for months without knowing each other's names. They worked at different employments in the houses, or on the land, or at trades, and were distributed for that purpose by the head of the establishment. Their dress was plain and simple, eschewing all fashions of the world. Gold and silver ornaments, jewelry, pictures, hangings, lace and other fancy work were prohibited, and if any of the members had previously worked at such trades, they had to abandon them. They worked for the Lord and not themselves. The product of their labor was not to satisfy their lusts and desires, but like the air, simply for their physical existence, and hence all their goods and productions should be as free and common as the air they breathed. They were to live concealed in Christ. All the desires or aversions of the flesh were, therefore, to be mortified or conquered. These mortifications were to be undergone willingly. A former minister might be seen standing at the washtub, or a young man of good extraction might be drawing stone or tending cattle. If any one had a repugnance to particular food, he must eat it nevertheless. They must make confession of their sinful thoughts in open meeting. Those who were disobedient were punished by a reduction of clothing, or being placed lower down the table, or final exclusion from the society. There were different classes among the members, which were to be successively attained by probation, in conforming to the rules of the establishment, and the final position of a brother was obtained by entire severance from the world.

Their peculiar belief about marriage was, that a member of this community could not live in the marriage relation with a person who was not a member of it. While it was all right in their opinion for Labadists and unbelievers to marry, it was very wrong and sinful for a Labadist to marry an unbeliever. It was owing to their efforts to enforce this peculiar doctrine that Ephraim Hermen (son of the founder of Bohemia Manor) deserted his young and amiable wife and called down upon himself the displeasure and maledictions of his aged and infirm father, who no doubt was shocked and mortified by his conduct."⁽¹⁾

Thus they believed and acted. Moroni in his *Dizionario di Erudizione* gives their tenets: 1. They believed that God is able, and wishes to deceive, and, in fact, on occasions has done so. 2. According to them, the Holy Spirit acts immediately upon souls, and gives them various degrees of revelation by which they can direct themselves in the way of salvation. 3. They considered baptism the seal of the alliance between God and man; they thought it good if children had been baptized, but counseled the putting off of baptism to a more mature age, because, said they, it is a mark of one's being dead to the world and risen in Christ. 4. They pretended that the new alliance admits only spiritual men, and that it endows them with liberty so perfect that they no longer need law or ceremonies, a yoke from which Jesus Christ has freed all the truly faithful. 5. They maintained that God does not prefer one day to another, and that observance of the day of rest is a matter of indifference; that Jesus Christ did not forbid work on that more than any other day of the week; that it is allowable to work on Sunday if it is done devoutly. 6. They distinguished two Churches, one corrupt, the other composed of only the faithful, regenerated and detached from the world. They believed also in the millenium when Christ was to come, rule over the earth and convert the Jews, pagans and bad Christians. 7. They did not believe in the real presence of Jesus Christ in the Eucharist: in their view this

⁽¹⁾ George Johnston's History of Cecil County.

sacrament is only a memorial of the death of Christ, who is received only spiritually when one communicates with the proper dispositions. 8. The contemplative life, in their notion, is a state of grace and divine union; the perfect happiness of that life is the sum of perfection. They used a language, in speaking of the spiritual life, entirely unknown to the best masters on this subject." Speaking of their spiritual jargon, Bergier makes this remark: "the language of piety, so energetic and touching in the Catholic Church, becomes nonsensical when used by heretics." The soil is too barren. There were communities of Labadists for some time at Cleves in Germany, and at Wiewert in Denmark, but they have long since died out and the Christian word is rid of the sect.

ST. MARY'S CHURCH AND RESIDENCE,
ALEXANDRIA, VIRGINIA.

Alexandria, a port of entry and capital of Alexandria County, Virginia, is situated on the right bank of the Potomac, seven miles below Washington, and has a population of twenty thousand. The Potomac is here a mile wide, forming a harbor deep enough for the largest ships. The city was until 1800 one of the most notable commercial ports of the Union, but lost most of its ships in the troubles with France and its trade by the overwhelming competition of Baltimore. What these two causes left undone in regard to the city's decline was easily finished by the civil war.

The city was laid out in 1749 upon land already in part occupied by the Hamlet of Belhaven, which had grown up around a tobacco warehouse established by the colonial authorities about the year 1730. The first sale of lots took place on the 13th of July, 1749. Alexandria was named, doubtless, with some reference to the greater cities of the same title; but primarily after the Alexander family that

owned the ground on which it was laid out. John Alexander the elder bought the land in 1666 of Captain Howsen, who was the patentee by grant from the King. After 1749 houses were built quite rapidly along the streets recently mapped out. Looking over a chart now before me it is easy to detect the staunch loyalty and the aristocratic ideas of the first citizens, who gave such names as the following to the streets of the new city: "King and Queen; Prince, Duke and Duchess; Fairfax, Cameron and Royal." And the inhabitants of those early days were not content with mere names; many of them were very wealthy and lived in aristocratic style. Judging from old residences which are still to be seen and the spacious and well-arranged grounds about them, we conclude that Alexandria was the centre of a rich and refined community. An article in the *Century* published a few years ago calls attention to the refinement and wealth of the city and surrounding country, when the Washingtons, the Custises, the Fairfaxes, the Lees, and others used to spend their winters here, and the streets of a Sunday were crowded with the equipages of the country gentry who attended service at Christ Church, where the pew occupied by General Washington is still preserved as a memorial of his respect for religion.⁽¹⁾ The streets of this rising city must have been quite gay in the winter of 1755, when the British soldiers under Braddock were stationed here, whiling away their time, little conscious of the sad fate in store for officers and men in the disastrous campaign they were soon to undertake.⁽²⁾

Perhaps, the most interesting season in Alexandria at the end of the last and the beginning of this century was the advanced spring, when the streets were crowded with the country people and backwoodsmen come to town, to lay in their supplies and sell their products, especially their tobacco, which had been the cause of much fun and many a

⁽¹⁾ Here is shown also a Bible presented to the Vestry by Mary Washington.

⁽²⁾ Braddock's headquarters are still pointed out, and form a part of the "Braddock House;" the rooms are bare as he left them, and are never used.

frolic in its *rolling* to market. At this time also the wharves were thronged by the foreign shipping and the small fishing smacks laden with herring and shad for the back-country farmers. Strange looking people are seen on all sides; now a person respectably dressed lands from a small boat just come up from Maryland. Some say he is an officer of the government; others suspect who he is, and the word is passed round that he is a Romish priest—a great show for Virginians in those days, and they are set upon enjoying the sight. A friend meets him and leads him away, to perform a work of his sacred ministry.⁽¹⁾

Alexandria belongs to the territory ceded by Virginia in 1789 to the Union as part of the district of Columbia; it was retroceded in 1846. But all these short glimpses of its civil history in passing. We are concerned with the work of our holy religion in this venerable city, and this means the work of the Society; for from the beginning Ours have had the care of the faithful here. The secular priests mentioned in the course of this sketch were placed in charge temporarily by our Fathers, as was the case in many of the old Maryland Missions.

THE FIRST MASS AND CHURCH.

According to Mr. William Carne, a writer in the *Alexandria Gazette*, the first Mass in the city was celebrated in 1781 by a French chaplain on the return from Yorktown. "The origin of the congregation now known as St. Mary's, Alexandria," writes Mr. Richard L. Carne, A. M., and brother of the gentleman above mentioned, "is involved in great obscurity."⁽²⁾ In the period which immediately followed the Revolution, a number of Catholics from the Potomac counties of Maryland settled in Alexandria, and

⁽¹⁾ A lady, who was still living in 1874, received the sacrament of Baptism, in one of the old warehouses, in what is now called "Fishtown," at the hands of a Maryland priest in 1804; he had come over in a boat to make purchases for his household.—Carne.—Fr. Francis Neale in one of his visits to the city during the last century was stoned as he passed along the streets.

⁽²⁾ A Brief Sketch of the History of St. Mary's Church, Alexandria, Va., by Richard L. Carne, A. M. We are indebted to the author for many interesting facts in this history.

attracted by its promise as a commercial city, several French, Irish and English merchants of the same faith made it their home. Prominent among these was Colonel John Fitzgerald, a gallant Irishman, who served as aid-de-camp to Washington during the struggle for independence, and at whose house, on the site now occupied by Burke & Herbert's bank, ⁽¹⁾ Lafayette is said to have had at one time his headquarters. At the earliest period of which authentic information can be obtained, the spiritual wants of these few children of the Church were attended by the priests who had been members of the Society of Jesus, then recently suppressed by Pope Clement XIV, and who lived on the manors formerly belonging to it, in Maryland. There is a tradition, which appears to be well founded, that there was a resident priest who lived in a large log-house somewhere near the intersection of Princess and Royal streets, in the suburb now known as 'Petersburg,' and that he used that house as a chapel; certain it is that there was a building there used for Catholic worship, though no one now living can remember to have heard the name of the priest who officiated in it. Such was, at that time, the ignorance prevailing among non-Catholics, that the little chapel was regarded by the very children among them with superstitious terror, so that they feared to linger in its vicinity." The priest who is supposed to have dwelt in the large log-house may have been one of those of whom Fr. Benjamin A. Young, of the Society, speaks in a letter to Fr. James Ryder, then Provincial. The letter bears date October 12, 1844, and has the following information: "Prior to 1800," he writes from Alexandria, "divine service used to be performed in a private dwelling by the gentlemen who visited the Catholics of this town from time to time. These clergymen were, as far as can be remembered, Mr. Thayer, Mr. McCaffry, Mr. Eden, and Mr. Griffin."⁽²⁾

⁽¹⁾ South-east corner of Fairfax and King streets.

⁽²⁾ They were secular priests. Mr. Thayer had been a Protestant and was converted in Rome in 1783 on seeing the miracles performed at the tomb of Blessed Benedict Joseph Labré; was ordained in France 1785; came to America, 1790; returned to Europe and died in Limerick in 1815.—Mr. James Griffin served also on the Mission of Maryland for a time, and had an Academy near St. Joseph's Church, St. Mary's Co., at the beginning of this century.

About the end of the last century, Fr. Francis Neale, who then resided at Georgetown College, attended the little congregation with zealous care. A Protestant gentleman, Mr. Robert T. Hoe, having offered a half acre lot on the outskirts of the town along Hunting Creek "to each of several congregations then in Alexandria, on condition that they should build each a church on their respective lots," the Catholics alone accepted the condition and built the first church of their creed in this section of the country. This church was of brick and was situated at the north-east corner of the present cemetery of St. Mary's. The older folk used to tell of hearing Mass in this place, and of the confessional as a sort of box made of planks set upright in the corner of the building; upon this box the priest used to stand when he gave sermons or instructions. The sacred vessels were kept in a private house, and it is related that on one occasion the altar-boys, thoughtless then as now, were scolded by a pious lady who, passing down the lane which led to the church, saw the chalice, wrapped in a handkerchief, lying under a cherry tree by the wayside, whilst they with a keener eye and better appetite for present good than things to come had climbed up to help themselves to the tempting fruit.

The old church was never finished; the town did not extend in that direction, as had been expected, and attendance at a place of worship so far away, especially in bad weather, was difficult. It stood, however, in a dismantled condition until 1839, when, after having been for years a hiding place for gamblers and other disreputable characters, it was torn down and the bricks were sold. The proceeds of the sale were applied towards the enclosure of the graveyard.

Besides Fr. Neale, Fr. Anthony Kohlmann and, perhaps Frs. Enoch and Benedict Fenwick, officiated in the old church before it was abandoned. While it was still in use, about 1798, "a wealthy Catholic lady from Maryland," writes Mr. Carne, "having married a gentleman who came to reside in Alexandria, brought with her a large number

of Catholic servants and her chaplain, Rev^d. Joseph Eden, for whom she rented the house on South Pitt street just below Wolfe. As the church was far away, he sometimes said Mass there" (in his house). Thus we see again that the first beginnings of the faith here as in many other parts of the country were mainly due to the Maryland colony. They loved their religion to which they had clung amid persecution in the land of their adoption for more than one hundred and fifty years, and when compelled to go to other parts of the country, they took their faith with them and planted new churches, as happened in Kentucky, Louisiana, Georgia and Missouri.

THE FIRST RESIDENT PASTOR.

Father Eden, the first resident pastor, is mentioned in our archives as a member of the "Corporation of the Roman Catholic Clergy of Maryland" in 1794, which was most likely the year of his arrival in America. In the proceedings of the Corporation for Feby. 25, 1794, it was "resolved that the number to compose the Select Body of Clergy entitled to active and passive voice in the administration of their temporalities, to a support when living in their houses or employed by due authority with a stipulated pension out of them, or declared to be invalids, shall not for the present exceed the number of twenty-six. That the said number be composed of the following clergymen, viz: The Rt. Rev. John Carroll, Rev^d. Messrs. Thomas Digges, Jas. Pellentz, James Frambach, Lewis Roels, Jos. Doyne, John Boone, Jas. Walton, Robert Molyneux, John Ashton, John Bolton, Henry Pile, John Boarman, Charles Sewall, Sylvester Boarman, Augustine Jenkins, Leonard Neale, Charles Neale, Francis Neale, Francis Beeston (ex-Jesuits), Joseph Eden, Stanislaus Cerfoumont, Francis Xavier Brosius, Robert Plunket,⁽¹⁾ Lewis de Barth and P. D. Erntzen" (secular priests).

By consulting the baptismal record we shall find that Fr.

⁽¹⁾ Had left the Society before the suppression.

Eden remained in Alexandria from Sept. 1798 until late in the year 1806. He was allowed eighty dollars a year by the Corporation, and this they signified in a resolve passed in Sept. 1806, whilst also appointing him a director of Georgetown College for three years, together with Rev^d. William Matthews and Rev. Notley Young; but as this last office was without revenue, the poor Father must have relied a great deal on the wealthy lady and the rest of the congregation for his maintenance. He was transferred to Deer Creek in Harford County, Maryland, to take charge of an old Mission of Ours there. He died in 1813. Archbishop Carroll ⁽¹⁾ writing to Fr. Charles Plowden of Stonyhurst, thus speaks of Fr. Eden: "I know not whether you remember Mr. Jos. Eden, or Edenshink, whom the late Mr. Semmes brought from Bavaria to Liége, where he studied theology and was ordained: thence he came to Maryland, and served in this mission with as much success as his health (always precarious) would allow him. Death deprived us of him the 22nd of December last. Tho' he never joined the Society, yet I recommend him to the charitable prayers of our Rev. Brethren."

Independently of the sketch of Mr. Carne where Father Eden is represented as residing in Alexandria, the following resolution of the Corporation passed May 12th, 1808, goes to prove that he was a resident pastor: "Resolved that the seventh resolve of the Corporation meeting held on the ninth day of September, 1806, so far as respects Rev. Mr. Eden, was not meant to be of force longer than during his attendance on the congregation of Alexandria."

After the departure of Fr. Eden, Fr. Anthony Kohlmann attended the congregation, and after him Fr. Francis Neale.

(1) From Baltimore, Feby. 3rd, 1814.

THE NEW CHURCH.

"About the year 1809 or 1810, the old Methodist Chapel on Chapel Alley, occupying a part of the present site of St. Mary's, being for sale, a subscription was taken up under the direction of Father Neale, who, with the proceeds, purchased it for \$900." The Meeting-House was purchased of Richard Libby. The entry of the transaction in this gentleman's books is queer :

	"Priest Neale, - - - Dr.
To one church - - - - -	\$900.00."

Fr. Neale by the bequest of a pious old Frenchman, Ignatius Junigal, from whom he received several thousand dollars, his entire property, was enabled also to enlarge a residence already bought, and adjoining the church, for the pastor. This was an old house on Chapel Alley formerly owned and occupied by William Waters, a Methodist preacher; Father Neale purchased the building about the year 1810. The addition, larger than the original dwelling, was made in 1817. A bell tower was erected on the residence, in order, it is said, to evade the penal laws still feared in Virginia. The bell, a small but sweet-toned one, after doing service for many years now hangs in the belfry of St. Mary's Hall. The house, having become almost uninhabitable, was torn down in 1874 by Father O'Kane, the present pastor; in its stead, and partly on the ground it occupied, the present handsome and commodious residence was erected in the same year.

From the baptismal and other records it appears that Frs. Anthony Kohlmann, Enoch Fenwick, John Anthony Grassi, all engaged in Georgetown College, served the congregation in the new church for six or seven years. As there was great need of priests, these Fathers helped the cause of religion in Alexandria as well as their other duties allowed them. In 1817, Fr. Roger Baxter, celebrated as a

pulpit orator and belles-lettres scholar, who had been sent from England, to teach rhetoric in Georgetown College, became pastor, and though he did not reside altogether in Alexandria, a young man whom he had brought from England and who was in deacon's orders remained there. This was the Rev. Joseph William Fairclough, who after his ordination to the priesthood by Archbishop Neale in 1818, was appointed pastor of St. Mary's. Before speaking at length of the pastorate of Fr. Fairclough who was never a member of the Society, a few words must be said of his predecessor. Fr. Baxter was born at Walton le Dale, near Preston, in the county of Lancashire, England, on the 27th of Feby. 1792; he studied at Stonyhurst, entered the Society, Sept. 8, 1810; came to America about 1817; was ordained by Archbishop Neale, May 13th, 1817. He taught rhetoric for two years in Georgetown; for a time he had charge of the congregation in Richmond, where he engaged in a controversy with a Protestant minister; this was in the year 1819. He returned again to the college as professor of rhetoric and prefect of schools. Some of the examination papers by him during this time are excellently written and are models of their kind. His name disappears from our catalogue in 1826, as about that time he was dismissed from the Society. He died in St. Joseph's, Philadelphia, May 24th, 1827.

Fr. Baxter was looked upon as a great preacher. A gentleman who was a student in Georgetown sixty years ago thus writes to me about him: "His sermons to us boys were many of them master-pieces. Two of them are still fresh in my mind: one, a Good Friday sermon; the other, a rehearsal, as it were, which he delivered in the college chapel on the Sunday before the dedication of the Cathedral at Baltimore.⁽¹⁾ Starting out with the twelve ignorant fishermen of Jerusalem on Pentecost, he went rapidly over the progress of the Church from country to country, coming once in a while to the twelve ignorant fishermen which formed the keynote of the symphony."

⁽¹⁾ This sermon was for the dedication of the Cathedral.

Fr. Baxter was the author of the following works: 1. *Remarks on Le Mesurier's Sermon on Invocation of Saints*, 8vo., London, 1816. 2. *The most important Tenets of Roman Catholics fairly explained*, 12mo., Washington, 1819.⁽¹⁾

THE FIRST RESIDENT PASTOR AT THE NEW CHURCH.

Father Fairclough, as was stated before, came to America with Fr. Baxter whose pupil he had been most likely in Europe. With the consent of Archbishop Neale he was appointed pastor by Fr. Francis Neale whose agent he was in temporal matters. In other words, he was the Society's representative. The new pastor served the congregation for twelve years, and as the people were few and poor, for the wealthier Catholics had died or moved away, he earned his support partly by teaching a small school. "In 1826 he purchased the lots adjoining the church and erected the present building on the site of the old one. Its original dimensions were forty-five feet by sixty; it had no gallery but the organ loft, and the pews, high and unpainted, occupied not more than half the floor, though they quite sufficed for the congregation. The altar-rail, however, and the three large doors in front were of solid mahogany, a Catholic gentleman from the West Indies, who had just brought a cargo here for sale, presenting the material. The central, double door, cut down, is now used at the entrance to the gallery, and the railing and the altar and tabernacle, of mahogany, inlaid with maple, are still in use at the church of the Seven Dolors, Fairfax Station."

In 1830 a difficulty occurred which gave no little scandal and ended with a change of pastors. To understand the state of affairs it is necessary to go back a little. In Au-

⁽¹⁾ In 1822 there was published in Georgetown by Edward Milligan (printer J. C. Dunn), "Baxter's Meditations," as the work is generally known. The meditations were written originally in Latin in 1639 by an English Father, and translated into English by Rev. E. Mico in 1669. Fr. Baxter improved the style and added a few meditations. The author's name is N. B., and was "in an eminent employment in his religious profession." The treatise on Mental Prayer in the American edition is from the pen of Fr. Charles Plowden. Benziger has printed a new edition of the Meditations.

gust 1819, Fr. Fairclough appointed "Messrs. M. Robinson, J. Nevitt, A. Baggett, E. Sheehy, B. Rochford and T. Mountford as trustees to aid him in the temporal concerns of the church." This was a mistake and an assumption of authority. A mistake, because experience had taught the first Archbishops of Baltimore and the Bishops of other sees that the trustee system was a bad one and very frequently gave rise to scandals, and sometimes to schism, as happened in Philadelphia. It was an assumption of authority, as the church property was held in the name of Father Francis Neale, the representative of the Society, and he should have been consulted about the arrangement. The matter was not even referred to Archbishop Maréchal of Baltimore, under whose jurisdiction the church was at that time. Finally, the State law could not recognize trustees appointed in this manner. Nevertheless they acted as if there had been no legal flaw in their title, held meetings presided over by their pastor, and passed measures for the government of the parish. Some of the resolutions showed bad tendencies and that a little brief authority may go to great ends.

At a meeting held July 16, 1821, "it was unanimously resolved that John B. Gorman, having used disrespectful language to our Rev. Pastor and to members of this board in the discharge of their official duties, is no longer entitled to hold a pew in St. Mary's church." No doubt this action was inspired by the pastor who presided at the meeting and signed the proceedings; still it was too grave a matter for the votes of a board of trustees even if legally existing. At a previous meeting, Jan. 7, 1820, a still stronger measure was adopted, and that was only four months after the board was formed: "Resolved that the resolution of the board passed Nov. 29, 1819, relative to interments in the burying ground be construed to read as follows: that persons professing themselves members of the Catholic Church of St. Mary's, Alexandria, who being able, and refuse to support the said Church, shall not be entitled to interment in the Catholic burial ground, belonging to the aforesaid Church,

provided, this Resolution meet the approbation of the Archbishop."

The pastor knew that trustees had nothing to do with such matters and Christian burial was too solemn a thing to be submitted to their deliberation. Canon law has already given the reasons for excluding certain persons from interment in consecrated ground. It is not said what answer was received from the Archbishop, though he must have told these self-constituted promoters of the faith to mind their own business.

During this time Fr. Fairclough had a controversy with a Protestant minister named Wilmer, I believe. The verdict was that he had gotten the better of his opponent. There is a copy of this discussion in the college library, Georgetown. The parish in the meanwhile was doing well. The records are well kept and some entries in them are unique. Not unfrequently in the book of burials, the disease is mentioned, the day of the funeral, the sermon, and a few words about the departed. I copy one: "Patrick Connley, Oct. 6, 1828; he was a true friend of his country, and an ardent defender of the Catholic Religion." How much these few words contain.

It is to be supposed from the actions of the trustees, which have been mentioned, that trouble would arise of a serious nature whenever the opportunity was at hand. The occasion came at last. For four years there is no record of a trustee-meeting; but October 13, 1830, has this entry on the Secretary's book: "I hereby appoint the following gentlemen as trustees to act with me in all things regarding the property belonging to the Catholic congregation. J. W. Fairclough." The appointees are William Egan, J. C. Génères, Edward Smyth, John Roach, James D. Kerr, J. Ne-vitt. Why this sudden revival of what the pastor had learned to be, perhaps, troublesome, if not dangerous? He had been suspended by the Archbishop of Baltimore, and Fr. Neale, the representative of the Society, had requested him to hand over the property to another. Two things were arrived at through the trustees; they were to ask the

Archbishop to reconsider his censure, and to wrest the title of the property from Fr. Neale, but these points will be treated of hereafter.

The next day, Oct. 14, the new board held a meeting, Fr. Fairclough presiding, J. C. Génères, J. Nevitt, and Wm. Egan being absent. Thomas Poincy was appointed Secretary, *pro tem*. A committee consisting of Messrs. Kerr and Smyth was appointed to wait on R. J. Taylor, Esq., to lay before him the extracts of wills, etc., and to ascertain if the property could be secured to the congregation.

On Oct. 18, the trustees have a meeting and resolve to assemble Monday, Wednesday and Friday for the time being. The written opinion of Mr. Taylor is read, maintaining that the property does not belong to Fr. Neale, but to the congregation. It is useful, perhaps, and curious without doubt, to see how a leading lawyer viewed the title to the property and what twists and turns may be used against a title clear.

In the next paper the controversy between Father Neale and the self-appointed guardians of the church will be further described. An effort will also be made to show the good work Ours have done since resident Fathers of the Society have had charge of the congregation.

MISSOURI.

A SHORT HISTORY OF OSAGE COUNTY.

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

CHAPTER I.

I have been repeatedly asked to write an account of our missions in Osage County, Mo. I have declined up to this time, because the task seemed too difficult; not, indeed, for want of interest in the subject, or much less for its lacking in edification. What more edifying than to look at the great work done by some four or five of our Fathers during the last forty years!

Forty years ago, Osage County was but thinly settled and yet very little government land was left for the emigrants from Europe; because the Americans living in these parts made it a rule to secure large tracts of land and to build their houses in the centre of their estate, not with the intention of clearing the woods and of tilling the earth for better harvests; but for the purpose of protecting their hunting-grounds. Indeed, it was a custom of theirs to leave between the farms large tracts of land, where people might hunt without endangering the sport, while tillage of the soil was limited to some fertile valleys embosomed between receding hills. The want of cereals was made up for by nature's boon, a variety of game. In fact, so abundant was game in those days that hunting was then what farming is now, that is, the chief means of subsistence; while at present hunting is what farming was then, i. e. a side issue in the struggle for well-being and comfort.

The life of the old Missourians, who themselves had come from Kentucky, was simple and noted for its hospitality. They never refused shelter to the wayfaring man nor

complained if he prolonged his stay beyond discretion. I have heard several German families saying that when they came to the County they were in great poverty and obliged to beg, and that, too, for entire weeks and months; but they invariably added: "The Americans were good; they never grew tired of our asking, but simply said: 'take it.'" As for religious matters, it seems that they never troubled others or themselves either. Education was at a low figure, seeing that schools were few, or, in some parts, did not exist.

Things, however, began to take a different turn with the arrival of people from Europe. The first of these found their way to Osage County as early as '37, arriving there for the most part in great destitution and settling there, as I am told, at hap-hazard. No time was to be lost; no room, given to idleness. Money they had none, the long journey from Europe having consumed it. Tools for grubbing, such as axes, picks, spades, saws, etc., were not plentiful in the County. But where there is a will there is a way. Tools were borrowed from the right and from the left; trees were felled; logs rolled together and piled one upon the other and, with a temporary roof of cornstalks and leaves, formed the back-woods' cabin.

Meanwhile new settlers came in, some directly from Germany and others from St. Louis, and all in spite of privations were cheerful. Let any one remind the now grey-headed pioneers of those early hardships, and their eyes will kindle and they will say: "In those days there was no pride, because no one had anything to be proud of." Money, they add, was so scarce, that some persons had lived for years in the County without seeing as much as one single coin of the republic. Then again as grist mills were few and not within easy reach, the good old coffee-mills brought from the Rhine or from Westphalia were put to use; and at times when work pressed heavily, you might see in the same family one baking corn-cakes, another eating them, and a third grinding the corn in the coffee-mill. What the farmers missed above all were good, strong wagons. But

then money was wanting, and even for money it would have been difficult to get them as communication with St. Louis was irregular and difficult. Hence the visitor to Osage County is told of the strange wagons which necessity, the mother of invention, had made fashionable in those early times. No iron was used in the making, beams, cross-beams, shaft, axle-tree—all being fastened with wooden bolts, while the wheels were of one piece, that is, rounds sawed from the trunks of heavy sycamore trees. Horses, they had none; but the plodding ox served as well, if not better, for drawing these wagons. But the clatter and rattle which they made are still proverbial in the County; and woe betide the new comer from Europe who in his rash daring leaped to the driver's stand and took the reins when the sycamore wheels were worn and looked rather like circular saws than wheels. Such a one might learn by experience that where there is a way of getting up, there is surely one of getting down.

But to proceed; almost from the beginning a system of clans was observable in the colony. Those peasants that came from the lower Rhine settled in the northern part of the County with Loose Creek as a centre; those that came from Westphalia and Hanover sought a more western direction and founded the city of Westphalia; the Bavarians, on the other hand, bought lands in the southern part of the County and their chief town figured on the map as Richfountain.

To tell, if it could be briefly told, the hardships the pioneers had to undergo during the first ten or fifteen years, would be a matter of much interest; to tell how sickness and malarial fever made ravages among them and threatened at one time to destroy the hope of the colony; to describe their varied toil in clearing the woods with ill-suited tools and without experience in that line of work; to refer to the labor entailed by draining—or labor which had to contend with many lesser swamps, and ended but two years ago with the great work, planned by Rev. Averbeck, S. J., of laying bare the great lake near Richfountain, there-

by procuring wealth to the owners and health for the community, would detain our readers too long.

While the settlements were thus struggling for a temporal existence, a special Providence looked kindly upon their spiritual wants. I say a special Providence; for the victory is not always to the strong, nor is the race always to the swift. It is well known that in other places entire districts, settled by Catholics under similar circumstances and almost at the same time, have now lost the faith. Why? Because the sheep were without a shepherd. However, Osage County had a shepherd and a good shepherd in the person of Rev. Helias, S. J., of happy memory.

He was then visiting the scattered families in and about Jefferson City and Taos, Cole Co. He heard of the new colony, crossed the Osage river and, like another Moses, he came to see what his brethren in the faith were doing. This Father is looked upon by the grateful people of Osage County as their apostle. He encouraged them in their hard work and held out to them the hopes of well-ordered parishes in the future. For the time being he visited them at certain intervals, said Mass for them, baptized their infants, instructed their children, blessed their marriages and selected sites for erecting churches. On looking one day at the fine church in Loose Creek, built only fifteen years ago by Rev. N. Niederkorn, S. J., an old farmer came up to me and said: "The first time that Fr. Helias saw this place he halted his horse, and pointing to the top of the hill, he said: 'On that spot there will be a fine church one day.'" The church is a fine one, being built in the basilica style, with vaulted ceiling and rows of pillars; so that if the spot is the one indicated, the prediction is verified to the letter.

Fr. Helias was a remarkable man. I have heard old people speaking of him with enthusiasm. In their feelings towards him, there is the reverence for the priest blended with the warmth for the friend. He, the man of noble birth, must have been possessed of great kindness, so that his aristocratic manners became winning in the eyes of the simple peasantry; and his severe virtue must have been

mated with great cordiality, so that people remote from asceticism were cheered by his conversation, while they were instructed. Much, indeed, can be accomplished when nature and grace go hand in hand. But to speak of his toils and troubles, his hunger and privations were a lengthy chapter. With his compass in hand, he would strike through the rude wilderness, and though night should overtake him in the forest, he was nothing daunted either by howling wolves or by prowling catamounts. He would spread his saddle-blanket for couch and place his saddle for pillow, and sleep while his faithful horse, Pete, stood by and grazed. But when the dawn streaked the east and the first light danced in the upper leaves Pete would come near, sniffing the sleeper's clothes and face as if saying: "Master, awake; it is time to rise and to pray." Whereupon he would rise and meditate, and then ride to the next settlement where the news of his coming was soon made known. The first farmer told his neighbor, and he the family further off, and so on, till all had become acquainted with the good news. On the day following, he said Mass, preached, instructed, settled difficulties. This done, he moved off, beginning the same round of work at the next station.

Thus Fr. Helias was alone in the field for about ten years, the records showing that his first baptism in Osage County was as early as '37. The face of the County, within ten years, had been changed for the better. Though single-handed in the work, though the only toiler in Osage County and even in parts of the adjoining Counties, he had succeeded in putting up log churches in Loose Creek, in Westphalia, Richfountain and Taos, thereby forming the nucleus of so many parishes which now deservedly attract attention for their flourishing condition. About this time it was that Rev. Fr. Buschots came from St. Louis to share the toils and rewards of Fr. Helias. But more of this Father will be said later on.

SOME CHAPTERS OF THE HISTORY OF THE JESUITS IN CANADA.

I

On a bright afternoon in May last, I stood on an elevated spot close to the mouth of a rapid Canadian river. A span of many miles lay before me, and my eyes ran quickly from point to point. Two rivers mingled their waters at my feet; the spires of seven churches were visible within a radius of a few miles. In the background a lovely lake glistened in the May sun. A sky dotted with white puffy clouds hung over the whole scene. Here I was on the north bank of the wild and picturesque St. Maurice, contemplating one of the loveliest scenes that Canada may boast of. On the opposite bank seated on the point formed by the junction of the St. Maurice with the St. Lawrence, lay the peaceful little town of Three Rivers. Lake St. Peter lay beyond—not a ripple on its surface, save those formed by an occasional vessel.

My companion—a scholastic who had spent the years of his childhood in this neighborhood, and who knew its history and traditions—told me that this very scene had many a time met the eyes of the heroes of the Old Society. "They had all," he said, "spent some time on the banks of the St. Maurice; its savage grandeur drew many a cry of admiration from their lips and many an act of love from their noble hearts to the Author of all." The scene was fraught with many inspirations, but foremost among them was the following: I resolved to learn something of the history of our Society on the St. Maurice and in the little town of Three Rivers that graces its bank, whither our Fathers have come again to live after an absence of over two hundred years.

Where was I to seek my information? The old registers

of the parish, I thought, would help me; the *Jesuits' Journal*, too and the *Chronique Trifluvienne*. But my chief source would be the *Jesuit Relations*. These different works I have perused, and the many items hidden in their pages, relating to the important mission at the mouth of the St. Maurice, may interest the readers of the LETTERS.

II

“The terrible missions of Canada,” says Chateaubriand—yes! but they set many a gem in the crown of the Society, and few contributed more freely than the little town on the bank of the St. Maurice. A spot, indeed, that sheltered Brebeuf, Jogues, Bressani, Le Jeune, the Lallemands, and Buteux, who tinged its soil with his blood, would have many an interesting tale to tell if the earth could speak.

The town of Three Rivers derives its name from the small islands that form three mouths to the St. Maurice. Its favorable situation gave it great importance as a trading station during the early years of the Canadian colony. The savages gathered here during the months of July and August with thousands of skins and furs, and bargained with the French traders. Gold and silver had no value to them; they held in higher esteem the knives and tomahawks, the blankets and clothing, that the traders brought from France. Utility had the upperhand; but very often, too, they coveted the worthless trifles that Europe could supply them with, and they returned to their forests laden with pocket-mirrors, beadwork, jewelry, paints and a thousand other things that their childlike characters highly prized.

Three Rivers was the principal post for the fur traffic during the second quarter of the seventeenth century. But besides the few huts occupied by the French during the fur season, no steps were taken towards establishing a colony. Once the trading over, the site was abandoned; the trader returned to France, the savage to the woods. Religion had not yet taken a gentle hold of those poor natives, and taught them to appreciate the advantages of

civilized life. They still roved through the woods like the animals that they hunted, and if they appeared near the French colony at Quebec, it was to burn and plunder.

When the Rouen Fur Company was formed in 1614, Samuel de Champlain brought four Recollects from France to evangelize the savages of Canada. Two of them remained at Quebec; while the other two, Fathers Le Caron and Jamay, sailed up the St. Lawrence with Champlain on their way to the country of the Hurons.

When they arrived at Sault St. Louis, near Montreal, Father Jamay for some reason returned to Quebec. On his way he stopped at the little trading station at the mouth of the St. Maurice, and there offered the Holy Sacrifice of the Mass—the first that was ever offered at Three Rivers.

The Recollect Leclerq gives us a simple and pleasing description of the first Mass celebrated in this wild spot. He tells us how the French and savages built a little chapel, how they raised an altar and ornamented it with leaves and wild flowers plucked from the forest that lay behind them. There the God of Glory deigned to appear for the first time under the sacramental veil in the midst of the few that had gathered in his name.

The intention of the Recollects was to form a fixed mission at Three Rivers. But the members of the Rouen Fur Company, from whom so much was expected in the beginning, put many obstacles in the way of the missionaries, and virtually opposed the establishing of the mission.

The Frenchmen and savages, however, who frequented the post were not left without spiritual care. Priests from Quebec visited Three Rivers from time to time, and administered the sacraments. In summer they traveled by boats; in winter the deep snow and the cold made their journeys painful. The sufferings and privations of the servants of God in these regions had already begun. Three Rivers saw her first missionaries enduring the pains of hunger and fatigue. The Recollects began here the life of sufferings that was adopted a few years later by the heroic sons of the Society—sufferings that ended for many in death.

III

In 1617 Father Huet, a Recollect, said Mass every day during the trading season, in a small temporary chapel. Pickets placed close together and driven into the ground formed its four walls. They were joined at the top by branches of trees. The walls and roof were covered over with bark, while a bark curtain or blanket served for a door; an altar with a few lighted candles, a crucifix suspended on the front wall, completed the chapel.

This was the first building raised to honor God on the banks of the St. Maurice—a striking contrast with the noble Gothic Cathedral whose spire, two centuries and a half later, was to raise itself over the city.

Modest though the chapel was, it served its purpose. The ceremonies of our holy religion inspired the savages with a profound respect for the Great Spirit, and God was fervently adored by hearts that had but lately learned to know him.

The rich fur company, serving only its interests, persisted in leaving the missionaries without support; and the Recollects who labored among the Hurons were reduced to the last extremity. Shortly before 1625, they invited the Jesuits to share their labors. They laid before them a picture of the sufferings they would have to undergo, and the torments of the stake and fire that were perhaps awaiting them amongst the savages of Canada. A few months later, Fathers John de Brebeuf and Charles Lallemand and three lay-brothers landed at Quebec.

Father Brebeuf and a Recollect started immediately for Three Rivers. Brebeuf's intention was to continue on his way to the Huron country as soon as the fur season was ended, but news came of an uprising among the savages, during which they had drowned the Recollect Fr. Viel.⁽¹⁾

⁽¹⁾ This religious was thrown from his canoe into the lower of the two rapids that exist between the Isle Jesus and the Island of Montreal. The neighboring parish has ever since kept the name of Sault-au-Recollect. It is the seat of the Canadian novitiate.

Brebeuf left Three Rivers for Quebec, where he remained until peace was restored.

This is the first trace of a Jesuit found at Three Rivers. Father Lallemand also visited the post shortly after 1627, but there is nothing to show how long he remained there.

The events of the next seven years are briefly told. The Company of the Hundred Associates was formed in 1627 under the patronage of the powerful Cardinal Richelieu. It replaced the Rouen Fur Company, and was to realize the plans that Champlain had contemplated for the colonization of Canada. The first vessel, however, sent to New France by the Company, was seized at sea by the English. This, added to the capture of Quebec by Kertk in 1629, completed the ruin of the little colony. The Recollets and Jesuits and a large number of the colonists were sent back to France.

When the English restored Quebec to France in 1632, the Recollets did not again undertake the Canadian missions; but our Fathers had their eyes turned toward the land, where so much glory might be given to God, and they came back to Canada the same year.

IV

Champlain, a profound Christian as well as an able commander, had at heart the advancement and prosperity of the colony. He knew its great resources; he saw the immense advantages that France and Catholicity would gain if the fur-trade was properly directed and the interests of religion attended to. A fort established at a central point would protect the French and neophytes living above Quebec, and shelter the missionaries that France would furnish.

Three Rivers was the favorable point. Its happy position at the mouth of the St. Maurice would render it easy for the savages to bring their furs from the north; its proximity to Lake St. Peter would afford protection to the furs coming from the Upper Ottawa and the Great Lakes; both these routes would be highways to the missionaries. It

had become impossible to sail up or down the St. Maurice or St. Lawrence, without falling into the snares of the Iroquois. A fort at Three Rivers would put a check upon these marauders, and Champlain resolved to build one.

A fleet arrived from France in June, 1634. The moment had come for Champlain to act. He fitted out a bark at Quebec with tools and provisions; he chose a good number of workmen and colonists, and sent them off to Three Rivers.

Two Jesuits, Le Jeune and Buteux, followed them two months later, and founded the mission, September 8, 1634. They called it the Residence of the Immaculate Conception,—the name it still retains—a standing testimony to the devotion of our first Fathers to the ever glorious Queen of Heaven.

The circumstances of this foundation were lost sight of for over a hundred years. It was not until 1844, that our learned Father Martin, in the midst of his researches, discovered the first page of the *Catalogue des Trespassez au Lieu nommé Les Irois Rivières*. In it is mentioned the building of the fort and the arrival of the two Jesuits to "help the French to save their souls."⁽¹⁾

V

The conquests of their brethren in the Southern Atlantic were lingering in the minds of the first Jesuits who came to North America. The dream of Paraguay might also find its realization in Canada. Colonies of savages might be formed, and the meek government of the Jesuits bring happiness where desolation reigned.

All the efforts of our Fathers were directed to this end. This end, however, pursued for years with an admirable

⁽¹⁾ Fac-similes of this document have recently been made and placed in the museum of our Scholasticate at Montreal. The original was penned by Fr. Le Jeune about 1635, in a style antique yet handsome, but exceedingly illegible. For many years one of the phrases baffled not a few of our archaeologists—even Fr. Martin himself—and it was only ten or fifteen years after the discovery that the name of a disease mentioned therein was certified to be *mal-de-terre*.

perseverance was hardly ever attained. The Jesuits in Canada never approached the ideal that the Jesuits in Paraguay had surpassed. A spirit very different from that of the South American tribes reigned in the savages of Canada.

Father Buteux had succeeded in persuading a few Algonquins to lodge near the new fort at Three Rivers. He furnished them with corn to sow, and he promised to help them when they should be in want. The readiness with which they accepted his offers gave Father Buteux hopes that his cherished idea of a reduction was on the point of being realized. But he was deceived. The Algonquin's character was docile, but inconstant. The love of the absolute liberty which he had received as a heritage from his ancestors was deeply rooted in his nature; and settling down to tillage and following the ordinary life of a French colonist displayed a monotony that his free and roving disposition could not brook.

In the spring time of 1637 a tribe living on the St. Maurice visited Three Rivers. Father Buteux hoped to be able to bring a few families over to the faith, and at a feast which he prepared for them, he broached the subject of religion. With what success, the *Relations* are silent. Two years previously, he had invited the same tribe to join themselves to the Algonquins, and settle on the banks of the St. Maurice, a few miles from the fort, but their fear of the Iroquois prevented them.

The presence of the savages at Three Rivers was the occasion of much religious ceremony, and a scene occurred that history has always cherished. During a procession of the Blessed Sacrament, the great Algonquin chief Makheabichtichou called upon all his warriors to prostrate themselves and adore the God of the French. This was in 1637.

During the three following years nothing of any importance connected with the mission at Three Rivers appears to have taken place. Father Buteux, who remained during these years at the fort or further up the banks of the St. Maurice, devoted himself to the colonists and Algonquins, baptizing the converts and children.

The names of several Jesuits are found on the parish registers: Fathers Brebeuf, Duperon, Davost, Dequeu, Raymbaut, etc. In the summer of 1640, a Jesuit, probably Fr. Jerome Lallemant, writing to his Superior, said: "We have a church for the savages at Three Rivers, which is not as prosperous as the one at Sillery, because it is much more recent."

VI

The Iroquois, the mortal enemies of the French, had not shown themselves too troublesome at this time. They approached the fort occasionally, but their fear of cannon prevented them from doing any considerable damage. The aspect was far different in 1641. In February of that year some Iroquois savages prowling around Three Rivers seized two young Frenchmen, Normanville and Marguerie, and carried them into captivity. This threw the little colony into consternation.

The Iroquois were fierce and powerful; the French, weak and with little prospect of reinforcements. In an expedition against the Iroquois, the French were unwilling to rely upon their allies, the Algonquins; and on this occasion, to play the offensive would have been bad policy. The Iroquois probably knew this; and they hoped to receive a ransom for their prisoners.

One morning at dawn, five months after the seizure, twenty Iroquois canoes were signalled below the fort; others were seen in midstream—all laden with warriors. A single canoe, carrying one man was detached from the main body and drew near the fort. The gay dress of an Iroquois warrior was worn by the approaching stranger, and all eyes were turned upon him. When he touched the shore and jumped lightly upon the ledge of the rock, a cry of joy rent the air. Francis Marguerie stood free. He had been sent by the crafty Iroquois to claim a ransom of thirty guns for his fellow-captive, Normanville.

This demand was not well received by the French. They

saw the danger of adding to the fire-arms that the Dutch had already given to the Iroquois, and they decided to gain the liberty of their countryman at a less risky ransom. A Jesuit was entrusted with this delicate task. Father Ragueneau could here utilize his long experience. The Iroquois had on former occasions shown him great respect, and had always listened to his counsels. It was decided that he should open negotiations for the release of Normanville—and take two days to do it in. In the meantime a boat was despatched to Quebec to notify the Governor.

Ragueneau, accompanied by a Frenchman named Nicolet, left the fort and in a short half hour was nearing the Iroquois. He approached slowly and solemnly, took his place in the midst of the warriors and declared the council opened. Then began those loud and long harangues that meant nothing, those promises of eternal friendship and peace that were not sincere. The Iroquois were wily and deceitful, and Father Ragueneau had to take them with their own weapons. After five days of parleying, during which time, De Montinagny came from Quebec with aid, Normanville escaped from the clutches of the barbarians, and returned to the fort.

VII

This abrupt way of acting did not help to gain the good will of the Iroquois. They became the terror of the St. Lawrence and the other waters above Three Rivers. Hundreds of these tigers lay in the vicinity of Lake St. Peter, ready to pounce upon everything French, Huron or Algonquin. It was only by a miracle that a band of Hurons accompanied by Fathers Jogues and Raymbaut, reached Three Rivers with a large supply of furs, during the season of 1642. This little band had travelled nine hundred miles and were thirty-five days on the road.⁽¹⁾

Father Raymbaut's ill-health kept him in the French

⁽¹⁾ Fathers Jogues and Raymbaut were coming from the Great Lakes. They were the first missionaries who visited the Indians at Sault Ste. Marie;—the first, therefore, were they not, to find the entrance to Lake Superior?

colony, but Father Jogues after a few days' stay at Quebec, returned to Three Rivers on his way back to the missions on the Great Lakes. René Goupil was with him. The eve of their departure was the 31st of July. The French and Hurons celebrated the feast of St. Ignatius with great pomp; and the two heroic Jesuits, Jogues and Buteux, who were in a few years to give their lives for Jesus Christ, spent some pleasant hours together.

The next day they separated. Father Jogues had gone but a few miles above Three Rivers when he was seized and carried off by the Iroquois. The sufferings that he endured during the two years of his captivity are well known. They form an attractive but horrible page in the history of our country.

After his escape, and return from Europe, Father Jogues came to Three Rivers, where he found another heroic servant of God awaiting him—Father Bressani.

During the year 1643, Father Brebeuf, writing from Three Rivers to the General of the Society, gives a pleasing picture of the little mission. He tells Father Aquaviva that he was edified by the regularity and fervor that reigned. "In the mission from which I date this letter, it is not vice that reigns but virtue itself, not only among Ours who show themselves true children of the Society, but also amongst the French and savages." By the savages, Fr. Brebeuf very probably referred to the Huron students who were then living and studying at Three Rivers.

The Jesuits were making an experiment. Good example was a powerful means of conversion amongst the Hurons. If this good example were shown by members of the tribe themselves, the result might be satisfactory. Nine or ten young Hurons, chosen for their inclination to virtue and aptitude to learn, were brought to Three Rivers. Here they passed through a kind of noviceship. They were continually under the eye of one of our Fathers, and besides receiving a solid instruction in the Christian doctrine, they led exemplary lives. They were to teach both by word

and example amongst their brethren of the forest. But see how God crumbles to dust the projects of man.

In April, 1644, Father Bressani and the young Hurons left the fort for the missions on Georgian Bay. Three miles above Three Rivers, at a place now known as "Calvary,"⁽¹⁾ the Jesuit's canoe capsized and he had to swim to shore. He continued on his route the following day, but he had not gone more than twenty-five miles—near the site of the present little village of Louiseville, when the whole band fell into the hands of the Iroquois. Two Hurons were killed; the rest with Father Bressani were carried into captivity.

VIII

A fort, recently built at the mouth of the river leading to Lake Champlain, checked the Iroquois for a time. It prevented these savages from coming up to the mouth of the Richelieu in their canoes, but it could not prevent them from landing a few miles from the mouth, throwing their light canoes upon their shoulders and crossing overland to Lake St. Peter. They were still roving over the lake, inspiring terror into the French and their allies.

During the year 1644, they received a surprise. A band of Hurons and Algonquins, coming from the Island of Montreal, overcame a body of Iroquois on the lake and carried off four prisoners. One of these, a captain of his tribe named Totiakencharon, was given to the Algonquins living at Three Rivers, to be burned alive. Father Brebeuf and the Governor of the fort did everything possible to prevent this piece of cruelty, but the Algonquins, enthusiastic over the capture of an Iroquois, were uncontrollable. Father Brebeuf baptized the unfortunate prisoner.⁽²⁾

(1) "Calvary" receives its name from a very large crucifix that was planted on the roadside in 1820. The crucifix is still standing; and the three miles that separate it from Three Rivers are a favorite walk with the Theologians. "Le Calvaire" becomes doubly interesting to Ours when the history of the spot is known.

(2) The act in the Parish Register reads thus: Anno Domini 1644, die 30 Julii, Ego Joannes de Brebeuf baptizavi sine cærimoniiis Totiakencharon, Iroquensem, in periculo mortis. Huic Ignatii nomen destinatum est. Fac-similes of this piece of Fr. Brebeuf's handwriting have been taken for the Schol. Museum.

The cruelties perpetrated on prisoners were thus described by Brebeuf himself: "The savages spend five or six days in glutting their rage and in roasting their prisoner at a slow fire. The sight of a poor victim all charred and burned does not satisfy their cruelty. They cut open his legs, thighs, arms and other fleshy parts of his body. Into these openings they thrust flaming embers or red hot axes. Sometimes, in the midst of his torments, they oblige the victim to sing; and he who has the boldness to do so vomits out thousands of curses against his inhuman tormentors. On the day of the prisoner's death, he is obliged to pass through this ordeal; and the pot in which the limbs of the miserable wretch are to be boiled is on the fire while he is singing. If he has shown much courage during his torments, his heart is torn from his breast, broiled on coals and given to the young savages. This food is supposed to impart bravery and fearlessness to those who eat of it."

Dear Father Brebeuf! When he wrote these lines did he feel a presentiment that the same tortures in all their rigor were awaiting him? Six years later this glorious servant of Christ fell a victim to the barbarous Iroquois.⁽¹⁾

(1) Thirty years ago Father Nicholas Point, a worthy follower of Brebeuf, wrote from Manitoulin: "Last autumn I had the consolation of making a pilgrimage to the spot where our Fathers Brebeuf and Lallemand suffered their martyrdom. What remembrances rise from this earth moistened with their sweat and their blood! What reflections awaken in such a solitude! To-day, this spot so dear to our Society, is nothing more than this: A little brook flowing into the Severn river and this river in turn unites the great Lake Huron to Lake Simcoe; between these two bodies of water a piece of land; in the middle of this land and near the brook where our first missionaries often quenched their thirst is the spot where they had raised their 'house of prayer,' a little on this side, a few traces of an entrenchment that the brave neophytes had made to resist the furious onslaught of the Iroquois; grass and moss, and an almost impenetrable forest of shrubbery and trees protecting the mysterious sanctity of the spot, vast crops of wild oats covering the borders of the lake; now and then a flock of pigeons crossing in the air: this is all that remains of what our Fathers called their 'Reductions.'"

Father Brebeuf's skull is kept at Hotel Dieu, Quebec. It rests in an ebony case surmounted by a life-size silver bust of the martyr.

A painting of this bust and relic hangs in Berchman's Hall in the Novitiate at Sault-au-Recollet. Those who have spent the short years of their religious childhood in this venerable and beloved house are familiar with the painting, but there are few, perhaps, who know its history. In the year 1841, Father Chazelle gave a retreat to the clergy of the Quebec diocese. On the eve of his departure, he was brought into the midst of them and presented with this painting. In the centre is the full-size likeness of the silver reliquary. All the other mementos that render Canada dear to the heart of a Jesuit find a place around the bust: the History of Charlevoix open at the frontispiece and title page, together with the arrows and tomahawks that made our martyrs. The carved frame is also a precious relic. It belonged to the old Society, and encircled a painting that hung for many years in the church attached to our College at Quebec.

IX

From the year 1640 to 1645 the neighborhood of the St. Maurice did not count over a hundred souls, half of whom were continually travelling along its banks or on the Great Lakes in the interests of the fur-trade. The Jesuits followed them on these perilous trips and attended to their spiritual wants.

During 1645, Father Jerome Lallemand arrived from the Huron Country after an absence of seven years. He had only reached Three Rivers when he was appointed Superior of the Jesuits in Canada.

The fort at the mouth of the Iroquois river was attended by the Fathers of Three Rivers. Father Anne de Nouë was the first missionary stationed there after the foundation. Father Le Jeune succeeded him. In 1646 the garrison grew smaller, the soldiers that were removed not being replaced. Fathers d'Eudemarre and Duperon left Fort Richelieu at the end of September. During the winter the remaining soldiers would have their spiritual wants attended to from Three Rivers.

On the 19th of December, Father de Nouë left Three Rivers for the fort, to give the soldiers an opportunity of gaining the jubilee. On the 30th of January, he again left Three Rivers with two soldiers and a Huron. But he never reached the fort. A fierce storm coming on, the little band were obliged to camp in the snow during the first night. Father de Nouë started alone in the early morning to the fort to have help sent to his companions who were in distress. He was a victim to his charity. He lost his way in the storm, roamed aimlessly for two days over the St. Lawrence, and perished in the cold, Feb. 2, 1646. He was found frozen a few miles beyond the fort, his hands crossed over his breast, and kneeling in the position in which St. Francis Xavier is ordinarily painted. The body was brought to Three Rivers where Father de Nouë was revered as a saint.

The death of this servant of God had a most salutary ef-

fect on the little population. The *Relation* of 1646 tells us that conversions were numerous, and many instead of praying for him thought only of praying to him. When his body was placed near the fire to be thawed, his features became angelic, and tears of devotion were shed by those who stood near. He was buried in the public cemetery, with a large piece of lead secretly placed in the coffin, in order that the remains of the holy priest might some day be recognized.⁽¹⁾

The searches that have since been made have been unsuccessful. Father de Nouë was very probably buried on the river's edge and close to the chapel. The banks of the St. Lawrence stretched out much farther in the seventeenth century than they do now. A large quantity of sand being carried away yearly from the edge, the chances of finding Father de Nouë's remains after two hundred and fifty years are exceedingly slight.

On the 31st of July, we find Father Jogues again at Three Rivers, after his successful trip to the Iroquois country. He wrote his quaint and interesting description of New York and Albany during this visit. When the sad news of his martyrdom came the following year, it threw the little mission into the greatest sorrow.

Father Jogues was truly an apostle and martyr. The recital of his sufferings and death has become familiar to us, and we cease to shudder at the sickening details. But neither his name nor the tale of his sufferings shall cease to live. In Father Martin's 'Life of Jogues', posterity will find the recital of those many sufferings, and his name will live in Joguesville, the future city that is to grace the borders of the pleasant Lake Nomingue. Thus while waiting for that day when Rome shall proclaim the glory of FF. de Nouë and Jogues, the 'Life of Jogues' and Joguesville will be pleasant monuments to recall to mind these champions of the Canadian Missions.

(To be continued.)

(1) Sulte's *Chronique Trifluvienne*.

WISCONSIN.

COLLEGE OF THE SACRED HEART,
PRAIRIE DU CHIEN, WIS.,

Aug. 25th, 1884.

REV. DEAR FATHER,

P. C.

I am very happy to learn that you take an interest in our still infant College, and though somewhat tardy, I take pleasure in giving you all the important information I am possessed of with regard to its origin and rather meagre history. First allow me to make a brief *Compositio loci*.

On the east bank of the Mississippi about two miles from the mouth of the Wisconsin river—that memorable spot where the intrepid Fr. Marquette first launched his canoe on the placid bosom of the “Father of Waters,” is situated a beautiful amphitheatre, enclosed by picturesque bluffs, known by the name of Prairie du Chien. How such a charming place could come to possess a name so despicable is one of those vexed questions which are wont to puzzle the brains of the scrutinizing local historian. Some bring it in connection with the Fox Indians, who are said to have been the aboriginal inhabitants; others derive it from the name of an Indian chief, who was the *Dog* among the *Foxes*; while some local French patriarch, wiser in his generation, ascribes it to the name of an old French settler, Du Chêne. In written documents, however, that reach far back into the last century, we find it figure as: *Prairie les Chiens, des Chiens* and ultimately in its modern aspect, *du Chien*, which in all likelihood will maintain its authenticity with canine obstinacy in spite of all future cavil and contradiction.

The city thus located and nomenclated, though small in extent and population, is next to Green Bay, the oldest settlement in the State of Wisconsin, dating back, at least,

as far as 1730. For a century it was the scene of many a bloody battle between the French and the Indians, English and Americans successively; and the presence of Fort Crawford, whose grim ruins are still well preserved, testifies that it was a military post of some importance. Thus you see that our Prairie historically considered, is not the "least among the cities" of our great northwest.

The College building with which I would make you acquainted is situated in that section of the city called Lower Town. The original structure, a large frame building, the finest of the kind I remember to have seen, consists of two wings at right angles, is three stories high, with apartments and corridors, spacious, very commodious and well lit. It was originally intended and served for some time as a hotel; but in the course of time when the boom of business veered and took other directions, it became an unprofitable investment and was put up for sale.

It was thus that it came into the hands of Mr. John Lawler of this city, who, a true friend of Catholic education, desired for the convenience of his own rising family and the country at large to have a College of the Society established in it. Neither the Missouri Province, however, nor the German Mission, being at that time able to comply with his wishes, he came to an agreement with the Christian Brothers, who accordingly in 1870 opened the College under the title of *St. John's*. Its success proved rather indifferent, so that in 1879 the Brothers found themselves necessitated to abandon their undertaking. Mr. Lawler, however, who by this time had spent some \$50,000 or \$60,000 on the institution, impatient of failure, as he is, convinced that it would thrive in the hands of the Society, applied again to Ours, and, at the special desire of Very Rev. Father General, the College was accepted and opened Sept. 8th, 1880, under the protection of the most Sacred Heart of Jesus.

Humanly speaking, the prospect was by no means a bright one. The blessing that attends holy obedience, and

an unshaken confidence in the Sacred Heart alone cheered the pioneers on their westward way. There were, beside the difficulties ordinarily attendant on every new foundation of the kind in this country, the prejudices consequent on the recent failure of the Brothers, the remoteness of the place, which is, however, to a great degree compensated for by the beauty of the site, the number of institutions, some thriving, some struggling for existence, in the vicinity, and countless other obstacles. But the Sacred Heart has been true to Its promises, and I may safely say that the results thus far obtained not only surpass the general expectation, but must be pronounced truly successful, considering the usual march of such institutions in the country. The number of boarders the first year ranged from thirty to forty. The second year, it rose to sixty, while in the third year greater strictness in receiving pupils, kept it much on the same level. Last year, it passed eighty, which together with the day-scholars made about a hundred in all, the highest number which the existing building could conveniently accommodate.

It was time then to think of enlarging, and during the winter the preliminary steps were taken toward the erection of a new building, which was begun as soon as spring set in and will, it is expected, be available about the first of November next, affording accommodations for about 200 students. The enclosed scrap from the *Catholic Review*, May 31st, on occasion of the laying of the corner-stone, gives the principal items connected with the new edifice :

“On Sunday, the 11th inst., our tranquil “Prairie City” witnessed a grand and imposing spectacle, which will long live in the memory of its inhabitants—the laying of the corner-stone of the new college building of the Sacred Heart. The interest which *The Catholic Review* takes in educational matters warrants us to suppose that a short notice of the solemnity will not be unwelcome to its readers.

“The corner-stone was solemnly blessed and laid by the Right Rev. Bishop Flasch of Lacrosse, on Sunday, the 11th inst. It was his first visit to the college since his return from Rome, whence he was received with more than ordi-

nary enthusiasm. The students met him at the depot of Upper Town, about two miles distant, on Saturday evening, and escorted him in solemn procession, to the sound of the college brass band, to the college. At 9 o'clock, A. M., Solemn High Mass, *Coram Episcopo*, was sung, after which his Lordship conferred the sacrament of Confirmation on thirty-one students of the institution. He then gave the Papal blessing with a plenary indulgence specially sent by the Pope to the college and its inmates.

"At 4 o'clock, P. M., a solemn procession of the students and faculty, followed by the Bishop and his assistants in their sacred vestments, was formed in the college chapel and moved to the place of the ceremony, while the brass band played some choice selections of sacred music. A spacious platform, handsomely decorated, was occupied by the clergy, the college choir, and a few distinguished citizens and visitors. Some 2,000 to 3,000 persons occupied the grounds and followed the ceremonies with that interest and respect which is characteristic of Americans. Before proceeding to the blessing of the stone the Bishop delivered an earnest and impressive address to the multitude on the blessings of a true Catholic education, in which knowledge is combined with religion. During the course of his remarks he paid an eloquent tribute of praise to the institution and to its illustrious founder, Mr. Lawler. The weather was exceedingly fine and the eloquent words of the Bishop and the melodious voices of the choir, who admirably rendered some select pieces during the ceremony, were borne far and wide in the stillness of the evening."

This year seven of the students completed the classical course of six years. The classical course is beginning to take well. Though at the beginning the demand for Latin and Greek was at a *minimum*, yet it is now looked upon as an honor among the boys to belong to the classical course, and about sixty per cent. take classics and study very diligently. Those who have had experience of colleges in the Old Country universally acknowledge that in talent and application our young Americans compare very favorably with European boys. For my own part, I must confess I never met a better or more tractable set of boys than I have found here for the last two years. Besides the religious training which the students of the Society receive, two cir-

cumstances contribute very much to the good spirit which is to be found among our boys here, viz: a strict and firm discipline, which keeps us rid of, or very quickly disposes of, really bad subjects; and the fact that we mercilessly reject that class of students, so common in the West, who would come to college only to *winter* there. This system, it is true, will keep our numbers moderate for a time, but it will undoubtedly work better in the long run, and has already contributed to give the college a fair reputation with the better class of Catholic parents. It also keeps us free of too great a drift of non-Catholic students, who would prove a bane rather than a boon to the institution.

By the way, we had a very consoling conversion of a Protestant boy here the first year. He began by saying the beads devoutly with the others, and our Blessed Lady soon led him to the truth. He is now in a military school in the East and very fervent in the practice of his religion. This year we baptized a young pagan, the son of ought-to-be Catholic parents. Two other young Protestants made overtures to be received into the Church this year, but the difficulties on the part of the parents were such that we could not enter upon their wishes at the present.

It is very creditable to our so-called graduates that two of them go to the novitiate, four others study for the priesthood, and the seventh and last takes philosophy in Georgetown College.

The outlook for the next year, judged from the number of new applications, is very fair. The faculty will consist of eight professors, four prefects of discipline, who are at the same time supplementary teachers, and three secular teachers. Besides, two Fathers are employed in giving missions and two in parochial work.

We have opened a new Indian Mission in Wyoming at Lander City, where two Fathers and a lay-brother have already taken up their quarters.

With kindest regards to my few but much esteemed acquaintances at Woodstock, I am, dear Father,

Sincerely yours in the S. Heart,

JAMES CONWAY, S. J.

ROCKY MOUNTAINS.

CŒUR D'ALÈNE MISSION, July 21st, 1884.

Letter from Mr. Arthuis.

DEAR BROTHER IN CHRIST,
P. C.

Father Cataldo arrived quite unexpectedly at Spokane some days ago. I was the only one at home at the moment of his arrival, as Fr. Ruellan was teaching Catechism in town, and Mr. Brounts was out taking a ride on horseback. On my asking Fr. Cataldo, why he had called us so suddenly away from Woodstock, he told me that he stood in absolute need of us this year. The next morning he called me, and told me that I should have to start, early next day, for Cœur d'Alène Mission, which is about sixty miles from Spokane. At 5 o'clock next morning, I set out for my new destination, in company with Mr. Brounts and a Brother Coadjutor. Mr. Brounts had asked permission to go and see the Mission; he performed the journey on horseback, while the Brother and I travelled in a wagon.

Nothing of interest occurred during the trip. Mr. Brounts remained on horseback the whole morning, which is not so bad for a beginner. In the afternoon while we were jogging along quietly, all of a sudden Mr. Brount's horse fell down and threw him to the ground. Happily he received no other injury than a slight hurt on the hand.

We were agreeably surprised, on our arrival at the Mission, to find a beautiful frame church, a comfortable house for the Fathers, and two spacious school-houses, one for the girls, in the care of Canadian Sisters, the other for the boys, taught by our Fathers. The next day being Sunday, we went to the Mission church. Before Mass, the prayers were recited in Indian, all present answering in a loud, slow

and solemn tone of voice. Mass was then begun. The *Kyrie, Gloria, Credo, Sanctus* and *Agnus Dei* were sung by the Indians. At the Elevation and Communion, Indian hymns were sung. About thirty Indians approached the Holy Table. It is a consoling sight to witness the marvels which grace has worked in these children of the forest. From a savage and barbarous people, they have become a civilized nation. Listening to the advice of our Fathers, they have settled down at the Mission as farmers. Many of them are well to do, and even wealthy. The great chief, Celtis, owns seven or eight hundred horses, and as many head of cattle. Although civilized, these Indians have not abandoned their laws and their own peculiar customs. Their reservation is a small state. The agent of the U. S. Government has very little to do with them. It is Celtis who administers justice, and rules this petty state. He possesses an army of well-drilled Indians, who perform the office of policemen. Celtis is, above all, an excellent Christian, who makes the laws of God and the Church to be respected. Woe to the unhappy one who is guilty of bad behavior in the church! This same chief more than once routed the American armies during the Indian wars. He is also a clever politician, and has often puzzled skilful lawyers with his subtle questions and artful explanations.

I am appointed prefect of the boys, and teacher of arithmetic and music. This evening, I start for the woods, where they are encamped for the last fifteen days. I shall be obliged to sleep on the bare ground, wrapped in a blanket,—true missionary life. Pray for me.

Truly yours in the S. Heart,
P. ARTHUIS, S. J.

MEMBERS OF THE SOCIETY SLAIN WITHIN THE PRESENT LIMITS OF THE UNITED STATES.

This roll of honor was compiled by a philosopher of the second year. Concerning the Spaniards who were put to death about the Rappahannock a few words must be said. The Indian novices, who had taken Spanish names, were young men from some American tribe and had been educated in an Indian school at Havana. The scene of the deaths of Frs. Quiros, Segura and companions is mentioned in an article in the *Catholic World*, March, 1875. The editor of the LETTERS had doubts about this paper and addressed a note to the distinguished historian and eminent authority on Indian Missions, John Gilmary Shea, LL.D. The following reply was received: "I wrote the article in the *Catholic World*. * * * I wrote my paper with Menendez' correspondence, reports of official pilots, letters of Frs. Segura and Quiros, as well as Tanner, and extracts from the Chrono-Historia de la Provincia de Toledo. These results I have never had any occasion to doubt. * * * There is no more difficulty with the Spanish derroteros in hand in locating Axacan or Jacan, as it was often written, than in locating St. Augustine or Santa Helena." The same gentleman in another place says that he has consulted sixty documents, and been strengthened in his position.—*Axacan* pronounced by a Spaniard suggests *Occoquan*: a creek of this name almost touches the Rappahannock.

Fr. Peter Martinez; born at Calda, Spain, October 15th, 1533; killed by the Indians near San Augustine, Florida, Sept. 28th, 1566.

Fr. Louis de Quiros, a Spaniard, Brs. Gabriel de Solis,

John Baptist Mendez, Indian novices, massacred by the Indians near the Rappahannock, Va., Feb. 3, 1571.

Fr. John Baptist de Segura of Toledo, Brs. Gabriel Gomez, Peter de Linares, Sancho Zevalloš, Spaniards, and Christopher Rodondo, an Indian novice, massacred by the Indians on the banks of the Rappahannock, Va., Feb. 8th, 1571.

Br. Gilbert du Thet, killed by the English who were making an attack on fort St. Sauveur, Mt. Desert Island, Maine, Dec. 1613.

Br. René Goupil, born in Anjou, put to death by the Iroquois in the Mohawk Valley, near Albany, N. Y., Sept. 29, 1642.

Fr. Isaac Jogues, put to death by the same Indians near Auriesville, a station on the West Shore Rail Road not far from Albany, Oct. 16, 1646.

Fr. Sebastian Rasle put to death by the English colonists at Norridgewalk, Maine, Aug. 23, 1724.

Fr. Paul du Poisson, Prov. of Champagne, killed by the Natchez tribe, Mississippi, Nov. 28, 1729.⁽¹⁾

Fr. John Souel, Prov. of Champagne, killed by the Yazoo tribe, Mississippi, Dec. 11th, 1729.⁽²⁾

Fr. Peter Aulneau, Prov. of France, killed by the Sioux, Lake of the Woods, Minnesota, June 6, 1736. (Cat. Rom.)

Fr. Anthony Sénat, Prov. of France, put to death by Chickasaws, Mississippi, March 26, 1736.⁽³⁾

Fr. John Deguerre, killed by the Indians of Illinois: date of death unknown? (Spalding's Life of Bishop Flaget.)

Fr. Claude Virot, killed by the Iroquois, in Genesee Valley, N. Y., July, 1759. The Iroquois were then allies of the English in the war against the French. Fr. Virot was an army chaplain.

In all - - - 19.

Total number of Fathers and Brothers put to death, of the whole Society, 754; total number of canonized or beatified, 90:

⁽¹⁾ At Natchez.

⁽²⁾ Not far from Vicksburg.

⁽³⁾ Pontotoc County, Miss.

Portuguese, 37; Japanese, 24; Spaniards, 15; Italians, 7; Polish, 2; Belgian, 1; Corean, 1; French, 2; Dutch, 1.

Of these: Martyrs, 78; Confessors, 12. Martyrs divided as follows:

Fathers, 17; Scholastics, 29; Nov. Schol 12; Coadjutors, 19; Nov. Coadj. 1.

Confessors, as follows:

Fathers, 8; Scholastics, 3; Coadj. 1. First member of the Society put to death, Anthony Criminali, Sp. Coadj. at Punchal, East Indies, Feb. 7, 1549.

ST. IGNATIUS' CHURCH, BALTIMORE.

Sunday, Oct. 5th, was a day of unusual solemnity at the church of St. Ignatius of Loyola, Baltimore. The occasion was the re-opening of the church which since May had been undergoing extensive repairs. The Rector of the College, Rev. E. A. McGurk, sang the Solemn High Mass, assisted by the Rev. Wm. H. Carroll, Minister of St. Francis Xavier's, New York City, as deacon, and Mr. Wm. H. Morrison, as sub-deacon. There were also present in the sanctuary, the Rectors of Woodstock, Georgetown and Frederick—Rev. P. O. Racicot, Rev. Jas. Doonan, and Rev. A. J. Tisdall—together with the Rev. Jno. A. Morgan, Rev. Edw. Connolly, the clergy and faculty of Loyola College and representatives from the secular clergy of the city.

Four months of anxious waiting had prepared the people for some transformation, but that which met their eyes was far beyond their most sanguine expectations. The walls and ceiling had been tastefully tinted, the former a pale pistachio green, the latter a very light chocolate.

A fresco in oil of the Assumption now adorns the ceiling. This painting is the work of the artist Lamprecht, whose frescoes give such a pleasing effect to the church of St.

Francis Xavier, New York City. It represents our Lady borne aloft by angels, three of whom form with her the chief group of the painting. A burst of heavenly light illumines the upper part of the fresco, and the Queen of Heaven appears wrapt in ecstasy as the beatific vision dawns upon her. Below, but dimly in the distance, appears a segment of the earth, upon which one of the ascending angels scatters the sweetest blossoms, an earnest of the fruits of our Lady's Assumption. The face of the Blessed Virgin is full of heavenly expression, and there is a repose and grandeur about the figures, a choice and happy blending of colors, which at once stamp the painting as a masterpiece.

Not less successful than the painting from an artistic standpoint are the new stained-glass windows. The design is simple, and a positive avoidance of anything like extravagance in color is at once apparent. The effect which the light, tempered by such a medium, has on the tinted walls cannot easily be described.

The wood-work of the church has also undergone a thorough renovation. The old pews have given place to new ones of cherry wood, while the confessionals and wainscoting around the church have also been finished in the same material.

The new altar railing is very beautiful. Short pillars of brass with branch-like connections support a handsome strip of cherry which serves as communion rail. Along the base runs a plate of brass some six inches in height, highly burnished and studded at frequent intervals with fruits and flowers in bass-relief. A pleasing background to the railing is formed by a heavy drapery of crimson cloth.

An improvement has also been made in the way of lighting the church. This is now effected by numerous jets of gas—lighted by electricity—which project from above the entablature and encircle the whole edifice.

The preacher on the occasion of the re-opening was the Rev. Jeremiah O'Connor, S. J., of New York. After an allusion to the beauty of God's temple and a few words of

praise for the energy of pastors and the generosity of people by which such work had been accomplished, he drew attention to the embellishment of another temple, the spiritual temple within us. Then, as it was well known that there were many Protestants present, he passed by an easy transition to the vindication of the claim of the Catholic Church to be the Church of Christ.

RECOLLECTIONS.

You ask me to look back over my fifty years in the Society and give some recollections of men and places. You request me, also, to write out any traditions concerning our Society that may have been handed down through my family. I comply with your request, but I take the liberty of doing my work in the order that these things of the past occur to my mind. The olden time and the heroic age that I have heard about, will, I much fear, become "a twice told tale" by any notice I may give of them, but *fertur; a prioribus audivimus; traditum est* are Livian, and in thus far respectable.

"Hæc olim meminisse juvabit."

Georgetown and Washington.—The oldest Catholic college in the Union is that of Georgetown, D. C. It was even down to 1830 the chief educational establishment and the quasi-Rome of the Catholics throughout the land. In the early times of the formation and appointment of our American hierarchy the few Bishops who constituted it, after their councils in Baltimore, used to visit the College in a body, with speech-making and holiday giving. This gave general satisfaction and harmonized with the views of all, especially those of the then students. The nearness to

⁽¹⁾ We hope to continue this department of the LETTERS. We invite contributions. Many interesting things will soon pass out of memory unless some record is made of them. These recollections are not intended to be confined to our Province.

Washington City was a great advantage to the College; for though Philadelphia gave forth the cry of independence, the government soon after was transferred to the banks of the Potomac. From that time Washington City has had a marked importance. The administration of the general government turned all eyes towards this city; and now ten or fifteen thousand visitors are daily, while Congress is in session, walking its streets. Washington was, in the early days of the republic, a rival of Baltimore for the location of the episcopal see. A building was once on the point of being erected for the purpose, and the site of the Primate's cathedral had already been selected on or near "the Youngs' property, ad ripas Potomaci." ⁽¹⁾

When Georgetown was opened as a seat of learning the president's house was not yet built in Washington. The corner-stone was laid by the Free Masons in 1792. Gen. Washington was present. It was proposed to call it the Palace; the people protested it was not Republican. Congress called it the Executive Mansion. Mr. Hoban was the builder and architect. He wished to put a third story on it, but Washington said, "no; for in that case the people would look upon me as preparing myself for a King!" Mr. Hoban's son, a Father of the Society, related this anecdote to my informant. Such an expression is of sufficient moment to warrant its record. It shows the pulse of the community of that day and how their beatings were counted. Let me finish my remarks with an extract from the *Century* for April: "When James Hoban, the Irish architect, who had established himself in Charleston, and was building substantial houses on the Battery for S. Carolina planters, and tradesmen of that town, received notice that his plan for the president's house had been adopted, he hastened to Washington to claim the prize of five hundred dollars, and to take charge of the erection of the building. Hoban had not seen much of the world, and had modeled his plan pretty closely upon one of the best houses he knew—that

⁽¹⁾ The land was given for the purpose, and still belongs to the Archbishop if we mistake not. It is known as "Cathedral Lot."—EDITOR,

of the Duke of Leinster, in Dublin. The Duke's house was in imitation of one of those spacious and stately villas which the Italians learned to build when the rest of Europe was living in uncouth piles of brick or gloomy fortified castles. Indeed the world has not improved much to this day on the Italian house of the middle ages, save in inventions for water-pipes, warming and lighting. Thick walls secured warmth in winter and coolness in summer; the windows were made to admit plenty of air and sunlight, the wide doors for ingress and egress, without jostling, of people walking by twos and threes; the stairs were easy to climb, the rooms high, well-proportioned, and of a size fitted for the several uses. Thus was the White House built."

General Washington.—The Canada question, the sending to the people of that country of our three commissioners, and many other things brought General Washington in frequent intercourse with Bishop Carroll. It is believed that they were intimate friends. It was said the Bishop privately visited the General in his last illness, to sympathize with, solace, and aid him in his last moments. As the English knife that had been used to disembowel the martyr (before he had died by hanging), at that period, had hardly had time to let the blood of the victim dry upon it, such an interview was whispered "sub rosa." Not a few corroborating circumstances of this private meeting, which I now no longer bear in mind, were told. My opinion is that it was rather a pious thought than anything more substantial. Gratitude would most naturally raise from the world of probabilities all blessings and gather them around the death-bed of the "Father of his country."

Fr. George Hunter.—"Traditum est." In the early times of the Mission of St. Thomas near Port Tobacco, a message came by night to old Fr. George Hunter, calling him in haste, over the Potomac river into Virginia. Fr. George was one of the earliest pioneers, and built the church and house of St. Thomas'. The two callers who aroused him from his bed, entreated him to come at once to one in grievous sickness beyond the river. Two young men of

comely mein—*well-favored*, as the phrase then went—came on a “sick-call.” The priest receiving their message girt himself for the trip. Everything having been made ready, they set out for the river. The two young men walked ahead to the boat that was ready by the shore. All aboard, the youths took to their oars and sent the boat spinning through the waves. Their trip of about five or six miles was duly made. Upon landing on the Virginia shore, they saw three horses ready for their conveyance to the house of the sick man. One of the youths led a horse to Fr. Hunter and respectfully held the stirrup for him to mount. The young men then mounting the other horses trotted on briskly in advance to point out the road. Arrived at a lowly dwelling, the Father went up stairs, and found the patient far gone in his sickness and waiting in pain for the last rites of the Church and her parting blessing. These, given with faith, were received in humble hope. All over, the Father found his attendants awaiting his return, with the horses ready. They soon galloped back some four or five miles to the banks of the river. Entering the boat, that threw on either side the foam of the waves, they soon neared the Maryland side and landed at Chapel Point. The Father was about to bid his attendants good-bye; but “no;” they insisted on accompanying him to the house; for the mere loneliness of the night would make his walk dreary and unpleasant. The Father felt full of joy while he walked and conversed with them on the way.

When nearing the church, the Father was upon the point of speaking to invite his attendants into the house to take some refreshments—“They had food he knew not of”—when lo! in the clear and bright night—this is mentioned—no one was to be seen. His companions of the night had vanished. The office of the angels was discharged and they had returned to their Father in heaven. Fr. George stood before the church door a picture of wonder. After his amazement the dear old priest humbled himself before God, and in gratitude thanked the Lord, who never forgets the poor that live in the sanctuary of Christ’s Sacred Heart.

Holy Communion.—"Fertur"—I can only speak in general now. But the earnestness of God's friends is a warranty of their truthfulness. Those who have become exiles from their native land to help their brethren on the way to heaven are hardly to be lightly accused of honoring, by a gratuitous lie, "the father of lies." The following is a plain and simple narration: A very sick woman, at the time of receiving the last rites of the dying, after having made her confession, was, at the moment of communicating at one end of the sick-room and the priest, with the Communion, at the other. This fact happened in St. Mary's Co., Md. The priest at the table after blessing his patient was holding the host in his fingers: when the "Domine non sum dignus," had, as usual, been repeated for the third time, the host went out from the priest's fingers and passed quite athwart the room to the communicant's mouth. The lips were open to receive: an invisible power was administering Communion, and so the priest found himself superseded by a providential interposition.

"*Laudetur SS. Sacramentum.*"—How our Lord showed himself in the Eucharist was even in my own sight manifest. The prince-priest Hohenlohe used some forty or fifty years ago to say Mass on certain days for the Catholics of the different countries. A novena was usually made, and often by some religious community, for the purpose of obtaining favors through the Most Bd. Sacrament. A novena of this description was made in Frederick City, Md. Communion was given on the last day of the novena at 4 o'clock, A. M. This time corresponded with the hour of prince Hohenlohe's Mass in Europe. The infirm person was nearly dead of pulmonary consumption; hardly, if at all, able to turn in bed, and at the very instant of receiving Communion was perfectly cured and made free from all ailment. The Sisters of the Visitation of Frederick had also made the novena. S.

(To be continued.)

OBITUARY.

FATHER PAUL DE HAZA-RADLITZ.

On July 16th, 1884, died at the hospital of the Alexian Brothers, St. Louis, Mo., a good and faithful servant in the Lord's vineyard, Father Paul de Haza-Radlitz. He was born in Germany, of a noble family, on the 25th of January, 1830. His father was a convert to the Catholic Church. Two of his brothers entered like himself the Society of Jesus; three were officers in the Prussian army, and his sister embraced the religious life. Paul entered the novitiate at Munster, in Westphalia, on August 23rd, 1852; he was ordained priest, April the 9th, 1859; in 1867 he left his native land to devote himself to the American Mission; and on May the 11th of the same year he landed in New York. After a short stay at St. Joseph's Church, St. Louis, he was sent to Washington, Franklin Co., Mo., as assistant to Rev. Father Seisl, S. J., where he remained for two years, and visited regularly the surrounding German missionary stations. In the autumn of 1869, he was removed to Westphalia, Osage Co., Mo., where he spent his energy, and sacrificed his health in attending to the various neighboring missions.

When his brethren in Germany were driven from their fatherland by the persecuting laws of the Prussian government, and there was no prospect of a speedy return to their country, Father Haza requested and obtained his transfer from the German to the Missouri Province. Though the life of a missionary priest in the west, must have offered many hardships to one who had been raised in luxury and had spent his youth among the nobility of Germany and

France, yet his love for his sacred calling, and his zeal for souls made him endure courageously and cheerfully his many privations and hardships.

Father Haza was a poet of no mean attainments; and the German Catholic papers offered to their readers refreshing effusions of his poetic muse. But these were only the products of his few leisure moments. His time, so long as his weak health allowed it, was devoted to hard and prosaic labor for the salvation of souls. He thought that he could spend his talents and his strength in no better cause than that of working for the good, simple people, that were entrusted to his care. For their welfare he sacrificed willingly his more refined inclinations. To establish thoroughly Catholic families, where the faith would be transmitted pure and undefiled from parents to children, was his ambition. To the attainment of that end, he devoted his time and his labor. And the good people among whom he was working appreciated his devotion and zeal. With sorrow they beheld him depart from their midst, when his Superiors ordered him to seek in St. Louis a remedy for his long and obstinate sickness. They feared, and their fear was but too well grounded, that they would never see him again. He had spent years in his small cabin; and when at length a new and comfortable house had been completed, he exchanged his poor dwelling not for the new building, but for the hospital of the Alexian Brothers, in St. Louis. But his labors, his privations and his continued ill health had worn out his strength.

Despite the assiduous care of the good Brothers, and the attendance of skilful physicians, he grew weaker and weaker, till on July the 16th, the feast of our Lady of Mount Carmel, he quietly breathed his last. He died on the feast of her, whom he had honored in sermon and in song, and whom he had made others love and honor. Armed with the sign of her special protection, the scapular, and on its very feast, he passed from his labors and sufferings to eternal rest and joy. His obsequies were celebrated at St.

Joseph's Church, St. Louis; and his mortal remains now rest in the quiet graveyard of the novitiate at Florissant.—

R. I. P.

FATHER JOHN B. MIÉGE.

The persecution which in 1848 assailed the religious Orders in Europe and the Society of Jesus in particular, caused a general dispersion of the Fathers in Italy and the neighboring States, and was employed by providence as an occasion of sending new bands of Missionaries to America. John Baptist Miège was among these apostles. Born in 1815, he was the youngest son of a wealthy, pious and widely known family of the parish of Chevron, in Upper Savoy. Several members of the family all of whom, it appears, were endowed with talents in a remarkable degree, had occupied prominent posts in the government or held important positions in the Church. Urban, a brother, fifteen years Fr. Miège's senior, was for nearly forty-two years Director of the Episcopal Seminary of Montiers. When at a very early age John Baptist was committed to his care, his solicitude for him was the more tender and his surveillance the more unremitting, as his affection for him was truly paternal. His zeal was amply rewarded, for John Baptist was not slow to display a marked fitness for every branch of literature, and that relish for spiritual perfection which he ever after experienced, even in the most distracting duties of his episcopacy.

He completed his literary studies at nineteen, when he surprised his directors who had been already convinced of his preference for the ecclesiastical state by a sudden turn of his thoughts. One morning when about to return home for his vacations, he timidly approached his brother's room and communicated to him his intention of joining the army. His brother was painfully surprised, but, knowing well the state of Europe and understanding that the atmosphere of war could penetrate even to the Seminary, he said calmly after a moment's thought, "brother, I am willing, but upon

this condition, that you finish your course of philosophy. You are yet young and have ample time to enlist, while a course of philosophy is sure to prove one of your practical needs." He gladly assented, and after two years of philosophy, again presented himself before his brother. "Well, John Baptist," said Urban. "Brother, with your consent I would like to enter the Society of Jesus." "What about the army?" asked his brother. "Oh well, that is entering the army," replied the young philosopher. Urban gave him all assistance possible, and two weeks later, on the 23rd of Oct., 1836, he was admitted into the Society by Rev. Fr. Puty, Rector of the novitiate at Milan.

His first years of spiritual life were spent under Father Francis Pellico, brother of the illustrious author, Silvio, and afterwards Italian assistant to the General. He lost no time in laboring to master the virtues of his calling. There are those still living, companions of his novice life, who recall the favor they enjoyed of witnessing in one so young the most condescending charity, a humility that coveted every abjection, an uncompromising spirit of discipline, and an absorbing devotion to his institute—virtues which shone brilliantly during the remainder of his life.

Like the beloved disciple his most fertile theme when discoursing to his brethren was: "Love one another. Bear with each other and forbear." And when on his death-bed after having been anointed, he was asked by Rev. Father Provincial: "What advice shall I give from you to the young men gathered around you," he answered, "tell them to be charitable." We know the profound humility and the deep attachment for his own dear Society of Jesus, which induced him to strive with such persevering eagerness to cast aside the honors of the episcopacy. His zeal for discipline is evidenced by the fact that under a press of affairs that suggested so slight a disturbance of discipline as the postponement of community prayer, he always yielded to his predominant passion for the military precision of his Order rather than expedite business at its expense.

He pronounced his first vows on the 15th of Oct. 1838,

and after two years of Juniorate, was transferred to the large boarding-school at Milan, where he was appointed Chief Disciplinarian. In 1843, he was removed to Chambéry, where he remained until Sept., 1844, his jovial and genial disposition and the fulness with which he sympathized with the students endearing him to them, and rendering them as pliable as wax in his hands. In Sept. 1844, the Provincial, Fr. Breciani, seeing that to insure the future eminence of his young subject nothing would better correspond to the spirit of the Institute than to afford him the advantage of eminent masters, sent him to Rome. And eminent professors were his : the erudite Perrone, the brilliant but unfortunate Passaglia, Father Patrizzi, the great authority in bibliography, and Father Anthony Ballerini, the eminent moralist, were the four under whom he began his theological studies. In all things were his labors thorough and exceedingly successful, but his eminently practical mind rendered him especially fitted to take in the varied solutions of moral questions. His opinion in moral questions was invariably the most desirable to follow, perfectly safe, and as liberal as well regulated charity would permit.

In 1847, during his third year of theology, he was ordained priest at Rome, and in 1848 he completed his theological studies. During this year, the houses of the Society were closed by the Revolutionists and the Fathers dispersed, the greater number going to England, Belgium or France. Among those who hastened to Cività Vecchia to take shipping for Marseilles was Father Miège. He was ordered to France, whence at his own long and earnest petition, he was to sail for the Indian Mission of North America. It is admirable to contemplate the attention which the young Father manifested for his brothers in religion during those perilous days. The steamers then plying between Naples and Marseilles were in the pay, if not in the power of the Revolutionists ; insult was, therefore, unavoidable, were it not for the confiding care of this great-hearted man. Father Miège arrived at Cività Vecchia a day or two before his brethren, and was so completely

disguised that his identity was not for a moment suspected by the officers of the vessel. He was not slow in perceiving this and took every liberty secured to him by his *incognito*. Assuming the role of protector of the exiles, his address was so bold, his rebukes and his orders so peremptory that all on board honored him as an Italian grandee. Under his sheltering patronage, the exiles sailed not only unmolested, but pleasantly. He left Marseilles for America in the mid-summer of 1849, and reached St. Louis early in the fall. At this point his travels were for a time interrupted. He was appointed to the pastorship of the little church of St. Charles with its accessory charge of the mission of the Portage.

Later on he was removed to Florissant, the House of Probation, where he taught Moral Theology until the spring of 1851, when he was transferred to St. Louis University. One evening in the fall of 1851, Father Miège found upon his desk in the Study Hall a large sealed packet addressed to himself. He did not open it, but after studies took it to his room where it remained untouched. The Rector and many of the Fathers aware of its contents had remained silent, desirous of seeing its effect upon the humility of Father Miège. He, however, regarding the packet as a good joke played at his expense by the boys, did not even open it, and was not in the least affected by its contents. When, therefore, the Rev. Father Rector assured him that it contained his appointment to the Vicariate Apostolic of all the territory between the States and the Rocky Mountains, he was painfully disturbed. It was more than his humility could bear, and he firmly but respectfully returned the documents to Archbishop Kenrick who had sent them. A short while after, a formal order from the Holy See obliged him to assume the burden of the episcopacy with the assurance that he would never be forced to become a titular Bishop, thus severing his membership with his order. He was accordingly consecrated by Archbishop Kenrick on the 25th of March, 1851, in St. Xavier's Church,

St. Louis, receiving the title of Bishop of Messana (*in partibus infidelium*).

On the 11th of the following May, he left St. Louis, and after a tedious journey by boat, up the Missouri, reached St. Joseph. Four days later, accompanied by the Rev. P. M. Ponziglione, a life-long missionary among the Indians of Kansas, he crossed the Missouri. Having reached St. Mary's, his future see, the young prelate immediately entered upon the busy work of a missionary priest. He often visited the distant limits of his broad vicariate, traversing the then trackless wastes of Kansas, Nebraska, Colorado and the Indian Territory.⁽¹⁾ In August, 1855, he removed to Leavenworth where he found seven Catholic families; when he retired in 1874, he left several thousand faithful members of the Church. Having built there a magnificent cathedral and furnished an elegant episcopal residence, he made his final and successful petition to the Holy See for his successor. After the appointment of his coadjutor, he travelled through California, Chili, Brazil and other states of S. America, the charity of the faithful enabling him to liquidate his debts.

Having provided everything for his successor, Fr. Miège earnestly besought the Holy Father to relieve him of his episcopal duties. After many entreaties his prayer was granted; and in July, 1874, he quietly retired as a simple Jesuit Father to St. Louis University, whence twenty years before, he had gone forth to found the western church. A week after his resignation, he withdrew to the quiet of Woodstock College, Maryland, where he acted as spiritual adviser to the young men of the Society. He remained in this position until June 1877, when he was sent to Detroit, Michigan, to open a college of the Society in that city, where he became a universal favorite of clergy and people. In 1880, he again retired to Woodstock.

His remaining days were full of physical trials. In the spring of 1883, he was prostrated by paralysis. He lingered

⁽¹⁾ In 1853, Fr. Miège was in Rome, and acted as procurator for the Vice-province of Missouri in the twenty-second General Congregation.

in this state over a year, undergoing during this period many sufferings, and the annoyance from a frightful burn, the result of an accident that deprived him of the full use of his hands. At length, fortified by all the rites of Holy Church, and surrounded by the kind offices of his religious brethren, this humble prelate and great missionary surrendered his grand and simple soul into the hands of his maker on the 20th of July, 1884.

It is indeed difficult to do even scant justice to the leading features of this truly patriarchal character. Fr. Miège was a holy priest, an humble religious and a zealous Bishop. His presence ever proved an unfailing spell, charming the young into a confiding freedom of intercourse, and his older friends into a mingled veneration and love for his great social and religious virtues. He had a smile and a hearty reception for everybody, simply because all had a deep share in his sympathy, and none ever proved the object of his suspicion or dislike. With the sad and dejected he was always discriminate. He perceived, one would say, intuitively, where there was a dangerous or harmful melancholy, and none knew better than he what to say and how to say it. To these afflicted friends, he was really a father; but, when trifles disturbed the mind, his raillery was simply baffling. It gave no quarter, admitted no explanation, but, provoked an entire oblivion, or a ludicrous recollection of the little things that sometimes make a man miserable. He so adjusted his attention to everybody, that it was a perfect pastime to entertain him, and a treat to enjoy the favor of his company; disliking unnecessary distinctions, his great soul sympathized equally with all who found in him a kind father and an unswerving friend.—May he rest in peace. Amen.

FATHER JOSEPH ENDERS.

Fr. Enders died at the Novitiate, Frederick, Md., Sept. 10th, 1884, aged 77 years, 9 months and 23 days.

Some enduring record should be made of the labors of this zealous and holy man, who leaving his native country and all that the word carries with it, gave forty-four years of his life to our Province. Another and an infinitely higher record was made in heaven and the reward bestowed there, we may hope; still gratitude compels us to say something here. Besides, the bright example given by our departed Father of zeal, devotion, patience and amiability may move us to imitate him.

Fr. Enders was born near Munich, in Bavaria, Nov. 17th, 1806. His parents were pious people engaged in farming, who taught him from the cradle the practice of his holy religion. At an early age he expressed his desire to become a priest, and his father took him to the nearest town to begin his studies. At the age of twenty-five he was ordained a priest in the diocese of Munich. Later he felt drawn to the Society; he entered the novitiate in Brieg, Canton of Vallis, Switzerland, Sept. 28th, 1836. Here "he was always modest, humble, pious and laborious and kind to all," writes an old acquaintance; "hence also loved and esteemed by all. The Superiors found in him a docile and obedient religious who loved the Society and its rules with a cordial affection." After his noviceship he repeated his rhetoric for a year and was then sent to the college of Friburg. After spending some time at this great seat of learning, then at the very zenith of its renown, he was sent to our Province together with Father Anthony Rey, and arrived in Georgetown College at the end of 1840.

The first mission given Fr. Enders, after he had spent a few months in the study of English, was at Newtown in St. Mary's County, and this he served faithfully for over two years. He was then sent to Frederick where he had charge of the out-lying missions for a year. We find him

as Superior at Newtown in 1845, '46, '47. Whilst here he began the present church of St. Aloysius in Leonardtown; an older church, a mile from the town, and built in the last century, was found to be too small for the congregation. To form some idea of the labors of this mission forty years ago, I may say that two Fathers then had charge of the churches that are now attended by four, and they will tell you that they have enough to do.

From 1848 to 1858 he was Superior at Conewago. During this time he attended, together with the Fathers with him, many missions which are now surrounded by populous towns and have resident pastors. These missions had been established by Fathers Wappeler, Pellentz, and Manners in the last century, and Fr. Enders and his companions may be justly styled the last of the illustrious line of missionary priests who kept the faith alive in this part of Pennsylvania, until the increasing population called for resident pastors. In 1850, he enlarged the church at Conewago with transept, sanctuary and sacristy. His rare skill in the arts of painting and architecture was now of great service to him. Here and in St. Mary's County sometime afterward, he used his pencil for altar-pieces and other works of no mean merit.

In 1859 he was again made Superior at Newtown. The first work he undertook was the improving of the church in Leonardtown. He enlarged it considerably and added a beautiful spire of his own design. The altar-piece in this church, as well as the one in the Medley's Neck Chapel were painted by him. He was a man of untiring energy. The spiritual needs of the congregation were most near to him. No labor, no exposure to the inclemency of the season were thought of when their was a question of duty, or some one in danger of death required his spiritual help. Not unfrequently, his bodily infirmities weighed him down; not unfrequently the saying of Holy Mass or the visiting of the sick was a torture to him, and yet he never flinched from his duty. It was whilst riding to one of his missions

in 1866 he met with a severe accident by being thrown from his horse; his collar-bone was broken, and he was confined for four weeks to his room under the hospitable roof of one of his parishioners. In all his trials and sufferings he was remarkably patient; and there was great need of this virtue when towards the end of his life his infirmities were multiplied.

In July, 1868, Fr. Enders made Leonardtown the residence of the mission; this was a judicious change; for it he had already made preparations by the enlargement of a building he had purchased. Now the Fathers from a central point could more easily attend their churches.

In 1870 he was transferred to Conewago. Here he again made improvements in the church by the erection of a spire and a marble altar, and in the residence by the introduction of water. This great comfort he had previously seen to, but for want of care the machinery for raising the water had become useless. He remained in Conewago until the winter of this year, when Superiors bade him retire to Frederick to spend the last days of a profitable life. It is needless to say that his people regretted his departure, for it was a token of another soon to be. For twenty-four years he worked for them, and they, as well as the faithful in Maryland, revered him as a saint. Year in and year out was a continual round of works. Day or night, rain or shine, sick or well—duty was to him imperative. And this his people knew well. "As a Father," wrote a friend of his, "he is most kind and patient; as a friend, true and warm-hearted; as a gentleman, most genial, hospitable and cultured; and above all, his solid piety and many virtues stand conspicuous."

Fr. Enders had been a sufferer for many years, and those who saw him in his retirement in Frederick could not but be edified by his resignation to the will of God, by his fervor in his religious duties, especially during the sacrifice of Mass. His life had been of the kind that leads to a happy death, but here surrounded by all that makes novice life so holy, he prepared himself for the next world. He requested

to be allowed to make the annual retreat with the community, and this was partly granted him. The one who gave the exercises could not help feeling humbled, when explaining the points he beheld among his listeners the first priest he ever saw, the Father to whom he made his first confession nearly forty years before, the one who, in common with many of our Fathers on the Maryland Mission, was revered as a saintly man.

"His death like his life was full of peace and holy calm," writes the Father who was by his side; "he was conscious till within the few last moments before he expired. Father Bapst, who had been his fellow-novice, asked me to beg his prayers for himself that our Lord would call him soon if it were His holy will. I did so, and Fr. Enders replied that he would not forget him. The last few months, the retreat you gave, he passed through with the idea that he might be ready for the end. Preparation for death was his sole thought."

Ripe in years and merits, Fr. Enders has gone to his rest. His good works were there before him. His apostleship was comparatively hidden; his eloquence was not that of the tongue, but the far better one of example, for this will last when the sound of words has long since died away.—

R. I. P.

BROTHER PATRICK HAYES.

Those who saw this Brother during vacation at St. Inigoes, and were every day witnesses of his manly vigor and unflagging energy could never have imagined that so soon he should pass away. He died at St. Inigoes on Sept. 27th. For some days he had been unwell owing to an attack of malarial fever; having almost recovered, he exposed himself imprudently to the sun's rays at midday and was again taken ill. Soon symptoms of typhoid were noticed, and in a short time his case was hopeless.

Br. Hayes was born in Ireland March, 17th, 1843. He entered the Society April 20th, 1867, after having spent

some time as a postulant at Fordham. He made his novitiate at Sault-au-Recollet in Canada, and whilst engaged in this first training for his work, he edified all by his fervor, regularity and everything becoming one in his station. He was remarkably industrious in doing the task allotted him by Superiors, and this trait of character was only made more perfect in his after life. He always took the greatest interest in his work, whatever it might be, because he knew that he was doing it for God.

After his novitiate he was sent to Chatham in Canada-West for sometime; thence he returned to Fordham. From Fordham he was sent to Troy. Leaving Troy by the order of Superiors, he repaired to the Indian Missions in Canada, where he spent several years and was of great service to the Fathers in the management of the farm. The work was hard and required no little patience and skill in the one on whom the responsibility rested for its being properly done.

Two years ago Br. Hayes was recalled to the United States; he was again stationed at Manresa, where he had charge of the farm. Early last spring Superiors sent him to St. Inigoes where he was of great service until his last sickness.

This is a brief sketch of our Brother who has gone to his rest in the prime of life. We had hoped for many years of usefulness at his hands, but God has willed otherwise. This hidden career has come to an end, but the good Lord who rewards all who are enlisted in his service, and takes account of even the most trifling thing we do for His name's sake will not overlook the toil and sweat of our Brother, nor the love and fervor with which he labored.—R. I. P.

FATHER MICHAEL J. TRACY.

The subject of the following sketch was born November 1st, 1839. A native of Ireland, he came to this country in 1851, and, after preparatory studies made at St. Joseph's College, Bardstown, Ky., was employed as a teacher for three years at St. Xavier Parish School, Cincinnati, and

later on at a Business College in the same city. It was while filling this latter position that he acquired that proficiency as a book-keeper and accountant for which he became distinguished, and which he turned to so much practical advantage in the Society afterwards. Called by God to the priesthood, he entered the Seminary of Mt. St. Mary's of the West, but stayed there only two years, leaving it for the novitiate at Florissant, which he entered in the summer of '63. His years of noviceship and juniorate over, he was sent to St. Louis University to teach, and then to his philosophy, in both of which undertakings he met with commendable success. He made his theology at Woodstock, and, returning to his Province early in the spring of 1875, was ordained priest in the Cathedral of Cincinnati on Pentecost Sunday, May 15th following, after which he was appointed Procurator of the college in St. Louis, where he remained until a grievous attack of inflammation of the lungs forced him to give up his office and seek needed rest in travel.

Somewhat bettered by a change of air and occupation, he again fell to his wonted task, and for the last five years of his life was treasurer of St. Xavier College, Cincinnati. His exceptional ability as a financier tided that institution over more than one strait and set it upon a firm financial footing. It was while at St. Xavier that he contracted the cold which brought on the consumption, to which his delicate frame eventually succumbed. Despite the care he took of himself, he was never wholly ridded of it, and its work, though gradual, was so telling that in the fall of '83 his Superiors relieved him of official duties altogether and sent him east for the benefit of his health. Upon his return he resumed his former labors, but only to surrender them again and entirely in the following spring, and go south in search of another lease of a life that was fast slipping away. He remained at the south less than three months and then, realizing that he was beyond all hope, hastened back to Cincinnati—there to die, where so much of his life's best work had been done, and where so many of its earliest and

happiest recollections still clustered. On Sunday night, Sept. 21st, at half-past eight, strengthened by the sacraments and surrounded by his brethren, his pure soul passed painlessly and without a ruffle, into the broad daylight of its eternity, and into the endless realization of that blessed hope which had been laid up in his heart for years—the hope of the Psalmist when he sang: "*Concupivi salutare tuum Domine.*" Tuesday following, solemn High Mass of Requiem was sung by the Rector, Fr. Henry Moeller, and the Office of the Dead chanted in the college church in the presence of a great throng of acquaintances and friends, who had gathered to pay a last sincere tribute to his memory. Many of them followed his remains to St. Joseph's Cemetery, where he was laid to the quiet of his long, unbroken rest, in the midst of his religious brethren.

Father Tracy's character was not difficult to understand. Plainness of manner, largeness of heart, delicacy of sympathy and a resolute straightforwardness of purpose were its most striking features. The many virtues which he practised and which formed the mainspring of his actions, were discoverable in everything he did, and were doubly enhanced by an easiness of address, which made his company desirable, and won for him the friendship, love and esteem of all with whom he dealt. He was in no wise warped or narrowed. He lived and worked for others rather than for himself, and his charity went out in full measure to those with whom he came in contact. He operated upon a broad and steady basis, his conduct being always sweetly and judiciously toned and tempered and guarded by the saving principles of religious life, which he understood so well, and which lay at the hidden root of that wonderful readiness and exactness in the discharge of spiritual and official duties for which he was particularly remarkable. And though he was eminently a man of enterprise and determination, and had very pronounced views of his own upon most points, especially upon matters of business, yet he knew perfectly how to blend and harmonize them with the higher and holier and more certain rules of conduct, laid down for

his guidance by those to whose watchful keeping God had committed him. This spirit of simple and unassuming obedience, added to his many natural attainments of no mean order, qualified him highly and made him a fit and sure instrument in the hands of Superiors for the accomplishment of good and permanent work, and gained for him the various positions of trust and consequence, which he has held, at one time or another, ever since the days of his novitiate. Industrious to a fault, he never tired at his post, but worked long and well—perhaps, too long and too earnestly for the frail constitution which he bore. His passion for unabated and thorough labor never deserted him. He may have been, and doubtless was, occasionally fretted and tried by the reverses and perplexities commonly incident upon office, but no one was suffered to know it but himself. Through them all he moved with a balance of mind and manner, and lightness of heart, and resignation of soul that made it evident, even to a chance observer, that he was doing not his own but the difficult and encouraging work of the Lord.

The responsible position of minister and procurator which he held, off and on for so many years, gave him ample opportunity of exercising his charity, patience and prudence; and those who dwelt with him will recall, with pleasure, the use he made of the means thus afforded him of sanctifying himself and benefiting others. Kind to all, he was at the disposal of all, and no one, not even the humblest member of the community, ever appealed to him in vain for counsel or aid, which he always bestowed with a smile or an exhibition of praiseworthy condescension. Even when protracted illness had wrought frightful inroads upon his shattered health, and when one would naturally have expected his spirit to be more or less broken and his disposition changed in consequence he was still the same considerate, thoughtful "Father Tracy"—forgetful of himself, whole-souled and equable in his treatment of others.

But now he is gone. His day has declined, and God has taken him to the joy of his rest and reward. Yet, the rich,

ripe fruit of his works will remain for many years amongst us—a splendid and ever-enduring monument of his zeal in his own and others' behalf; while the recollection of his humble charity and pleasant ways will linger long—delightful memories in the minds of those who lived with him and loved him, and will pray for him and keep his name in benediction forever.—R. I. P.

FATHER MICHAEL MULRY.

From *The Xavier*.

The Rev. Fr. Mulry, late Assistant to the Vice-President of the College, died at St. Vincent's Hospital on Tuesday, September 30th, at 1.45 P. M. His death which had been expected for many weeks past, was caused by a lingering though violent consumption lasting over five years. He was born in New York, July 26th, 1853, and after attending for some time the De La Salle Institute, he began his classical studies at St. Francis Xavier's, entering Introductory Class in 1872. By dint of earnest study he secured promotion to Classics the following year, and after a retreat made under Rev. Fr. Cazeau, S. J., in 1874, he entered the Jesuit Novitiate at Sault-au-Recollet, near Montreal, Canada. Two years later he was sent to Florissant, Mo., to finish his literary studies, and from thence to Woodstock, where he began his philosophical studies in 1877. In the spring of 1879, he caught a severe cold, which rapidly developed into consumption. Both his doctors and Superiors were agreed that he needed a more temperate climate, and he was accordingly sent to Seguin, Texas, where he spent a year, as Professor in the Jesuit Academy of that city. In 1880 he returned to continue his theological studies in Woodstock, where he was ordained priest, April 23d of 1881. Though at the time of his ordination, his Superiors feared that he could not live long, they were aware that his energetic spirit could not brook the invalid's inactivity, and in order to satisfy his desire of working they named him

Assistant to the Vice-President of this College. This office he held the past three years, during which time he won the love and admiration of the students for his zeal, patience and gentleness, despite his many occupations and trials. No detail in the management of the College could ever escape him, nor would he consent to resign his office until sheer weakness forced him to his room and death-bed. Nearly four months ago he was sent to St. Vincent's Hospital, and from that time his resignation and gentleness became even more remarkable. His life of 31 years was not one of worldly renown or happiness, but it was full of good deeds and a pious joy that was born of a well founded Christian hope. He had left all things to follow Christ, and for years past his only longing was to die and live for Christ; be it our prayer that his longing may be fulfilled. The Office of the Dead was chanted by his brethren, Thursday morning at half-past eight o'clock. After the Mass, which was attended by many of the students, his body was taken to West-Park-on-Hudson for interment.—R. I. P.

FATHER BASIL PACCIARINI.

Fr. Basil Pacciarini was born in the province of Umbria, Italy, on the tenth of February, 1816. The place of his birth was hallowed by the traditions of St. Francis; for near by stood Mt. Alvernia, in one of whose caves the seraphic saint abode when he received the impression of the sacred wounds. At eighteen years of age our Father received the call of grace which he generously answered by leaving home and kindred to enter the novitiate of Sant' Andrea at Rome. The first years of the young religious were the usual ones of novitiate and juniorate during which he showed marked fervor of spirit by his attention to the rules. Then came the three years of philosophy and in their turn the years that are devoted to teaching in the colleges. While engaged, whether in studying or teaching, he displayed like zeal for his Master's service—that zeal which

in its works was afterwards to lead to broken health and sickness, when he might freely say to God in the words of the psalmist: "The zeal of thy house hath eaten me up." He studied philosophy at Rome. His years of teaching were spent at Loretto, where he was doubtless happy in the thought that his youthful labors were wrought in the neighborhood of that holy house which had been the scene of the youthful Christ's sweat and toil.

When his years of teaching were over, he returned to Rome in 1845, to give himself up to the study of theology; but he had not passed a year there when he came to America with several Scholastics, to join the Province of Maryland and completed his course in Georgetown. He was ordained July 23d, 1848.

He spent the first year after ordination in Frederick for the third probation. Charles County, Maryland, next claimed his ministrations for two years, at the end of which he was called to the arduous mission of evangelizing the Indians of Maine. He had there for his fellow-apostle, Fr. John Bapst, and, in common with every one else that ever met Fr. Bapst, loved him (to use his own words) *dearly*. It was while Fr. Pacciarini was yet in Maine that the Ellsworth mob made their foul assault on Fr. Bapst, and he must have been sorely grieved to see his noble brother missionary the object of such indignity. But the sorrow occasioned him by the treatment of Fr. Bapst, was not the only suffering he experienced on this mission; physical sufferings visited him continually; for he was now living in a cold, northern latitude and, we must remember, he had been reared in the land of the grape and the olive under the blue sky of Italy. After two years in Maine, and another spent in Boston, Fr. Pacciarini went to Philadelphia: there he soon became known and loved by the people of his parish; so much indeed was he esteemed by them, that when called from Philadelphia he left without a word of farewell in order to spare his children the pain of parting.

And now we arrive at an important period in Fr. Pacciarini's life, when he entered on his great field of labor at St.

Inigoes in St. Mary's Co., Maryland. It is hardly necessary to speak of his arrival there before the war, when all the people were happy and affluent; nor must I relate how soon after his coming the civil war increased his labors tenfold. At one time there were nearly ten thousand Confederate prisoners of war at Point Lookout. Many were Catholics, and they and the Protestants also used to profit by the weekly visits of the pastor of St. Inigoes. He gave the last sacraments to many a prisoner. He labored in the County unceasingly for the good of souls during twenty years, all of which time the negroes not less than the whites were the objects of his zeal. Finally, when a score of his years had been thus spent at St. Inigoes and Leonardtown, the fevers that prevail in those parts began to tell upon his health. He was then sent to Fordham, where he spent the remainder of his days as the beloved Spiritual Father of the community, the chaplain of several adjacent convents, and as the guide and friend of the children of the parish.

He had great zeal for souls; his fondness for the young gave him remarkable influence over them, and after the space of twenty-five years his apostleship among the children of St. John's, Philadelphia, is still held in benediction. He was a man of great simplicity of character and yet withal he had great tact in dealing with men, especially with Protestants, many of whom he received into the Church. An eye-witness gives the following incident: Fr. Pacciarini had gone to Manresa, our novitiate, on the Hudson, to give the Italians, engaged on the West Shore Rail Road, a chance to make their Easter in 1883. He succeeded in getting over two hundred, nearly all, to fulfil their duty. One day when the snow was four feet deep, he went to prepare an Italian for death, who had been terribly mangled by an explosion. This good work done, he called at a shanty where thirty-five Garibaldians were lodged. They cursed him and bade him get away at once. He sat down and smoked with them, conversing upon indifferent topics. He cunningly brought in serious matters and in a half hour got all to go to confession before he left them. He was refused admit-

tance into another room in the same hut; they offered to force an entrance, but this service was declined. They accompanied him a part of the way home and took him and his companion on their shoulders over a very dangerous ascent.

At Fordham on the 23d day of last April he celebrated the fiftieth anniversary of his entrance into the Society, and received the congratulations of his brothers in religion and fellow-workmen in the Lord's vineyard.

Although his health was somewhat broken, it was not then thought that his stay with us would be short. But God in His all-wise providence had seen fit to shorten the days of his exile, and so on the first day of October He took Fr. Pacciarini to his long home. Thus was a holy and useful life crowned with a death precious in the sight of God.—R. I. P.

BROTHER MICHAEL CARROLL.

Brother Michael Carroll has been taken from our midst, and now rests from labor after long years of faithful service. It would seem that God wished to mark him out by a special favor, in calling him to Himself on the feast of St. Francis Borgia,—a day which is so sacred among us. As we look back upon the life of our departed Brother—a life beautiful as it was simple—we find in it much that makes us bow down in silence and admiration of the ways of God.

Brother Carroll was born in Tipperary, Ireland, on the 23d of February, 1805, of good family. On leaving Ireland he lived for a time in Canada; but later came to Mt. St. Mary's, Emmitsburg, with the intention of studying for the priesthood. He spent some years at the Mount, and in after times loved to speak of his stay there, and its many happy memories. It was there he first met with our saintly Fr. McElroy, and it was the advice of this holy man that influenced him to put aside all thought of the priesthood, and enter the Society of Jesus as a lay-brother. This he did Sept. 7th, 1836; but not before his simple and amiable

character had won all hearts at the Mount. Some years after he returned to the old Seminary on a visit, and the glad welcome tendered him showed in what esteem he was held.

This good and holy Brother passed most of his life in the Society in the houses of Georgetown, Whitemarsh and Bohemia; but about ten years ago he was sent to the Novitiate at Frederick to prepare for death. He wore his age well, and though no longer fit for active service, was never idle, but ever engaged in some light work. Always cheerful and kind, in everything he seemed the model of a lay-brother, and worthy of imitation. As his life had been the joy and consolation of his religious brethren, so, too, was his death; and we may fondly hope that he now enjoys the glory of the chosen servants of God.

In all this there is nothing striking; it is one quiet round of religious duty: in the eyes of the world he has passed away, and left after him but a modest fame; yet for men who know the merit of a hidden life, who seek not the glory of this world, but the bliss of a life to come, there is here much that is at once edifying and consoling.

May the example of this holy Brother long live in the memory of his fellow religious.—R. I. P.

V A R I A .

ADVERTISEMENT.

We thank our readers for the interest taken in the VARIA. We hope, however, more items of news may be sent to the editor.

We will be enabled, through the generosity of our friends, to issue the next volume with its pages improved in appearance.

APOSTOLIC SCHOOLS.—The first of these schools was begun at Avignon in 1865. Since then the enterprise has prospered beyond anticipation, and at present in spite of opposition and persecution there are at least twelve flourishing schools in Europe. The scope of the work is to furnish the Church—not the Society alone, or even primarily—with well-trained, well-formed recruits for the priesthood. It is not God's doing that the supply of apostolic laborers is unequal to the demand. Vocations are not wanting, but they are marred by the numerous, ever-increasing evil influences which conspire to spoil God's work, especially in the young. Hence the need of seeking out and saving from these blighting influences those chosen little ones upon whom God's special love has set its seal. To accomplish this the Apostolic School was instituted. It has been blessed and encouraged by the Sovereign Pontiffs, Pius IX, and Leo XIII, and the most eminent prelates of Europe have attested their appreciation of the work it has done.—In the next number we intend to give a longer paper upon the manner of conducting these schools. Their founder was Fr. Foresta of the Society.

A SHRINE AND POSSIBLE AMERICAN SAINTS.—General John S. Clark, of Auburn, N. Y., a well known authority in regard to New-York Indian topography and who has successfully applied himself to the location of the old Jesuit mission sites, has within the past few years identified beyond all doubt the situation of the village of the Mohawk Indians, in which René Goupil, novice, in 1642, and Father Isaac Jogues, priest S. J., in 1646, met violent deaths for the faith; and where also Catherine Tegakwita was born. Near this place a permanent mission afterwards grew up, in which the latter was baptized in 1676, and where she began her heroic sanctification. After 200 years absence (1684-1884), the Fathers have returned to their historic *Mission of the Martyrs*; an appeal is being widely made for contributions to the erection of a pilgrim chapel to *Our Lady of Martyrs*, by the Father in charge, *Rev. Jos. Loyzance, St. Joseph's Church, Troy, N. Y.*—Very Rev. Fr. Vicar has also approved the asking of *Postulata* to the Holy See for the introduction of the *Cause* of the three mentioned above. The documents in the case are ready, and advan-

tage will be taken for this of the meeting of the Plenary Council. Members of the Society are invited to make themselves acquainted with the case and help in the good work.

BOSTON.—The College has more students this year than ever before. The roll has 250 names. St. Mary's is doing well in its new school-house with 1500 pupils.—The school of the German congregation is also very full. Great preparations are being made on all sides to celebrate the centenary of the Sodality.—The city has appropriated \$2,000 for the Catholic services on Deer Island. Fr. Mandalari will now be able to have a quartette choir, and 20 Sunday school teachers to aid him in teaching the Christian doctrine. A steamboat will be at his command every Sunday morning.

BOHEMIA.—Fr. Gaffney has succeeded in finishing the new church in Middletown, Delaware. Most likely the Fathers will have their residence after a time at Middletown instead of at Bohemia. In the article on Bohemia in our present number the writer mentions a Douay Bible printed in 1682; he had 1582 in his MS. and he was right.—The church in Middletown was dedicated on Rosary Sunday, Oct. 5th.

CALIFORNIA.—An Ecclesiastical inquiry was held at Santa Clara College concerning the heroic virtue of Fra. Magin Catalao who is buried in our church. He was a Franciscan and died in the last century. The court sat in August, and Fr. Congiato, Superior of the Mission, was a member of it.—Fr. Varsi is the theologian of Bishop Monogue in the coming Council.

CANADA.—This mission has 178 members—increase last year, 12. Scholastic novices, 17; coadjutor novices, 12.—Two or three new residences have been established.—*Catalogue*, 1884.

CHINA.—By the catalogue of the Nankin Mission we see there are 134 members of the Society engaged in the apostolic work. It is gratifying to find out that so many natives have joined us. Twelve native secular priests help our Fathers.—By the *Letters* of Fr. Pfister we learn that the Mission of Tche-ly is progressing satisfactorily. As far as we know, the war has not injured our Missions: the colleges at Hong-keu and Zi-ka-wei resumed their classes in September.

COLORADO.—Our Fathers of New Mexico have opened a college at Morrison, and Fr. Pantanella has been appointed the Rector.

CONEWAGO. — Fr. Forhan, the Superior, is having the church and residence repaired.—Littlestown has been given up to the Bishop.

COSTA RICA. — The College at Cartago in which 15 members of the Province of Castile were engaged was closed, and the Fathers, Scholastics, and Brothers have been sent into exile, together with the Bishop of the diocese. They were allowed only a few hours to get ready. The Free Masons were the prime movers in the affair, because the Bishop had published the Encyclical of the Holy Father against their sect. Fr. Ga-

mero, the Rector of the College, published an eloquent protest in the name of the Society. Fr. España sent to a Spanish paper in New York an account of the tyrannical proceeding; by the reading of this we can see how much the republics in Central and South America are ruled by secret Societies.—The Bishop has been recalled to his see by the government.

ENGLAND. — The Province has 507 members. The increase in 1883 was 30 subjects.—There are 21 Fathers and a Scholastic in Scotland. In Jamaica, Guiana, and Honduras there are, all told, 27 Fathers and 5 Brothers. The College in Malta seems to be doing well.—*Catalogue, 1884.*

EXCHANGES.—We have received the *Letters* from Mold, Uclès and Jersey. In our next we intend to draw on them largely for the *Varia*.

FR. ROBERT PARSONS.—In Caxton's edition of "Kenilworth," after a long quotation (in the Introduction) from Ashmole's "Antiquities of Berkshire"—wherein Leicester is charged with the murder of his wife, this follows.—"The same accusation has been adopted and circulated by the author of "Leicester's Commonwealth," a satire written directly against the Earl of Leicester, which loaded him with the most horrid crimes, and among the rest, with the murder of his first wife."

A note to this runs thus:

"This satire was written by the notorious Jesuit, Robert Parsons, and was largely copied by Ashmole in his Antiquities, etc."

Is not this false? Father Parsons says in one of his works that he is not the author of "Leicester's Commonwealth."—*De Backer*.

FIESOLE.—Very Rev. Fr. General enjoys good health at Rome. Rev. Fr. Vicar is very well.—Fr. Armellini has been appointed Postulator causarum NN., and he will urge the cause of the English Martyrs.—Fr. A. Rota, a Spaniard, is the new Secretary of the Society; he is now in Fiesole, acting as Substitute for Spain.—*Letter from Fiesole, Oct. 16.*

FLATHEAD MISSION.—The Fathers of St. Ignatius' Mission have published a dictionary of the Flathead language. A Leipsic house has ordered a dozen copies.

FRANCE.—Notwithstanding the dispersion, the catalogue of 1884 gives a very consoling exhibit for the Province of France; it has 858 members—increase, for '83, 8; there are 35 novices (scholastic) and 6 novice Brothers.—The College at Canterbury is doing remarkably well.—The Mission of Nankin in China belongs to this Province; we give a notice of it in another place.—The college of St. Ignatius, Paris, had 750 pupils last year.—The training school at Jersey where youths are prepared for the navy has most consoling results. "It is not possible," writes Fr. de Villiers, "to receive more than 80 pupils, and yet there are more than 90 applications for places in the school. The boys who range from 15 to 18 years of age are very pious and work well. Of 42 that went up for the examination, 39 passed, 4 leading all other candidates. The government

is astounded at these results. Many of our former pupils have already distinguished themselves in the campaign in China."

FREDERICK, MD.—The Novitiate chapel was newly frescoed during the vacation. A fine marble altar has taken the place of the old one.

GEORGETOWN COLLEGE.—The College has the largest philosophy class it has seen for years. There are about 160 boarders, with a good attendance of day-scholars.

GUAYAQUIL, ECUADOR.—At the request of the government, Fr. Robert Pozo has been appointed Bishop of Guayaquil by his Holiness.—*La Libertà Cattolica*, Naples.—Fr. Pozo is now operarius in the residence of San José, Guayaquil. He was born in 1836, and entered the Society in 1851.

GERMANY.—The Province of Upper Germany has 937 members; it has 350 of these engaged on foreign Missions, of whom 113 are in the United States. The novitiate is at Exaeten in Holland; the novices are 44 (Scholastics), and 35, Coadjutors. The total increase in '83 was 16.—The Mission in Denmark is doing much good, and many conversions are taking place amongst the educated classes.—*Catalogue*, 1884.

HOLLAND.—This Province, by the catalogue of 1884, has 403 members. There are 29 Fathers and 6 Brothers on the Missions in the Dutch East Indies.—The house of studies for the theologians is at Maestricht; the philosophers study at Oudenbosch. The novitiate is located at Muriendaal; there are 24 Scholastic and 10 Coadjutor novices.—Fr. Frederic Heynen, formerly Substitute for the German Assistant, was appointed Provincial of Holland on the 26th of September.

IRELAND.—This Province has 227 members, as follows, Fathers, 119; Scholastics, 67; Brothers, 41. There are nineteen Scholastic novices. A coadjutor novice keeps his part of the novitiate a-going. Increase of membership last year, 7. The novitiate has been removed to Dromore, County Down. The Irish Fathers in Australia have opened a novitiate near Melbourne.—Fr. Ronan is in this country collecting alms for the Apostolic School of Mungret, County Limerick.—Thirty members of the Irish Province are in Australia and two in New Zealand.

ITU, BRAZIL.—Fr. Cocumelli, formerly Superior of the Brazilian Mission, has been made Rector of the S. American College in place of Fr. Ghetti who is now Provincial of Rome.

LYONS.—The novitiate has been transferred from Sidmouth to Hastings, England. The house at Sidmouth was too small. Fr. Rosette is Master of Novices in the place of Fr. Petit, who is now Spiritual Father at Mold, N. Wales.

MANGALORE, E. INDIES.—On the occasion of Luther's festival last year, the Fathers bought engravings of the hero of the hour from the Protestant publishers, wrote on them some of his immoral principles and spread them broadcast. Thus they showed the people how they were called on to honor an immoral monster.

MANILLA.—The Mission is progressing very rapidly. In some places our missionaries have baptized almost all the infidels. The Normal School celebrated the feast of St. Francis Xavier with great pomp. At the Atheneum the celebration of the feast of the Immaculate Conception was still more brilliant. A grand literary entertainment was held. The subject was the Battle of Lepanto. All the State Officials were present, and since that day entertain for us a higher regard than heretofore.—See *Philippine Islands*.

MILWAUKEE, WIS.—Fr. Thomas S. Fitzgerald is Rector of Marquette College.—Fr. Lalumière has taken Fr. Van der Eerden's place at St. Gall's Church.

MISSOURI PROVINCE.—Fr. Henry Moeller is Rector in Cincinnati.—Fr. Thomas O'Neill is Tertian Master at Florissant.—Fr. McErlane is Rector at St. Mary's, Kansas.—Fr. Zealand is Rector at Chicago.—Fr. Coppens, former Rector of St. Mary's, Kansas, is now teaching the juniors at Florissant.—Frs. Damen, Lagae, Coghlan and Van der Eerden will give missions.

MONTREAL.—St. Mary's College had last year 400 students. This year over 50 boarders had to be refused for want of room.—Fr. Henry Hudon, Superior of the Mission, and Fr. Lory have returned from their trip to the northwest. The Canadian Pacific took them to the foot of the Rockies. During his stay in Winnipeg Fr. Lory preached the ecclesiastical retreat.—The retreats given by the Canadian Fathers during the last three months have been numerous and fruitful. FF. Kenny and Connolly have been busy in Ontario; FF. Hamon, Beaudevin, Désy, Larue and Desjardins in the neighborhood of Quebec and Montreal.—The new Scholasticate in Rachel street, Montreal, is approaching completion. This large wooden building, 190x50 ft., three storeys high, will be ready about Xmas, to receive the philosophers. In the meantime they are studying at Quebec.—*Letter from Quebec, September.*

NAPLES.—In 1883 this Province had a net increase of 8 members. Of the 316 members of the Province, 62 are in New Mexico, 19 in our Province, and 20 in Missouri.—The novitiate is in the city of Naples; there are 18 novices (Scholastic) and 15, Coadjutors. Two of the novices have before their names *ag. milit.*: that is, they are now conscripts doing service in the army.—Fr. Canger, the nephew of Fr. Piccirillo, is Provincial.

NEW MEXICO.—Fr. D'Aponte accompanied Archbishop Lamy on his tour through a part of Mexico. At Puebla in the Colegio Pio de Artes and Oficios, directed by Fr. Angel of the Society, a musical concert was given for his Grace.—Fr. S. Personé is Rector of Las Vegas.—Ours of N. Mexico have been allowed by the Bishop of Durango to give missions in his diocese.—Fr. S. Personé gives in the *Revista Catolica* some very interesting papers about his journey through old Mexico.—Fr. Pantanella brought from Europe 11 recruits for the Mission.—Fr. Schiffini is organizing a parish in Las Vegas.

NEW ORLEANS.—This Mission has 10 Scholastic novices in our novitiate at Manresa.—The College has been opened in Galveston, Texas.

NEW YORK.—St. Francis Xavier's College has begun a preparatory department, which is placed in a separate building. Fr. O'Connor late of Boston gave the retreat to the boys.—Fr. Wm. Doherty gave the boys' retreat in Fordham, Father Denny in Jersey City.—Fordham has 205 boarders.

OMAHA, NEB.—Fr. Hugh Finnegan is Rector of the College.—Fr. Lambert will give missions through the State.

OSAGE MISSION, KANSAS.—"St. Francis Institution for Boys" had last year 197 pupils. 'Tis a pity none of them study Latin.

PARÀ, BRAZIL.—D. Antonio de Macedo Costa, Bishop of Parà, delivered a discourse before a distinguished audience in which he spoke in the highest terms of the old Missions of the Society on the upper Amazon; he proposes to build a steamboat, a floating church, in order to take the gospel to these parts formerly so dear to our Fathers.—See *Fr. Galanti's letter*. The Bishop contrasts the present state of religion there with what it once was before the Society was suppressed.

PHILADELPHIA.—The work on the church of the Gesù is assuming magnificent proportions; the walls have been raised forty feet already. This will be the largest church in our Province.—Fr. Peter Blenkinsop celebrated his golden jubilee on the 15th of August.—Frs. Ardia and Duddy of St. Joseph's are much improved in health.—Fr. Jamison takes the place of Fr. O'Neill who has gone to Boston.

PHILIPPINE ISLANDS.—The Fathers of the Society are still doing a great work in evangelizing the natives of these parts.—The College of Manilla is very flourishing.—By a recent decree of King Alfonso of Spain Ours have been put in charge of a meteorological observatory at Manilla. There are 13 stations connected with this central point. Liberal salaries have been granted to the Fathers in charge.

ROME.—The Holy Father, Leo XIII, has lately spoken on several occasions in the most favorable terms of the Society.—*Recent Letter*.

ST. MARY'S COUNTY, MD.—Fr. Jenkins is enlarging the residence in Leonardtown.—Fr. Walker has made great improvements at St. Inigoes. Fr. Lancaster intends to enlarge his church of the Sacred Heart. There are about 10,000 Catholics in the County, with six Fathers of the Society.—A lady has given a farm and dwelling in Leonardtown for a parochial school.

SICILY.—This Province has 223 members, i. e. 105 Fathers, 56 Scholastics, 62 Brothers. Forty-seven members are engaged in foreign missions. The novitiate has 10 Scholastic and 6 Coadjutor novices.—In the house of studies at Malta there are 14 philosophers, 12 rhetoricians, and 7 studying grammar. The Province has a large college in Constantinople.

SODALITIES.—We hear that great preparations are being made to celebrate the tercentenary. Archbishop Ryan will preach on the occasion in St. Joseph's, Philadelphia. Here the first Sodality (for the people) in the U. States was established in 1837. There was a Sodality for the students of Georgetown as early as 1812.

SPAIN.—The increase in the Province of Castile in 1883 was 26. It has 729 members of whom 37 are in Havana, 14 at Cienfuegos (W. I.), 15 at Panama, 6 at Pasto, 4 at Bogotá (U. S. C.), 54 in Ecuador and 3 in Peru, which belongs to Toledo. The College at Quito is flourishing. The new president of the republic of Ecuador is a good Catholic and seems to be following the example set by Garcia Moreno.—By letters from Spain we are informed that all of Ours are exempt from the conscription, and this was granted, because the professed bind themselves by vow to go to foreign missions if sent by the Pope.—At Oña, the Collegium Maximum, 6 Fathers are making the biennium.—By this year's catalogue we see that Castile has 70 novices; the novices of the second year study grammar or humanities.

Toledo.—This Province (Cat. 1884) has 318 members—increase (for '83) 35. The Provincial lives in Madrid: The novitiate is at Murcia; the Scholastic novices are 36; Coadjutor novices, 19.—A pamphlet has been printed concerning Father Mon's sermon that gave so much offence to a princess of the blood last lent.

Aragon.—Has 809 members—increase, 39. The Provincial resides at Barcelona. Aragon has 113 members in the Philippine Islands, and 187 in Chili and the Argentine Confederation. The Scholastic novices number 50; Coadjutor novices, 34.—In 1865, the Spanish Provinces had 1,050 members; in 1884, 1849.—The Province of Toledo has a second house of probation in Ecuador near Quito: besides 28 Scholastic and 4 Coadjutor novices, there are 28 juniors, 26 philosophers, 4 theologians, studying in the same place.—There are 120 members of this Province in Ecuador and Peru.—There are about 450 members of the Society in S. America.—The following extracts are taken from *La Semana Catolica* (Madrid, Aug. 3d): "On the feast of St. Ignatius eight newly-ordained priests celebrated in the church attached to the Scholasticate of Oña their first Mass. They had been successively ordained subdeacons, deacons, and priests by his Grace, the Archbishop of Burgos, as were several others the preceding year, to the great joy and consolation of the worthy prelate, who has always shown such singular love and affection for the Society of Jesus."

"The same day took place at Jerez de la Frontera (Sherry) the solemn re-opening of the ancient church of the Society of Jesus, which has at last been restored to its lawful owners after it had remained closed for over a hundred years from the day when it was ruthlessly taken from the Society and devoted to profane usage."

"On the 30th July, eve of the feast of their holy Founder, five young Jesuits from the Scholasticate of Oña, embarked at Cadiz for Havana. Those generous souls little heeded the danger to which they would be exposed from Yellow Fever whilst trying to teach by their virtue and science the youth of the College of Belen which the Fathers have in Havana."

The College at Balbao will be a magnificent building—the grandest of Society in Spain.—All the colleges of Castile are crowded this year.

THE GENERAL CONGREGATION.—Extracts from a letter of Rev. Fr. Capell, Provincial of Aragon.—In the year 1873 Very Rev. Fr. General asked

and obtained permission from the Holy Father to hold a General Congregation: but there were some obstacles in the way, which impeded it. When, later on, Pope Pius IX. died, our Very Rev. Father General exposed the state of the question to His Holiness Leo XIII. The Holy Father thought better to defer it. Last year, after a mature consideration, owing to the serious difficulties that might occur in course of time, the Holy Father acceded to Father General's request allowing him to convoke the General Congregation for the election of a Vicar *cum jure successionis*. An order was then issued for the Provincial Congregations; and all was finished before August 15th. The 16th of September was fixed for the first meeting in Rome. The Provincial Congregations met everywhere without difficulty, even in France. The Fathers of the Province of Aragon assembled at Barcelona, those of Toledo and Castile at Murcia and in Castile respectively. The tumult, which arose just then at Badajos, did not affect us; but the Fathers of Castile were obliged to close before their work was finished. Our Congregation sent two *postulata*; the first regarded the study of theology and philosophy, and the other the consecration of the Society to the Sacred Heart of Jesus. . .

On their arrival at Rome, the Fathers began to discuss the form of election to be adopted and the power, with which the Vicar was to be invested. As to the former point they followed the mode employed at the election of Fr. Oliva, when Very Rev. Fr. Nickel was stricken with apoplexy: as to the latter point, since Father General was still vigorous and in full use of his faculties it was decided that the Vicar-General should have no determined power, not even *cumulative* with that of Father General, but should assist him in the government of the Society and succeed him in case of death. This done, the committee* *ad detrimenta* was elected. The four following days were employed in taking informations, and on Sept. 24th the election of the Vicar took place. First of all, our very Rev. Father General exhorted us to chose a man generous, of middle age and fitted to restore the studies according to the doctrine of St. Thomas, our Constitutions, and the wish of the Holy Father. Every one took the oath of electing the *Vicarium Generalem S. J., cum jure successionis quem sentiebamus ad hoc onus ferendum aptissimum*. Thereupon Very Rev. Father General cast his vote, all the others following him in due order. Rev. Fr. Anderledy received 53 votes, the rest being scattered among ten candidates, none of whom received more than four. The newly elected Vicar remained for some time astonished, contemplating in silence a little crucifix on the table. Father General called him to receive the tokens of submission due to him. Advancing to the middle of the hall he prostrated himself at Father General's feet, kissing them; but Father General raising him embraced him and kissed his hands: we all followed his example. After the election Fr. Cornoldi was sent to bring the news to the Holy Father. Leo XIII. was busy with some Bishops when Fr. Cornoldi was announced—he admitted him without delay, and as soon as he heard

* This committee was made up thus: Frs. Vioni, Purbrick, Meschler, Chambellan, and Labarta.—The committee *ad decernenda, postulata* were Frs. Vannutelli, Muruzabal, Van Reeth, Mourlier and Porter.

Fr. Anderledy's name, he told Fr. Cornoldi in a cheerful and graceful manner to inform the Congregation that he was satisfied with their work. He added that a choice more to his own liking was impossible. The secrecy with regard to the election having been imposed on every one of us, we sang the *Te Deum*.—All the following meetings were presided over by Fr. General, Fr. Vicar being seated at his left.

The Congregation appointed the committee *ad decernenda postulata* and five others entitled *de spiritu, de paupertate, de studiis superioribus, de gymnasiis et conciliis, de ministeriis*. Before the discussion of the *postulata* another difficulty arose. Was it necessary to re-elect the Assistants, for *eorum est eligere assistentes quorum est eligere generalem*? On the other hand, the Assistants now to be elected by the Congregation could only take their office at the death of the General. Some proposed to elect new Assistants, who should enter office with Fr. Vicar, the old ones remaining still with Fr. General. But the old Assistants, that all doubts might be removed, and full freedom given to the Congregation, resigned their office, and we proceeded to the election of their successors.—The discussion of the *postulata* was then commenced. The first was that the Congregation should adhere to the Bull *Æterni Patris* of Leo XIII, and confirm all that our Constitutions and preceding Congregations ever decreed about the doctrine of St. Thomas. This *postulatum* was approved and presented to His Holiness. The Sovereign Pontiff wished to examine it himself, and sent it afterwards to Fiesole by Fr. Cornoldi, after having signed it with his own hand. He approved likewise another *postulatum*, in which our theologians, *quorum laus in ecclesia est* are recommended and Ours exhorted to consult them and adhere to their doctrine. There were many other *postulata* about the studies of the Society. The Congregation seeing that the time was too short to examine them all, it was resolved to appoint a committee in every Province to see to the difficulties arising from the circumstances of place. The result should be submitted to the consideration of another committee composed of Fathers of the five Assistencies, and, finally, Fr. General would choose the best system. This plan has been partly executed. As to what concerns the *postulata de gymnasiis*, the Provincials must consult Fr. General. As to the ministry, the Society must endeavor to form good preachers: with regard to the convents of nuns, *standum decretis*. As to the residences, the Congregation did not wish to give rules to the Superiors, and it was decided that they might hold property. The last *postulatum* was that concerning the devotion to the Sacred Heart. It was approved by acclamation, and the feast of the Sacred Heart will be celebrated most solemnly.—After forty-six or forty-seven sessions the Congregation assembled on Oct. 21. Fr. General recommended the fulfilment of what had been determined, saying that all the evils of the Society came from want of fidelity to the decrees of past Congregations. During my stay in Rome I saw the Pope twice. He wished to see privately Fr. General and Fr. Vicar; he said to the latter that he wanted to use the help of the Society in some works of great importance to the Church;

that he would call several of Ours to the Vatican and would often see the Vicar himself.—Our Society has been deprived of all her houses in Rome. We have still control by means of our Brothers of the Gesù and a part of the Roman College; the room and chapel of St. Ignatius were left to us with a free entrance from the street. The same must be said of those of St. Aloysius and Blessed Berchmans, which are in the Roman College. A part of Sant' Andrea is appropriated to the S. American College, which is conducted by Ours. The chapel of St. Stanislaus still remains intact. The garden has been changed into an exhibition building. Some of our Brothers are at Sant' Eusebio.—Our meetings were held at the German College. During the time of the Congregation, the most intimate union and great fraternal charity reigned among us all. Informations were given in all simplicity and sincerity: everyone had in view nothing else but the glory of God and the good of the Society. The languages more commonly made use of were the Latin and French. The Fathers from America, Galicia, Austria, some from Germany, Holland and Italy wore the cassock of the Society. We left Rome on Oct. 24th.—Among the things which I shall never forget will be the remembrance of the Congregation, and of those Fathers, who represented the science, prudence and virtue of our beloved and least Society of Jesus, and above all, the virtue of our venerated Fr. General. This holy old man, aged ninety years, so modest, so humble, so prudent, always the same, always amiable, with the glory of thirty years' government and interior martyrdom, caused him by the mishaps of the Society, was such a spectacle as to fill me with admiration. His angelic mien delighted me. With what charity did he receive me in his room! with what deference! His poor cassock was patched. He is as punctual to all the exercises as the most vigorous and exact. In spite of his old age he observes rigorously all the laws of abstinence and fasting. At a quarter past five he commences his Mass and spends considerable time kneeling before the Blessed Sacrament. God grant us many imitators of his virtues.

TROY, N. Y.—Father Loyzance finished last summer a fine parochial school-house. The Christian Brothers and the Sisters of St. Joseph are the teachers. —Fr. Maguire and companions are now giving missions in our two parishes in Troy.

VENICE.—By the catalogue for 1884 we find this Province has 179 Fathers, 87 Scholastics, 70 Brothers, total 314—increase for 1883, 8.—Thirty-four members are on the Mission of Mangalore. There are 31 Scholastic and 8 Coadjutor novices.—The *Letters* of Venice have a long account of the East Indian Mission.

WASHINGTON, D. C.—St. Aloysius' Church celebrated its silver jubilee, Oct. 19. Archbishop Gibbons was present and preached a sermon. The decorations by Br. Fealy of Boston were fine and in good taste.—Twenty-five years ago this section of the city, through which Tiber creek wound its way to the Potomac, was looked upon as too far in the suburbs for a large church. Now there is a new city about St. Aloysius' and beyond

the Tiber, which like its name-sake has changed its course, "doctus iter melius."—Twenty-five years ago when the church was dedicated Mass was sung by Fr. B. Villiger, then Provincial, and Archbishop Hughes preached a magnificent sermon in the presence of the President of the U. States, James Buchanan, cabinet ministers, senators, ambassadors and the like. In the evening Fr. James Ryder preached, giving a brilliant discourse, which was taken down in short-hand, though imperfectly, thus preserving for us a fair idea of his oratorical powers.—Gonzaga College is doing very well this year.

WOODSTOCK, MD.—The new parish church whose walls are now three feet above ground will be of granite. It is 76 feet by 34, and will be finished by next autumn. The site is well chosen, near William Butler's. Several fine springs are near at hand. The church will have its front towards the railroad. We hope old Woodstockians may help the energetic pastor, Fr. Treacy. Any contribution will be acceptable.

HOME NEWS.—Fr. De Augustinis' work *De Deo Uno* is already published. It is refreshing and consoling, even in the Society, to see the doctrine of Molina *De Scientia Dei* followed *ad unguem*.—Fr. Brambring is printing his lectures this year, *De Deo Creante*.—Mr. John F. X. O'Connor, a theologian of the second year, is the author of a work published by Benziger *Reading and the Mind, with something to read*. This little book deserves every commendation, and our teachers, especially those of the higher classes, will thank the writer for giving us a work so much needed in our schools.—We have four sermons a week in the refectory.—A frame building, three storied (60 by 30 ft.), is being erected in the rear of the kitchen. The offices and the rooms of the Brothers will be in the new building.—The theologians have reorganized their Academy. By invitation we attended several of the meetings, and were highly pleased with the papers read and the debate upon them. Fr. John Scully is the president. The theologians have also Academies in Hebrew and Rubrics.

Papers read in the theological Academy:

<i>Predestination</i>	Mr. W. F. Gregory
<i>The Holy Trinity in the first three centuries</i>	Mr. V. Ciappa
<i>Was St. Peter in Rome?</i>	Mr. P. J. Dooley
<i>The Infallibility of the Pope</i>	Mr. C. Jones
<i>Circumcision, a Sacrament of the Old Law</i>	Mr. J. P. Fagan

The philosophers of the third year have also an Academy for the discussion of topics of the class. The presiding officer is Mr. Wm. Cunningham.—The philosophers of the second year have also their Academy; the president is Mr. James Curran—Mr. C. Borgmeyer of the third year, read a paper on *Scholasticism and Modern Science*—All the philosophers attend Academies in Greek and Elocution.—

Papers read by the philosophers of the second year:

<i>Logical Truth</i>	Mr. C. Moulinier
<i>Transcendental Good</i>	Mr. C. Macksey
<i>The Beautiful</i>	Mr. A. P. O'Malley
<i>Cartesianism</i>	Mr. J. De Potter

The philosophical committee, Frs: Devitt, O'Leary, and Jouin, with the professors of this house, had meetings, on the 5th and 6th of September, and then adjourned *sine die*.

Our Colleges in the United States, 1883-4

PLACE	NAME	PROVINCE	STUD'S	GRAD. A.B.
Baltimore, Md.	Loyola College*....	Md. N. Y.	118	....
Boston, Mass.	Boston College*....	Md. N. Y.	250	15
Buffalo, N. Y.	Canisius College...	Germany	267	9
Chicago, Ill.	St. Ignatius Coll.*	Missouri	265	....
Cincinnati, O.	St. Xavier College*	"	277	7
Detroit, Mich.	Detroit College*....	"	217	7
Fordham, N. Y.	St. John's College..	Md. N. Y.	284	12
Georgetown, D. C..	Georgetown College	"	207	5
Grand Coteau, La..	St. Charles College.	N. O. Miss.	133	....
Jersey City, N. J...	St. Peter's College*	Md. N. Y.	94	....
Las Vegas, N. M...	Las Vegas College.	Naples	206	....
Milwaukee, Wis...	Marquette College*	Missouri	130	....
New York, N. Y...	St. Francis X. Coll.*	Md. N. Y.	382	10
New Orleans, La...	Imm. Concep. Coll.*	N. O. Miss.	363	5
Omaha, Nebraska..	Creighton College*	Missouri	264	....
Prairie du Chien, Wisconsin.....	Coll. Sacred Heart	Germany	111	....
Santa Clara, Cal...	Santa Clara College	Turin	261	....
San Francisco, Cal.	St. Ignatius Coll.*..	"	704	2
St. Louis, Mo.	St. Louis University	Missouri	308	4
St. Mary's, Kansas.	St. Mary's College..	"	283	....
Spring Hill, Ala...	St. Joseph's College	N. O. Miss.	174	9
Washington, D. C..	Gonzaga College*..	Md. N. Y.	144	....
Worcester, Mass...	Coll. of the H'y Cross	"	170	17

*Day College

Students, total number, 1882-3, 5494

" " " 1883-4, 5612

Graduates, A. B., 1882-3, 96

" " " 1883-4, 102



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Ministeria Spirituality Provinciae Marylandae Neo-Eboracensis, a 1^a Julii, 1883 ad 1^{am} Julii, 1884.

	Baptism.	Confession.	Communion.	Communion. infirm.	Haer. conv.	Matrim.	Extreme. Unct.	Onction.	Exhortation.	Sodalitat.	Sodales.	Visit. infirm.	Visit. Xenod.	Visit. career.	Catechises.	Par. ad 1 Comm.	Par. ad Conf.	Puer. in schol. par.	Puell. in schol. par.	Schol. Dominic.	Missiones.	Novenz.	Tridua.	Exec. Spir.
ALEXANDRIA.....	62	10316	9870	.....	13	19	40	78	23	2	154	584	11	.....	139	65	140	100	80	240	.....	1	1	.....
BALTIMORE.....	21	38957	32700	310	24	21	54	169	126	4	1025	1461	305	88	220	73	.....	.....	.....	300	.....	3	2	8
BOHEMIA.....	17	1507	1000	50	4	6	10	100	.....	.....	.....	158	.....	120	75	50	.....	.....	.....	55	.....	.....	.....	1
BOSTON COLLEGE.....	44	80627	68000	1630	38	4	703	163	163	7	2460	1098	39	1	289	571	276	.....	.....	1275	.....	5	.....	15
" St. Mary's.....	339	92523	94000	468	10	99	425	299	111	10	8500	1308	99	34	2000	225	250	750	650	800	.....	.....	.....	12
" Missionaries.....	214	105644	107103	.....	225	49	2	1469	187	.....	.....	34	8	2	170	1921	2556	.....	.....	73	.....	1	2	11
" H. Trinity.....	261	23015	18350	195	6	47	61	58	145	5	2015	752	10	.....	764	70	78	199	230	.....	.....	.....	.....	.....
CONEWAGO.....	138	32597	28993	209	12	27	69	299	149	10	1653	.....	.....	.....	498	143	89	.....	.....	452	.....	4	1	.....
FORDHAM.....	95	28785	18646	294	8	17	37	238	140	3	585	66	52	.....	412	226	198	.....	.....	200	3	.....	3	15
FREDERICK.....	46	9619	1204	150	10	17	16	142	103	2	90	61	8	.....	100	63	.....	50	50	60	.....	2	1	6
GEORGETOWN COLLEGE.....	3	8708	1250	200	3	.....	3	119	24	2	78	75	8	.....	103	20	13	.....	.....	.....	.....	.....	.....	4
" H. Trinity.....	184	21598	23764	411	13	21	36	86	49	6	1670	2005	.....	.....	245	103	.....	157	168	675	.....	5	.....	1
GOSHENHOPPEN.....	66	5310	5100	98	6	11	51	130	29	3	280	148	.....	.....	168	24	.....	.....	.....	150	.....	.....	.....	.....
JERSEY CITY.....	396	37501	37790	634	4	80	128	101	16	6	765	564	1	.....	187	256	316	405	403	1100	.....	2	.....	2
LEONARDTOWN.....	15	15267	13497	596	14	69	152	134	106	3	180	529	.....	.....	200	97	743	.....	.....	.....	.....	.....	.....	.....
NEW YORK, St. Francis Xavier's.....	353	148355	115114	13831	50	215	440	335	306	5	10910	1708	282	32	381	641	647	668	598	.....	3	.....	4	20
" Islands.....	1052	16965	1800	7780	93	5	2309	308	148	.....	.....	70	1150	284	172	80	.....	.....	.....	.....	.....	.....	.....	.....
" St. Joseph's.....	265	41900	65000	.....	10	71	155	90	230	4	275	1200	50	.....	257	97	.....	.....	.....	.....	.....	.....	.....	.....
" St. Laurence's.....	223	59495	69100	460	10	85	230	300	.....	7	1000	800	10	.....	190	270	791	500	500	700	1	1	4	7
PHILADELPHIA, Gesu.....	120	60409	75308	195	28	76	270	142	90	1	350	1106	434	6	505	130	.....	400	420	800	.....	3	.....	3
" St. Joseph's.....	185	50730	42700	491	23	51	84	143	152	6	1300	2698	77	54	270	450	198	75	250	1200	1	2	.....	.....
PROVIDENCE.....	219	27929	25800	238	4	62	168	216	45	5	1000	1403	29	.....	213	103	.....	500	800	.....	3	.....	.....	.....
ST. INIGOS.....	134	5082	3000	40	6	20	38	104	.....	.....	.....	50	.....	.....	85	65	55	.....	.....	.....	3	.....	4	4
ST. THOMAS.....	184	3900	3000	200	19	22	80	120	.....	3	150	450	25	.....	200	366	200	270	450	.....	.....	.....	.....	.....
TROY.....	390	55505	51885	376	3	40	241	454	20	25	3250	1250	125	.....	100	350	593	500	650	1150	.....	.....	.....	1
WASHINGTON St. Aloysius.....	214	22613	36510	342	29	32	163	153	54	2	450	826	.....	.....	118	286	.....	130	460	1000	.....	3	3	4
" St. Joseph's.....	37	10303	7670	1100	19	7	50	113	57	2	225	353	22	1	231	58	10	67	61	120	.....	3	.....	.....
WEST PARK.....	1	2432	.....	.....	.....	3	1	90	102	.....	.....	.....	.....	.....	117	17	19	.....	.....	.....	.....	.....	.....	31
WHITEMARSH.....	143	1634	1579	62	22	9	17	30	11	1	22	79	.....	.....	193	69	71	.....	.....	.....	.....	.....	.....	.....
WOODSTOCK.....	41	7062	2500	377	11	6	35	134	70	3	75	30	8	.....	184	86	27	.....	.....	96	.....	.....	2	7
WORCESTER.....	.....	4682	7470	6	.....	.....	2	34	11	2	65	.....	.....	.....	37	.....	.....	.....	.....	.....	4	.....	5	.....
SUMMA.....	5779	1028065	969795	30743	717	1191	6070	6351	2667	129	26547	20866	3753	504	8668	6834	7386	4212	5270	11623	88	38	32	152

