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A. M. D. G.

# WOODSTOCK LETTERS

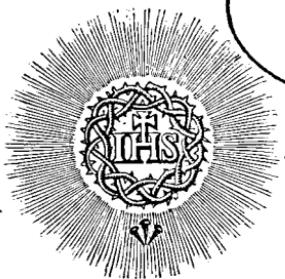
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A RECORD

Indices A. 7 B.

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

VOL. XV.



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WOODSTOCK COLLEGE

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# WOODSTOCK LETTERS

VOL. XV, No. I.

## TERCENTENARY CELEBRATION AT QUEBEC.

The consoling accounts of the Tercentenary celebration of Our Lady's Sodality in a past number has given me reason to believe that another celebration, not so brilliant perhaps as any of those, but interesting at least, since it comes from the old city of Quebec, would please the readers of the LETTERS.

In Quebec the first Sodality in America was established. On Ash-Wednesday, Feb. 14, 1657, two years before the arrival of Bishop Laval, Fr. Poncet held in his room in the old College, the first assembly of Sodalists. There were twelve of them. Ten days later, on Saturday, Feb. 21, the first solemn reunion was held in the College Chapel. This was the root whence sprang the flourishing tree that has its branches now so widespread in America. Ever since 1657, that is during two hundred and twenty-eight years, our Lady has had her Sodality in Quebec. After the suppression of the Society, the direction remained with our Fathers for ten or fifteen years, and they put "*Jesuite*" after names as in former years. When the English turned the College into a barracks, the Sodalists were given a chapel in the Basilica. Here they remained until they built their own chapel on Dauphine street in the beginning of this century. The direction was given back to our Fathers in 1849, and the Sodality, now known as the *Congrégation de la Haute Ville*, still

flourishes with a membership of three hundred, counting among these, judges, lawyers, doctors, literary men, all the Catholic *elite*.

This was the only Sodality in Quebec up to 1839. In that year a new one was formed in St. Roch's suburb. This too fell into the hands of our Fathers in 1854, and has become one of the most flourishing in America. Over seven hundred men are active members. Nothing is more edifying than to see how punctual these seven or eight hundred sons of Mary are in attendance, and how proud they are of their title of *Congréganiste*. Father Désy was given the direction six years ago and he has done much to popularize the Sodality. The ceremonies in the chapel are gone through splendidly. Good preachers are always secured, and all that is Catholic in the old city make it a point to be present on the feasts. A magnificent chapel holding about one thousand two hundred people belongs to the Sodality.

Unusual preparations were made to celebrate the Tercentenary, and success crowned the efforts of Fr. Désy. The following article translated from the "*Nouvelliste*," published the morning after the feast will give some idea of what was done:

"FETE DE FAMILLE.

"Family feasts have always some peculiar attraction. One cannot help liking those charming reunions where there reigns such sweet cordiality, such pure joy, such sincere affection. This spectacle, so beautiful in families of the natural order, assumes a character much more imposing when transferred to a family of the moral order, which unites under one freely-borne discipline hundreds of persons of every condition and every age. This is true of those pious congregations that are formed in the bosom of Catholicity; this is true, to limit ourselves to something local, of the men's congregation of St. Roch.

"There reigns the veritable equality of the Gospel, there may be seen in the same ranks, voluntarily mingled, the rich and poor, the old and the young, the public man and

humblest tradesman, the learned and the unlearned. And they are there, nearly eight hundred of them, obedient to the direction of a Father of the Society, who is happy, nay proud, to be at the head of such a family, to the prosperity of which he has consecrated during six years his entire self.

"This important congregation, now in its forty-sixth year of existence, is enjoying the greatest prosperity. Like other associations of the kind, it is affiliated to the Primary Congregation at Rome, founded by a Jesuit in 1563, and canonically instituted by Gregory XIII, 1584. It was to commemorate the third centennial of this canonical institution that Fr. Désy organized the present feast for Pentecost, 1885.

"The Sodality chapel, which is one of the finest religious edifices in Quebec, possesses, for the last few months, a high altar of great beauty, built from the plan of Mr. E. E. Taché, Deputy-minister of Crown Lands.

"Special decorations were indulged in for the feast. Bouquets of natural flowers sent in by pious friends literally hid the altar, garlands of verdure hung around the interior of the building; bandrols ran from pillar to pillar, bearing in letters of gold the names of twenty canonized and beatified Saints, once Sodalists of the Blessed Virgin. Ten of these belonged to the Society of Jesus: four to the Franciscans. Among the six others may be found the names of St. Francis of Sales, St. Alphonsus of Ligouri, and St. Charles Borromeo. Other streamers hanging here and there, revealed pious sentences: *Monstra te esse Matrem; Ave, Gratia plena; Sub tuum præsidium, confuginus, Filii sanctorum sumus, etc., etc., etc.*

"Looked at with the eyes of faith, the finest part of the feast was the morning ceremony—office of our Lady, Mass, reception of thirty-two new members, and finally the general communion of the Sodality, together with a large number of the faithful.

"In the evening at seven o'clock a splendid service was held, which closed the Novena that had been preached to

the Sodalists by Fr. Hamon, a former director of this congregation.

"A large number of distinguished personages were present. His Grace, Archbishop Taschereau presided. His Excellency, Lieutenant Governor Masson, of the Province of Quebec occupied a place of honor in the sanctuary. There were present too, FF. Saché, Beaudevin, French, Resther, Désy, S. J.; Bournigal and Lacasse, O. M. I.; the chaplains of the different religious houses; and priests from the Laval University. Just outside the altar-rail knelt His Honor, the Mayor of Quebec, Hon. Judge Routhier, Leo Duchastel, Consul General for France, Hon. Mr. Shehyn, M. P. for Quebec, and many other prominent citizens. The ceremony began with Lambillotte's *Veni Creator*, well rendered by Mr. Dessane, the Sodality's organist.

"Father Hamon then went up into the pulpit and delivered his final sermon of the Novena.

"After the sermon a solemn benediction was given by His Grace, the Archbishop. This ended the beautiful feast of this prosperous Sodality."

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## NEWTOWN MANOR.

### APPENDIX.

*Bague, Fr. Charles.*—Father Bague was born in Berne Switzerland, on the 5th of August, 1805. He entered the Society of Jesus on the 2nd day of October, 1830. He took his last vows on February the 2nd, 1843. In 1848, he was Minister at Frederick, Md. The following year he had to attend to the missions at Liberty, Maryland-Tract, Carroll's Manor, Middletown, Harpersferry and Hagerstown. In 1851 he was missionary to Middletown and Jamison. The next year he visited, besides the last-named places, St. Mary's, St. Joseph's and St. Peter's. In 1858 he was at Newtown. The following year he was Superior at White Marsh. He visited Laurel. In 1874 he was at St. Joseph's, Capitol Hill, Washington. He died at Providence Hospital, Washington, D. C., on the 24th of September, 1877.

*Betouzey, Rev. Barnaby.*—Bishop Carroll writes that Fr. Betouzey "is a French Priest of great intelligence and unalterable evenness of temper." The Bishop also writes, we copy from the Prelate's letters preserved in our Archives, that this good clergyman was an able administrator, and was much esteemed by all the neighbors (at White Marsh), both Catholic and Protestant. He adds, also, that Father Betouzey was blessed with many commendable qualities. This excellent priest was at Newtown in 1794 and 1795. According to Father George Fenwick's notes, he was also there in 1797. He was stationed at St. Thomas Manor, Charles County, Md., in 1801. Thence he went to White Marsh in 1802. Some time before 1815 Father Betouzey returned to Europe.

*Boarman, Fr. Sylvester.*—This Father was a native of Maryland, and the brother of John and Charles, both Jesuits. He was born November the 7th, 1746; entered the Society September the 7th, 1765. At the time of the suppression he was studying philosophy at Liège; and, returning to Maryland, was ordained and became a very zealous missionary. From old records I learn that he returned to

his native State on the 24th of March, 1784. He was stationed at Newtown in 1800. He was at St. Inigoes in 1805. He died at Newport, Charles County, in 1811.

*Brooke, Fr. Ignatius.*—Fr. Ignatius Baker Brooke was a native of Maryland, and probably the nephew of a Father of the same name who died at St. Omer's College, in 1751. He was born on the 21st of April, in the very year in which his uncle died. He entered the Society on September the 7th, 1770. At the time of the suppression, 1773, he was at Ghent. He was at Newtown in 1802. When Fr. Robert Molyneux left that mission for Georgetown, in 1805, Father Brooke became his successor. He remained as Superior at Newtown until 1811. I am not sure in what year he died, but I find his name in a manuscript catalogue for 1815.

*Carbery, Fr. Joseph.*—The memory of Fr. Carbery is still fondly cherished in St. Mary's County. The simplicity of his manners, his pleasant words and innocent wit are still the favorite topics with the aged farmers who dwell down by St. Clement's Bay, and St. Mary's River. Father Carbery was of a most respectable family. Mrs. Mattingly, who was so miraculously cured, was his sister. His brother, Captain Carbery, was Mayor of Washington. This gentleman, who was counted very wealthy for the period, was princely in his charitable donations.

Father Carbery was born in Britton's Neck, St. Mary's County, Md., on the 3rd of May, 1784. He was stationed at Newtown from July the 24th, 1815, to February 26th, 1816. After leaving Newtown he was appointed to the charge of St. Inigoes. Once there he began immediately to make improvements. He states in one of his letters that he "covered, arched, plastered and painted St. Inigoes' Church." In 1817 he had the brick confessional built. During Fr. Carbery's time the little Novitiate of the Society was at St. Inigoes. In August, 1820, he became a member of the Select Body of the Clergy, and Manager of St. Inigoes. In 1822 he began to build suitable houses for the tenants on St. George's Island, and on the other farms. He was present at the meeting held by the clergy, at St. Thomas' Manor, in October, 1822. Fr. Grivel tells us in one of his letters that Father Carbery made many converts to the faith. Death stole suddenly upon this good priest while he was seated beneath a fig-tree at St. Inigoes, on the 25th day of May, 1849. By the active and generous exertions of a

friend and admirer, a marble monument was raised to honor the memory of Father Carbery.

*Cary, Fr. John.*—Father John Baptist Cary was born in France, on July the 16th, 1772. In his youth he witnessed all the horrors of the French Revolution. The corruption that deluged France in place of defiling him only made him more anxious to keep his soul free from all contamination. In his school-days he was proud to write upon the first pages in his books—*John Baptist Cary, a Roman Catholic.* To understand the spirit in which he added *Roman Catholic*, it is necessary to go back to the days of his boyhood in France, when Rome, and everything Roman, when religion and everything religious, when Catholicity and all its friends were the doomed objects of the wild and senseless Republicans, whose chosen weapons were the Bastille and guillotine. On the 2nd of September, 1810, with a joyful heart Father Cary bade farewell to a wicked world, and put on the habit of the Society. In 1818 he was a missionary at St. Thomas' Manor, Charles County, Md. In 1820 he is named in a manuscript catalogue for that year as Minister at Georgetown College. In 1823 he was at Newtown with Fathers Edelen and Henry. The following year he became Superior of that mission. In 1831 we still find him at Newtown, but attending to the missions of the Sacred Heart and Our Lady's Chapel, Medley's Neck. The next year he was sent to St. Joseph's Church, Talbot County. Here he was for several years Pastor, Procurator, Preacher and *Operarius*; he also attended the mission at Denton, and some scattered Catholic families over sixty miles from his residence. In 1741 he went to Bohemia to recruit his health; but God saw fit to call his faithful servant home. On the 20th of May, 1842, Father Cary died at Bohemia Manor, at the advanced age of 71 years.

*Carroll, Fr. Michael.*—Father Carroll, a secular clergyman, arrived at Newtown on the 28th of February, 1816, just two days after Fr. Carbery's departure from that house. He labored on the Newtown Mission for about two years. He is marked as leaving it on the 9th of January, 1818. "It seems" says Father Fenwick, "from the Account Book, that he returned to Newtown on the 3rd of November, 1819," and remained until May the 9th, 1820.

*Combs, Fr. Ignatius.*—Father Ignatius Combs was born near the Great Mills, St. Mary's County, Md., on the 27th of July, 1794. He entered the Society on the 5th of February, 1815. He made his philosophy at Georgetown College. In 1822 he is named as one of the professors in that institution. In 1823 he studied theology at the old Washington Seminary, under the distinguished Father Anthony Kohlmann. In 1824 Father William Feiner was professor of theology at Conewago, Penn., and Father Combs attended his class. The following year he taught at Georgetown. He was ordained by "the Right Rev. Dr. Fenwick, Bishop of Cincinnati, by the permission of the Archbishop of Baltimore, at Frederick Town," on Sunday the 27th of February, 1825. In 1826 he was sent as missionary to St. Thomas' Manor, Charles County, Md. In 1831 he was still at St. Thomas', but is said in the catalogue for that year to attend to Nangemoy and Cornwallis-Neck. In 1834 he was at White Marsh, and attended Boone's Chapel. In 1835, besides attending to this last-named station, he served at Pig-Point. In 1836 he became Superior of White Marsh, but still kept his other stations. In 1840 he became Superior of Newtown, and took charge of the congregations at St. John's and St. Joseph's. The following year he became Superior of St. Joseph's, Philadelphia. He had as his assistants, Fathers Felix Barbelin of happy memory, and the worthy Virgil Barber. Father Combs while in Philadelphia was greatly beloved by his flock. In 1845 he was appointed Minister of the Georgetown College. The next year he became Superior of our house at Alexandria. In 1847 he was made Socius of the Provincial, Very Rev. Fr. Peter Verhægan, and Consultor and Procurator of the Province.

Father Combs was a typical Maryland gentleman in character. He was dignified in his manners, calm and mild in his conduct, and was the possessor of that priceless treasure, a large, generous heart. He was of a good size, "and looked," as I have been told by one who knew him well, "like a man that possessed his soul."

Father Combs died at Newtown on the 21st of June, 1850, and was there interred beside the little church which had witnessed so often his zeal and charity. He was deeply regretted by his faithful people.

*De Neckere, Fr. Francis X.*—This Father was born on the 2nd of Feb., 1810. He entered the Society on the 16th of

September, 1844. From the catalogue for 1846 we learn that Father De Neckere, in company with his brother Hippolyte, a scholastic, and Peter Meulemeester (Peter Miller), also a scholastic, came to Maryland that year from the Belgian Province. We find Fr. De Neckere engaged in missionary labors at Conewago, in 1849. Ten years later on he was employed at Frederick, Md., as professor of the Greek and Latin languages. In 1860 he was at Newtown and attended Our Lady's Chapel and the Sacred Heart. In 1862 he was again at Conewago, attending to Littlestown and McSherrytown. The following year he was attached to Trinity Church, Boston. In 1865 he attended the stations at Paradise and Oxford. This worthy priest died at Littlestown, Pennsylvania, on the 8th of January, 1879.

*De Theux, Fr. Theodore.*—Father John Mary Theodore Joseph De Theux was born January the 24th, 1779, and entered the Society on the 2nd day of August, 1816. In 1818 he was "Rector of Trinity Church," Georgetown, D. C. It is certain that this Father was for some time at Newtown, but I have not been able to find out in what precise year. In 1826 he was at Florissant, Missouri, as assistant to the celebrated Father Vanquickenborne. He was also professor of the theology. He was, therefore, the first to teach Divinity in the Missouri Mission. Among his pupils were several distinguished missionaries in the West—Fathers Peter De Smet, Van Assche, Verhægen, Verreydt, Smedts and Elet. In 1828 he was Minister at Florissant. To his other duties was added, in 1829, the care of St. Ferdinand's Church. In 1830 he was Minister at the College "apud S. Louis," in Missouri. In 1830, on the 25th day of September, by a decree of the Very Rev. Father Roothan, General of the Society, the Missouri Mission was separated from that of Maryland. The after-history of Father De Theux belongs to the Western Province.

*Devos, Fr. Peter.*—In the Baptismal Register of Newtown I find the name of Father Peter Devos. This worthy priest came from Europe with the celebrated Father Nerinckx in 1817. He had as his companions on the voyage from Europe, Mr. James O. Vandevelde, of Lebbeke, near Dondermonde, who had been professor in the *Petit Seminaire* of Mechlin; Mr. Cousin, a priest of the diocese of Ghent; Fr. Henry Verheyen, of Merxplas, who had made the Spanish campaign under Napoleon; and Brother Christian Desmet,

and good old Peter De Meyer, who, a few years ago, used to thrill us at Florissant by telling stirring and edifying anecdotes about the early missionary life of the Jesuits who went from Maryland to Missouri.

The following account of Father Devos, taken from the excellent "Life of Rev. Charles Nerinckx," is too full of edification to be omitted by us: "Rev. P. Devos was a priest of Flanders, born in 1782. He was a very pious man; but finding that his settled habits of solitary independence rendered him unfit for community life, he left the Society of Jesus in 1819, and Archbishop Carroll appointed him pastor of St. Mary's Church, Rockville, Montgomery county, Md., about fifteen miles from Georgetown.

"Mr. Lemuel Clements, a venerable old resident of Rockville, has a vivid recollection of these old pioneer times. His eyes moisten and his tongue grows eloquent when he speaks of his old friend and pastor; and, as you listen to his account of days gone by, you cannot but think that it must have been a virtue of no common order which could stamp its impress so deeply on even one follower. Mr. Clements furnished us the following details in 1877: 'The church in Rockville was built with a steeple or tower at the rear, the lower part of which was used as a sacristy. Father Devos lived in the upper room for two years. In 1821 I moved him from the steeple up to my house, on the Wharton farm, near where St. Rose's Church now stands. He lived with me for four years. I gave him my best room which he converted into a chapel where he said Mass regularly. At this time he had charge of the whole county. He said Mass at Barnesville, Rockville, and St. John's. When he made an appointment for Mass, he never allowed anything to disappoint his people. On one occasion he was going to Barnesville on a very cold day, and found the branches with more or less ice in them. When he reached Little Seneca, his horse refused to head the ice; and, being rather a poor horseman, he dismounted, walked through the water, and made the horse follow him. A heavy cold, which eventually proved the cause of his death, was the result.

"He never stayed away from his charge even for one night, and being in the habit of going to Georgetown to confession, he would never remain there over night, until commanded to do so by the Archbishop. During the twenty-five years he was in Montgomery county, he visited Baltimore only once.

"He became infirm several years before he left the county,

and was not able to attend to the duties of the mission. In January, 1844, I moved him to Georgetown. He thence went to his friend, Rev. Edward Knight, pastor of St. Peter's Church, Capitol Hill, Washington, and died there in March, 1844. He was attended in his last sickness by Fr. James B. Donelan, who told me that the almost unbearable stench in his room previous to his death, was changed to a sweet fragrance so soon as he died.'

"The testimony of Rev. Fr. Van Horsigh, then residing at St. Peter's, corroborates the latter statement. He told Rev. James A. Ward, S. J., now of the novitiate Frederick, Md., after death the body of Fr. Devos exhaled a most extraordinary and delicious perfume."

I have spoken with some venerable persons in St. Mary's County who remembered Father Devos. They all spoke of him as being a man of great sanctity. They spoke very touchingly of the zeal with which he labored for the slaves, and the care he took of their material wants. He was very fond of spiritual reading, and often refreshed his soul and filled his heart and mind with holy desires and thoughts by the perusal of the "Devout Life" and the New Testament.

*Dietz, Fr. Roger.*—Father Roger Dietz was born on the 8th of Feb. 1796. He entered the Society on November the 30th, 1819. He took his last vows on the Feast of the Assumption of our Blessed Lady, 1846. In 1841 he was at Georgetown. The following year he was stationed at Alexandria. In 1843 he was at Goshenhoppen, Penn., and visited Massillon and Pottsville. The next year he was at Conewago and in his turn visited Littlestown, Mountains, Gettysburg and Paradise. In 1848 he was at Wheeling. He alone had charge of all the Catholics of the county. In 1851 he was at White Marsh. The next year he was made Superior of that mission. In 1853 he attended Annapolis and Marlborough. In 1859 he was at Newtown, and attended Our Lady's Chapel and the Sacred Heart. In 1860 he was at Georgetown as Spiritual Father, and Director of the Nuns of the Academy. This worthy priest died at Boston on the 9th of August, 1861.

*Dougherty, Fr. Michael.*—This Father was very zealous, quiet in his tastes, and fond of classical reading. In his conversations he was in the habit of frequently making allusions to the great Latin and Greek authors, whom he had studied in his boyhood, and eagerly poured over in more

advanced years. He was born in Ireland, and was about seven years of age when the Battle of Vinegar Hill was fought, in 1798. He could even at his death easily recall the day on which Robert Emmett died. On the 30th of November, 1819, he entered the Society. He made his noviceship at White Marsh under Father Vanquickenborne. In 1822 he was at Georgetown studying philosophy under the professorship of Father Francis Dzierozynski. In 1823 he was a student of theology at St. Inigoes. His professor at the time was Father Rantzau. The following year he continued his theological course at Conewago, with Father Feiner as master. In 1825, being still a scholastic, he was with Fr. McElroy at Frederick, and was engaged in teaching. In 1826, now a priest, he was attached to Trinity Church, Georgetown, D. C. Two years later on we find him at White Marsh. In 1829 he was busy on the mission at Conewago. In 1831 he was still at the same place, and is marked down as attending to Littlestown and Mountains. In 1841 he attended to Mountains and Gettysburg. The following year he also attended Littlestown. In 1844 he was at Newtown. He, Fr. Woodley, Superior, and Father Lekeu, in turn attended all the outlying missions. In 1848 he attended the congregations at the Sacred Heart, Our Lady's Chapel, St. Joseph, and St. Aloysius at Leonardtown. In 1854 he was at Conewago. The following year he is said to attend McSherrystown, Adams County, Pennsylvania. In 1862 he was sick at Conewago. After a life of much zealous labor he died in that mission on the 21st of August, 1864.

*Dubuisson, Fr. Stephen.*—Father Dubuisson was a native of St. Domingo. This truly distinguished and holy priest was born on the 21st of October, 1786. While still a mere youth he entered the French army. In one of the engagements in which he took part he received a wound which troubled him up to the moment of his death. Soon perceiving that martial glory was not worth fighting for, and growing at the same time sick and tired of the carnage of battlefields, and the disorders of camp-life, he left the army, and enrolled himself under the standard of Ignatius of Loyola. This event took place on the 15th of December, 1815. It is possible that Father Dubuisson made his Novitiate at White Marsh. He made at least a part of his theology at Georgetown. In 1833 he was sent by his Superiors to Philadelphia. "The April of 1833," says a Philadelphia writer,

"I have seen it stated, was one of more than ordinary fickleness, and the Catholics of Philadelphia had begun to fear the experience of their church was to be one continuous April-day. But when Very Rev. Visitor Kenny, accompanied by Father Stephen Dubuisson, arrived about the middle of the month, at St. Joseph's, the May-day of Catholicity dawned at once upon the Quaker City.

"Immediately upon their arrival, Our Fathers, as true sons of St. Ignatius, began their pastoral duties, and at once Fr. Dubuisson won the hearts of his parishioners by his amiable conduct and saintly life. One of our Fathers, then a mere youth, relates that suddenly entering the Sacristy, one Sunday afternoon, during Vespers, he found him elevated in the air in rapt meditation. It is now over forty years since his arrival, and to this day there are those who talk of him as a saint.

"Soon after his arrival, Father Dubuisson began to make converts, and was most successful among the Quakers, or as Philadelphians prefer to call them, the Friends. In 1835 Fr. Dubuisson did not confine his zealous labors to the congregation of St. Joseph's. But in the early part of January we find him amid the ice and snow, and whistling winds of Susquehanna County, at Silver-Lake, Friendsville; in Carbondale, Luzerne County; Honendale, Wayne County, and other places in the same neighborhood."

In 1839 Father Dubuisson was sent to Alexandria. Mr. Richard L. Carne writes that the successor of Fr. William Grace "was a learned and holy French priest, Rev. Stephen L. Dubuisson, well known throughout the country as the priest who said the Masses on the occasion of the miraculous cure of Mrs. Mattingly through the supposed intercession of Prince Hohenlohe. He was a native of St. Domingo, but had accompanied his parents to Marseilles before the massacre, and had been in his youth a huzzar in the armies of the great Napoleon. He was a great favorite with both Catholics and non-Catholics."

Another writer says that Fr. Dubuisson "spent his early youth at Nantes, and was distinguished for his angelic piety, at a period when an almost heroic courage was needed to practice Christian duties openly. He was engaged in the war office, followed the army to Germany, and in 1814 was secretary of the treasury of the civil list. At this time he entered the Seminary of St. Sulpice, and becoming a priest,

came to Maryland, and subsequently entered the Society of Jesus."

Before going to Philadelphia Father Dubuisson had been in several of our houses. He spent some time in Frederick. In 1823 he attended to St. Patrick's Church, Washington, D. C. In 1825 he was assistant priest at Trinity Church, Georgetown. In 1826 he was Rector of Georgetown College. Thence he went to Rome and remained there a few years with Fathers Aloysius Young, Francis Vespre, George Fenwick, William McSherry, James Ryder and Thomas Mullyedy. In 1830 he was assistant to Father Cary at Newtown. He was sent about the end of 1829 to give a Mission in St. Mary's County. He left Washington on the 23rd of December of that year; and it had been agreed upon that he was to preach at Newtown on Christmas Day, but a dense fog prevented him from landing at Newtown, and he was obliged to go on to St. Inigoes where he found Fr. Carbery and Fr. Finegan. He soon was able to give his missions at various churches in the county, and his arduous labors were very fruitful. He himself has left us an account of these missions of 1829.

Father Dubuisson loved the beauty and glory of God's temples. In one of his letters he says: "Nothing is too beautiful for the service of the Master of Heaven and earth; nothing is too magnificent to fill the minds of men with that respect which is His due."

In 1831 Father Dubuisson was again at Georgetown College, and was employed in various offices of responsibility. At the same time he directed the chosen Spouses of Christ, at the Georgetown Academy, in the higher ways of sanctity and perfection. The year following he had charge of Trinity Church, Georgetown, D. C. In 1837, while still Superior of St. Joseph's, Philadelphia, we find him also attending to the wants of the Catholics of Trenton, New Jersey. In 1842 we find him in Europe trying to recruit his health.

The following letter sent by Fr. Dubuisson to Very Rev. Father Provincial will be read with interest.

*Reverend Dear Father Provincial:*

P. C.

I have been able, at last, to reach Rome again. Arrived at Verona, June 29th: my intention was to have pushed on straight to Rome; but on account of the *quarantines* on the frontiers of Modena and the States of the Sovereign Pontiff, I was advised to take the way of Turin and Genoa, as I

wrote to your Reverence from Milan. After seven days spent at Magenta, between Milan and Novara (6 full days of quarantine) I went in two days and a half to Genoa. Thence, after I had awaited a while for opportunities, upon the positive assurance given me by the Roman Consul, that I should have only ten days of quarantine to go through Civita Vecchia, I sailed Aug. 4th on board a small vessel (14 tons); but, we were refused even entrance into Civita Vecchia. We had to come back to Genoa, where I landed again on the 12th. I then wrote to Very Rev. Father General, and upon his answer, repaired to Leghorn, went through eighteen days of quarantine, and then finally got back to Rome. I had the happiness to travel from Rome to Florence with Bishop Flaget.

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I must see the Duke of Modena, visit Parma, spend a few days with the Marchioness of Montmorency, who insists upon my visit . . .

Father Dubuisson was highly esteemed by both the clergy and laity. The Archbishop even wrote a letter to Rome in favor of raising him to the episcopal rank. But this dignity the humble priest never desired.

Father Dubuisson after a saintly and devoted life died a holy death at Pau, in France, in 1864, on the eve of the Assumption of our Blessed Lady.

*Edelen, Fr. Leonard.*—Father Leonard Edelen was born at Bryantown, Charles County, Md., on the 20th of October, 1783. He belonged to one of the oldest and most respectable families in Southern Maryland. He was good and pious from his youth, and even as a boy was loved and esteemed by all who knew him. On the 10th of October, 1806, he entered the Society. Father Edelen, together with Benedict J. Fenwick, Enoch Fenwick, and James Spink, was ordained priest by Bishop Neale on March the 12th, 1808. The next year we find the young clergyman laboring at Philadelphia. In 1811 he succeeded Father Ignatius Brooke as Superior at Newtown. In 1814 he made some improvements in the old church and manor on Britton's Neck. In that same year there was question of removing the Novitiate from Frederick to Newtown. In a meeting held at Georgetown, June the 14th, 1814, Archbishop Carroll, Bishop Neale and Robert Plunkett authorized Father Grassi to proceed to Newtown and there to advise with Fr. Edelen as to the ac-

commodations that could be afforded by him for the Rev. Mr. Beschter and the young men under his care. It seems that about this period there was a good deal of trouble in finding suitable shelter for the few novices of the Mission. These youths often changed their residence. In 1812 they were at St. Thomas' Manor, Charles County, Md. Then they removed to Georgetown, thence to White Marsh. They spent a little time at Frederick. In 1813 and 1814 they were at St. Inigoes. This the Archbishop writes ought to be a place sufficiently healthy for the Novices. "I remember," he says, "it was the favorite residence of several of our venerable Fathers who lived there to a good old age." But if St. Inigoes was a wholesome locality, it was not for other reasons, a very desirable location for a Novitiate in 1814. Bishop Carroll could justly write in 1811, that St. Inigoes is "a very tranquil and pleasing situation," but it could not be said three years afterwards that it was very *tranquil*. English cruisers could be found in St. Mary's River, and in all its charming little creeks. English sailors and soldiers carried on a predatory war even against private property. The Novices were in continual apprehension when they saw Britania's banners wave out on the waters, that an attack would be made on their calm retreat. The booming of English cannon on all sides was not calculated to give peace and rest to their souls. Nor was their alarm without foundation. A raid, indeed, was made upon the old residence. Bishop Fenwick gives us the following account of this event: "In 1814, on the last day of October, the house of St. Inigoes was robbed by a barge from the British sloop-of-war, Saracen, Captain Watts, by which the house was deprived of six feather beds, together with blankets and sheets, and all the clothing belonging to the Rev'd gentlemen, watches, silver and brass candlesticks, silver spoons, knives and forks, ten pairs of new shoes, six sides of leather, and of every article of kitchen furniture. They took also *the sacred vessels from the chapel*, including the *ciborium with the Consecrated Species*, and all the sacred vestments. Remonstrance at the time was in vain. But complaint having been made to the Commander of the fleet some days after, an order was given to restore whatever had been taken. This was done on the 18th of November, 1814, through a flag of truce, at least as far as was practicable; for many of the articles taken, had, it is supposed, been destroyed before the order had been issued, and consequently were never recovered."

In 1815 Father Edelen was made a trustee of the Corpo-

ration of the Select Body of the Clergy. He attended several of the meetings held at Georgetown and St. Thomas' Manor, in the years 1817 and 1818.

Father Edelen was of a weak and delicate constitution. Ardent zeal alone could enable him to perform the hard and constant labors of his mission. He died at Newtown on the 21st of December, 1823, highly revered and deeply regretted by his flock and religious brethren.

*Epinette, Fr. Peter.*—Father Epinette was born on the 24th of September, 1760. He entered the Society on June the 2nd, 1805, and took his last vows, May the 11th, 1811. Bishop Carroll wrote to Fr. Molyneux, Superior of the Mission, on the 22nd of July, 1806, as follows:—

"I have received another letter from Mr. Strickland, dated June 3rd. The interesting contents are as follows: 'I received this day a letter from the Rev. Father Brzozowski, General of the Society in Russia, by which he informs me that he proposes to send to you the Fathers Epinette and Kohlmann; the former as a professor of Divinity, the latter as a professor of philosophy. These two were formerly Pacconarists and lived in the college erected by Messrs. Rosaven and Broglié at Kensington. They are good men, and both of them men of talents. The General proposes to send you three others from Holland, Fathers Britt, Henry and Malevé, to be employed as missionaries, or as you think proper. It is probable that all or some of these gentlemen will be sent to America by way of London.'" In November these clergymen arrived in Baltimore, and Bp. Carroll wrote again: "I have the pleasure of announcing the arrival of the RR. FF. Epinette and Kohlmann; they came in time this morning to celebrate Mass; if the ship gets up to-day, which they left some miles below the port, so that their baggage can be delivered to-morrow, it is probable that they will set out on Wednesday for Georgetown. I most sincerely congratulate with you and the Society on the coming of these respectable men. They speak English, French, German and one of them at least (Fr. Epinette), Italian. The General in his letter to me says: *Mitto duos nostros Socios, quorum alter Theologiam, quippe etiam linguæ Hebraicæ gnarus, alter philosophiam et mathesim doceat,*—and they bring from him a string of recommendations to Bishop Neale, you and myself, as regular, docile, obedient and every way deserving religious.

The next day the kind Prelate again writes to the Rector

of Georgetown: "The worthy gentlemen announced in my letter of yesterday set out to-morrow. Make much of them; they are excellent men."

Father Epinette was for some time at Newtown, but I have forgotten the exact date. In 1812 he was at St. Thomas'. In 1818 he was professor of philosophy at Georgetown. In 1820 he was made Superior of Bohemia. He remained for several years in that position. In 1832 this learned and good priest died at Bohemia Manor, on the 8th day of January.

*Franklin, Rev. John.*—In the Newtown Account Book I find the name of the Rev. John Franklin. This gentleman was not a Jesuit. I learn from papers before me that he entered upon his pastoral duties at Newtown on September the 12th, 1817. He was in charge of St. Joseph's Church, which he served "two years minus eleven days." I find his name in the Newtown Baptismal Register in 1819.

*Farrar, Fr. James.*—Father Farrar was enrolled among the sons of St. Ignatius in 1725. His name occurs for the first time in old catalogues for the Maryland Mission in the year 1733. He was in Newtown in 1742. I find his name mentioned in that year in the Newtown Day-Book. He was professed of the four vows in 1743. He returned to England, probably in 1747. According to Oliver he died at Hooton in Cheshire, on the 18th day of July, 1753, at the age of 57. He was buried in the Chancel of Eastham.

*Gibbons, Fr. Miles.*—Father Gibbons was born in the County of Galway, on the 15th of May, 1812. He came to America in 1837, and was received into the Society on the 3rd of February of the same year. He made his Novitiate at Frederick, Maryland. In 1839 he was at Georgetown studying his philosophy under Father James Ryder. In 1841 he was professor at Frederick. In 1843 he studied theology at Georgetown with Fr. Stephen Gabarra as his teacher. In 1844 he was still at the same place continuing his studies. Frs. James A. Ward, Charles H. Stonestreet and William F. Clarke were among the students of the fourth year of theology. In 1845 he was professor at the College of the Holy Cross, Worcester, Mass. In 1847 he was ordained priest and sent to the mission of Conewago, Penn. In 1848 he was at White Marsh. He also spent some time at Newtown. He died at Upper Marlboro, on the 7th of

August, 1850. In the various missions which he attended "he was always known as a laborious and edifying clergyman."

*Grace, Fr. William.*—Father Grace was born in Ireland on the 17th of October, 1789. He entered the Society on the 20th of August, 1817. He was studying philosophy at Georgetown under Fr. Rantzau in 1820. The next year we find him employed in teaching in the same college. In 1822 he was professor of the Poetry Class, and the following year he is named as professor of Greek. In 1824 he acted as prefect. In 1825 he studied theology at Georgetown. The following year he was professor of the rhetoric and poetry classes at the Washington Seminary. Two years later we find him as assistant priest to Fr. John McElroy at Frederick. In 1829 he attended Martinsburg, Winchester, Shepherdstown and Harpersferry. In 1834 he was Prefect of Studies in that Institution. In 1836 he was missionary at White Marsh. In 1837 he was professor of Greek and Latin at St. John's school, Alexandria. In 1839 he was at Newtown.

He soon afterwards left the Society and died Pastor of Auburn, New York State.

*Griffin, Rev. James.*—There is a picturesque tract of rich land lying between the pretty and thriving little town of Mechanicsville and the head of St. Clement's Bay. The tract is bounded on one side by the Potomac and on the other by the Patuxent. Timber, even to our own time, is everywhere abundant there, but the most striking feature of the landscape is the large number of its fine barns and respectable farm-houses. This belt of wooded land was known in the days of Fr. Mosely, and is still known, as "St. Joseph's Forest." After having left Mechanicsville some seven or eight miles behind, on the way to Leonardtown, the modern traveller sees a large and stately brick-built church on his right, and about fifty yards off the main road. If he enquires of any of the country-folk near, the name of this church, he will be politely told that it is "St. Joseph's." A little distance further on, near St. Joseph's hamlet, and on the left, is the old burial ground, and the site of a former church. Near this place in the beginning of this century there existed a little Catholic school. Its master was a clergyman named Griffin. In the old Newtown Account Book Father James Griffin is marked as having arrived at Newtown on the 12th

of May, 1800. To his other duties he seems to have added that of a village school-master. How long he remained at Newtown, I know not, but I find his name mentioned in connection with that mission as late as October, 1814.

*Hardey, Fr. Richard.*—This Father was born on the 16th of March, 1803. He entered the Society on the 29th of September, 1820. He made his novitiate at White Marsh. In 1823 he studied rhetoric at Georgetown under Fr. Roger Baxter. For the two following years we find him studying philosophy at the same college and under the same professor in the "old Seminary of Washington." In 1826 he returned to Georgetown where he had to teach a class and study his theology under the Rector, Fr. Feiner, who was professor of that branch. In 1829 he and Dennis Dunlery and James Callaghan, besides studying their theology had to give instructions in the domestic chapel and help in the study-hall. On his ordination he was sent to St. Joseph's, Talbot County, where he was "operarius," procurator, preacher, and missionary to Denton. In 1832 we see him laboring at White Marsh, and attending to the missions of Marlborough, Pig-point, etc. In 1834 Fr. Hardey was at Trinity Church, Georgetown. In 1836 he was transferred to old St. Joseph's, Philadelphia. His name disappears from the catalogue in 1838. Though I cannot find him mentioned in any of our catalogues as being at Newtown, still I find his name in some of the old Baptismal Registers of that house. He left the Society.

*Harent, Rev. Joseph* was at Newtown for a part of the years 1812 and 1813. I know not where this Father went after leaving Newton, but I have learned that he died on the 10th of April, 1817, on the Island of Martinique, a rocky and volcanic isle of the West Indies. From a letter written by Archbishop Carroll, dated November the 11th, 1812, we gather a few interesting facts relative to Father Harent. "Mr. Harent," writes the Archbishop, "after residing near twenty years in Baltimore, and near Conewago, and leading all that time the life of a most edifying priest, rather than of a layman, resolved at length to solicit admission to Holy Orders—renewed the studies of his youth, and added to them those of Divinity in the Seminary here, and was ordained in the course of last summer. Soon after I brought him to agree to go in this month to the assistance of good Mr. Edelen at Newtown, who will have cause to rejoice in

having with him a Brother Clergyman of so much virtue and prudence, and steady character. With his and Mr. Young's assistance, it is to be hoped that the necessary services can be performed in the neighboring congregations without overloading Mr. Edelen. Mr. Young and Mr. Harent are destined for Newtown." A day or two after the above letter was written, the Archbishop wrote to Fr. Grassi to Georgetown, announcing that Mr. Harent would soon visit him. On the 15th of the month he sent a note by Harent "merely to introduce him to the favour of the acquaintance of the President of the college."

*Hattersty, Fr. Joseph.*—This Father was born in London on the 15th of October, 1735. He was the son of Joseph Hattersty and Elizabeth Grogan, both fervent Catholics. He entered the English College at Rome as an alumnus in 1749. Four years later on, in company with Father Anthony Lowe who was afterwards imprisoned by the Revolutionists who had taken Dunkirk, he was admitted to the Society. "After his ordination," says Oliver, "he offered himself with a good and willing mind, and generous heart, for the American Mission." He arrived in Maryland July 12th, 1762. He was working on the Newtown Mission during the years 1768 and 1769. On May the 8th, 1771, he died at Philadelphia, at the early age of thirty-five. Our catalogue, after mentioning his death, adds that he was "a most holy and zealous missionary."

*King, Fr. George.*—This Father was born on the 8th of February, 1796, at Laurel, Delaware. He studied at Georgetown College, and entered the Society on the 13th of June, 1830. He was elevated to the dignity of the priesthood in 1837. After his ordination he was sent to Bohemia, in Eastern Maryland, in 1837. In the various missions both in that part of the State and in the adjoining counties of Delaware, he labored as an active and zealous missionary for nearly twenty years. Weakened by his toils in the apostleship, he was in 1855, removed to Newtown, where it was hoped he would regain some of the health of which his arduous labors in Eastern Maryland had deprived him. His ill health continuing, he, in the spring of the year 1857, by the advice of his physicians, repaired to Baltimore for surgical treatment. Here an attack of typhoid fever in a few days entirely prostrated his already tottering frame, and closed his useful, pious, and edifying life. He died at Loyola

College on the 20th of June, 1857, in the 61st year of his age. Fr. King was remarkable for his simplicity of manners, his kindness to all, and his admirable humility. He lived contented and unmurmuring in every privation. His patience and meekness were all that could be desired; whilst his zeal for the welfare of others led him to brave the scorching heat of summer, and the storms of many a severe winter to visit the sick, sometimes to visit the sick at a distance of a hundred miles. Perfectly resigned to the will of God, fortified by all the consolations of religion, and sustained by the presence and the prayers of his religious brethren, he departed to a better life. The Society lost in him a good and useful member. His remains were interred in the Cathedral cemetery; Baltimore.—*Catholic Directory.*

*Lekue, Fr. Matthew.*—This Father was born March 25th, 1788. He entered the Society on the 7th of August, 1816. He was a Belgian and already a priest before entering the Society. He was at Conewago with Frs. Adam Britt and Adam Marshall in 1818. In 1823 he became Superior of that mission and had as his assistant Father William Feiner. In 1826 he had no assistant. In 1827 he had as his assistants two secular priests, Fr. Louis Debarth and Fr. William O'Brien. In 1834, being still Superior of Conewago, he attended to York, Gettysburg, Littlestown, Carlisle and the Germans of Chambersburg. In 1844 he was sent as assistant to Fr. Woodley at Newtown. In 1846 he returned to Belgium. In 1847 his name disappeared from our catalogues.

*Lilly, Fr. Thomas.*—This zealous priest was born on the 3rd of October, 1806. He entered the Society on the 21st of September, 1821. He took his last vows on Feb. 2nd, 1841. He had the Provincial of that year, the Very Rev. Fr. Francis Dzierozynski, as his Master of Novices. In 1830 he was studying his philosophy at Georgetown, and had as his professor in that branch, the Rev. Aloysius Young. In 1831 he pursued his theological studies at Georgetown under Fr. James Ryder, the distinguished orator. The following year he had his former Master of Novices, Fr. Dzierozynski, as his professor. In 1833 he was prefect, and continued his course of theology. In 1834 he was ordained priest and remained at Georgetown. In 1837 he was sent as missionary to St. Thomas'. In 1838 he was still at St. Thomas' and attended to Pomfret, Newport, Cob Neck and Cornwallis. In 1839 he became Superior at St. Thomas'.

In 1842 he was Minister at Georgetown, Fr. Ryder being Rector. On the 31st of August, 1845, he became Superior of Frederick. In 1848 he was Superior at Newtown. In 1858 he was again made Superior at St. Thomas' Manor. In 1859 he was at St. Joseph's, Philadelphia. In 1861 he had charge of the colored Sodality in that city. He died in Philadelphia on the 15th of March, 1863. Fr. Lilly was a man of most pleasing appearance, generous of heart, and remarkable for the special interest he always took in the spiritual welfare of the colored race.

*Marshall, Fr. Adam.*—Fr. Marshall was born on the 18th of November, 1785. He entered the Society on the 10th of October, 1807. He was ordained at Baltimore by Bishop Neale in June, 1811. He was immediately sent to Newtown but remained there only about a month going thence to New York. In 1813 he went to St. Thomas'. In 1818 we find him in Conewago as missionary. In 1820 he was professor of mathematics at Georgetown. In 1823 he was at the Washington Seminary. In 1824 he became Superior of that house. He died on the Mediterranean on the 20th of September, 1825.

His brother was Br. Joseph Marshall, who spent a long time at Newtown.

The following notes refer to Father Marshall: "In 1809 a school was opened in New York city, near Broadway. The Rev. Benedict Fenwick with four Scholastics had charge of it. The names of the Scholastics seem to have been Michael White, James Redmond, *Adam Marshall* and Jas. Wallace."—Fr. George Fenwick's notes.

"*Resolved* that Rev. Adam Marshall be and is hereby appointed General Agent of the Corporation of the Roman Catholic Clergy of Maryland with full power for transacting business for the same, and employing under him such sub-agents as may be found necessary for the same purpose.—Anthony Kohlmann, Charles Neale and Leonard Edelen; St. Thomas' Manor, August 20th, 1820."

*Mc Guigan, Fr. John*—This priest was born on the 8th of July, 1816. He entered the Society on the 10th of September, 1835. He made his Novitiate at Frederick, and had Father Dziezozynski as his Master of Novices. With him at Frederick were Fathers John Early and Peter Blenkinsop. In 1838, he was at Georgetown studying Philosophy. His professor was Father Stephen Gabaria. In 1843, he

was professor at Frederick. Among those who taught that year with him were Messrs Charles King, Patrick Duddy, and Bernard Maguire. In 1844, he was employed as professor at Worcester. In 1845, he studied theology at Georgetown and had for his professor Father John Balfe. In 1848, he had as his classmates Father Angelo Paresce, for a long time Provincial of Maryland, Anthony Ciampi, Basil Pacciarini, Eugene Vetromille and Livy Vigilante. In 1849, he was ordained, and appointed professor at Georgetown. In 1850, he became professor at Frederick. In 1851, he was placed in charge of the colored members of St. Ignatius' congregation. In 1852, he was named professor of rhetoric at Holy Cross College. In 1853, he was attached to St. Joseph's Church, Philadelphia. In 1854, he resided at Newtown, and attended Medley's Neck and St. John's. In 1855, he was Spiritual Father at St. Joseph's Residence, Philadelphia. With him in that house were Fathers Felix Barbelin, Peter Folchi, James Ryder and Francis Vespre. In 1856, he was at St. John's Church, Philadelphia, and was prefect of the Blessed Virgin's Sodality, and the Bona Mors Society. In 1859, he was once more a professor at Georgetown. On the 24th of Oct. 1859, he died at Worcester, Mass.

*Monihan, Rev. James.*—In a manuscript catalogue of the Catholic clergy for 1813, I find the name of the Rev. James Monihan. According to Father Fenwick's notes this Father was stationed at Newtown, April the 11th, 1814. He went to Bohemia in October, 1815.

*Mahony, Rev. Cornelius.*—In the Newtown Account Book we find the following item: "Rev. Cornelius Mahony's coffin was paid for, on September the 17th, 1805."

*Moore, Fr. James*—This Father was born in Ireland, on the 25th of July, 1799. He entered the Novitiate on the 18th of November, 1839. He had been a Sulpitian before being a Jesuit. In 1840, he was a novice at Frederick and visited the prison and hospital. In 1841, he was Superior at St. Thomas'. In 1844, he was attached to Trinity Church Georgetown, and confessor of the children of the Visitation Convent. In 1845, he was with Father Thomas Mulledy at the college of the Holy Cross. The next year, Father Ryder being Rector, he was Minister and professor of French. With him were Fathers George Fenwick and Philip Sacchi. In 1847, he became Superior of St. Thomas'. In 1848, he was Superior of the Indian Mission in Old

Town, and had as his assistant the venerable Father Bapst. In 1849, he was still at Old Town, but not Superior. In 1851, he once again became Superior of St. Thomas'. In 1854, he was in Maine. In 1855, he was in the state of Massachusetts. In 1856, he was at Eastport and visited the surrounding districts. In 1858, he was Superior at Newtown. In 1859, he was Superior at St. Inigoes. In 1861, he was at Holy Cross College as Minister. In 1868, his health failed him. The following year, on Jan. 2nd, he expired at Holy Cross.

*Mudd, Fr. Aloysius.*—Father Aloysius Mudd was born on the 8th of August, 1791. He entered the Society on the 13th of August 1818. He made his Novitiate at White Marsh under Father Charles Van Quickenborne. He was taught theology at the "Washington House" by Father Maximilian Rantzau in 1821. The following year he was sent as prefect of a division at Georgetown. It seems that in 1823 St. Inigoes became a Theological Seminary and Father Rantzau and his two students, Aloysius Mudd and Michael Dougherty were sent to that place. In 1824, Mr. Mudd became a priest and was sent to Newtown. In 1825, he was sent to White Marsh. The Catalogue of 1832 mentions him as being at White Marsh, and attending also to Boone's Chapel, and Annapolis. In 1834, he returned to Newtown. In 1836, he was changed to St. Thomas'. Father Mudd died in the 54th year of his age, on the 9th of November, 1844, at St. Thomas'.

On March 31st, 1834, Father Grivel writes, "Fr. Aloysius Mudd having been sent to Newtown is succeeded by Ignatius Combs."

*Neill, Fr. James.*—Father James Neill was born in Ireland on the 4th of December, 1798. He entered the Society on the 5th of November, in the year 1813. In 1821, he was a professor at Georgetown. In 1822, he taught in the Washington House. In 1823, he studied theology in the same place, under its Rector, Father Kohlmann. The following year he was professor of mathematics there. In 1826, he studied theology at Georgetown, under Father Dzierozynski. The following year besides studying he had to act as prefect. In 1828, he was Sub-Minister, and professor of philosophy and mathematics at Georgetown. In 1829, he was attached to Trinity Church, Georgetown. In 1831, he was removed to Newtown. In 1832, he was alone at Newtown. In 1833, he was appointed professor of rhetoric and

mathematics at Georgetown. In 1834, his name disappears from the Catalogue.— In 1818, Father Neill was at Rome with Father Grassi.

*Nota, Fr. Leonard.*—Father Leonard Nota was born on the 23rd of November, 1807. He entered the Society on Sept. 27th, 1824. In 1850, Father Nota was at Frederick, making his third year of probation. He was at the same time professor of rhetoric for the Juniors. In 1851, he was at Georgetown as Dogmatic teacher. In 1855, he resided at Newtown and attended the missions at Medley's Neck and St. John's. In 1855, he was professor of Dogma at Georgetown. Among his pupils of the first year were two future Provincials. In 1858, he was at St. Thomas'. In 1860, he was once more at Georgetown as professor of Dogma. In 1861, he was at the same college as professor of logic, metaphysics and ethics. In 1864, he taught the evening class of dogma, and likewise ethics. In 1865, he was no longer professor of ethics, but had a class of Moral theology. In 1868, he taught Logic, Metaphysics, and Ethics, at the College of the Holy Cross, Worcester. In 1870, he was Spiritual Father at Worcester. On the 5th of April, 1870, he died at that college.

*Pasquet, Rev. W.*—The Rev. W. Pasquet was at Newtown in the year 1797. He was for some time stationed at Bohemia. He is said to have left America before the year 1816. When he died, or in what place, I have been unable to learn. In 1800, I find that he was manager of Deer Creek.

*Power, Fr. James.*—Father James Power was born on the 8th of July, 1798. He entered the Society on the 15th of February 1846. In 1847, he was stationed at Alexandria. The following year he was at St. Thomas'. He, and the Superior, Father James Moore, served by turns the stations at Newport, Cob Neck and Cornwallis. In 1848, he became Superior of St. Thomas' and had as his assistant Father Eugene Vetromille. In 1851, he was at St. Joseph's Talbot County. He attended the missions of Queenstown, Denton and Dorchester. In 1852, he was Superior of Bohemia, and visited Elkton, Chestertown, and different places in the State of Delaware. The next year he was at White Marsh and had Pig-Point etc., in his charge. In 1854, he was Superior at Upper Marlboro, Prince George's County, Md. In 1855, he was Superior at Newtown. He had as his assist-

ants Fathers Patrick Creighton and James Cotting. The following year he was Superior at St. Joseph's Talbot Co.

*Rantzau, Fr. Maximilian.*—Father Maximilian Rantzau was born on the 23rd of December, 1769, and entered the Society on the 29th of November 1808. In 1818, he was professor of theology at Georgetown College, and Socius to the Very Rev. Father Anthony Kohlmann, Superior of the Mission. In 1822, he was Minister and Professor of Theology at the Seminary of Washington. In 1825, he was Professor of Moral at St. Inigoes. In 1824, he was operarius in the same mission. In 1825, he was a missionary at Newtown. He died at Frederick, on the 7th of August, 1827.

*Sanders, Fr. Matthew.*—Father Matthew Sanders was born in Holland, on the 30th of November, 1807. He entered the Society Nov. 4th, 1832. He was already a priest before he joined our Order. He made his Novitiate at White Marsh under the distinguished Father Grivel, in 1833. He was at St. Thomas' in 1834. In 1837, he was at Newtown as assistant to the venerable Peter Havermans, now at Troy, New York. In 1840, he was Superior at White Marsh. In 1841, he was there also, but was no longer Superior, Fr. Edward Mc Carthy holding that post. In 1844, he was again named Superior of White Marsh, having at the same time to attend all the outlying missions. In 1852, he is marked as assistant to Father Dietz at White Marsh. In 1853, he was sent as Superior to Bohemia, and had to attend to Elkton, Chestertown and some stations in Delaware. In the Catholic Directory for 1857, he is marked as assistant to Father George Villiger, and is said also "to attend Kent, a station." In the Directory, for the following year he is said to be at White Marsh, Prince George's Co. According to our Catalogue for 1859, he was that year Superior at St. Joseph's Residence, Talbot Co., and attended Queenstown, Denton, and Dorchester. In 1868, he was at Frederick, in a state of bad health, where he died Feb. 2nd.

*Sannen, Fr. German.*—Father German Sannen was born on the 6th of January, 1792. He entered the Society on the 14th of August, 1817. In 1820, he was studying Theology at Georgetown. His professor was Father Rantzau, and his fellow-students Father Dubuisson, John Murphy, Virgil Horace Barber, Henry Verheyen, Peter Joseph Timmermans, Peter Walsh, and Joseph Schneller. Fr. Thomas

Mulledy was then making his second year of philosophy under Father Roger Baxter at Georgetown. James Vandevelde, Charles C. Pise, George Fenwick, and James Ryder were among the brilliant students of the first year of philosophy. In 1822, he was in his fourth year of Theology at the Washington House. I know not whether it is by mistake, or not, that he is marked in the Catalogue for 1823, as among the "auditores Philosophiæ." In 1824, he was attached to Trinity Church, Georgetown. In 1825, he was at Newtown with Fathers Cary and Rantzau. In 1827, his name disappears from the Catalogue.

*Steinbacher, Fr. Nicholas.*—Father Nicholas Steinbacher was born on the 27th of December, 1796. He entered the Society on the 3rd of December, 1832, being then a priest, and took his last vows, March 5th, 1843. In 1833, he was assistant to Father Boniface Krukowski at Goshenhoppen, and attended Reading, Libanon, Massillon, Pottsville, etc. In 1838, he became Superior of the mission at Goshenhoppen. In 1839, he was at Conewago and attended from time to time at Littlestown, Gettysburg, Mountains and Paradise. In 1840, he was professor of the Juniors at Georgetown. In 1841, he was once more removed to Goshenhoppen. To his other stations, in 1842, was added Nippenoe. In 1844, he was Superior at Conewago, and in his turn attended all the outlying missions. In 1847, he was at Bohemia and sometimes attended Queenstown, Dorchester, Talbot, and St. Joseph's. In 1847, he was Superior at Newtown, and frequently visited all the other parishes attached to that mission. In 1848, he was at St. Mary's Church, Erie, Pa. and attended to the neighboring stations. In 1853, he was at Georgetown. the following year he was at St. Thomas'. In 1855 he was at Frederick. In 1857, according to the Catholic Directory he was at Philadelphia. In 1858, he was at Worcester, Mass. In 1859, he was Superior at the church of the Holy Trinity, Boston. In 1860, he was at the Church of the Immaculate Conception, Boston, the lamented Father John Mc Elroy, being Superior. In 1861, he was at St. Mary's, Boston. He died that year at Boston, on the 14th of February.

*Sougé, Rev. Mr.* — When Father John Bolton left St Joseph's, on the Eastern Shore, he was succeeded by the Rev. John Ambrose Sougé. This clergyman remained at St. Joseph's from 1801, until 1803, when he seems to have been succeeded by Father Monally. From Father George Fenwick's notes I learn that Father Sougé was at Newtown

on the 15th of August 1801. It is probable that he was sent from this latter place to take charge of St. Joseph's E. S. During Father Sougé's stay at Newtown he attended the congregation of Our Lady's Chapel, Médley's Neck.

*Vanhuffel, Fr.*— There is a farm-house about a mile from Leonardtown, near Drury's place, known in legal documents, and to the people at large, as *Vanhuffel's*. This is so called from the fact that a clergyman named Vanhuffel resided there for some time. This priest in the latter part of the last century attended the church that formerly stood in the old St. Aloysius' grave-yard. From some notes which I found in our Archives, in New York, in the handwriting of Father George Fenwick, I learn that Father Vanhuffel was at Newtown in 1792. He had arrived in this country only two years before that time. Father Vanhuffel, having been assisted in his last sickness by Father Edelen, was buried at Newtown.

*Walsh, Fr. Peter.*— Father Peter Walsh was born on the 27th of Jan, 1797. He entered on the 5th of November 1813. In 1820, he was at Georgetown College studying his first year of Theology. The next year he continued his course at the Washington House. The following year he was professor in that place. In 1824, he was ordained and sent as missionary to St. Thomas'. In 1826, he was changed to Frederick. In 1828, he was prefect of studies at Georgetown. In 1829, he was at Newtown and attended the missions of the Sacred Heart and Our Lady's Chapel. In 1830, he was prefect of studies at the St. Louis College, Missouri. The after history of Father Walsh belongs to Missouri.

*Woodley, Fr. Robert.*— Father Robert Woodley was born on the 21st of Oct. 1800, in Norfolk, Virginia. He was brought up in the Methodist persuasion. Being naturally clear of intellect, and disposed by grace to virtue, he became a Catholic. Soon he heard an interior voice which called him to the priesthood. On the 4th of June, 1831, he was received into the Society. In 1832, we find him at the Novitiate of White Marsh. In 1834, being still at the same place, he attended to Marlborough, Annapolis and Pig-point. In 1835, he is marked in the Catalogue as being at White Marsh. In 1840, he was at Newtown with Father Combs. In 1842, he became Superior of Newtown and had as his assistant, Father Joseph Enders. In 1843, being still Superior of Newtown, he attended the congregations of the Sa-

cred Heart and our Lady's Chapel. In 1845, he was sent as assistant to Father Carbery at St. Inigoes. In 1850, he returned once more to Newtown. In 1851, he became Superior here and had for his assistants Fathers Vigilante and Dougherty. In 1852, he attended to Leonardtown. Father Woodley seems to have been a man of very decided character. His zeal was proved on more than one occasion. During the time the yellow fever was sweeping off hundreds in his native Norfolk, he applied for permission to his Superiors to go and attend the sick. This request was granted. On arriving in Norfolk, he went through the streets, and even from house to house, crying in a loud voice: "Is there any one sick here who would wish to see a priest?" After the epidemic was passed away he went to Charles County, and as an old admirer of his said, "he was covered with glory." In 1855, he was at St. Thomas'. The next year he is marked as attending to Pomphred and Cob Neck. In the Directory for 1857, we find the following notice of his death: "Rev. Robert D. Woodley of the Society of Jesus, died near Port Tobacco, Oct. 25th, aged 57."

*Young, Fr. Aloysius.*—Father Aloysius Young was born on the 15th of February, 1798. He entered the Society on July 29th, 1815, and took his last vows on the 15th of August 1833. He went to Italy in June 1817. In the manuscript catalogue for 1818, we find, "Extra Prov: Fr. Grassi, Mr. O Neil, Mr. Young, Charles Vespre." In 1820, he was studying at Rome. With him in the Eternal City, in 1821, were, besides Vespre, Thomas Mullydy, William Mc Sherry, John Smith, Charles C. Pise, James Ryder, and George Fenwick. In 1825, he was raised to the dignity of the priesthood. That year was added to the number of his companions at Rome from our mission, Father Anthony Kohlmann. The following year he had the happiness of having Father Dubuisson with him at Rome. In 1829, he returned to our mission and was appointed professor of rhetoric and poetry at Georgetown. In 1830, he was made professor of philosophy in the same college. In 1833, he became Superior of the Newtown Mission. His assistant was the venerable Father Peter Havermans, of Troy, New York. In 1834, the Very Rev. Father William McSherry, Provincial resided at St Thomas'. With him were Frs. Francis Neale, as Rector of that house, and Aloysius Young, as his Socius. Father Young became Socius on the 8th of July, 1833. In 1836, he taught humanities at St. John's School, Frederick. In 1838, he was Prefect of Studies, and

professor at Frederick. In 1840, he was still Prefect of Studies at Frederick, taught the classes of rhetoric, and humanities, and also attended to Carroll's Manor. In 1841, to his other various duties was added the ministership. In 1843, he was again in Alexandria. He died there on the 21st of December, 1844.

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## LOUISIANA.

A SHORT ACCOUNT OF THE SOCIETY IN NEW ORLEANS.

(Continued.)

May, and June had passed away, and the heats of July had descended on Bienville's swamp-hemmed city, and still there were no tidings of the Gironde. The heart of the valiant Catholic Governor was filled with anxiety, not the least cause of which was the fear of losing the Ursulines, whose services had, as we have seen, been secured to the struggling colony. The colonists, too, grew anxious, and well they might, for nothing had been heard of the ship, since she sailed from Port L'Orient, France, on the 22nd of the preceding February. Their anxiety, however, arose for the most part from the fear of losing their friends, and what was at that juncture more valuable than friends,—the much needed supplies, with which the vessel was freighted. As to the Ursulines; although the colonists were far from opposing them, or wishing them evil, still many looked on their coming as premature, on the ground that as the colony could not support them they would be more of an encumbrance, than a help. Taken all together the outlook for the Mission, and colony was gloomy enough, and it cannot be wondered at, that hope grew weaker and weaker in the hearts of the settlers as the days laden with disappointment slipped by, until at last they came to look on the ship as surely lost.

It was about the 12th of July that this gloom was dispelled by the news that a *courrier des bois* had announced to the Governor, the arrival at the Balize of the long looked for *Gironde*. This piece of intelligence put the town, and its immediate vicinity, into a state of great excitement. We may well imagine the eagerness with which the enthusiastic

Bienville communicated the news to his saintly friend, and colleague, with whom, while he was yet plunged in doubt, he was wont frequently to converse, and speak of his hopes, and fears regarding the overdue ship.

As soon as the *Gironde* came to her moorings, the transfer of the passengers, and their baggage to pirogues was commenced, and effected with such expedition that on the day of their arrival at the Balize (July 8th) they began, with galley slaves tugging at the oars to forge their weary way up stream. Of the fatigue, discomfort, and utter tediousness of the the trip in those days from the Balize or Beacon Isle <sup>(1)</sup> which is situated at the mouth of the Mississippi to New Orleans we can form no idea. The distance is but one hundred miles; yet our travellers took fifteen days to cover it! Early on the 23rd of July, 1727, news reached the city that the flotilla bringing the passengers, and freight of the *Gironde* had passed what was then, and is now known as the English Bend or Reach, and would be in sight within a few hours. Thereupon the Governor, and Colonial Officials, accompanied by the Capuchins, and Jesuits, repaired to the landing in front of the Place d'Armes (Jackson Square) and there beneath a spreading oak, heavily draped with Spanish moss, awaited the arrival of the pirogues. But besides these were others;—the future charges of the coming Ursulines, and Jesuits. As soon as the travelers landed a procession was formed, headed by Father de Beaubois, who led them to the church <sup>(2)</sup> where a solemn Te Deum was sung, in thanksgiving for the happy termination of their perilous voyage. At the conclusion of the service, de Beaubois formally introduced the newly-arrived Ursulines, and Jesuits to Father Brun, the Capuchin Prior, and Vicar-General of the Province, after which they retired. The Ursulines took up their abode in the government house, the use of which had been tendered them pending the erection of a convent, and began their work which has continued without interruption to this day.

Ours retired with the Superior to our little house, which stood opposite that of the Governor, at the corner of Bienville, and what was in those days the levee but is now De-

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<sup>(1)</sup> This island is situated in that mouth of the Mississippi called the S. E. Pass. It had been called the "Island of Toulouse," by Father Charlevoix, S. J., but the name did not take.

<sup>(2)</sup> The church mentioned was built on the site of the present cathedral. It was destroyed by fire. Its successor perished in a conflagration that buried half the town in ashes. The present edifice is the third erected on the same spot.

catur, on the block bounded by Bienville, Condé (now Chartres) Conti, and Decatur streets.

The story of the voyage is a thrilling one. No sooner was the *Gironde* which, says the *Chronicle*, "was provisioned as if for a siege" well out at sea, than it encountered violent storms, which drove it hither and thither across the tumbling Atlantic, until when fair weather came at last, our travellers found themselves off the Spanish Main in the Caribbean Sea, the haunt of the ocean free lances of the time. Now they were chased by a corsair, but managed by some means or other to escape. A second time a free-booter bore down upon them, and no escape was left save in giving battle. The captain of the *Gironde* resolved, should it be necessary, to fight his ship to the end, rather than strike his colors at the bidding of such a foe. But first he wanted to try by every means in his power to escape from a combat, that was sure, even though he came off victorious, to be disastrous to him. So, while the buccaneer was approaching, and the decks of the *Gironde* were being cleared for action, he thought of a ruse, his last hope of avoiding the impending fight. At last the roll of the drums beating to quarters was heard, and as the ship's company hurried to their stations, great was the surprise to see many stand ready to serve the guns. Whence did the Captain get his reinforcements?—His stratagem, poor as it may appear, was to frighten off the pirates by a show of strength, and so, to swell his seeming fighting numbers, he commanded that for the moment all the women on board should disguise themselves, and help to man the guns. The ruse seems to have succeeded, and the buccaneer to have steered off without doing them any injury. No sooner had this danger passed away than our friends again encountered stormy weather, which drove them northward, until finally, their ship went ashore on Dauphine Island, which lies across the entrance to Mobile Bay. They got off at the sacrifice of the cargo, and then, in all probability, considering their disabled condition, made their way through the quiet waters of Mississippi Sound, and out again to the Gulf of Mexico by the pass, which had been discovered a few years before by Herr Christian, a Danish skipper, and so along the coast to the Balize.

Our missionaries seem to have spent the remainder of the summer in recruiting their health, which had been severely taxed by their long, and painful voyage. In the fall of the same year, as it was the best time for travelling on the river, Fathers Tartarin, and d'Outreleau set out for the Illinois

Country. The mission was now in good order, and all the posts allotted to the Society as well attended to as could be expected under the circumstances. Seeing this Fr. de Beau-bois had a desire to be relieved of his office, that he might go back to his dear Illinois, among whom he had lived for eight years prior to his coming to New Orleans. To satisfy his longing another Superior had to be chosen, and the lot fell on Fr. le Petit who was laboring at the time among the Choctaws. He was accordingly called to New Orleans, and installed in the spring of 1729. This good Father had not been among the Choctaws two years, and yet such was his tact that he had completely won the savage hearts of his charges. One year after his return to New Orleans, a band of Choctaw braves came to see him. On the occasion of this visit one of the sachems, Paatlako, by name made him the following speech :

"Our hearts, and those of our children mourn since we see you no more. You began to be like us. You understand us, and we understand you, you love us, and we love you. Why have you left us? Why do you not return? Do come along with us." The good Father was in a quandary, as to the answer he should give this chief whose good will was eagerly sought by the French. To talk to Paatlako about the vow of obedience would be worse than useless, so Fr. le Petit had recourse to some commonplaces about his returning to them as soon as he could, and that after all he was in New Orleans in body only, but his heart was always away in the whispering forest among the Choctaw villages. At this stage of the missionary's reply an attendant warrior, to whom bilocation did not commend itself, and who, moreover, was of a mercenary turn of mind broke in and said: "It is good, very good. But your heart says nothing to us. It gives us nothing." Here we may suppose the conversation ended with a promise that one of the Black Chiefs, as the Choctaws and Chickasaws were wont to style Ours, would be sent to them, for, even on political grounds, it was the wish of the Colonial Government that one of the Society should be employed in christianizing this nation. This work was allotted to Father Beaudoin. He lived with the Choctaws for nineteen years, carrying his life in his hands all that time, for they were a fickle, catlike tribe, and always hostile to the French. Fr. Beaudoin was the last of the first band of missionaries to leave New Orleans for a distant station; but he was not destined, as was the case with some of that band, to meet a martyr's death; no, he is to suffer pangs severer, perhaps, than those of the martyr who passes to

his crown through a violent and sudden death. He is to drag out a weary exile in trying to cultivate a churlish soil, and, after all, just as the dawn begins to break, he is to see his companions driven out of the country, and their work destroyed as far as it could be done by the hand of man. He shall not be driven out; they dare not do it, and in due time he shall find a grave in the city he did so much for, and loved so well.

The last post under our care had now been provided for, and every one was busy, and doing well. The management of our plantation, the care of the Ursulines, and colonial hospital, together with excursions to Tchoutchouma (the place of the *Houma* or sun), an Indian village on Bayou St. John, gave sufficient employment to the Superior, and one or two companions. It does not appear that we opened any school, and it was not necessary, even if some could be spared to conduct it, as the Capuchins had already supplied that want. From up the river all manner of success was reported to Fr. le Petit. Fr. Boullanger had written a Catechism, a Bible History, containing the principal stories of the Old and New Testaments, a Method of Hearing Mass, and a Preparation for the Sacraments in the Illinois tongue. He was obliged, moreover, to enlarge his chapel which had grown too small to hold his congregation. Fr. du Poisson, it was averred by the *voyageurs*, knew more of the Indian tongues than any trader in the colony, and yet he was scarcely two years in the country. Fathers Souël, Dumas, and the others could speak the languages of the tribes among whom their lot was cast. Surely here was great promise for the future. There was peace, and a great calm reigned—the forerunner of the storm. The time was at hand, when, in the merciful dispensations of Providence, the colony, and the mission, whose fate was bound up with it, were to receive a set back from the effects of which they never recovered.

Mons. de Chepar, Commandant of Fort Rosalie, the post among the Natchez, was a fool-hardy sort of person. He thought, as one of our Fathers tells us, as many of the French thought, that the Indian was so stupid and apathetic, that he could be used, were the colonists so minded, as a beast of burden. The Commandant coveted a piece of land belonging to one of the chiefs. He made use of promises, and threats by turns, to induce the Indian to surrender it, and these failing, he had recourse to stronger methods. The nation made the cause of the wronged man its own, and in its grand council resolved to drive the French out of Lou-

isiana. The Natchez did nothing suspicious; on the contrary, they were as profuse as ever in showing their love to their "French brothers," but there was a bundle of sticks placed in every medicine lodge, or rather temple (for the Natchez had such edifices) and woe, woe to the unwary French on the day that the last of the bundle is drawn. As we know from history the bloody day was hastened by the action of a female Sun<sup>(1)</sup> who secretly extracted several sticks at once from the bundle placed in the fan which was nearest the fort. But we are at New Orleans. It is the 2nd of December, 1729, and there are strange rumors in the town. By and by these rumors take definite shape. There has been a rising among the Natchez, and all the French within and around the fort at the time have been either killed or captured. Some fugitives from the outlying districts brought the news, and they told Fr. le Petit that a Jesuit was among the slain. Who could it be? The Capuchins had charge of the post. Excited men assembled in the Place d'Armes to talk the matter over, and as they talked they saw a pirogue come skimming down the river. It approached the shore, and as soon as it was beached a man of extraordinary stature leaped out followed by some score, all armed. This man was "Baby" the great Indian fighter, the martinet of Louisiana. He is a cavalry officer, but for some time past has been doing naval duty, still he always wears his eight-inch Mexican spurs. All know him, and crowd around him while he confirms the news brought by the refugees. Soon the straight, narrow streets resound with the cry: "the Indians come," and le Petit learns that the murdered Jesuit is none other than the light-hearted, energetic, gifted Paul du Poisson. It appears that Fr. du Poisson, accompanied by Brother Crucy, was on his way to New Orleans to make arrangements with the Governor for transferring the Arkansas Indians to some place nearer the Mississippi river, as, in their present location, they suffered much from frequent inundations, and were too much out of the way of traders. On the trip Br. Crucy died suddenly of a sunstroke, and du Poisson stopped at Fort Rosalie to bury him. This duty performed, he determined on returning to his mission at once, but as the Capuchin Curé was absent he was asked to stop over and say Mass on the morrow, the first Sunday of Advent. Again he determined on leaving after his Mass, but there were many sick-calls, and he was easily persuaded to put off his departure. Fatal delay. On

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<sup>(1)</sup> A title borne by all the members of the reigning family among the Natchez Indians.

Monday, 28th Nov. he said Mass and carried the Viaticum to some sick persons. As he was returning about 9 A. M. the last stick of the bundle that had been placed in the Indian temple adjoining the fort was drawn, and the massacre began. A stalwart Indian rushed on du Poisson, and threw him to the ground, and severed the head from his body by the repeated blows of a hatchet. The martyr's head, together with that of the unfortunate Commandant, was presented to the great Sun who sat in state under the tobacco shed of the West India Company.

As the details of the massacre, which lasted two hours, and in which two hundred French lost their lives, came to light, the citizens literally became crazed through fear. They dreaded a universal rising of the Indians. When this extreme terror abated somewhat a small expedition was fitted out to rescue the women and children in durance among the Natchez. Governor Perrier desired to lead it in person but was dissuaded by Fr. le Petit who pointed out the imprudence of his leaving the town at such a time, which would be nothing short of an invitation to the disaffected Choctaws and Chickasaws to pounce upon it during his absence. Meanwhile more strange rumors,—this time about the Yazoo Indians, were in circulation in the town. Many did not credit them: "Oh! no fear of the Yazoos, they are our allies. Did not the refugees from Fort Rosalie fall in with a band of them, and yet no harm befell them? On the contrary, the Yazoos gave them a pirogue, and food, and clothing, and ammunition, and helped them in every way to reach New Orleans. They are our steadfast friends." But is the savage steadfast? He is more changeable than the winds. In a few days the colonists must even believe this new rumor; Fort St. Peter among the Yazoos has fallen, and the first to be killed was Fr. Souël. A few words as to the manner of his death may not be out of place. On the 11th December Fr. Souël was returning to his cabin after a friendly visit to one of the Yazoo chiefs, and while passing through a ravine was riddled with bullets by ambushed savages. His murderers, with the instinct of their fellows in more civilized countries, threw themselves on his poor hut to rifle it of whatever it might contain. The Father's negro servant, knowing nothing of the fate of his master, tried to defend the little property but was soon overcome, and dispatched. Poor fellow! his death was sudden, but, as we gather from the letters of Fr. le Petit, it was not unprovided for. During the enactment of this second part of the tragedy, a council was held in the wigwam of one of the sachems,

and some of those present who were of opinion that enough had been done to bring the French to terms, counseled their fellows to go no farther at least for a time. Whereupon one of the chiefs bounded to his feet, and in a loud voice exclaimed: "Since the Black Chief is dead, it is the same as though all the French were dead. Let none of them be spared." He carried the day, and Fort St. Peter was the scene of a carnage as dreadful as that of Fort Rosalie.

New Orleans was now thoroughly terrified. Hearts that never before knew dread now quailed, as they thought of the stealthiness of the foe. In a word, the effect of these massacres on the citizens was the same, says Fr. le Petit, "as though they had been wrought in the neighborhood." To make matters worse, there were domestic foes; the negro slaves, who had contributed not a little to the bloody success of the Natchez. During those days of panic when all was excitement, and every male citizen who had strength to grasp a musket was enrolled in the militia, the Ursulines and Jesuits were going about giving whatever spiritual and temporal relief they could to the refugees from the outlying plantations, and to the inhabitants of the town.

On a day, towards the close of January, 1730, while the excitement caused by the recent massacre still ran high, Fr. le Petit, saw approaching our house, a man clothed in a ragged soutane, with his arm in a sling, and his face so enveloped in bandages as to prevent recognition. He hastened towards the figure, and found it to be Fr. d'Outreleau. The first thought of the Superior was; had then the Illinois risen as the Natchez, and the Yazoos; woe, then, to the colony. He asked what had happened, and Fr. d'Outreleau while under the hands of Brother Parisel, a skilled infirmarian, told his story in fragments. An outline of his adventures may find a fitting place here, together with a little explanation as to the cause of them, namely, his absence from his mission.

In those pioneer days, the distances were so great, and the means of travelling so costly, slow, painful, and even dangerous, and the laborers so few, that the Superior could not afford, save on rare occasions, either the time or the money to visit personally the various posts under his jurisdiction. To remedy this, the Fathers at the different stations, were wont to repair once in a while to New Orleans to make their report. The time usually selected for the performance of this duty was the hunting season, which began about the middle of October, and extended well into the following March. During this season the Indian villages

were abandoned, save by some old men and women, and the youngest of the children.

It was to make his report, that Fr. d'Outreleau, ignorant of the tragic events which had occurred towards the south, set out on New Year's day, 1730, with five *voyageurs* en route for New Orleans. All went well until the mouth of the Yazoo River was reached. Here the party landed, and, it being Sunday, Fr. d'Outreleau proposed saying Mass before calling on Fr. Souël who lived, or rather used to live, some distance up the Yazoo River. While the missionary was arranging an altar, some Indians approached in a pirogue, and being challenged by the wary *voyageurs* said that they were Yazoos, "brothers of the French," and passed their hands over their faces, this being the usual sign of friendship. The action disarmed the vigilance of the white men. A few moments after, a flock of bustards swept into view, and the *voyageurs*, seeing a chance of varying the rancid bacon and musty rice diet of the pirogue voyage, discharged two muskets, the only loaded ones of the party, at them. Having brought down the game they neglected reloading, a singular lack of caution in such men. However, they may have thought that there was no need of such precaution, they were among friendly (sic) Indians, and the Holy Sacrifice, moreover, had just begun. One of the *voyageurs* served Mass, and the others knelt in front, while the Indians, none of whom were Christians, sat or knelt in the rear. Just as the celebrant stepped from the Epistle side to the centre of the altar to recite the "Kyrie" the Indians brought their rifles to their shoulders, and discharged them, some at the priest and his server, and some at the kneeling *voyageurs*. Fr. d'Outreleau was severely wounded in the arm, and fell before the altar, the acolyth was killed outright, and two of the others received some flesh wounds. There now followed a fight waged with terrible odds in numbers and weapons, against the whites. While the affray went on at close quarters, with clubbed muskets, hunting knives, and tomahawks, some of the Indians on the skirts of the meleé fired again and again at point blank range, on the prostrate form of the missionary without, wonderful to say, doing him further injury. The *voyageurs* saw all this, and deeming their priestly companion past rescue thought only of themselves, and tried with might and main to cut their way through the bloody redskins. They succeeded, and once free of the savages ran at the top of their speed to their pirogue. A few frantic efforts got the craft off the oozy bank in which it was embed-

ded. Just as the pirogue floated, the *voyageurs*, to their amazement, saw Fr. d'Outreleau running towards them with all the swiftness a man may command whose limbs are hampered with the sacerdotal vestments. They watched. On came the Father carrying the shattered arm with the sound one, and a pack of howling savages hard upon his track. He reached the river bank in safety, floundered down the muddy slope to the water's edge, flung himself into the river and seized the pirogue. While clambering in with the assistance of the *voyageurs*, he turned his head to see if his pursuers were gaining on him, and as he turned one of the savages fired, and he received a charge of duck shot full in the mouth. Some of the shot broke his teeth, and entering, lodged in the gums, and some mangled his cheeks and lips. But he was nothing daunted; in a few seconds the pirogue, steered by the wounded Jesuit, shot out into deep water in response to the vigorous strokes of the sturdy pioneers. Meanwhile the Yazoos had divided into two parties, one of which kept up a running fire from the banks on the fleeing pirogue, and the other flung themselves into their canoe to give chase. Our heroes had some hope; they had a slight start of their pursuers, and, moreover, the chase was likely to be a long one as it would be a stern chase. As to the Indians, they were infuriated, and their wild efforts served in a great measure to defeat them. Whenever they brought the fugitives within range they stopped to fire on them, and they had no fear of doing this, as they believed, and correctly, that the white men were without firearms. This was dangerous knowledge for the enemy to possess, and in consequence the *voyageurs* cast about for some means of creating an opposite impression. It chanced that a small swivel, which had not been used for many a day, lay at the bottom of their pirogue. This ancient gun stood the fugitives in good stead, for whenever the savages came too near, one of the *voyageurs* would proceed to train it on them, and at once the plash of the Indian paddles ceased, and every scalp-lock ducked below the gunwale, thus giving time to the pursued to widen the distance between them and their pursuers. The ruse always succeeded. But there is a limit to the endurance of man, and this limit our friends had now reached. They were all wounded, more or less, and one had his thigh broken by a ball which just now came plunging into their midst, from the Indian canoe; they were faint, and weak from loss of blood, and violent exertion, and so it came to pass that they had thoughts of surrendering themselves to the scant mercy

of their savage foe. Fr. d'Outreleau would not hear of surrender. He begged of his companions to pluck up heart of grace, for the Indians were fickle, and of their nature averse to prolonged effort. Unless success continually beckoned them on, they would prefer to go back to their people and feed their vanity by chanting songs of victory. Fr. d'Outreleau was right; little by little the gap between pursuers, and pursued increased, until finally, the Indians dropped out of sight. The chase lasted an hour, and this was the first rest the fugitives had since the onslaught at the sylvan chapel. They now dressed their wounds as best they could, and held a council of war in which it was decided to push on without delay to Fort Rosalie. They were ignorant all this time of the massacre which had taken place at that station. When they arrived at the post, and saw some of the French dwellings wrecked, and others burned to the ground, they deemed it more prudent to give the place a wide berth notwithstanding the seeming friendliness of the Natchez, who waved them signals to approach. Our party, therefore, hugged the opposite or western shore, and tried, successfully, to get out of the range of the Indian rifles. Dreadful thoughts concerning the fate of the colony now haunted them. They determined not to land even at New Orleans should there be any suspicious signs, but to continue on to the Balize where they hoped to find a vessel in readiness to pick up the remnant of the colony. In passing a village of the Tonicas, some distance to the south of the Natchez, they were discovered, and a pirogue pushed off from the Indian side, and gave instant chase. The *voyageurs* bent to their work with a will, but their pursuers were quickly overhauling them, still they kept on, and it was only when a voice in excellent French hailed them that they lay on their oars, and allowed the strangers to approach. Our poor fugitives were glad that they had not outstripped their pursuers this time, who proved to belong to a body of troops on their way from New Orleans to fight the Natchez. The officers and men treated the missionary and his companions with great kindness. The Commander gave them food and clothing, and passage in a pirogue that was leaving on the morrow for New Orleans, and the surgeon examined and dressed their wounds as well as he might, in the few hours they remained with the troops. As payment for these services, the officers and men begged of Fr. d'Outreleau to return to them, as soon as his wounds were healed, to act as their chaplain. The good Father readily pledged his word to perform what was asked of him, went on board the piro-

ogue with his companions, and after a few days reached New Orleans without further adventure.

Such is the outline of the story he told Fr. le Petit, while Brother Parisel extracted some shot, which had escaped the eye of the army-surgeon; and already he thinks that he ought to hurry off to his soldier friends. He says that he shall grow well, just as quick before Fort Rosalie as here at New Orleans.

P. J. K.

(To be continued.)

## FR. THOMAS COPLEY, ALIAS PHILIP FISHER.

### IDENTIFICATION.

We now consider the identity <sup>(1)</sup> of Thomas Copley and Philip Fisher in some degree established. We have come rather reluctantly to this conclusion after a careful investigation of all the facts relating to it. We say *reluctantly*, for we acknowledge that many difficulties were found in proving this identity. All our historians in Maryland have spoken of Fisher and Copley as distinct missionaries. Fr. Fisher's name occurs frequently in the Annual Letters, while Thomas Copley is written in not a few places in our Colonial Records. Why should Copley give his real name in legal courts, and still appear among his people as Philip Fisher? What motive could have induced him to go under an assumed name in Maryland, when religion was perfectly free, when he had enjoyed, even in England, the King's protection? Though his name did not occur in the English Catalogue, perhaps this was because he belonged to the Belgian Province. We find him known even to the priest-hunters in England by his proper name. Gee, in his "Names of the Romish priests and Jesuites now resident about the city of London, 1623," mentions him as "Copley, jun., one that hath newly taken Orders and come from beyond sea." Another difficulty arose in this manner.—The Catalogues stated that Philip Fisher arrived in Maryland in 1636, while Kilty affirms, and he has good authority, old land records, that Thomas Copley came on the 8th of August, 1637. But we are now convinced that Fr. Copley came to the Mary-

<sup>(1)</sup> See a learned paper on this subject in the WOODSTOCK LETTERS, vol. xi, p. 18.

land Mission in 1636. At all events he must have come very early in 1637, and not in August, as Kilty indicates, for he was summoned to the Assembly held at St. Mary's City on the 26th of January of that year. It seemed strange that Fr. Copley in writing a confidential letter to our Very Rev. Fr. General at Rome, should sign himself by his *alias* and not by his real name. There exists a letter from *Philip Fisher* to Very Rev. Fr. Vincent Caraffa. All these were difficulties that could not easily be set aside, or despised. Still they are but mere difficulties, and nothing else. The Annual Letters for 1636-37-38-39-40-41, cannot be satisfactorily explained unless we admit the identity of Fisher and Copley. Fisher's name is frequently mentioned in them, but not a word about Copley. Why this silence about a missionary so active as Fr. Copley? The Annual Letters for 1639 give the number of priests in Maryland as four. According to the Catalogue these were, Fathers Fisher, Poulton, Altham and White: If we do not consider Fisher and Copley as identical, we will be forced to contradict the Annual Letters, and say that the number of our Fathers in Maryland in 1639 was not *four*, but *five*, Fathers Copley, White, and Altham were summoned to the "General Assembly Held At St. Marie's" in 1637. Why was not Fr. Philip Fisher, who was then Superior, invited to the Assembly? Among the members of the Assembly of 1638, were Copley, White, and Altham, but not Philip Fisher. Though it may seem strange that Copley should sign his *alias* in writing to his Superiors at Rome, still we know that *Philip Fisher* was an *alias* of some one of the missionaries. The Annual Letters for 1645 say expressly that Philip Fisher's family-name was *Cappicius*. Br. Henry Foley says in a letter before us that he considers that the Roman copyist made a mistake in writing *Cappicius* for *Copleus*. He says that no English or Foreign name could be concocted from the word *Cappicius*. "I prepared the *alias* of Fr. Fisher," continues the learned Editor of the Records, "assuming that to have been his real name, from the best information I then possessed, but, if I had known what I now do, I should have put 'Copley, Thomas,' *alias* 'Fisher, Philip;' 'Philip, Fisher,' *vere* 'Copley, Thomas.'"

Both Philip Fisher and Thomas Copley were born at Madrid. Both, as far as we can decide, were born about the same year, and entered, about the same year, St. John's English Novitiate on Mount Cæsar, at Louvain. Both arrived at London about the same time, and both in all probability were sent in the same year to Maryland. Br. Foley

makes a good point in favor of the identity we are considering in the following item, which he had the kindness to send to the editor of the WOODSTOCK LETTERS:—"Fr. Fisher was in London at the date of the apostate Gee's *fatally* accurate list of Priests and Jesuits in and about London, but his name does not occur, whilst Copley, a Jesuit, does. The Fisher, a Jesuit, named by Gee, was Fr. John Percy, *alias* Fisher. (See Gee's list in *Records*, Vol. 1). Gee knew most of them personally, and generally uses the real names, the better to betray them to the Government pursuivants." A strong presumptive argument can be drawn from the fact that the lands in Southern Maryland were taken possession of in the name of "Mr. Copley." This would indicate that Copley was Superior when the grants were taken up. In fact, Philip Fisher was Superior at that time. The industrious and careful Editor of the English Records adduces the following in proof of the identity of Copley and Fisher:—"The Secular Agent, Rev. Mr. Clarke, in his list of *Jesuits* out of prison (1632-3) uses the real name of Copley, but does not name Philip Fisher, although then in London and out of prison. Mr. Clarke, no doubt, knew Thomas Copley personally."

There is every reason to believe that Father Copley belonged to the English Province. He made his noviceship at St. John's, Louvain, an English Novitiate; after his ordination he was sent to England, and thence on the Maryland Mission. Still, his name does not once occur in the Catalogues of the English Province, while that of Philip Fisher does. It would seem that on entering the Society he immediately assumed an *alias*. It is impossible that he could have taken any other *alias* than Fisher. If Copley had entered the Belgian Province, as a learned writer suggests he did, then he would most probably have made his noviceship at Tournay or Mechlin, and not at Louvain. In the Mechlin Novitiate, Copley's two Irish kinsmen, William and Peter Stanihurst, both of whom joined the Flemish Province, made their Probation.

From the Annual Letters we learn that in 1645, Fr. White and Fr. Fisher were taken prisoners in Maryland, and brought back to England. From other sources we learn that Thomas Copley and Andrew White were tried at London in that year. We can nowhere find an account of the death of Thomas Copley. We trace him from 1636 to 1650. No author tells us how, where, or when he died. The English Catalogues record the death of Fr. Fisher in 1653-4.

Fr. Henry Warren, who became Superior of the Maryland Mission in 1663, on taking possession of our property, signed himself, "Copley's successor." We nowhere find Copley mentioned as Superior of the Mission.

The identification of Thomas Copley with Philip Fisher is a matter of no small historic importance to us. It fills up many gaps, and clears up several points, in the interesting biography of one of the most distinguished missionaries of Maryland.

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## ARCHBISHOP CARROLL'S ESTIMATE OF OUR CONSTITUTIONS.

*(From a Letter to Fr. Charles Neale.)*

For the Constitutions of the Society, I believe that no one feels more respect, or a higher estimate of their wisdom, than I, not merely because I love the Society with a filial tenderness; but because I have studied the Constitutions' excellence, and in various circumstances and countries, have had the happiness of observing their effects in forming the minds and hearts of those who embraced them as their rule of life. Everywhere they answered the religious views of their author. Wherever they were observed in their letter and spirit, they raised men eminent in learning, great masters of a spiritual life, zealous and disinterested laborers, distinguished for their talents and success in the education of youth, solicitous to recommend themselves to the First Pastors of the Church by their co-operation in the salvation of souls.

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## PENNSYLVANIA.

### SOME HISTORICAL DOCUMENTS.

The first Jesuits who labored in Pennsylvania came from the Maryland Mission. Though there was much work to be done on the banks of the Patuxent, Potomac and Elk rivers, still, our missionaries at Newtown, St. Inigoes, and especially Bohemia, a little later on, could not neglect altogether the souls of those of the Household of Faith who dwelt on the shores of the Delaware and on the wooded mountains of Penn's Plantation. Though no Proprietary invited them, though no Governor encouraged them, still the Jesuits of Maryland often penetrated the stronghold of Quakerism, disguised, and in secret, and ministered to the wants of the few scattered Catholics of Pennsylvania, who had as yet no resident priest among them. During the few short years that New York possessed English Jesuits, it is almost certain, that the Philadelphia Catholics were visited by missionaries from the banks of the Hudson. But it was years after the death of Harvey, Harrison and Gage that the first Jesuit residence was built in the City of Brotherly Love.

"Previous to the year 1733," says an old paper before me, "the few Catholics who then resided in Philadelphia, held meetings for religious worship in a private dwelling; for the public exercise of the Catholic religion was not permitted, according to the laws of England, which prevailed in America at that epoch. In the above year, the Rev. Mr. Crayton, a priest of the Order of Jesuits, purchased lots near Fourth Street, between Walnut and Willing's Alley, and erected thereon a small chapel, dedicated to St. Joseph, which has since been enlarged."

We lately found an interesting paper relating to the first visit of Fr. Joseph Greaton to Philadelphia. On this paper we find the following note: "This I have heard from Archbishop Neale, the 4th of December, 1815, the first day he was Archbishop of Baltimore." The document itself is as follows:—"Mr. Greaton, one of the Jesuits of Maryland, being informed that in Philadelphia there was a great number of Catholics, resolved to try to establish a mission for their spiritual comfort. In order to succeed the better he went first to Lancaster where he had an acquaintance by the name

of Mr. Doyle. The object of his journey was to know from his friend the name of some respectable Catholic in Philadelphia, to whom he could address himself, and by whom he could be seconded in his laudable exertions to found there a mission. Mr. Doyle directed him to an old lady, very respectable for her wealth, and still more for her attachment to the Catholic Religion. Fr. Greaton on his arrival at Philadelphia presented himself dressed like a Quaker to the lady, and after the usual compliments, he turned his conversation on the great number of sectaries who were in that city. The lady made a long enumeration of them—Quakers, Presbyterians, Lutherans, Church of England members, Baptists, etc., etc. The Father then asked her:—‘Pray, madam, are there here any of those who are called Papists?’

‘Yes,’ she replied, ‘there is a good number.’

‘Are you one?’ asked the Father.

The lady stopped a little, and then acknowledged that she was.

‘I am one too,’ added the priest.

This gave rise to many other questions, among which was the following: ‘Have the Catholics any Church?’ The lady answered: ‘No, they have none.’

‘Do you think that they would be glad to have one?’ continued Fr. Greaton.

‘Most certainly, sir, but the great difficulty is to find a priest.’

‘Are there no priests in America?’

‘Yes, there are some in Maryland, but it would be impossible to get priests from that quarter.’

‘No, not impossible,’ said the missionary, ‘I myself am one at your service.’

‘Is it true!’ asked the lady with warm interest, ‘is it true that you are a Priest!’

‘Yes, madam, I assure you I am a priest.’

“The good lady could not contain her joy to see after so many years a Catholic priest, and like the Samaritan woman who, having found our Lord Jesus Christ, ran to announce it to the citizens of Samaria, she went through the neighborhood and invited her Catholic acquaintances to come and see a Catholic priest in her house. This was soon filled with Catholics, for the most part Germans. Then Fr. Greaton began to expose to them the object of his journey. At that very meeting a subscription was opened to raise sufficient funds to buy lots, and build a Catholic church.

All willingly contributed to this good work. They bought lots and a house of their hostess, who acted in a very generous manner."

It seems that this bold step of Fr. Joseph Greaton was not looked upon favorably by some of the non-Catholics around him. "Considerable jealousy of the Roman Catholic Religion," writes the historian of Pennsylvania, "prevailed in the Province, whilst all others were tolerated without fear. This arose from apprehension that a similarity of religion might lead the Catholics in the Province to support the French interests. Governor Gordon brought this subject before his council for consideration, informing them that a house had lately been built on Walnut Street, for the exercise of that religion, in which Mass was openly celebrated by a priest, contrary to the laws of England, and particularly the 10th and 12th of William III., which extended to all his majesty's dominions. The council were of opinion that that statute did not extend to the Province, and that the Catholics were protected by the charter of privileges, and the law concerning liberty of conscience; but referred the subject to the Governor, that he might, in his discretion, consult his superiors at home. But it does not appear that the Governor took further notice of the matter."

Though the action taken by Governor Gordon with regard to the erection of St. Joseph's Church, has been already noticed in a former number of the LETTERS, we shall here again reproduce it:

"AT A COUNCIL HELD AT PHILADELPHIA, July 25th, 1734.

*Present:*

"The Honourable THOMAS PENN, Esqr., Proprietary.	
The Honourable PATRICK GORDON, Esqr., Lieut. Gov'r.	
James Logan,	Ralph Assheton,
Samuel Preston,	Samuel Hasell,
Clement Plumsted,	Charles Read,
	} Esquires.

"The Governor then informed the Board, that he was under no small Concern to hear that a House lately built in Walnut Street, in this City, had been set apart for the Exercise of the Roman Catholick Religion, and is commonly called the Romish Chappell, where several Persons, he Understands, resort on Sundays, to hear Mass openly celebrated by a Popish Priest; that he conceives the tolerating the Publick Exercise of that Religion to be contrary to Laws of England, some of which, particularly the 11th and

12th of King William the third, are extended to all His Majesty's Dominions; but those of that Persuasion here imagining they have a right to it, from some general Expressions in the Charter of Privileges granted to the inhabitants of this Government by our late Honourable Proprietor, he was desirous to know the Sentiments of the Board on the Subject.

"It was observed hereupon, that if any part of the said Charter was inconsistent with the Laws of England, it could be of no force, as being contrary to the express terms of the Royal Charter to the Proprietary. But the Council having sate long, the Consideration hereof was adjourned till the next meeting, and the said Laws and Charter were then ordered to be laid before the Board.

"AT A COUNCIL HELD AT PHILADELPHIA, July 31st, 1734.

*Present:*

"The Honourable PATRICK GORDON, Esqr.,	Lieut. Gov'r.	
James Logan,	Samuel Hasell,	} Esquires.
Samuel Preston.	Charles Read,	
Clement Plumsted,		

"The Minutes of the preceding Council being read and approved:

"The Consideration of what the Governor had then laid before the Board touching the Popish Chappell, was resumed, & the Charter of Privileges with the Law of this Province concerning Liberty, being read & likewise the Statute of the 11th & 12th of King William the 3d Chap. 4th. It was questioned whether the said Statute, notwithstanding the general Words in it 'all others His Majesty's Dominions,' did extend to the Plantations in America, & admitting it did, whether any Persecution could be carried on here by virtue thereof, while the aforesaid Law of the Province, pass'd so long as the 4th year of Her late Majesty Queen Anne, which is about five years posterior to the said Statute, stands unrepealed.— And under this Difficulty of concluding on any thing certain in this present case, it is left to the Governor, if he thinks fitt, to represent the matter to our Superiors at home, for their Advice and Directions in it."

It would appear that our Fathers in Pennsylvania were for many years subjected to trials and troubles. Their enemies were continually taking advantage of their religion to accuse themselves and their flocks of secretly plotting to overthrow the English Government, in order to introduce a

French one. Catholics were regarded as persons altogether unworthy of trust or confidence. Daniel Claus wrote to Governor Hamilton, in 1754, that he "heard Col. Johnson give Lidius the Character of a very dangerous Person in any Province, as he was certain of his being a Roman Catholick, having heard it of a Frenchman, who was in Church in Canada, when he made his Confession to the Priest." Our Fathers having been seen vested in their sacerdotal robes were accused of great riches, and said to walk about "dressed in silver and gold." As we have seen, Father Joseph Greaton sometimes dressed as a Quaker in order to avoid persecution or insult. It seems to us that it was for the same reason he took the *alias* of Josiah Crayton, which he is called in many old records. Outside influence was frequently brought to bear upon the somewhat tolerant authorities of Pennsylvania, in regard to the treatment of Catholics within that Province. Governor Dinwiddie wrote to Governor Morris from Williamsburg, Virginia, on the 20th of September, 1755. His letter is as follows: "I have not omitted writing to the Ministry the unaccountable Conduct of Your Assembly; the Dangers we are in from the German Roman Catholics, & I have no doubt the next Sessions they will seriously consider of it, & make some alteration in Your Constitution."

At the breaking out of the war between the French and English colonists great fear of the Catholics arose in the breasts of the Pennsylvania Quakers. The following letter speaks for itself.

"A Letter of the 23rd Instant from the Justices of Berks County concerning the Roman Catholicks there, was likewise brought by the Express and read in these Words, viz.:

"Sir :

"As all our Protestant inhabitants are very uneasy at the Behaviour of the Roman Catholicks, who are very numerous in this County, some of whom shew great Joy at the bad News lately come from the Army, We have thought it our Duty to inform Your Honour of our dangerous Situation, and to beg Your Honour to enable Us by some legal Authority to disarm or otherwise to disable the Papists from doing any Injury to other People who are not of their vile Principles. We know that the People of the Roman Catholick Church are bound by their Principles to be the worst Subjects and worst of Neighbours, And we have reason to fear just at this Time that the Roman Catholicks in Cussahoppen, where they have a very magnificent Chappel and lately have had large Processions, have bad Designs, for in

the Neighbourhood of that Chappel it is reported and generally believed that 30 Indians are now lurking, well armed with Guns and Swords or Cutlashes. The Priest at Reading, as well as at Cussahoppen, last Sunday gave Notice to their People that they could not come to them again in less than 9 Weeks, whereas they constantly preach Once in 4 Weeks to their Congregations; Whereupon some imagine they've gone to consult with our Enemies at Du Quesne. It is a great Unhappiness at this Time to the other People of the Province that the Papists shou'd keep Arms in their Houses, against which the Protestants are not prepared, who, therefore, are subject to a Massacre whenever the Papists are ready. We pray that Your Honour wou'd direct us in this important Business By the Return of the Bearer, whom We have sent Express to your Honour. We are, May it please your Honour,

"Your Honour's most obed<sup>t</sup> h'ble Serv<sup>ts</sup>,

Henry Harvey,  
James Read,  
Will<sup>m</sup> Bird,  
Jonas Seely,  
Conrad Weiser.

"To the Hon<sup>ble</sup> Gov<sup>r</sup> Morris.

"Heidleberg, July 23d, 1755."

Governor Morris did not always put much faith in the many reports about Catholics made to him. In April, 1756, he wrote as follows to Richard Peters:—"I have a Confused letter from W. Trent at Carlisle, giving an account that five Swiss familys were gone from York county to Joyn the French, and that many Roman Catholicks in York & Frederick counties had engaged to go off to y<sup>e</sup> Ohio; *there does not appear to me much truth in this account.*"

However, even Governor Morris could not help sharing in the general dread of Roman Catholics. In July, 1756, he wrote a letter to the Governor of New York which clearly shows the state of his feelings only some months after he had written to Mr. Peters. We give his letter to Governor Hardy.

"GOV. MORRIS TO GOV. HARDY, 1756.

"5th July, 1756.

"Sir:

"By means of the Roman Catholicks who are allowed in this & the neighbouring Province of Maryland, the free Exercise of their Religion and therein the other priveleges of English Freemen, the French may be made acquainted

with the steps taken against them, nor do I see how it is possible to detect them, as from the head of Chesapeake Bay the roads thro' this Province to Potowmic are open & much travelled, especially by Germans, who have a large settlement at Frederick Town, in Maryland, a frontier place near Kittochtinny Hills, none are examined who pass that way & perhaps there are none who live there that are qualified to make the proper Examinations. The Secretary tells me that of late years many French from Alsace & Lorrain (who) have mixed with the Germans, were admitted to their Qualifications & live among them in the remote parts of the Province.

“S<sup>r</sup> Charles Hardie,  
5th July, 1756.”

The inhabitants of New York, too, feared the Catholics. A Catholic conspiracy was dreaded on all sides. What the Catholics had done to merit this unjust suspicion I have found neither in public records, nor in private correspondence, nor in secret archives. Their religion, then so generally misunderstood, and so foully misrepresented, was the sole cause of the charges brought against them. Governor Hardy says in a letter to the Governor of Pennsylvania that he is inclined to suspect the Catholics of treasonable correspondence.

“GOVERNOR CHARLES HARDY TO GOV. MORRIS, 1756.

“Fort George, New York; July 9, 1756.

“Sir

“The Letters of Croghans is by no means the hand I want, I am rather inclined to think, the Treasonable Correspondence must have been carried on by some Roman Catholics; I have heard you have an ingenious Jesuit in Philadelphia. I have nothing new to Inform you of on this Subject, and shall be much obliged to you for any thing that may occur to you.

“I am with great Regard,  
Sir, Your most Obedient  
Humble Servant,  
Chas. Hardy.

“The Hon<sup>ble</sup> Gov. Morris.

“*Indorsed.*

“From Gov. Hardy, New York, July 9, 1756.”

About this time the different Provinces swarmed with spies and informers. Degraded men could be found in all the large cities, and even in the small villages, who lived upon the bigotry of the times. These unfortunate wretches thought nothing of swearing to the foulest and most incredible charges against devoted, pious, and patriotic citizens. Disloyalty was charged against Catholics in general, and priests in particular, without the least foundation or shadow of truth to sustain the imputation. The following charges against Father Benedict Neale of Deer Creek, Maryland, will be apt to make even the gravest reader smile. If there be anything certain in our history, it is that the early Jesuits of Maryland did not mix or meddle in politics.

“THE EXAMINATION OF WILLIAM JOHNSON, 1756.”

“Aged twenty-three years or thereabouts, taken before Thomas Cresap, Gen<sup>l</sup>. One of his Lordship’s Trustees of the Peace for the County of Frederick, in the Province of Maryland.

“This Examinant being sworn on the Holy Evangelists of Almighty God, saith that he was born near Naaman’s Creek, on Delaware River, which place he left about three years ago, and came to Deer Creek in Baltimore County, Maryland, where he was for some time employed in the service of Thomas Burgons, Derby Foote and James McDonald, during which Time he was several Times to Mass at Priest Neal’s Mass House, and whilst in that Society it was insinuated to them by the said Neal, that it would be much better for them to live under the French than an English Government, as they would thereby get their Lands on easier Terms and might enjoy the Free Exercise of their Religion. He recommended to them the providing themselves with Arms and Ammunition, to be ready to joyn any Party of French & Indians that might come down to invade his Brittanick Majesty’s Subjects. This was generally approved of by the whole Society. This Examinant saith one John O’Flaugherty likewise made himself very busy in the matter & that the s<sup>d</sup> Neal informed him that one Diggs who lived near York being an able Person would be of great Service in effecting their Schemes, furnishing them with Arms, Ammunition and the Like. This Examinant also saith that by the Discourse of the whole Society, he understands that one Burke would do all in his Power towards furnishing any that would joyn in their Schemes, with Arms, Ammunition, &c. This Exam<sup>t</sup> saith further, the

s<sup>d</sup> Priest Neal understanding that he this Exam<sup>t</sup> from the Notions that had been put in his Head of the several advantages of being under a French Government, had an Inclination to go back to the French and become a Subject to the French King, apply'd to him to carry a Packet of Letters to a French Officer at Winango, who as the s<sup>d</sup> Neal informed him had but one eye, and this Examinant saith that he at the earnest request of the s<sup>d</sup> Neal consented, and undertook to carry s<sup>d</sup> Packet to the s<sup>d</sup> officer, & that Neal gave him a Pistole."

This examination was taken the 29th of October, 1756. The enemies of Catholicity strove by all means in their power to weaken the influence of the dreaded "Papists." Even in Pennsylvania, if it were possible to the descendants of Penn, the Catholics would find themselves trodden to the ground, or utterly extirpated. A fear of the brave French soldiers on the banks of the St. Laurence, and along the shores of Lake Champlain, worked powerfully in favor of the small amount of liberty which Pennsylvania Catholics enjoyed. From time to time, we find dishonorable and unworthy measures framed against the Catholics, even despite the salutary fear of the French. We see laws passed to disarm them, and insult them and their honor. We see laws passed to insult them, and at the same time to tax them. The following is a sample of this:

"ACT FOR FORMING AND REGULATING THE MILITIA, 1757.

"And be it enacted by the authority aforesaid, That all Arms, Military Accoutrements, Gun Powder and Ammunition of what kind soever, any Papist or reputed Papist within the Province, hath or shall have in his House or Houses, or elsewhere, One Month after the publication of this Act, shall be taken from such Papist or reputed Papist, by Warrant under the Hands and Seals of any two Justices of the Peace, who are hereby empowered and required to issue a Warrant for Search as often as they shall *receive* Information, or have good Cause to suspect the Concealment of Arms and Ammunition in the Houses of any Papist or reputed Papist, And the said Arms, Military Accoutrements, Gun Powder, and Ammunition so taken, shall be delivered to the Colonel of the Regiment within whose District the said Arms are found, by him to be safely kept for Public Use. And if any such Papist or reputed Papist shall have any Arms, Military Accoutrements, Gun Powder and Ammunition, after the Time so as aforesaid limited, the same being

so seized, shall be forfeited; And if any such Papist or reputed Papist shall attempt to conceal such Arms, Military Accoutrements, Gun Powder and Ammunition as aforesaid, or refuse to declare or manifest the same to the said Justices of the Peace, or to any other Person authorized by *Warrant* to search for, seize and take the same, every such Person so offending shall be imprisoned by Warrant from the said Justices for the Space of Three Months, without Bail or Mainprize.

And whereas all Papists and reputed Papists are hereby exempted from attending and performing Military Duties enjoined by this Act on Days and Times appointed by the same. And nevertheless will partake of and enjoy the Benefit, Advantage and Protection thereof, Be it therefore enacted by the authority aforesaid, That every male Papist or reputed Papist, between the age of Seventeen and Fifty five Years, within the several Districts or Divisions so to be made by the Sheriff of each County within this Province, shall and they are *hereby* enjoined and required to pay on Demand to the Captain of the Company of the District in which he resides, the Sum of Twenty Shillings to be recovered of him, in case of his Neglect or Refusal, in the same manner as the Fines and Forfeitures of the Persons enrolled in the Militia, are hereby directed to be recovered, and applied to the same Purposes as the said Fines and Forfeitures are directed by this Act to be applied. And that the Parents of every such Male reputed Papist, above Seventeen Years of Age, and under Twenty-one, shall pay the said sum of Twenty Shillings for every such Minor under the Age last aforesaid.

“9th April, 1756. Examined with the Original Bill and found to be true.

R. Peters.

*Indorsed,*

[Read the Third Time and passed the House, March 28th, 1757.

Chas. Moore

Cl'k of Assembly.]”

About the beginning of 1757, the excitement of the Pennsylvanians rose to a high pitch. Not knowing the exact numerical strength of the Catholics, the power of the "children of Rome" was greatly exaggerated and dreaded. But the authorities did not wish to remain in suspense. The Governor thinking it necessary to know the exact Number of Roman Catholics within the Province, ordered the Secretary to apply to Mr. Harding, the Roman Catholic Priest in this City, for a List, which he delivered with the following Letter :

"H<sup>d</sup>. Sir :

"I send you the Number of the Roman Catholicks in this Town, and of those whom I visit in the Country. Mr. Sneider is not in Town to give an Account of the Germans, but I have heard him often say, that the whole Number of Roman Catholicks, English, Irish and German, including Men, Women, and Children, does not exceed Two Thousand.

"I remain, H<sup>d</sup> S<sup>r</sup> Y<sup>r</sup> Humble S<sup>t</sup>,  
Rob<sup>t</sup>. Harding.

"To the R<sup>d</sup>. Mr. Peters.

"The Number of Roman Catholics in Pennsylvania; English & Irish in Philadelphia :

Males	77	} 139	"In Chester Co. :	Males	25	} 40
Females	62			Females	15	

"Minutes of the Provincial Council of Pennsylvania, March 21st, 1757."

This letter of Fr. Harding and the account he gave did not seem satisfactory. Fr Harding gave only the number of Catholics in and around Philadelphia. Hence about a month after we find :

"A LIST OF ALL THE ROMAN CATHOLICS IN PENNSYLVANIA, 1757.

(That is of all such as receive the Sacraments, beginning from twelve years of age, or thereabouts.)"

UNDER THE CARE OF ROBERT HARDING.		Men	Women
In and about Philadelphia, being all Irish (or English).....		72	78
In Chester county.....		18	22
UNDER THE CARE OF THEODORE SCHNEIDER.			
In and about Philadelphia, being all Germans.....		107	121
Philadelphia county, but up the country.....		15	10
Berks county.....		62	55
Northampton county.....		68	62
Ditto—Irish.....		17	12
Bucks county.....		14	12
Chester county.....		13	9
Ditto—Irish.....		9	6
UNDER THE CARE OF FERDINAND FARMER.			
In Lancaster county —Germans.....		108	94
"                  "—Irish.....		22	27
Berks county          —Germans.....		41	39
"                  "—Irish.....		5	3
Chester county       —Irish.....		23	17
"                  "—Germans.....		3	—
Cumberland county  —Irish.....		6	6
UNDER THE CARE OF MATHIAS MANNERS.			
In York county—Germans.....		54	62
"          "—Irish.....		35	38
		692	673
			692
		Total	1365

April 29, 1757."

It may be observed that the list given here by Fr. Harding does not tally exactly with his first list. This can easily be explained. It was very difficult at that troubled period to give the precise number of Catholics, on account of the secrecy in which they lived. Besides, the Catholics were continually moving from place to place on account of the persecutions almost everywhere raised against them. It may be, too, that the second list was not made by Fr. Harding himself, but by one of the missionaries, who could not be expected to know the exact number in another Father's district. Even to this day pastors find it extremely difficult to give an entirely correct report of the number attending their churches.

As early as 1741 a separate Mission was opened in Pennsylvania. This new Mission, which was independent of Maryland, was placed under the patronage of St. Francis Borgia. There were four Fathers in it with Fr. Groaton as Superior. The Missions of Maryland and Pennsylvania remained distinct for about nine years. In 1750, the two Missions were reunited and consisted of thirteen Fathers and one Brother,

Though our missionaries labored under great disadvantages, still the young Church under their charge grew and flourished. Nothing could chill the burning zeal of the few holy priests who resided at Philadelphia, or on the mountains of Pennsylvania. They did not confine their great labors to Penn's Province, but entered boldly into the neighboring States of Jersey, New York, and Delaware. For the benefit of the future historian of Pennsylvania, we shall here mention some of the places visited by Fr. Farmer and other Jesuits stationed at St. Joseph's, Philadelphia, from 1758 to 1786:—Concord, Pikesland, Chester Co., Ringwood, Hay Cock, Bucks Co., Charlottenburg, Pilesgrove, Glasshouse, Long Pond, Burlington, Springfield, Middletown, Hunterdon Co., Morris Co., Mount Hope, Pottsgrove, Sussex Co., Greenwich, Bristol, Kensington, Whiteland, Goshen, Salem, Gloucester, Cumberland Co., Cohanzey, Goshenhoppen, Changewater, Pompton, Deerfield, Woodstown, Greenwich, Oxford, Fishkill, Sterling, Warwick, Orange Co., New Castle, Trenton.

Father Farmer baptized—in 1758, 19—1759, 76—1760, 61—1761, 74—1762, 105—1763, 107—1764, 92—1765, 110. In the memorable 1776 Fr. Farmer baptized 203. In 1758, he had to record only 3 marriages; in 1763, he had to inscribe 13.

As the Catholics increased, new churches had to be built. St. Mary's was erected by Fr. Robert Harding in Philadelphia itself. Others had to be erected in the mountainous parts of the state. As it is not our intention to write a history of our missionaries, or their churches in Pennsylvania, but rather to embody in one article some documents hitherto unpublished in the LETTERS, we shall end by giving our readers one other document which we consider of some historic interest and value.

“PETITION OF ROMAN CATHOLICS OF NORTHAMPTON CO., 1767.

“To the Honorable John Penn, Esqr, Lieutenant Governor of the Province of Pennsylvania, &c., &c.

“The Petition of the Congregation of Roman Catholics of the Town of Northampton and other Places adjacent, Humbly sheweth :

“That your Petitioners are about to build a Church for the Worship of God in the Town of Northampton, & have already provided Materials for putting their Design in Execution. But they fear the inability of your Petitioners is likely to render their good Intentions fruitless, unless they are

at Liberty to ask Assistance from charitable and piously disposed People. They therefore, humbly intreat your Honor to grant them a licence for the said Purpose; whereby they may have the peaceable Enjoyment of their Religion according to Laws of the Province, & Reap the Benefit of those Privileges granted them by your Honor's Benevolent Ancestors. And your Petitioners, as in Duty bound, will ever pray for your Honor's and family's Welfare.

John Ritter,

J. G. Enax, and others.

"To the Honorable John Penn, Esquire, Lieutenant Governor of the Province of Pennsylvania, &c.

"We, the Subscribers, Justices of the Peace of the County of Northampton, beg leave to recommend the above Petitions to your Honor.

James Allen,  
Jno. Jennings,  
Lewis Klotz.

September 25th 1767."

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EPISTOLARY EXTRACTS RELATING TO ST. JOSEPH'S,  
PHILADELPHIA.

On the 28th of March, 1785, Fr. Robert Molyneux wrote to Dr. John Carroll as follows: "I forget whether I informed you that I had purchased a lot, adjoining the old Chapel, of George Meade. It cost £600. In order to pay for it I must sell out either the front on Walnut Street, or one of my houses. I should be glad of your opinion on this matter. The sale of that front, and of my stable lot, a front of forty-four and a half, and eighty feet deep, would bring in the money, and leave us a square of sixty-four feet wide, and one hundred and forty long.

"I am glad to find we are likely to have recruits from Europe. When that happens, I hope we shall be fully relieved here."

Fr. Molyneux again wrote to Dr. Carroll on the 18th of the same year: "I have bought, as I informed you, a lot of Mr. Meade, adjoining the old Chapel, very convenient to us and the congregation, and, indeed, absolutely necessary in order to provide a free passage to Walnut Street, and a drain for the water. Besides these advantages, and that of a spot for building a house for ourselves, there is room for building a College, should it ever be necessary,

without incommoding the premises. In order to pay for the same, and clear myself of present incumbrances of debt, &c., I have sold a house of a far inferior value, and not producing a greater income than the present will bring. This measure, therefore, will, I hope, meet with your approbation and that of our Gentlemen. For my part, I have no private views. The public good is all I ask."

On the 24th of August Fr. Molyneux wrote to Fr. Carroll: "If I thought it would be agreeable, I would invite you to pass a fortnight at Philadelphia. I have a library well fitted up in the choir of the old Chapel, and partitioned off from the same, where you might spend many agreeable hours in quiet study and application free from noise and disturbances." In a letter written by Fr. Molyneux to Fr. Carroll, on the 23rd of April, 1785, he states that "a person of a discreet spirit for catechizing publicly might be of great service at St. Joseph's. It should be publicly done, in the face of the congregation." In the same letter he says that "Philadelphia will always want three or four Priests."

Fr. Ferdinand Farmer wrote from Philadelphia, on the 13th of March, 1785, to Dr. Carroll: "If my letters of the 22d of February are not lost, your Reverence will find that I applied for permission to say two Masses on Sundays, and also on the greater holydays, in the absence of Mr. Molyneux; for our old Chapel is generally overcrowded at the first Mass, and the French Priest or Chaplain, is leaving this city next month."

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## ST. JOSEPH'S CHURCH, YORKVILLE,

NEW YORK CITY.

Up to the year 1872 the spiritual destitution of many of the German Catholics residing in Yorkville was truly deplorable. This arose from the fact that the zealous priests in that neighborhood were already overburdened with work, by reason of the large number of English-speaking Catholics under their care; and also, in some measure, because of the inability, or unwillingness, of the German families to attend the English churches. A great many of those who had come to this country with a love of our holy faith still burning in their hearts were, unfortunately, gradually becoming totally indifferent to religion. Their children were

being educated at the public schools, or were, in many instances, receiving no instruction at all. Fr. Joseph Durthaller, whose name will long be in benediction among the German Catholics of Yorkville, cheerfully resolved, in the course of the year 1872, to devote his remaining energies to the noble mission of breaking the bread of life to these poor people. Having secured the approval of Superiors, he began his work by making the acquaintance of a number of German families in the vicinity of 87th Street. The Sisters of Notre Dame, who have charge of the German Catholic Orphan Asylum in 88th Street, were the first to aid him in his zealous work. When Fr. Durthaller mentioned to them his design of establishing a German parish in their neighborhood, they immediately offered him the use of their chapel until a larger and more commodious building could be obtained. On the 22nd of December the worthy Father gathered for the first time his little flock about him, and offered up the Holy Sacrifice that Heaven's blessings might crown with success this small beginning. None but those who knew Fr. Durthaller's tender piety and zeal can tell of the joy and consolation which must have been his, when three days later, on Christmas morn, he sang the Gloria in presence of his scanty congregation. Now that a chapel had been secured, the next question which suggested itself to his mind, was how to procure a school for the children. No one realized better than Fr. Durthaller that the stability and advancement of his new work depended, in a large measure, on the Christian education of the young; he also knew full well that the best way to the hearts of his flock was by means of the little ones. He, therefore, hired the hall of the Orphan Asylum, turned it into a school and intrusted its direction to the care of the Sisters of Notre Dame. On the opening day forty boys and girls asked for admission into the classes.

But Father Durthaller had only begun his labors. The Chapel in the asylum was soon found to be entirely too small for his young congregation. A church was necessary to supply the wants of his people. In 1873, therefore, he purchased four lots on 87th Street, near Avenue A., and began at once the erection of a suitable church. The work progressed rapidly, and in April 1874 from the spire of the new Gothic church the bells rang out the "glad tidings" to the German Catholics of Yorkville. On the 16th of the same month St. Joseph's Church, and its three beautiful altars, were dedicated by his Eminence, Cardinal McCloskey.

That evening, when the pomp of the ceremony was over, and the solemn "Te Deum" had ceased, Fr. Durthaller knelt in silent prayer before the Tabernacle, and, with a heart overflowing with gratitude, gave thanks for the work already accomplished. From that hour the existence of St. Joseph's parish was secure, and for the last ten or eleven years, owing to the zeal of the Pastors, and the piety of the people, God has been lavish of His blessings in that edifying congregation.

Shortly after the opening of the new church the House of the Good Shepherd, containing about six hundred inmates, was intrusted to Fr. Durthaller. This new field for his zeal in addition to his usual amount of parish work, was evidently too much for the strength of even a younger man, so an assistant was appointed to aid him in his labors. But the question very naturally presented itself, where were the two Fathers to be lodged? Up to this time Fr. Durthaller had been staying at our house in 84th Street. The difficulty, however, was soon settled by the erection of a parochial residence adjoining the church. When the work was accomplished Fr. Durthaller applied himself with renewed energy to the spiritual advancement of his charge. With the aid of Fr. Weninger, of the Missouri Province, whom he invited to give a mission to his flock, he succeeded in organizing a number of sodalities for the various classes of his people, and by the help of these confraternities he kept the spirit of religion and piety warm and fervent among his parishioners.

By the year 1877, owing to the growth of the city towards the Harlem River, and also, no doubt, owing to the devotedness of Fr. Durthaller and his assistant, the increase in the number of their congregation was such that the help of another Father was deemed necessary. With the aid of this new assistant the good work of attending to the wants of the German Catholics was zealously pushed forward. In 1880, it became apparent that the school accommodations in the Orphan Asylum were entirely inadequate to enable the Sisters to carry on the education of the children in a proper manner. Once more, therefore, Fr. Durthaller determined to build. He immediately purchased two lots adjoining the parochial residence and put up a substantial brick school which cost \$30,000. The building is formed of three stories, the upper two of which are devoted exclusively to educational purposes; the lower story serves as a hall for the meetings of the various sodalities connected with the church, and also for the different exhibitions given

by the children during the year. When the school was finished Fr Durthaller had the consolation of seeing instead of forty boys and girls, who presented themselves on the opening day, in 1872, no less than five hundred children flocking for admission into the classes of the Sisters. To-day the number has increased to five hundred. All these labors had, however, told on the strength of the zealous pastor, and he was soon to be summoned home to rest from his toils. On the 3rd of May the call came, and he calmly went to meet the loving Master whom he had served so faithfully and so well. The prayers and benedictions of thousands to whom he had given spiritual consolation and comfort in their many trials and sorrows, followed him to the grave. Fr. Durthaller's life, indeed, was a noble one, and it is meet that his memory should not depart from amongst us. Hence we are glad to be able to put some of its beautiful traits on record in this issue of the LETTERS.

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A SKETCH OF FATHER JOSEPH DURTHALLER.

In summer 1854, Fr. Tellier, our good old Prefect, was made President of St. John's College, Fordham. His successor, we were told, was to be the Rev. Joseph Durthaller, and the St. Francis boys were eager to see what manner of man he was. In due time Fr. Durthaller appeared; his appearance at once made a marked impression. Indeed, it could hardly fail to do so, for the new Prefect of studies was in almost every respect the counterpart of the old one. Fr. Tellier was a stout, squat, broad-shouldered man in the early fifties; hardly a furrow crossed his broad, kindly face, and a pair of quiet eyes beamed benevolently from behind a pair of eye-glasses even on the youthful malefactor; deliberate in speech, he seemed a man of phlegmatic disposition. Fr. Durthaller was spare, tall, and straight, and, though at the time only 35 years of age, seemed far older than he was; every wrinkle that marked his features as he lay on his bier, appeared to be an old acquaintance. Underneath a high, broad, and well arched forehead that spoke of a bright mind, there shone a pair of blue eyes, whose occasional flashes indicated a strongly emotional temperament. A pleasant, well-modulated voice and a kindly, hearty address put us at ease with him, for all felt that he was no boy's enemy and every boy's warm, nay, enthusiastic friend. Such was the impres-

sion made on us by Father Durthaller in 1854. At that time it did not enter our unhistoric heads to inquire into his past; we took him as he was; as his biographers we must be more methodical, and trace his furrows to their causes.

Fr. Durthaller was born at Ste. Marie au Migne, Alsace, on the 28th of Nov. 1819. His birthplace accounts for the mixture of German "*Gemuthlichkeit*" and southern excitability, which were marked features in his character. As he grew up, he went to school and passed thence to the *Lycée*, at Strasburg, where, no doubt, he attracted attention both by his ability and his unblemished conduct. At the end of his studies he took his bachelor's degree from the University of France. To a young man of Joseph Durthaller's deeply religious turn of mind and enthusiastic nature, the choice of a profession was easy. The call to devote himself to God and his Church was irresistible. Accordingly he entered the Seminary at Strasburg, then, and for many years afterward, under the guidance of the distinguished Bishop Räss, an able and saintly man, who wrote a monumental work on the History of the Convents since the Reformation. Of Bishop Räss, Fr. Durthaller always spoke in terms of great admiration. Among his teachers at the Seminary was the Abbé Bautain, best known as the author of a work on extempore speaking. At the end of his course of theology, he was ordained. But he felt that he had not yet found the place for which Providence intended him; this place, it seemed to him, was the Society of Jesus. Fr. Durthaller never hesitated to follow the call of duty. So, in October, 1844, he went to Belgium and became a Jesuit. Whilst teaching in Europe he numbered among his pupils the celebrated artist Gustave Doré. More than once since Doré's death the good Father recalled the bright-eyed little Alsatian boy, who even then gave promise of his future eminence as a draughtsman.

But Fr. Durthaller was destined to other fields of duty. Like an unheralded hurricane the revolution of 1848 burst upon Europe, carrying trouble and excitement everywhere. The Society of Jesus especially was singled out for attack by the revolutionists, and on it they poured out the phials of their wrath. From Italy, from France, from Switzerland, the Fathers were expelled and sought a refuge in America. Then came to our shores the De Vicos, the Secchis, the Anderledys and the Pottgeissers, and among the pious exiles Fr. Durthaller held by no means the least place. From this time forward his work and his destinies were linked with the new world, and especially with the United States.

Not that Fr. Durthaller intended to make the great republic his permanent home. His fiery zeal and devoted self-sacrifice conceived far different schemes. His chivalrous spirit yearned for duties more arduous and more self-denying than those of the quiet, though hard-working, Jesuit Professor. There were souls to be saved in the wilds of Canada, there were Indians to be converted, and Fr. Durthaller thought that God summoned him to carry the gospel to the redskin. At his own request the Superior-General sent him to the Indian Missions, and in 1850 he arrived at Walpole Island. Fr. Dominic Duranquet, the brother of our own Fr. Duranquet, welcomed him to share his hut, his hardships and his labors. Little had Father Durthaller dreamt of the wearing burden he placed upon his frail body, when he devoted himself to the Indian Missions. His spirit, indeed, was willing, but the flesh was weak. On the night of his arrival, Fr. Duranquet gave up to him his own straw couch, and, with the Brother attached to the Mission, rested on the bare floor. Still the veteran missionary rested, whilst Fr. Durthaller tossed from side to side of his rude bed. Mosquitoes, countless and gigantic, instinctively seemed to know of the new Father's arrival, and courteously gave him a warm welcome. Not an eye did poor Fr. Durthaller close on that night. When at day-break he met his brother Jesuit's eyes, no words were needed to reveal to the latter the history of his sufferings. Of course, the best of advice was given, but the mosquitoes continued to make inroads on Fr. Durthaller's strength, and unfortunately there were but few means to restore it to him.

Fr. Durthaller's missionary life was soon ended. His was not the constitution that could stand the extremes of heat and cold, the fatigues of long journeys in the primeval woods and the lack of fit nourishment. A malarious disease, probably typhoid fever, struck him down, and for weeks and months he struggled with his insidious enemy. At last the victory was his; but he conquered not without being severely and permanently injured in health. By his superior's order he returned to St. Mary's College, Montreal, where he sought to regain his strength, at the same time that he worked in the College. From St. Mary's he was transferred to St. Francis Xavier's, where we met him at the beginning of our sketch.

At the time of Fr. Durthaller's appointment as Prefect of Studies, the College of St. Francis Xavier had existed about four years. Everything about it betrayed infancy and simplicity. Two rude brick buildings, each perhaps 90 feet

long and running at right angles to each other, constituted this home of the Muses, though the stranger might readily have it for a sugar house. The College classes proper were confined to three, for so far the students of the Graduating Class had gone to Fordham to complete their course. The physical apparatus was of the simplest, consisting of little more than a few models of the mechanical powers and a Voltaic battery, with which, periodically, all the boys assembled in the great court yard were duly shocked, and Fr. Kobler, since Rector Magnificus of the University of Innspruck, vastly delighted. Chemistry, botany, geology, were unknown sciences. One advantage we had over subsequent generations—a magnificent court yard; and right royally did we use it. Here full many a game of house ball was long and hotly contested, each skillful or blundering stroke being duly cheered or hooted by numerous interested on-lookers. Here eminent runners and leapers displayed their prowess; here the ball circled around in the pristine game of "knuckle-all-over." Here, too, Fr. Durthaller ruled supreme; for no old St. Francis' boy can think of Fr. Durthaller without seeing him at once as the monarch of the recreation yard. There he stood in the centre of the yard, bell in hand, surveying the field with restless glance, ready to pounce on the evil-doer, majestic, tall and looking all the taller because of his long Jesuit robes. Did space allow we might tell many a story of our dear friend's methods of discipline. But all would only illustrate that whatever was wrong, whatever was opposed to the rules of the College, whatever was ungentlemanly, aroused his fiery indignation; unfairness and favoritism were strangers to his soul; and if, perchance, he hastily did wrong a boy, he would be in equal haste to repair the injustice.

But Fr. Durthaller was not only Prefect of Discipline, he was also Prefect of Studies. With him an office was never a sinecure. He always acted on the principle "Never entrust to another what you can do yourself." An excellent Greek and Latin scholar himself, he never wearied of impressing on the students the importance of sound scholarship. As often as his manifold duties permitted he visited the class rooms, where he always had a kind, encouraging word for the studious, whilst the lazy were held up to the scorn of their classmates. With all he was sympathetic, and at the distribution of prizes or other public exercises, Father Durthaller might be seen vigorously applauding the successful prize-man or speaker. Besides he enlarged the course of studies. A course of chemistry was instituted in

the catacombs of the old College buildings. In 1854-5 St. Francis Xavier's for the first time had a philosophy class. To accomplish this he was obliged to take upon himself, beside all his other duties, those of Professor of Mental Philosophy. How he managed to perform them all seems a mystery to the present day. At all events he is as much respected by the surviving members of the class of '55 as if he had given all his time to infuse into them the mysteries of metaphysics. They loved him for his scholarship, but they also loved him for the good humor with which he made allowance for their pranks.

From 1854-7, Fr. Durthaller watched and prayed for St. Xavier's and its welfare. When he left it in 1857 to make his third year of novitiate, he had no reason to blush for his three years' work. The number of scholars had increased nearly by one-half, the course of studies had been improved and extended; chemistry, analytics and calculus were now required of every graduate. The institution was ready to apply for a charter, and take its place among the colleges recognized by the Regents of the University.

Of the three years that followed Fr. Durthaller's departure from St. Francis Xavier's we have little to say. The first year was passed in self-study and the many practices of virtue which make up the Jesuit's Tertianship. The years 1858-60 he devoted to the cause of education at St. Mary's, Montreal.

In summer, 1860, the faculty and students of St. Francis' were pleasantly surprised by the news that Fr. Durthaller was to return as President of the College. This position he filled for three years; and a busy time it was. He arrived in the very heat of the political campaign that preceded the outbreak of the Civil War. Matters looked critical, values sunk, the business world was in despair, but Fr. Durthaller had come to do his work and he did it. He had come to build a new College, and at the very time when the guns of Fort Sumpter announced that grim war had taken possession of the land, when the banks suspended, and the building of the Cathedral was interrupted, Fr. Durthaller signed his contract and broke ground. Who can do justice to the busy time that followed. From day to day the indefatigable President watched the progress of the building; hardly a stone was laid, hardly a beam inserted without his scanning it. As the higher stories were reached the gaunt form of the Rector might often be seen climbing up rickety ladders, preceded and followed by a hod-carrier. Meanwhile he did not neglect his other duties. He watched the classes,

one and all, with paternal care. As President he did not come into as close intercourse day by day with the scholars as in olden times when Prefect of Studies. Still, often was he descried at his window overlooking the court yard, and sometimes when the play grew exceptionally wild, the old spirit took possession of him, and suddenly he stood in the thick of the confusion with the appeal: "Mais, mais, mais, my dear boys, what are you doing? Allons! go now and be quiet." Frequently he listened to the class recitations, though he seldom interfered with the discipline.

We must not forget to say a word of Fr. Durthaller's liberal provision for the cultivation of the interests of science. Himself a scientist neither by temper nor by previous acquirements, he did his best to establish it on a sound basis in St. Francis'. He enlarged the physical apparatus. He laid the foundation, both broad and deep, of the fine mineralogical, botanical, and conchological collections now in the college. He secured for the institution the services of Dr. F. E. Engelhart, now since many years the superintendent of the Salina salt-works, whose name will awaken many a jolly memory in the minds of old St. Francis' boys. It was Dr. Engelhart who classified all the shells and minerals at that time in the cabinet, and contributed the foundation of the present botanical collection.

Meantime, in 1860, Fr. Durthaller secured from the Regents of the University the charter of St. Francis Xavier's. Had his life been spared a few more months, he would undoubtedly have been one of the most interesting figures at the thirty-fifth annual Commencement. In 1861 the first degrees were conferred by Fr. Durthaller in the name of the trustees of the newly chartered college. The occasion was all the more memorable because it was also the last time that the Commencement exercises were held in the open air, in the old college play-ground. In the following May the "new building," the present St. Francis', was nearly completed. As the classes were crowded in the old building, Fr. Durthaller wished the preparatory boys to move at once into their new quarters, on the basement floor. Objections were made, on the ground that the rooms were still too damp; but the impatient President, after heating the building for some time, thought the objection was not well founded. He was determined to refute practically the arguments of the objections. So one fine day he had his simple cot transferred to the basement of the new college, and was the first one to sleep in it. The new building did not prove as bad as the Indian missionary's hut; but it was not much

better. After several nights' experiment he beat a glorious retreat; we say glorious, for his retreat was a great victory over himself.

In August, 1863, after a three years' administration, he resigned the Presidency of St. Francis' into the hands of Fr. Joseph Loyzance. Obedient to his superior's will, Fr. Durthaller went to Buffalo. What shall we say of the rest of the good father's career? It was marked by the same restless, the same consuming activity that had characterized its earlier periods. During the eight years he remained at Buffalo he built a large church for the Germans, St. Michael's, together with a fine organ. If we mistake not he also began a classical school, which under the fostering care of the German Jesuits, has since developed into Canisius' College, an institution that enjoys a great reputation for scholarship and thoroughness. Once more, in 1871, we find Fr. Durthaller at St. Francis Xavier's College, as Prefect of Studies. He staid but a short time, however, and his administration was unmarked by events of any importance. To Hoboken he proceeded next, in order to organize a German parish; his earnestness and zeal promised to bring forth fruit a hundred fold, but untoward circumstances suddenly caused his retirement.<sup>(1)</sup>

St. Francis Xavier's College never can forget Fr. Joseph Durthaller. President, Prefect of Studies, first professor of philosophy; it was he that built the new college; he that made it legally a collegiate institution; he that fostered in it every form of learning; he that extended the course of science; he that strengthened its classical curriculum. His name will be forever linked with the college so dear to his heart. Of a mind—quick and bright—he was a good scholar rather than deep, and a pleasant gentleman. His judgment was sound, and his counsel wise, when his nervous, strongly emotional temperament was not too deeply stirred. Fair, honest, just, humble, he gained the confidence of all; and if, as a man, he sometimes erred, no one could be more ready than he was to correct his errors. Kind, warm-hearted, and affectionate, he loved his scholars one and all with a personal love, that years neither effaced nor lessened. Deeply, enthusiastically religious, he was ready to sacrifice health and life to his God and the Church. True to God, true to the Church, true to his Order, true to his duty, true to his friends, true to himself; to know Fr. Joseph Durthaller was

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<sup>(1)</sup> In the preceding article is found an account of Fr. Durthaller's labors at St. Joseph's, Yorkville.

to know a true man—one of nature's noblemen. To know him was to receive a living lesson in religion and virtue.

Farewell, true heart! No more shall we hear your kindly voice; no more feel the cordial grasp of your hand. Long ere this you have heard the Master's words: "Well done, good and faithful servant." For ourselves, all that we can do is to cherish the memory of your virtue, and by copying them, to make our lives a feeble reflex of yours.

CHARLES G. HEBERMANN, LL.D., '58.

—*The Xavier (Abridged).*

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## DISGUISES AND ALIASES OF EARLY MISSIONARIES.

During the Penal Days cruel laws were in force against *Seminarists* and *Jesuits* who dared set foot in England and Ireland. In many cases, the penal laws against Catholic priests were also put into execution in the British Colonies. In order, therefore, to escape detection Catholic missionaries generally adopted assumed names, and put on various disguises. Outwardly they took upon themselves offices which became only laymen. They sometimes acted in the capacity of coachmen, clerks, or booksellers. Often they were forced to assume characters more romantic. A priest was seen in Waterford, Ireland, "with a ruffling suit of apparel, gilt rapier, and dagger hanging at his side." A Catholic bishop was seen in the same city dressed as a highland piper, and playing martial airs upon the national instrument of Scotland. Sometimes our Fathers assumed military titles, such as colonel or captain. Our Very Rev. Father General was occasionally spoken of as, "his Lordship." Fr. Hogan says, in speaking of the Irish Jesuits: "On account of the dangers to which they and the Catholics were exposed, the Jesuit Fathers took or gave false names; thus Holywood is *Jo. Bus.*, and sometimes Bushlock, Laundrie, the Pilot, etc.; Archer is Bowman, or Bertram's eldest son; Wise is Barbarossa; O'Carney is De Franca; Wall is Philaberto." Fr. Acquaviva, General of the Society, was known as "Claude Merchaunt at Rouen." By a glance at the "Catalogue of our Missionary Fathers," in this number of the *LETTERS*, the reader will see how common was the practice among our Fathers in Maryland and Pennsylvania of assuming strange names.

Though our Fathers were often screened by their *aliases*, it was by means of their strange apparel that they the more frequently escaped the hands of their enemies. We learn from old records that they sometimes attired themselves in the trappings of worldlings, put gay feathers in their hats, and wore "scarlet cloaks over crimson satin suits." If we consult old writers we can learn what spies and priest-hunters thought of the adroitness of our Fathers in disguising themselves. Gee quaintly writes: "If about Bloomsbury or Holborn thou meet a good snug fellow in a gold laced suit, a cloak lined through with velvet, one that hath good store of coin in his purse, rings on his fingers, a watch in his pocket, which he will value at £20, a very broad laced band, a stilleto by his side, a man at his heels, willing (upon small acquaintance) to intrude himself into thy company, and still desiring to insinuate himself with thee, then take heed of a Jesuit of the prouder sort of priests. This man hath vowed poverty. \* \* \* \* Many of the Sec. Priests and Friars go as gallantly as these, but the Jesuits have the superlative cognizance whereby they know one another, and that is, as I observed from this time, a gold hat-band studded with letters or characters. Perhaps at another time they may have another mark, according to their watch-word given to them."

It may not be out of place to remark here, that there was not much natural pleasure, if there appeared to be somewhat of romance, in the life led by the Jesuits in England during the Penal Days. We cannot help remembering that in a black, strong fortress, not far from the Thames, a hundred grave-like cells longed to receive them. We are still mindful that there were, in Christian London, a sharp axe, and a thick block that thirsted hourly for Jesuit blood. We have read, too, that when some of these gaily attired Jesuits were stripped of their finery to be flogged, or to have their bodies quartered and burnt, rough hair-shirts were found close to their skins.

The correspondence of our Fathers in Maryland is often a complete riddle to the uninitiated. Many of the expressions embodied in some old letters that we have seen, will, we believe, forever remain unexplained. In writing to their friends in England our missionaries used figures and metaphors never referred to by our rhetoricians. Even the experts, who made a livelihood by hunting down priests, must have been sometimes puzzled to make out the meaning of some letters which came by unlawful means into their possession. When some of our missionaries wished to intimate that a

great number had been baptized, they merely said: "during our journey water was in great demand." The following letter, written by Fr. Henry Warren, one of our Maryland missionaries, while stationed at Oxford, during a period of great trouble, is a good sample of an ambiguous letter, and deserves a place here:

*"Oxford, 2nd May, 1690.*

"Hon. Sir,—You are desirous to know how things are with us in these troublesome times, since trade [religion] is so much decayed. I can only say that in the general decline of trade we have had our share. For, before the turn, we were in a very hopeful way, for we had three public shops [chapels] open in Oxford. One did wholly belong to us, and good custom we had, viz., the University [University College chapel]; but now it's shut up; the master was taken, and ever since in prison, and the rest forced to abscond. In Mag. [Magdalen College] we had one good man in a good station, and in time might have had more concern; but now, all is blown over, and our master, Thomas Beckett, one evening was flung down in the kennel, trampled upon, and had been killed, had not one, upon the noise, come up with a candle. In Christ Church, though we have had no man, yet the master was reconciled by us, and in a short time would have taken one [of the Society], but now he is fled, and the shop shut up. In other places, all were forced to fly, and ever since to hide for fear of the law. Mr. Luson [Father Edward Levison] was so closely pursued, that he was forced to quit his horse, and by ways full of water and dirt to walk in his boots, twenty-two hours together, sometimes up to the middle, so that before he could reach any place to rest in security, the blood was settled in his feet. No rents are paid, and worse things we expect, if some better settlement be not soon found out; of which we are still in some hope. Thus, in short, I have sent you what I know, and am, honored Sir, your very humble servant,

HENRY PELHAM.

## NEBRASKA.

LABORS AMONG THE POLES AND BOHEMIANS.

KELSO P. O., HOWARD CO., NEBR.,  
December 8th, 1885.

REV. FATHER IN CHRIST,  
P. C.

I write a short account of what is being done out here among the Poles and Bohemians. I have two missions, one of which is in Nebraska, and the other beyond its limits. In the former I have erected a new residence, adjoining the old church dedicated to St. Anthony of Padua. Both residence and church are free from debt. In St. Anthony's Parish, New Posen, are one hundred and six Polish families, numbering about one thousand and twelve souls. All these live within an area of fourteen square miles. In the Parish, also, are two negro families. We have a school here which is taught by Br. Marcellus Chmictenski, a Coadjutor. About sixty boys attend the classes.

This year the Rt. Rev. Bishop O'Connor visited us, and confirmed two hundred and forty-eight persons. He was very much pleased with the state of our mission.

Besides St. Anthony's, I have two other churches. The first is dedicated to St. Wenceslaus, and is a Bohemian Station. This mission contains about forty families, or about four hundred souls. Among them are five German families and three Irish ones. This mission is four leagues from our residence.

The second church is also for the Bohemians and dedicated to St. Wenceslaus. It is located at a distance of fifty-four leagues from our residence. A third church, just erected in Botesryn, Valley Co., is dedicated to St. Stanislaus. In this Parish I have thirty-six Polish families, numbering about one hundred and fifty-four souls. I have a fourth church, which is dedicated to St. Joseph, and is situated in Elba, Howard Co., at a distance of about eight leagues from our residence. I have begun to attend two other stations, one in Ord, and the other in North Loup, Valley Co. This is truly a wide field for labor. I am not equal to the task before me. Yet I have sometimes to take upon myself other duties. Last Spring the Bishop of Green Bay invited

me to give two missions. The first was at Polonia, the oldest settlement of the Poles. Here I preached several times to an audience of from three to four thousand people. Nearly all the confessions were general, and amounted to three thousand two hundred. Nearly all who had confessed went to Holy Communion. Many scandals were removed, and many enmities set at rest. Three of the Pastor's enemies came and asked his pardon. We had the happiness of converting one person from heresy. I conducted the mission after the manner of our Fathers in White Russia, who introduced their custom into Polish Europe.

We had a second eight days' mission in Heven's Point, Wis. The confessions, which were all general reached about twelve hundred. We had the same number of Communion. A Total Abstinence Society was formed, and about seven hundred became members of it. Here, as at the first mission, there was a large gathering, who manifested a great desire to procure St. Ignatius' Blessed Water. A good many were enrolled in the Scapular of our Lady of Mt. Carmel.

Our greatest mission took place in Chicago, in the Church St. Stanislaus. This lasted from the 7th of November to the 23rd of that month. The Superior of the band was Fr. Alexander Mathausrek, and I was his sole companion. At the sermon from ten to twelve thousand people were present. There were twenty-five Polish secular priests helping us in the confessionals. We heard confessions up to eleven o'clock at night. Nearly all the confessions were general, and amounted to more than ten thousand. All the priests declared that they had never witnessed so great a mission. Through the Grace of God many remarkable conversions were made, both from sin and apostasy. The Most Rev. Archbishop visited the mission three times. He came twice for the administration of Confirmation, conferring that sacrament on two thousand men. He came a third time to give the Apostolical benediction.

I commend myself to your prayers and Holy Sacrifices.

Your Servant in Christ,

LADISLAUS SEBASTYANSKI, S. J.

## ROCKY MOUNTAINS.

*Letter from Mr. Bougis.*

ST. PETER'S MISSION, P. O., LEWIS AND CLARKE CO.,  
MONTANA TERRITORY., Oct. 25th, 1885.

REVEREND AND DEAR FATHER,  
P. C.

I am happy to be able to tell your Reverence what I heard lately from one of our missionaries who has been twenty years among the redmen. "All the Indians," he said, "that are under our care are thoroughly Catholic. So faithful are they, that we do not doubt the eternal welfare of any one of them." Every morning, during my own short stay at St. Ignatius' Mission, the sight of many grown-up Indians, stepping forward slowly, and piously, in their moccasins and variegated blankets, gave me, indeed, great consolation. Attendance at prayer was their first act at the rising of the sun, and it was their last at its going down. Every night, the sweet-toned bell summons them to a church, built by valiant pioneers forty years ago, and containing at the present day the remains of some departed ones. At the bell's first sound they leap up, and hasten from their wigwams towards a large wooden cross that has stood for many years, and received many a kiss from the old Flatheads, as it does now from their children, whose custom it is on going to church, or coming from it, to go to its arms as a token of their affection.

In St. Ignatius' Reservation there are two schools, one of which numbers eighty children. These are under the care of our Fathers and that of the Sisters of Providence. The redmen are susceptible of feeling not only the gentle and life-giving influence of the Catholic Religion, but can, under the direction of Catholic teaching, become sociable and even refined. The progress made in learning by our pupils, together with their regularity of conduct, and their skill in mechanics, are more than any visitors could expect from mere savages. The patient zeal of one of our Fathers impelled him to teach the boys instrumental music, and, as a reward for his labors, a well-trained band, in uniform, awake the echoes of our far-western wilderness, and strike with

amazement not only the parents of the boys, but even the Governor of the Territory, and all other persons of note who happen to pass there.

Civilization which has partly changed the nature of the redman, has had, as yet, no time to leave its stamp upon the features of his country. The Territory, save along the railroad, is pretty much what it ever was. It is true, that the missionaries, and some Indians trained by them, have rescued from the desert some goodly acres, and turned them into wheat, corn, or potatoe fields. But, except these patches of cultivated land, the whole is an unbroken wilderness. The bear, as hitherto, roams at large, and not unfrequently prowls about the valley, quite near the missionaries' dwelling-place. I took several horse-rides, but did not, as others did, perceive him.

One day I had to inquire the direction of a sick-call where I was to meet one of our Fathers. A full-blood Indian happened to peep out of his wigwam. Being unable to converse with him in his native tongue, I addressed him in English. According to my expectations, he did not understand me. I was about to ride away, when I chanced to speak to him in French. This time the old man showed himself, by his fluency of speech, to be perfectly at home. Father Joset, a veteran missionary, has taught him, besides his religious duties, the refined language of France. Great, indeed, have been the labors of Fr. Joset, and the other missionaries among the heterogeneous races here—whites, half-breeds, and above all, Indians. The Mission of St. Ignatius can afford a sample of their work. In the Flathead Reservation, where the mission is located, there are about two thousand Indians. All of these are thorough and earnest Catholics, and are daily growing stronger in the Faith under the zealous care of two priests. Amongst these poor people, who on the slightest feeling of ill-health, believe themselves in danger of death, sick-calls are no less extraordinary by their frequency than by their distance. After the missionaries had made a printed language for their Indians, they succeeded in converting the adults. But they not only converted their children but also civilized them. To-day, then, the education they impart to one hundred and seventy children enables them to vie with most of the schools in Montana, and astonishes the highest authorities in the Territory. Two Scholastics, it is true, are kept busy from morning till night, whilst the two Fathers are engaged in superintending the intellectual and material welfare of the schools. Our schools for Indian children are industrial, that is to say, the

pupils are taught every ordinary trade necessary for a working and self-supporting community. The girls are taught everything relating to housekeeping, — hand-sewing, the making and repairing of clothes, cooking, the making of butter and cheese, etc. The Fathers are erecting shops in which boys will be taught blacksmithing, wagon-making, carpentry, painting, harness-making, shoemaking, farming, and how to take care of stock. At present one of them bakes for the whole community. One year all the harvest was gathered in by the boys of the school under the guidance of a Father.

Such are some of the most important features of St. Ignatius' Mission, in which I was not destined to stay long. On the 24th of September, I was directed by Rev. Fr. Superior to accompany him to St. Peter's Mission, which lies on the eastern slope of the Rockies. Towards night we started, in company with two Fathers going to found a mission amongst the Cheyenne Indians. We arrived safe, after a long journey, at St. Peter's Mission. After a few days of rest, I began my work amongst seventeen Indian boys of the Blackfoot nation. These I have to teach and watch over from 6.15 A. M., to 8.30 P. M. I am glad to teach, together with the Indians, eighteen half-breed boys, who had been left without instruction from the time that Riel, their teacher, became the leader in the Canadian war. We have also another boarding school for white boys which keeps me very busy. A convent of eight Ursuline Sisters is a great aid to this mission. These Sisters have two schools, the former for twenty Blackfeet girls, and the latter for twenty-five, whose number could be increased had they more accommodations. Our nearest neighbors are the half-breeds, whose huts are scattered among the mountains. These are, indeed, very assiduous in the practice of their religious duties, and they never fail to come, on Sundays, to the Divine Service. Our church cannot contain over two hundred persons, and is too small for their large attendance. At some ninety miles north of St. Peter's is the Piegan Reservation. The three thousand Indians who live there are under the sway of White Calf. They are visited several times a year by a missionary whose headquarters are at St. Peter's. Further north still, in the neighborhood of Fort Assiniboine and Benton, live two powerful, and altogether distinct tribes, the Assiniboines and the Gros Ventres, under the care of one of our Fathers, who spends all his time in working for their salvation. The same Father expects to work soon amongst the Blood Indians, who so far have been visited once a year

by a Benedictine Missionary, whose station lies several hundred miles from them.

In union with your Holy Sacrifices,  
Your Servant in Christ,  
P. BOUGIS, S. J.

## ENGLAND.

### *Letter from Brother Foley.*

#### *The Nationality of Fr. Andrew White.*

31 FARM STREET, BERKELEY SQUARE, LONDON W.,  
13 Nov. 1885.

REVEREND AND DEAR FATHER,  
P. C.

In regard to the article of enquiry upon this subject in the last N<sup>o</sup>. of the WOODSTOCK LETTERS, I think there is no doubt whatever that this distinguished member of our holy Society was an Englishman. As the writer observes, the historians who have noticed him, call him English, and a Londoner. I will mention five principal authorities in favour of it. 1<sup>o</sup>. the Douay Diary (edited by the late D. Knox), gives "A list of Englishmen who matriculated at Douay before 1612" (Preserved in the Archives of the Arch-Dioc. of Westminster):

"Fol. 28.—

"Gulielmus Colfordus, Londinens.	} Pauperes ex Collegio Anglorum."
"Andreas Whitus, Londinens, &c.	

The word *Pauperes* is a sort of key to Fr. White's class or status in society. He was probably what we call in the present day a "church boy."

2<sup>o</sup>. The Catalogi 1<sup>i</sup> personarum Prov. Angl. S. J. from 1621 (the first issued) to 1655, all insert "Londinensis," under the "Patria" column.

3<sup>o</sup>. Fr. Nath. Southwell, the eminent historian, whose real name was Bacon, of an ancient Norfolk family, was probably personally acquainted with Father White who was for some time a Missioner in Fr. Southwell's native District; and he could not have been ignorant upon the point.

4<sup>o</sup>. He was indicted under the statute 27 Elizabeth, as an

English Priest for High Treason in 1644, and tried for his life, with Fr. Thomas Copley, alias Philip Fisher.

5°. Fr. Tanner in his *Soc. Jesu Apostolorum Imitatrix* calls him "Anglus." Fr. Tanner obtained all his English information both for this work, as also for his *Istoria Soc. Gesù* (the Inghilterra vol.) from Father Christ. Grene a *very high authority*.

As regards Fr. White's boy-hood, we are left to imagine, in the absence of any information about his parents, that, like hundreds of other Church students of his class, he was sent very early to Douay, a course often adopted in these times, as well for the purpose of education as to remove the boys from the contagion of heresy.

In almost every case of a person of noble or gentle birth, we generally find, such is the weakness of human nature, some space allotted to a genealogical notice, not given to poor, or middle class men.

I do not think that any stress can be laid upon the argument that Andrew and White are common Christian and surnames in Ireland. Andrew is the national Xtian name used in Scotland, and is very usual in England, while White is equally common in England as in Ireland, perhaps more so. Though Fr. White was educated and ordained at the English Secular Coll. of Douay, yet it is very probable that he may have spent a portion of his noviceship, perhaps the 2<sup>nd</sup> year at some house of Theological studies of the Society, in a repetition of his Theology—the usual practice in our Province in the case of Secular Priests entering it. Whilst our Province will be ready to bow to any satisfactory evidence that Fr. Andrew White is not an Englishman, yet it must be thoroughly and legally convincing to induce her to give up her national claim to so brilliant a glory and ornament as the great and holy Apostle of Maryland.

I am yours very truly in Christ,

HENRY FOLEY, S. J.

## MISSIONARY LABORS.

JAN. 1885, TO JUNE 22nd.

(Though this account came too late for our last number, still we think it ought, even thus late, to find a place in the LETTERS.)

ST. JAMES', BOSTON. — On Sunday the 11th of January, Fr. McCarthy opened a week's retreat for the men of St. James' Parish. It was very well attended. About 2000 men approached the sacraments, and quite a large number joined the men's sodalities.

ST. JOSEPH'S, LACONIA, N. H. — Frs. Langcake and Macdonald opened a week's mission in Laconia on Sunday, Jan. 18th. Laconia is a beautiful little town of about 5000 inhabitants. The Catholic population is about equally divided between French and Irish, so that instructions were given in English and French. Many who had not been inside the church for twenty years, made the mission and appeared fully determined to lead new lives. Indeed, it was most consoling to witness the excellent attendance of the people, especially at the 5 A. M. Mass, notwithstanding the fact that many had to walk two miles with the thermometer varying from 10 to 15 degrees below zero. On rising at 4.30 A. M., the Fathers generally found the water in their pitchers frozen. From the house to the Church was a nice little walk of ten minutes.

As fruits of the mission, 1076 confessions were heard; 30 adults were prepared for their First Communion; and, at the close of the mission, 74 adults were confirmed by Bp. Bradley, who expressed himself much gratified with the result of the Fathers' labors in Laconia.

ST. MARY'S, BOSTON.—On Sunday, Feb. 18th, Fathers McCarthy, Langcake, and Macdonald opened a week's mission for the young ladies of St. Mary's. 1950 Confessions were heard.

So much has been written about St. Mary's from time to time, that the readers of these LETTERS are well posted upon the good work, that is being done by the Fathers attached to this Church.

PRO-CATHEDRAL, WILMINGTON, DEL.—A week's mission, commencing Feb. 22nd, was given in the Pro-Cathedral by Frs. McCarthy, Langcake, and Macdonald. Though the Parish numbers only 1400 souls, 1980 confessions were heard, many coming from the neighboring Parishes. The work here was very constant. 3 converts were received into the Church, and 60 adults were prepared for 1st Communion and Confirmation, but, owing to the Bishop's absence, the latter sacrament was not administered. This mission was more than usually successful in its results.

ST. PATRICK'S CATHEDRAL, NEWARK.—Fr. McCarthy, left Wilmington on Saturday evening about 6 o'clock, and opened a two weeks' mission in the Cathedral at Newark on Sunday, March the 1st. Fr. Breslin from the Tertianship was awaiting him at Newark. On Sunday evening Fr. Macdonald arrived, and on Monday morning, Fr. Langcake, who had remained behind in Wilmington to close the mission. The Fathers had quite a busy time, as, without aid of any account, they heard 6223 confessions. 22 converts were received into the Church; 60 were prepared for First Communion; and 79 for Confirmation. The attendance was excellent; the Church was packed every evening; and, at the close of the women's mission, many were unable to gain admission. Mgr. Doane, who treated the Fathers with the greatest courtesy and hospitality, expressed himself as highly pleased with the results of our labors. The mission closed with the solemn High Mass on St. Patrick's Day.

ST. MARY'S, N. Y.—On Sunday, the 15th March, Fr. Langcake opened a two weeks' mission in St. Mary's. He was assisted the first week by Fr. Geo. Quin, and the second week by Fr. Shandelle. The Fathers of the Parish gave valuable assistance to the missionaries, and the results of the mission were most satisfactory. 5902 approached the sacraments of Penance and the Holy Eucharist. During the last week of the mission, Fr. Langcake delivered a lecture on "The Church," in St. Paul's Church.

ST. JAMES', PITTSBURGH.—On Tuesday, March the 17th, the day the Newark mission closed, Frs. McCarthy and Macdonald took the 8 P. M. train for Pittsburgh, where they arrived about 2 P. M. Wednesday. The same evening at 7.30 they opened a *Triduo* in St. James' Church, Wilkinsburgh, of which Father Walter Burke is Pastor. The congregation is small, and 485 confessions, which were heard, included

all his people. The weather was cold, and the Church was cold, and it was not to be wondered at, that the Fathers have caught a very bad cold. Fr. Macdonald closed the Triduo on Sunday, whilst Fr. McCarthy, who left Saturday evening at 9 P. M., opened a two weeks' mission in St. John the Baptist Church, six miles distant.

ST. JOHN THE BAPTIST CHURCH, PITTSBURGH.—A mission, given by Frs. McCarthy and Macdonald, in this church lasted two weeks, closing on Easter Sunday. The attendance at the exercises was very good, and the people showed a great deal of piety and good will.

The number of confessions was 2016; 3 converts were baptized; and 30 adults were prepared for their first Communion.

AUGUSTA, ME. — Frs. McCarthy and Macdonald opened a week's mission for Fr. John Murphy, V. G., Augusta, on Low Sunday, having travelled over 800 miles from Pittsburgh. This mission was a rest to the Fathers after six weeks of steady hard work. The parish numbers about 800 communicants, one half of whom are French. As the latter had a mission lately, our labors were intended only for the English-speaking Catholics. 430 confessions were heard, and 2 were prepared for their first Communion. The results were quite satisfactory. After closing the mission in Augusta, the same Fathers gave a *Triduo* in Hallowell, a mission attached to Augusta, and in charge of Fr. Murphy. 198 confessions were heard in this place.

CATHEDRAL OF THE HOLY CROSS, BOSTON.—Frs. McCarthy, Langcake, Kavanagh, and Macdonald opened a two weeks' mission in the Cathedral on Sunday the 26th of April. Fr. Maguire was invited to take part in this mission, and he gave the evening sermon in his inimitable style. The attendance, especially of the women, was good. The results were 7506 confessions, and 8000 communions; 53 adults were prepared for their first Communion; 140 adults for Confirmation; 7 converts were received into the Church, and 6 others were left for further instruction. As our Church of the Immaculate Conception is within the limits of the Cathedral parish, it is not easy to ascertain how many people belong to the Cathedral parish; but Fr. O'Toole, the Rector, as also his Grace, the Archbishop, seemed quite satisfied with the results of the mission,

LEICESTER JUNCTION, VT.—On Sunday, the 11th of June, Fr. Langcake opened a *Triduo* in Leicester Junction. This is a small place. The Catholic population is made up of French and Irish. Instructions were given in French and English. Many Protestants attended the mission and seemed much pleased with the Catholic doctrine. 105 persons received Holy Communion.

PROCTOR, VT. — Frs. McCarthy and Macdonald gave a mission of the season in this place, commencing on the 17th of June. Sermons were given in English, French, and Italian, in order to accommodate the three nationalities, which make up the congregation. The English-speaking and the French responded handsomely. The number of confessions and Communions was 594 and 8 were prepared for their first Communion.

MISSIONARY LABORS FROM AUG. 30th 1885, TO DEC. 20th.

GARDINER, ME.—Frs. McCarthy and Macdonald opened a week's mission in Gardiner and Richmond, of which place Fr. Jeremiah McCarthy is pastor. Fr. Macdonald gave a *Triduo* in Richmond, and joined Fr. McCarthy in Gardiner on Thursday. This parish is very small, so that the total number of confessions was only 461.

CAMBRIDGEPORT, MASS.—Frs. McCarthy, Langcake, Kavanagh, and Macdonald opened on Sept. 6th, a fortnight's mission for Fr. Scully in Cambridgeport. This parish is very well equipped. It has parochial schools for boys and girls, as also a classical course for those who desire it. This year there is a class of philosophy taught by one of the priests of the house. In connection with the parish there is a magnificent hall, capable of seating about 1500 persons. A large gymnasium is in course of erection, and, when completed, it is said that it will be second only to that of Harvard. Fr. Scully has accomplished great things in this parish within the past twenty years.

The results of the mission were confessions 4,115; Communions, 4,250; persons for first Communion, 60; Confirmation, 134; converts. 3.

MILBURN, N. J. — Fr. Macdonald left Cambridgeport on the Saturday of the 2nd week for Milburn, N. J., where he opened on Sunday the 20th of Sept. a week's mission for Fr. George Corrigan. Fr. McCarthy assisted on Wednes-

day and Thursday. The parish is small, The number of confessions was 548; prepared for first Communion, 5; one Protestant was received into the Church and about 4 or 5 left under instruction.

EAST LIBERTY, PITTSBURGH. — Fr. McCarthy opened a mission in the Sacred Heart Church, East Liberty, on Sunday the 27th of September, and on Tuesday, Fr. Macdonald, who closed his mission in N. J. on Sunday, came to his assistance. The mission lasted two weeks and was productive of good results. The number of confessions was 1557; prepared for first Communion 20; for Confirmation 98; converts 3.

WESTERLY, CONN.—Frs. Langcake and Kavanagh opened a week's mission in Westerly on Sunday, Oct. 4th. The mission was very successful. The results of the mission were 1398 confessions; 1430 Communion; 2 converts and three left under instruction.

CATHEDRAL, PHILADELPHIA.—Frs. McCarthy, Langcake, Kavanagh, and Macdonald commenced a fortnight's mission in the Cathedral on the 18th of Oct. This is a large parish and the mission was well attended. It has been observed that the Philadelphia people are great mission-goers, and many came several miles to our mission. The attendance was very good at all the exercises.

The number of confessions, 10,074, and Communion, 11,000. Prepared for first Communion 51, and for Confirmation 128; converts 14, and 3 left under instruction.

ST. MICHAEL'S, JERSEY CITY.—The same Fathers opened Nov. 8th, a three weeks' mission in this church, of which Fr. De Concilio is Rector. As the parish is not large, two weeks would have been quite enough to do all the work; but the pastor insisted on three weeks. The work was, consequently, very easy.

The number of confessions was 5,447; Communion 5,600; 1st Communion 61; for Confirmation 144; converts 5, and 3 left under instruction.

PATERSON, N. J.—The same Fathers opened a two weeks' mission in St. John's Church, Paterson, of which the venerable and hard working Fr. McNulty is the pastor. This is a grand parish and thoroughly equipped, owing to the indefatigable zeal of its good pastor. The people showed they had strong faith, and turned out well. The number

of confessions was 5,416; Communions 5,500; prepared for 1st Communion 57; for Confirmation 216; converts 10 and 1 left under instruction.

General Results of missionary labors from August 30th till Dec. 20th: Confessions 29,316; prepared for First Communion 248; for Confirmation 717; converts baptized, 38, and 10 left under instruction.

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## MEXICO.

*Letter of Mr. Pedro Lopez de Arroyave to Fr. La Cerda.*

SALTILLO, Nov. 9th, 1885.

VERY REV. FATHER IN CHRIST,

I am very thankful to your Reverence for the many items of Spanish news which you kindly communicated to me, and, in return, I shall give you some information about this, your favored Republic. To begin with our college:— On the 18th of Oct. we had the distribution of premiums, and on the morning of the 19th we brought the term to a close with the reading of the notes obtained by each student in the examination. There was a great concourse of people present. The Right Rev. Bishop Montes de Oca presided, and delivered a very eloquent address in verse. He narrated the history of the college from its foundation to the present time. I never heard his Lordship speak with so much feeling and earnestness.

Fr. Artola availed himself of the opportunity presented by the vacations to give a mission in a village, near our Villa, which is called Los Cerritos, because of its being surmounted by two small mountains. The inhabitants must be about 1000. They were so much delighted to know that we were near them, and that a mission was to be given in the village, that they never ceased showing us tokens of deep gratitude. There were from 450 to 460 Communions. Very few of the men went to confession. This, unfortunately, is a very common occurrence in the these parts. During the mission the people from a neighboring town asked to have a mission given them also. Many of the poor people are excellently disposed, but they are very careless in attending instructions. Out of twenty boys whom I exhorted to go to confession and Communion, I found only six fit to

approach the Holy Sacraments. I met one seventeen years old, who did not know even how to make the sign of the cross. The poor fellows work continually in the factories, and so have no idea of what it is to be Christians. How much good a zealous and devoted missionary could do by visiting the villages and farm-houses of these border States!

Your Reverence, I think, knows Frs. P. Mancini and Coronado. They left here for the Seminary of San Luis Potosi, in order to train up able and fit ministers for the service of the Lord. The Right Rev. Bishop Montes de Oca obtained them from Fr. Provincial, and the inhabitants of San Luis Potosi have already offered to subscribe funds for the foundations of a college of Ours. It is a pity we are so few.

With regard to the reported inroads of the savages;—nothing of the kind, to my knowledge, has taken place. Some trouble has arisen in a few of the States of Nuevo Leon between the different parties, on the occasion of the election of a new Governor. The same state of affairs existed here about a year ago, and the Government of Mexico sent a Provincial Governor. It is reported now that they wish to have a new election; I know neither how, nor when, they will have it, and, indeed, it does not deprive me of a moment's repose.

In one of my letters to you, or to Mr. Iturria, I said that the Sisters of Charity would probably come to this city. Now I can tell you with certainty that they will be here for the Feast of the Presentation. The people of Saltillo owe this great favor, after God, to our good Fr. Rector, who has done much to obtain this blessing for them. How sadly these good Sisters were needed! May God fill them with holy zeal for the good of the noble children of Anahuac.

The Protestants here are never idle, and although they do not gain many followers still they do much harm among the poor and ignorant. They are now building a church in what was once a Franciscan convent. It is said that they are begging for funds to establish a hospital and intend to build a hospice. You see that they spare no means in order to accomplish their projects. Pray much to our Lady of Guadalupe, and St. Stanislaus, for this your country, and in particular for this State of Coahuila, in order that none of its inhabitants may swerve from the path of virtue. . . . .

Your Serv. in Christ,

PEDRO LOPEZ DE ARROYAVE, S. J.

CATALOGUE OF OUR MISSIONARY FATHERS,  
1634-1805.

This Catalogue has been made out with much care and labor. The compiler has used in its preparation, copies of the Roman Catalogues, Annual Letters, Baptismal Registers, old records and note-books, private letters, deeds, wills, and conveyances. He has also consulted the WOODSTOCK LETTERS, Br. Foley's *English Records*, Dr. Oliver's *Collectanea* and other similar works. Where authorities differed, he has selected what seemed in his judgment to be best established. In the spelling of proper names he has followed, as much as possible, the missionaries themselves. Though the compiler of this Catalogue has done all that he could, under the circumstances, to keep it free from error, he can not hope, seeing the mass of contradictory statements before him, that it is correct in every respect. He trusts, however, that it will serve as the basis of a Catalogue more full and more exact than itself. Being himself convinced of the identity of Thomas Copley and Philip Fisher, as also of Henry Harrison, and "the priest, John Smith," he has treated Fisher and Smith as *aliases*. If further research should enable any historical students to show that he is mistaken in this matter, he will be most ready to change his opinion.—

W. P. T.

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- 1634.— Andrew White; John Altham, *alias* Gravenor; Timothy Hayes?  
*alias* Hanmer. Residence: St. Mary's City, Md.
- 1635.—The same. All at St. Mary's City.
- 1636.—Thomas Copley, *alias* Philip Fisher, Superior; Andrew White; John Rogers? *alias* Bamfield; John Wood? Fr. Hayes returned to England about this time. St. Mary's still the principal Residence.
- 1637.—Thomas Copley; Andrew White; John Altham. All probably residing at St. Mary's. Fr. Knowles died soon after his arrival.
- 1638.—Ferdinand Poulton, *aliases* John Brock and Morgan, Superior; Andrew White; Thomas Copley. At St. Mary's City. Frs. Rogers and Wood in England.
- 1639.—Thomas Copley, St. Mary's City; Ferdinand Poulton, with the Proprietary, at Mattapany on the Patuxent; John Altham, on Kent Island; Andrew White, in the palace of the king, whom they call Tayac, at Piscataway.
- 1640.—Thomas Copley, St. Mary's City; Ferdinand Poulton, Mattapany; Fr. Altham died at St. Mary's City, Nov. 5th of this year. During 1640 the missionaries made various excursions among the Indian

- tribes. They baptized the Emperor and Empress of Piscataway, and visited the King of the Anacostans.
- 1641.—Thomas Copley, St. Mary's City; Andrew White, at Piscataway; Roger Rigby, at a new settlement which in the vulgar idiom they call Patuxent. In this year the missionaries opened a residence at Portobacco; almost the whole town "received the Faith with baptism." Fr. Poulton died.
- 1642.—The same as to missionaries and residences.
- 1643.—Andrew White at Portobacco. The rest as in 1641.
- 1644.—It is supposed that Fr. Copley, owing to the attacks of Claiborne and Ingle, removed from St. Mary's City to St. Inigoes. Fr. John Cooper arrives in Maryland.
- 1645.—Bernard Hartwell, Superior, at St. Inigoes; Andrew White and Thomas Copley; probably residing at Portobacco. Both these missionaries were this year taken prisoners by a party from Virginia. They were put in irons, and taken back to England. The other missionaries, Fr. John Cooper and Fathers Hartwell and Rigby fled to Virginia.
- 1646.—Bernard Hartwell, the only missionary in Maryland, died this year, probably at St. Inigoes. Roger Rigby, who had great influence among the Indians, and who was high in the esteem of Leonard Calvert, died of hardship in Virginia. Fr. John Cooper died in Virginia.
- 1647.—This year the Catholics of Maryland mourned over the absence of their beloved and devoted missionaries.
- 1648.—Father Copley returned boldly to Maryland. He was received by his dear flock as "an Angel from God." One of his companions, perhaps, Fr. Laurence Starkey, remained in Virginia.
- 1649.—Thomas Copley, Superior, at St. Inigoes; Laurence Starkey, *alias* Sankey, Fr. Starkey attended to the different outlying missions, Newtown, Portobacco, etc.
- 1650.—Thomas Copley, Superior; Laurence Starkey.
- 1651.—The same.
- 1652.—Laurence Starkey. This year Claiborne, and his Puritan party, took possession of St. Mary's City and persecuted the Catholics of Maryland.
- 1653.—Laurence Starkey, alone in Maryland. Fr. Copley died.
- 1654.—Francis Fitzherbert, *alias* Darby; Laurence Starkey. About 1654, Fr. Francis Rogers came to Maryland, but remained only a short time in that Mission.
- 1655.—Francis Fitzherbert, at St. Inigoes; Laurence Starkey attending to the outlying missions. This year the Fathers were again persecuted. They had to fly to Virginia for safety. Their residences at St. Inigoes and Portobacco were sacked by the Puritans. The missionaries suffered much in Virginia where they lived in a low and mean hut not unlike a cave.
- 1656.—The Fathers still forced to live in Virginia.

- 1657.—No missionaries in Maryland. Fr. Starkey died in the midst of his trials in Virginia, on the 13th of Feb. 1657.
- 1658.—Jesuits again in Maryland. Francis Fitzherbert; Thomas Payton. This year Father Fitzherbert was arrested and tried for teaching and preaching at Newtown and Chaptico. He defended himself under the charter, and was acquitted.
- 1659.—Francis Fitzherbert. Fr. Payton returned to England on business.
- 1660.—Francis Fitzherbert. Fr. Payton, returning to America, died on the voyage, January 12th, 1660.
- 1661.—Francis Fitzherbert; Henry Warren, *alias* Pelham. This year William Bretton, gent., gave a piece of land on Newtown Hundred as the site of a new church, and for a graveyard. The new church was at first dedicated to St. Ignatius, but afterwards it was placed under the patronage of St. Francis Xavier.
- 1662.—Henry Warren. Fr. Fitzherbert returned to Europe.
- 1663.—This year Fr. Warren obtained a conveyance of our lands from Cuthbert Fenwick to himself, "Copley's successor." Father Edward Tidder, *alias* Ingleby in Maryland.
- 1664.—Henry Warren; Edward Tidder; Peter Manners, *vere* Pelcon. It is a mistake to suppose that *Peter Manners* and *George Pole* were identical.
- 1665.—Henry Warren; Edward Tidder; Peter Manners. This year Fr. Fitzwilliams, *alias* Villiers, died in Maryland.
- 1666.—Henry Warren; Peter Manners; George Pole; Edward Tidder.
- 1667.—Henry Warren; Peter Manners; Edward Tidder; George Pole.
- 1668.—Henry Warren; George Pole; Peter Manners. This year Father Henry Warren purchased our Newtown estate from Mr. William Bretton for 40,000 pounds of tobacco.
- 1669.—Henry Warren, *alias* Pelham; William Warren, *alias* Pelham. It is thought that these two missionaries were brothers. Father Peter Manners died on the 24th of April, and Fr. George Pole on the 31st of October.
- 1670.—Henry Warren; William Warren.
- 1671.—Two missionaries in Maryland. Fr. William Warren died on the 7th of February.
- 1672.—Two Fathers in Maryland.
- 1673.—Two Franciscans arrived. Great harmony existed between them and Ours.
- 1674.—Fr. Clavering; Fr. Waldegrave, *alias* Pelham.
- 1675.—Francis Pennington; Nicholas Gulick. Both these Fathers came with the Royal Fleet from London.
- 1676.—Francis Pennington; N. Gulick.
- 1677.—Thomas Gavan, Superior, with five companions—some priests and some Coadjutor Brothers.
- 1678.—Michael Foster, Superior; Francis Pennington; Thomas Gavan; Nicholas Gulick.
- 1679.—Michael Foster, Superior; Francis Pennington; Thomas Gavan.
- 1680.—The same.

- 1681.—The same.
- 1682.—To those in 1679 is added Fr. Thomas Percy.
- 1683.—The same. Fr. Percy returns to England. A new Mission was begun at New York with Thomas Harvey, *alias* Barton, as Superior, and Henry Harrison, *alias* John Smith, as assistant missionary.
- 1684.—Francis Pennington, Superior; Thos. Gavan; John Pennington, at Newtown. Fr. Foster died on the 6th of February.—New York: Thomas Harvey, Superior; Henry Harrison.
- 1685.—Francis Pennington, Superior; Thomas Gavan returned to England; Fr. John Pennington died at Newtown, on the 18th of October.—New York: Thomas Harvey; Henry Harrison.
- 1686.—Francis Pennington, at Newtown Manor.—New York; Thomas Harvey, Superior; Charles Gage; Henry Harrison.
- 1687.—Francis Pennington.—New York; Thomas Harvey; Charles Gage in England.
- 1688.—Francis Pennington.—New York: Thomas Harvey; Henry Harrison.
- 1689.—Francis Pennington.—New York: Father Harvey and Harrison are driven out. Fr. Harrison, in trying to make his escape to France, is taken by Dutch pirates. Fr. Harvey walked to Maryland.
- 1690.—Francis Pennington; John Matthews. Fr. Harrison is in Ireland.
- 1691.—Francis Pennington; John Matthews.
- 1692.—William Hunter, Superior, residing at St. Thomas' Manor; Francis Pennington at Newtown Manor; John Matthews.
- 1693.—Francis Pennington, Superior; William Hunter; John Matthews.
- 1694.—Francis Pennington; William Hunter. Fr. John Matthews died at Newtown, December the 8th, 1694.
- 1695.—William Hunter, Superior; Francis Pennington. Fr. Harrison, at Lorretto.
- 1696.—William Hunter, Superior; John Hall; Robert Brooke. Father Thomas Harvey died in Maryland, aged 84. He had spent 65 years in the Society.
- 1697.—Wm. Hunter, Superior; John Hall, Procurator; Robert Brooke; Henry Harrison.
- 1698.—William Hunter, Superior; Fr. James Gont died on the voyage to Maryland, Dec. 28th, 1698.
- 1699.—William Hunter; Fr. Francis Pennington expired at the house of Mr. Hill at Newtown, the 22nd of February, 1699.  
Rev. James Haddock, O. Min. Str. Obs.
- 1700.—William Hunter, Superior; Robert Brooke; George Thorold; William Wood, *alias* Guillick, or Kellick; Thomas Mansell. "Fr. Harrison is on his way; but nothing has been heard of him," says the Maryland Catalogue.
- 1701.—William Hunter, Superior; Robert Brooke; Thomas Mansell; George Thorold, and another Father. Fr. Harrison died.
- 1702.—William Hunter, Superior; Robert Brooke; Thomas Mansell; George Thorold. Fr. Matthew Brooke died at St. Thomas' Manor. Fr. Henry Warren died in England, June 7th, 1702.

- 1703.—William Hunter, Superior; Robert Brooke; Thomas Mansell; George Thorold; William Wood; Richard Kirkham, *alias* Latham; Henry Cattaway. Fr. John Hall died this year July 9th, at Ghent.
- 1704.—William Hunter, Superior, at St. Thomas' Manor; Robert Brooke, at Newtown Manor; Thomas Mansell, at Bohemia Manor; William Wood; Geo. Thorold; Richard Kirkham; Henry Cattaway; Thos. Havers.
- 1705.—William Hunter, Superior; Brooke, etc., as the past year.
- 1706.—The same, except that Fr. Cattaway returned to England. Fr. Mansell obtained the patent for St. Xavier's, Bohemia.
- 1707.—William Hunter, Superior; Robert Brooke; George Thorold; William Wood; Thomas Mansell.
- 1708.—The same.
- 1709.—The same.
- 1710.—Robert Brooke, Superior.
- 1711.—Robert Brooke, Superior; Thomas Mansell; William Hunter; George Thorold; William Wood; Thomas Hodgson; Peter Atwood; Richard Thomas, *alias* Webster; Charles Brockholes; Francis Beaumont, *alias* or *vere* Williams.
- 1712.—The same. Father Henry Poulton died this year at Newtown Manor, the 27th of September.
- 1713.—The same. Fr. Thomas Hodgson at Bohemia.
- 1714.—The same. Fr. Robert Brooke died at Newtown Manor, 18th of July. Thomas Mansell, Superior.
- 1715.—Thomas Mansell, Superior; the rest the same.
- 1716.—The same. It is said that Fr. Brockholes returned to England this year.
- 1717.—The same.
- 1718.—The same. Fr. Francis Beaumont returned to England.
- 1719.—The same.—Fr. William Gerard arrived.
- 1720.—The same. George Thorold at St. Thomas' Manor. Fr. William Wood died in the month of August.
- 1721.—William Hunter at St. Thomas' Manor; Joseph Greaton; Thomas Mansell; George Thorold; William Gerard; Thomas Hodgson; Peter Atwood; Richard Thomas. Fr. Mansell obtains the deed of Bohemia, Cecil Co., Md.
- 1722.—William Hunter, at St. Thomas' Manor, Charles Co., Md. The rest the same.
- 1723.—George Thorold, St. Mary's Co., Md. Thomas Mansell; John Bennet; Peter Atwood; Joseph Greaton; Richard Thomas. Fr. William Hunter died at Port Tobacco, 15th Aug., 1723.
- 1724.—Thomas Hodgson, at Bohemia; George Thorold; Peter Atwood; Richard Thomas; William Gerard; John Bennet, *vere* or *alias* Gosling, was living at Annapolis, at Mrs. Carroll's; James Whitgreave came in December; Francis Floyd; Henry Whetenhall; Peter Davis; James Case. Fr. Thomas Mansell, *alias* Harding, died at St. Inigoes August 18th.
- 1725.—George Thorold, Superior, at St. Thomas' Manor; the rest the same.

- 1726.—George Thorold, Superior; the rest the same. Fr. Hodgson died at Bohemia, December the 18th.
- 1727.—George Thorold, Superior; Peter Atwood; William Gerard; Jas. Whitgreave; Henry Whetenhall; Francis Floyd; John Bennet; Peter Davis; Richard Thomas; James Case; Joseph Greaton.
- 1728.—Peter Atwood, Superior; John Bennet at Annapolis. The rest as in the past year.
- 1729.—George Thorold, Superior, at St. Thomas' Manor; Peter Atwood, in Charles Co.: Fr. Francis Floyd died at Newtown Manor, Nov. 13th. Fr. Bennet returned to England.
- 1730.—George Thorold, Superior; Peter Atwood.
- 1731.—George Thorold, Superior; Peter Atwood; Fr. Wm. Gerard died at St. Inigoes, the 16th of April. Fr. James Case died in the same station, the 15th of February.
- 1732.—George Thorold, Superior; Peter Atwood in St. Mary's Co., Md.; Henry Whetenhall; Fr. Robert Harding arrived.
- 1733.—Peter Atwood, Superior, in St. Mary's Co., Md. George Thorold; Henry Whetenhall, in Ann Arundel Co., Md.; Robert Harding at St. Thomas' Manor; Jas. Quin; James Whitgreave in Ann Arundel Co.; Joseph Greaton at Philadelphia, Penn.; Richard Molyneux; Vincent Phillips; James Farrar; Arnold Livers.—Pennsylvania: St. Joseph's Church, Philadelphia, built this year.
- 1734.—George Thorold was appointed Superior of the Maryland Mission in March; Henry Whitenhall; James Quin; James Whitgreave in Ann Arundel Co.; Robert Harding; Peter Davis; Richard Molyneux; Thomas Gerard; Arnold Livers at St. Thomas' Manor; Vincent Phillips; some say that Fr. Thorold continued Superior until June, and that he was then succeeded by Fr. Atwood. Fr. Atwood died on Christmas Day, 1734, at the Newtown Manor. Fr. Thomas Leckonby, sen., died at Portobacco, Dec. 16th, 1734. Fr. John Fleetwood died on the 5th of January, probably at Newtown.
- 1735.—Vincent Phillips; George Thorold; James Quin; Father Richard Thomas died the 16th of January.
- 1736.—Richard Molyneux, Superior; George Thorold.
- 1737.—Richard Molyneux, Superior, at St. Thomas' Manor; James Quin in Ann Arundel Co.; James Whitgreave; Robert Harding; Thomas Gerard; Vincent Phillips; Arnold Livers at St. Thomas' -Manor; George Thorold, in Ann Arundel Co., Md. James Farrar in Ann Arundel Co.—Pennsylvania: Jos. Greaton at St. Joseph's Church.
- 1738.—Richard Molyneux at St. Thomas' Manor; George Thorold; Jas. Whitgreave, St. Mary's Co.; James Farrar; Thomas Poulton came on the 4th or 28th of April. On this last day he gave testimony to grants.
- 1739.—Richard Molyneux, at St. Thomas' Manor (old indenture); Owen Joseph Kingsley, who spent some time on the Maryland Mission, died at Watten, the 24th of January, aged 42.—Pennsylvania: Jos. Greaton.

- 1740.—Richard Molyneux, at St. Thomas' Manor; Richard Archbold; Robert Harding; Arnold Livers, at Newtown.—Pennsylvania: Joseph Greaton.
- 1741.—Richard Molyneux; Thomas Poulton, in Charles Co.; George Thorold; John Digges; James Quin, in "Queen Ann County."—Pennsylvania: Joseph Greaton; Henry Neale; Theodore Schneider, at Goshenhoppen.
- 1742.—Thomas Poulton, at Bohemia Manor; Robert Harding; Benedict Neale, at Newtown; James Quin; Jas. Farrar, at Newtown; Thos. Digges; Arnold Livers, at Newtown; Fr. George Thorold died the 15th of November, at St. Thomas' Manor. This venerable missionary had spent more than forty years in Maryland.—Pennsylvania: Joseph Greaton; Henry Neale. Fr. William Wappeler purchased seven lots in Lancaster, Penn.; Theodore Schneider.
- 1743.—Richard Molyneux, at St. Thomas' Manor; Bennet Neale; James Farrar; James Ashbey; Thomas Poulton.—Pennsylvania: Joseph Greaton; Henry Neale; William Wappeler; Theodore Schneider.
- 1744.—Richard Molyneux; Thomas Poulton; James Farrar; James Ashbey; Thomas Poulton; Bennet Neale.—Pennsylvania: Joseph Greaton; Henry Neale; Theodore Schneider; William Wappeler. This Father was for a part of 1744, at Newtown.
- 1745.—Richard Molyneux; Thomas Poulton, at Bohemia; Vincent Philips; Robert Harding; James Farrar; Arnold Livers; Thos. Digges; Benedict Neale; James Ashbey. A school opened at Bohemia. Fr. James Whetenhall died the 27th of May, in England. Fr. Quin was accidentally killed in getting out of a ferry boat, which was being dragged by his horse, on Choptank River, November 27th.—Pennsylvania: Joseph Greaton, Superior; Theodore Schneider; Henry Neale; William Wappeler.
- 1746.—The same with Fr. James Le Motte, *alias* Lancaster. Fr. Whitgreave in England. Thomas Poulton, at Bohemia.
- 1747.—George Hunter, at St. Thomas' Manor; Thomas Poulton, at Bohemia; James Farrar; Benedict Neale, at Deer Creek, Baltimore Co., Md.—Pennsylvania: Joseph Greaton; Theodore Schneider, Henry Neale; William Wappeler.
- 1748.—Richard Molyneux; Robert Harding, Prince George's Co., Md.; Vincent Philips, in St. Mary's Co., Md.; Thomas Poulton, at Bohemia. John Kingdom, at Bohemia; Fr. John Digges died.—Pennsylvania: Fr. Henry Neale died in Philadelphia. Fr. Wm. Wappeler returned to Europe. Richard Molyneux, Superior; he returns to England the next year.
- 1749.—Geo. Hunter, in Charles Co., Md.; Vincent Philips; John Kingdom, at Bohemia; Robert Harding; Arnold Livers; Benedict Neale, at Deer Creek, Baltimore Co.; Thomas Digges; James Ashbey, St. Mary's Co.; James Carroll; Richard Ellis; James Lancaster; James Breadnall, at St. Thomas' Manor. Fr. Thomas Poulton died at Newtown Manor, Jan. 23rd.—Pennsylvania: Joseph Greaton, Theodore Schneider.

- 1750.—George Hunter, at Port Tobacco; John Kingdom, at Newtown; Benedict Neale, at Deer Creek; John Lewis, at Bohemia; Arnold Livers, at Newton; Thomas Digges, in Sequanock; Robert Harding; James Ashbey, at St. Inigoes; Theodore Schneider, in Penn.; Jos. Greaton, at Bohemia.
- 1751.—George Hunter; Benedict Neale; Joseph Greaton, at Bohemia. Fr. John Bennet, *alias* Gosling, died the 13th of April, in England. —Pennsylvania: Robert Harding; Theodore Schneider.
- 1752.—George Hunter; Fr. Hunter made his Retreat at St. Inigoes; Jos. Greaton.—Pennsylvania: Robert Harding; Theodore Schneider, at Goshenhoppen.
- 1753.—George Hunter; John Lewis, at Bohemia; Benedict Neale, at Deer Creek, Baltimore Co. Fr. Joseph Greaton died at Bohemia, the 19th day of August. Fr. John Lewis "officiated at his funeral." Fr. James Farrar died at Hooton in Cheshire, the 18th of July.—Pennsylvania: Robert Harding, at St. Joseph's, Philadelphia; Mathias Manners, *alias* Sittinsperger, Conewago; Theodore Schneider, in Hereford Township, Berks County.
- 1754.—John Lewis, at Bohemia; George Hunter, at St. Thomas' Manor; Michael Murphy, at Newtown Manor. —Pennsylvania: Robert Harding; Mathias Manners; Theodore Schneider.
- 1755.—George Hunter; James Carroll; Michael Murphy.—Pennsylvania: Robert Harding; Mathias Manners; Theodore Schneider.
- 1756.—Fr. George Hunter returned to England in October. Fr. James Carroll died at the Newtown Manor. \* Fr. James Lancaster died at Loretto, on the 3rd of December.—Pennsylvania: Robert Harding, Theodore Schneider, Mathias Manners.
- 1757.—James Ashbey, *alias* Middlehurst; William Boucher: Fr. Boucher was but a short time on the Maryland Mission. He died in England on the 28th of September in this year.—Pennsylvania: the same.
- 1758.—Richard Molyneux died in England. George Hunter was in England in March of this year. Fr. Ferdinand Steynmeyer, *alias* Farmer, came to Philadelphia, and remained in that city until his death, in 1786: John Lewis, at Bohemia: James Breadnall; James Ashbey, "late of Newtown," now at St. Thomas' Manor: Fr. James Augustin Framback came with Fr. James Pellentz and two other Jesuits from England. Fr. Pellentz spent ten years at Lancaster, Pennsylvania, and one year and a half at Frederick Town, Md.—Pennsylvania: the same.
- 1759.—George Hunter, Superior, returned from England, the 1st of July. Fr. Peter Davis died in England the 1st of July. Fr. Michael Murphy died at Newtown Manor: John Kingdom arrived from England with Fr. Hunter: Joseph Mosley, at Newtown.—Pennsylvania: Ferdinand Farmer, Robert Harding, Mathias Manners, Theodore Schneider.
- 1760.—George Hunter: Richard Boucher died in England: Vincent Philips died at Ghent, in Belgium: John Kingdom; Joseph Mosley, at Newtown, Pastor of St. Joseph's Church, St. Joseph's Forest, St.

- Mary's Co., Md.: James Framback.—Pennsylvania: Fr. Frederick Leonards arrived, and formed a new settlement with German colonists.
- 1761.—George Hunter: Thomas Gerard died in England: John Kingdom died at Portobacco: Lewis Benj. Roels arrived from England, the 24th of June: John Lewis: James Ashbey, at St. Inigoes: Arnold Livers, James Framback: Fr. John Digges died in November.—Pennsylvania: Ferdinand Farmer, Robert Harding.
- 1762.—Ralph Falkner: Fr. Joseph Hattersty arrived July 12th: Joseph Mosley, at St. Thomas' Manor.
- 1763.—St. Mary's Church, Philadelphia, was begun this year. Joseph Mosley at St. Thomas', attending Sakia and Newport. John Williams at Frederick. He begins to build the Church and Residence.
- 1764.—George Hunter; Joseph Mosley went to Bohemia; Fr. Frederick Leonards died the 28th of October, at Portobacco.—Pennsylvania: Ferdinand Farmer; Robert Harding; Fr. Theodore Schneider died at Goshenhoppen.
- 1765.—George Hunter, Superior; James Walton and Ignatius Matthews arrived in St. Mary's Co., in Dec.; John B. De Ritter and John Boone came on the 31st of May; John Lewis at White Marsh; Jos. Mosley settled at St. Joseph's, Talbot Co., Md., on the 18th of March.—Pennsylvania: Ferdinand Farmer; Robert Harding; James Pelentz, at Philadelphia.
- 1766.—James Ashbey, at Newtown Manor; John Bolton and James Breadnall at Newtown; Richard Molyneux died in England, the 17th of May; John Lewis; Joseph Mosley.—Pennsylvania: Ferdinand Farmer; Mathias Manners; Robert Harding.
- 1767.—George Hunter; Arnold Livers, at St. Inigoes; James Ashbey died at Newtown; James Walton;—Pennsylvania: Ferdinand Farmer; Rob't Harding; Philip O'Reilly in Philadelphia.
- 1768.—George Hunter; James Walton began to live alone at Frederick, the 27th of June; John Williams left Frederick, July 27th and returned to England; Joseph Hattersty and Peter Morris at Newtown; Arnold Livers died at St. Inigoes, the 13th of August; John Lewis; James Breadnall.—Pennsylvania: Ferdinand Farmer; Robert Harding.
- 1769.—George Hunter, at St. Thomas' Manor; James Walton, Manager at Newtown; Joseph Mosley, at St. Joseph's, on the Eastern Shore of Maryland; George Knight; Joseph Hattersty, at Newtown; John Lewis at St. Inigoes; Fr. Hunter went to Canada, May the 24th, and thence to England; Philip O'Reilly returned to Ireland.—Pennsylvania: Ferdinand Farmer; Robert Harding; Luke Geisler arrived at Philadelphia, March the 26th.
- 1770.—Fr. Hunter returned from England, May the 18th; James Breadnall; Peter Morris; John Lucas came from England; John Boone returned from Europe (Fr. Hunter); James Walton; Joseph Hattersty, at Philadelphia.

- 1771.—John Lewis; Peter Morris; Robert Molyneux; Joseph Hattersty died at Philadelphia, the 8th of May, aged 35; Fr. Hattersty was a most holy and zealous missionary; James Pellentz; James Walton, in St. Mary's Co., Md.; John Bolton arrived on the 21st of March; Mathias Manners, at Bohemia.
- 1772.—John Lewis, in St. Mary's Co., Md. Fr. James Breadnall died at Newtown, September the 1st, according to some. I think he died in 1775.
- 1773.—Twenty Fathers in Maryland and Pennsylvania. Their names are: John Ashton, Thomas Digges, James Framback, Ferdinand Farmer, Luke Geisler, George Hunter, John Lewis, John Lucas, Mathias Manners, Ignatius Matthews, Peter Morris, Joseph Mosley, Benedict Neale, James Pellentz, Lewis Roels, Bernard Rich (Diderich), J. B. De Ritter, James Walton, John Bolton and Robert Molyneux. If it be true, as I have good grounds to think it is, that Fr. Harding's death occurred only in 1775, then there were twenty-one Fathers of the English Province in this country at the time of the Suppression.
- 1774.—John Bolton; Fr. Richard Gillibrand, who served the Maryland Mission for sometime, died at Bath, March 23rd. Robert Molyneux at Philadelphia; Anthony Carroll in the same city; John Carroll arrived on the 26th of June; Sylvester and John Boarman came the 21st of March; Charles Sewall and Augustine Jenkins came the 24th of May; Mathias Manners, at Bohemia; Ferdinand Farmer at Philadelphia. John Baptist De Ritter, at Goshenhoppen.
- 1775.—John Lewis, Superior and Vicar-General, at St. Inigoes; Austin Jenkins; Robert Molyneux; Mathias Manners died at Bohemia, on the 15th of June; Joseph Mosley at Bohemia; Philip O'Reilly, a missionary for some time in Maryland, and afterwards distinguished in Guiana, died in Dublin, the 24th of February; Anthony Carroll left for England on the 7th or 8th of May. Bernard Diderick attended Baltimore and Elk Ridge from 1775 to 1784.
- 1776.—Augustine Jenkins; Peter Morris, at Bohemia; James Walton; Ferdinand Farmer at Philadelphia; Robert Molyneux at Philadelphia.
- 1777.—Arnold Livers died at St. Inigoes, August 16th.
- 1778.—George Hunter, at St. Thomas' Manor; James Walton at Newtown; Robert Molyneux, at Philadelphia.
- 1779.—John Lewis, at Bohemia; Superior and Vicar-General; Robert Molyneux at Philadelphia; Fr. George Hunter died at St. Thomas', on August the 1st, and was buried beside Fr. John Kingdom and Fr. Leonards. Ignatius Matthews, at Port Tobacco.
- 1780.—John Lewis, Superior and Vicar-General; Ferdinand Farmer and Robert Molyneux, at Philadelphia; John Ashton; Ignatius Matthews at Port Tobacco; James Walton, at Newtown Manor; Austin Jenkins with Fr. Walton; John Carroll at his mother's residence in Montgomery Co.; Thomas Digges; Joseph Mosley, Talbot Co., Md.; Benedict Neale; John Bolton, in Charles Co.; Charles Sewall.

- 1781.—Robert Molyneux, at Philadelphia; Fr. Wappeler died at Ghent, in Belgium,—an old paper before me says he died at Bruges.
- 1782.—John Lewis, Superior, at Bohemia; Bernard Diderick; Ignatius Matthews, at St. Thomas' Manor; Peter Morris died suddenly at Newtown, November the 19th; Lewis Roels.
- 1783.—Ferdinand Farmer, at Philadelphia; John Boarman, at Port Tobacco; Robert Molyneux, at Philadelphia.
- 1784.—James Walton succeeded Ignatius Matthews as Pastor of St. Inigoos on the 19th of December; Henry Pile arrived in the month of July; John Boone.
- 1785.—Robert Molyneux, at Philadelphia; Fr. Walton builds the second Church at St. Inigoos. He laid the corner-stone on the 13th of July; John Ashton, Procurator; Ferdinand Farmer, at Philadelphia; Jas. Pellentz, Conewago; Charles Sewall, at Baltimore; Luke Geisler in Lancaster Co., Penn. John Lewis, at Bohemia; Henry Pile, at Newport, Charles Co., Md.
- 1786.—Fr. Ferdinand Farmer died at Philadelphia on the 17th of August; Fr. John Baptist de Ritter died on the 3rd of October; Robert Molyneux, at Philadelphia; Luke Geisler and Francis Beeston with Fr. Molyneux; St. Peter's Church, New York City, was to have been opened on the 4th of November of this year. The "first stone" of St. Peter's was laid by the Spanish Minister. Luke Geisler died at Conewago, Aug. 10th.
- 1787.—Robert Molyneux, at Philadelphia; Francis Beeston with Father Molyneux; Benedict Neale died at Newtown on the 20th of March; Joseph Mosley died at St. Joseph's, Talbot Co., and was buried in the church which he himself had built; John Bolton succeeded Fr. Mosley at St. Joseph's, Eastern Shore of Maryland.
- 1788.—Charles Sewall at Baltimore; Fr. John Lewis died at Bohemia, the 24th of March. Robert Molyneux left Philadelphia to succeed Father Lewis; Francis Beeston at Philadelphia; Francis Neale left Liege on the 3rd of April, and was in Baltimore in November; John Bolton, at St. Joseph's, Talbot Co.
- 1789.—Robert Molyneux, at Bohemia.
- 1790.—Francis Beeston, at Philadelphia up to the 29th of May; Charles Sewall, at Baltimore; Robert Plunkett; Francis Neale. Fr. Ignatius Matthews died at Newtown, on the 11th of May. Francis Beeston spent a part of this year at Bohemia. Fr. Charles Neale, at Port Tobacco.
- 1791.—John Ashton and Robert Plunkett, at White Marsh; Francis Beeston, at St. Thomas' Manor.
- 1792.—James Framback at Frederick; Charles Sewall, at Baltimore; Fr. Charles Neale, at Port Tobacco.
- 1793.—Bernard Diderick died in September, at Notley Hall; Francis Beeston, at St. Thomas' Manor; Charles Sewall, at Bohemia; Father Charles Neale, at Port Tobacco.
- 1794.—Fr. Louis Roels died at St. Thomas' Manor, on the 27th of February; Fr. John Lucas died on the 11th of September; Fr. Anthony

- Carroll was killed by robbers, in London, on the 5th of September; Fr. John Boarman died at Newtown; Francis Beeston, at Baltimore.
- 1795.—Fr. John Boone died at St. Inigoes, on the 11th of April; at the same station died Fr. James Framback, on the 17th of August.
- 1796.—Robert Molyneux, at Georgetown College, in June; Francis Beeston, at Baltimore.
- 1797.—John Ashton, at White Marsh; Charles Sewall, Agent of the Corporation; Robert Molyneux, at Newtown; Henry Pile, at Newport, Charles Co., Md. Francis Beeston, at Baltimore.
- 1798.—James Walton, in St. Mary's Co.; Charles Sewall, at St. Thomas' Manor; Austin Jenkins, at Newtown; Robert Molyneux, Superior, at Newtown; John Bolton, at St. Joseph's, Talbot Co.
- 1799.—Robert Molyneux, at Newtown; John Bolton, at St. Joseph's, Talbot Co., Md.; Austin Jenkins, at Newtown; Henry Pile, at Newport; Charles Sewall, at St. Thomas' Manor.
- 1800.—Fr. James Pellentz died at Conewago, on the 13th of March; Fr. Augustine Jenkins died at Newtown Manor, on the 2nd of February; Sylvester Boarman arrived at Newtown, August the 14th; Robert Molyneux, at Newtown; Henry Pile, at Newport.
- 1801.—John Bolton, at St. Joseph's, Talbot Co.; Robert Molyneux, at Newtown; Ignatius B. Brooke, at Newtown; Henry Pile, at Newport; Fr. Charles Neale, at Port Tobacco.
- 1802.—John Bolton came to Newtown, on the 7th of April; Ignatius Baker Brooke, Newtown; Robert Molyneux, Newtown; Francis Neale, at Georgetown College.
- 1803.—Robert Molyneux, Ignatius B. Brooke, and John Bolton, at Newtown; Fr. Joseph Doyne died at St. Thomas' Manor, Charles Co., Md.; Fr. James Walton died at St. Inigoes; Henry Pile served Newport and Cob Neck, Charles Co.; Charles Sewall, St. Thomas' Manor; Sylvester Boarman, at St. Inigoes; Francis Neale, at Georgetown; Charles Neale, at Port Tobacco.
- 1804.—Robert Molyneux, at Newtown; Ignatius B. Brooke and John Bolton, at Newtown; Charles Sewall, at St. Thomas' Manor; Sylvester Boarman, at St. Inigoes; Francis Neale, at Georgetown College; Henry Pile, at Newport, Charles Co., Md. Fr. Charles Neale, at Port Tobacco.
- 1805.—Father Molyneux left Newtown in August, and went to Georgetown College; he was appointed Superior of the Mission, and resided at St. Thomas' Manor; Ignatius B. Brooke, John Bolton, at Newtown; Francis Beeston, in Baltimore; Sylvester Boarman, at St. Inigoes; Fr. Thomas Digges died at Baltimore; Charles Sewall, St. Thomas' Manor; Francis Neale, at Georgetown College; Father Charles Neale, at Port Tobacco.

## THE CANADIAN SCHOLASTICATE.

This new building, begun last year, is still in the hands of the carpenters and plumbers. But their work is nearly done. Nothing remains for them but a few minor details, then the house will be complete. Studies, however, have been in full swing since Sept. 9th.

The building is situated outside the city limits of Montreal, opposite the Mountain, about a mile distant from it. For those who are familiar with the neighborhood, perhaps the site may be located if we say that it is near the lower end of Sherbrooke Street, just behind St. John Baptist village, in direct line with the Novitiate, and about half an hour's walk from the college, Bleury Street

Twelve acres were bought last year and they have already been cut up into walks, play-grounds, flower-gardens, etc. The absence of trees is felt, but this want will be supplied in time. A few hundred young maples have been planted along the principal walks.

The building is one hundred and ninety feet long and fifty in breadth, three storeys high. It is exceedingly comfortable — large, airy rooms, large windows, lofty corridors — everything to favor study. The ground storey contains the domestic chapel and sacristy, the refectory, kitchen, pantry, wardrobe, Fathers', and Brothers', recreation hall, book-binding and printing office. The second storey has on it the large library, Rector's, Professors', and Theologians', private rooms, theology class-room and reference library. The third storey is devoted exclusively to the philosophers, has a fine instrument-room and museum, the physical and chemical laboratories, class-room, reference library and twenty-five private rooms. Two large steam-furnaces, placed in the cellars, heat the corridors and rooms. A hot-house, to be heated also by steam, is being put up in the south side of the building.

The church of the Immaculate Conception, that stands alongside, has been given to the Society by his Lordship of Montreal. It is only about twenty feet above ground. It was begun some years ago by the diocese, but want of encouragement, pecuniary and otherwise — caused the work to be suspended. No attempt will be made for some time to raise it higher. A roof, furnished with sky-lights, has been

thrown on to the foundations forming a vast basement with seating capacity of fifteen hundred. But the congregation does not number more than two hundred yet.

A marked improvement has been noticed since our arrival a few months ago. Land is selling on every side of us, many houses are building, and a great deal of activity is showing itself in various ways. The drawback thus far to the populating of this district was the want of a church. Now that this want has been done away with the transformation is taking place.

A large brick-yard is still in operation in front of us, but that will move in a couple of years. The farm presented by Sir William Logan to the Prince of Wales, in 1860, and by the latter given to the city of Montreal is almost opposite to our property. This ground, reserved for a park by the city, renders our property valuable for its proximity. We are near enough to enjoy the advantage of the park, and far enough away to avoid its noise and distractions.

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## BOHEMIA, CECIL COUNTY, MD.

### FATHER JOHN LEWIS.

The English Province deserves well of the Society in this country. Not only were the missions in Maryland, Pennsylvania, and, as far as possible, in New York, zealously worked up when there were great needs in England of apostolic men to keep the faith alive, but it seems from an observation of the catalogues that not unfrequently the flower of the Province were sent to America. Nearly all the Fathers were professed of the four vows, and not a few of them had made their mark as missionaries or learned teachers across the seas. And I may add that this sacrificing spirit for our good did not cease even after the Society in Maryland was on an independent footing. In the letters of Archbishop Carroll to Fr. Marmaduke Stone and to Fr. Charles Plowden, allusion is made to the kind offers of English Superiors to our nascent mission; that men had been sent to us, that others were in formation to teach the higher literary and mathematical branches. It is well known also that two English Scholastics were sent to the University of Edinburgh to be taught by the distinguished Leslie, then

the great mathematician of the British Empire. These young men<sup>(1)</sup> thus instructed for our needs, came to the United States, and were soon distinguished as the leading mathematicians of the country. Evidently, the Superiors in England did not think that anybody is good enough for America.

Fr. John Lewis became the successor of Fr. Greaton at Bohemia in 1753, and, as far as I can find out from papers in my possession, remained there until 1765. He was a hard worker, and had need of all the vigor of middle life to acquit himself of the duties imposed by the school and the congregation. Born October 21st, 1721, having just made his profession before going to Bohemia in 1753, he was in every way suited to continue the labors of Fr. Greaton.

The school was in a flourishing condition in 1754; so much so, indeed, as to have excited the cupidity of the members of the Established Church. The Rev. Hugh Jones,<sup>(2)</sup> a fiery Episcopalian, was the rector of St. Stephen's Parish, and his correspondence as early as 1739 shows that he was very hostile to the Society. A bill was passed in the Lower House of the colonial legislature to create a commission to inquire into the affairs of the Jesuits in the state, and also to ascertain by what tenure they held their land. Fr. Lewis had, perhaps, a greater share of this odium, partly on account of the zeal he manifested in his school and church, partly on account of the fewness of the Catholics on the Eastern Shore. Judging also from the kind of Protestants who were his neighbors, one might say there was greater

<sup>(1)</sup> Frs. Levins and Wallace.

<sup>(2)</sup> In 1839 this gentleman writing to the Society for the propagation of the Gospel speaks of his difficulties from Deists, Quakers, Presbyterians, etc.; towards the end of his letter he has the following, no doubt a strong argument with his patrons: "Since the Jesuits in my parish with them they favored and settled in Philadelphia seem to combine our ruin by propagation of schism, popery and apostacy in this neighborhood, to prevent the danger of which impending tempest, 'tis hoped you will be so good as to contribute your extensive charitable benevolence, by a set of such books of practical and polemical divinity and church history as you shall judge most suitable for the purpose, but especially the best answer to Barclay's apology, the independent whig, and all the other favorite books of the Quakers, Deists, Presbyterians, Anabaptists and Papists, with books of piety and devotion and vindication of the doctrines and discipline of our Established Church against all sorts of adversaries."

"In 1757," says the historian of Cecil County, "there was much fear of a Popish plot intimated, and the manuscript history of Mr. Allen contains a letter from David Wetherspoon to Major John Veazey, then commanding officer of the County, calling his attention to the French and Irish Papists, and begging him to bestir himself in behalf of the rights and liberties of the people and the interests of the Protestant religion. Mr. Jones this year preached a sermon called a protest against Popery, which was published in the *Maryland Gazette* at Annapolis." From history it is apparent that the ministers of the Established Church were a bad set; nearly all were loyalists during the revolutionary war.

bitterness in Cecil County against the faith than elsewhere, though it may be safely said that Catholicity was hated universally during these years. This state of feeling is owing a great deal to the Indian wars then at their height. The Society was unjustly accused, and this is evident, from the Maryland, and Pennsylvania archives, of being in league with the Indians and the French. Outlying districts near the border of the Indian country, as was Bohemia, were especially exposed to this odium, this unreasonable accusation. Hence we are not surprised to see Mr. Nicholas Hyland, an Episcopalian, of North Elk Parish, in Cecil County, heading the commission of members to inquire into our affairs. These seven wise men were also enjoined to tender the oaths of "allegiance, abhorrence and abjuration" to the members of the Society. The bill did not pass the Upper House. Another bill was introduced in the Lower House in 1755, when all was excitement, and war actually going on with the French and Indians, to prevent the "importation of German and French papists and Popish priests and Jesuits and Irish papists *via* Pennsylvania or the government of New Castle, Kent, and Sussex, on the Delaware." This bill did not become a law, still it is an index of the popular sentiment which Fr. Lewis and others on the Eastern Shore and in the northern part of the state had to contend with. Still the Protestants of Cecil County were not disheartened, for some of them from Sassafras neck, Middle Neck and Bohemia Manor petitioned again the legislature in 1756, and their prayer was that more stringent measures might be taken against the Jesuits. "At all events," says Mr. Johnston, "the Lower House 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; but the bill did not pass, the governor having prorogued the legislature shortly after the measure was introduced."

Ours had not only to meet this hostility, but were forced to pay a double tax to the state, because they were Catholics. As was natural, many of the laity were sore under this injustice. Mr. Charles Carroll, barrister, and cousin of Charles Carroll of Carrollton, in a letter dated May 14, 1756, and addressed to Ignatius Digges,<sup>(1)</sup> Basil Warring and Clement Hill, Esquires, thus makes reference to the unjust tax: "I

<sup>(1)</sup> These gentlemen were then at Annapolis and very likely members of the legislature.

apprehend the Governor<sup>(1)</sup> wants an excuse not to pass the bill, not in favor to us, but for some end of his own. That he has no regard for us, the whole tenor of his conduct since his arrival leaves us no room to doubt. Would not his council have rejected the bill on account of the double tax had he given them the least hint to do so? Would the council have sent down such a bill, as they did against us without his consent or instigation? This being the case, I think we should act meanly to follow what the Governor intimates we should do, and, if possible, more meanly in applying to the Lower House upon any terms. We are in a regular way with our petition to the Governor; indeed if our petition was put into a petty county court by way of declaration, a pettifogger might perhaps demur to it for a misnomer of the title—but the Governor must know we petition not against the title of a bill, but against being double taxed by any bill; we also petition against any bill by which we may be injured. The prayer of our petition is full and general. I am therefore of opinion to abide by our petition to the Governor. If you are of my opinion, you may, if you please, give my reasons and say you followed my advice."

#### FATHERS MATTHIAS MANNERS AND JOSEPH MOSLEY.

Fr. Manners was appointed Superior of Bohemia in 1764, and on this hard mission he was to spend the remaining years of his life. If we look at the congregation in Bohemia we shall find it is very small, and the little chapel is never crowded, but the work of the Fathers embraced the whole peninsula. From some old sermons preserved in Woodstock College Library we see that many stations in private houses were attended from Bohemia. On the margin of the manuscript the stations in which the sermon was preached are given; not unfrequently seven or eight congregations are favored with the same production, and, what is more economical the same effort is rehearsed before the same people after a year's interval. The missionaries of those days, though men of culture, had not time to write a new course of sermons every year; as they did not commit them to memory but read them piously for the hearers, it is likely most of the farmers who had ridden long distances over rough roads to Mass, yielded themselves to the "sweet restorer," and after their quiet slumbers were not fit to be hypercritics

<sup>(1)</sup> Sharp.

when the course should begin anew the next ecclesiastical year.<sup>(1)</sup>

Fr. Manners, *alias* Sittinsperger was a most zealous missionary and gave himself unreservedly to the hard life he had chosen for himself. A native of Augsburg, where he was born, Sept. 20th, 1719, he entered the Society at Lansperg at the age of nineteen; and four years later, from his love of Missions, was aggregated to the English Province. The remaining years of his life were dedicated to the vineyard of Maryland, where he was professed of the four vows in 1755. Most of the time he was alone, for Fr. Mosley withdrew from Bohemia in 1765, in order to establish the Mission of St. Joseph's in Talbot County, about thirty miles distant. Though these Fathers could visit each other occasionally, they could not, the good religious they were, but feel their isolation.<sup>(2)</sup>

Under Fr. Manners the classical school was closed. The dark days of the suppression were about to come and it was difficult to find teachers, I presume. Mr. Johnston does not give any date in his history when he speaks of the closing of the school, but I think it must have been shortly before the suppression. The labor of the Mission was of itself amply sufficient for the Father, and little time could be set apart for the school. A school that is not watched and nursed continually must go down, and we need not look back a hundred years for this bit of wisdom.

In 1773 Fr. Manners was greatly annoyed by a certain Daniel Heath, a grandson of that good Catholic, James Heath, from whom a part of our Bohemia property was purchased. This unworthy descendant laid claim to all the land that had been bought of his grandfather, and resorted to violent means to further his interests. In a long letter to Fr. John Lewis, at Newtown, Fr. Manners speaks at length of his misunderstanding with Heath. I give the most important part of the letter, correcting the antiquated spelling;

<sup>(1)</sup> A gentleman in Washington has an india-ink sketch of Father Ignatius Matthews giving a sermon at Newtown. It was taken by Mr. Ethelbert Cecil about the year 1790, and represents the Father standing before the altar and quietly reading to his hearers.

<sup>(2)</sup> St. Joseph's was given up a few years ago. Its history should be written, as also that of Deer Creek in Harford County.

*Bohemia, Dec. 13th, 1773.*

REVD. SIR,

This cometh by the Post, and is to inform you that we are likely to be entirely ruined at Bohemia: Mr. Daniel Heath pretends to take away half of the plantation where Mr. Crosby liveth, as also the land we got from his grandfather, viz.: the new design, or part of Worsell manor, Woodbridge, and that of St. Ignatius. A part of Askmore, or John Crosby's Plantation, he tells me, falls to him by a warrant given to his grandfather. The rest he expects to get by ejection, because it was only a gift to us, and not purchased, etc. On the otherside, I am informed that Mr. Sidney George is about taking away from us all that Land, which was in dispute at his father's time, and for which we have paid £35, Maryland currency, to prevent lawsuits, because as he tells me himself, his father had only a lease of that Land, and consequently no right to dispose of it. He makes also a claim to a great part, if not to all that Land our barn and dwelling house stand upon, and this he tells me belongs to him by an older right he bought lately from the Van Bebers; so that we shall have little or nothing at all left to ourselves to live upon, if this should take place. I think it is now high time something should be done.

But one thing puts me to a stand, viz.; my being a foreigner, for if it should come to the trial of ejection, I am afraid that this circumstance might be prejudicial to the cause, because I can hold no Land. It is only my own notion, and I have not communicated this my sentiment to anybody, but relying entirely upon you, I hope you will by the next Post (for we are impatient to hear from you, and the lawyer wants to see me every day) clear up this point as well as prescribe what other steps to take. Be sure your order shall be punctually observed and complied with to a tittle. I am with utmost submission,

Your most humble obedient servant,

MATHIAS MANNERS, S. J.

P. S.—When you write to me don't forget on the superscription to add legibly: *to be left at Warwick*, or else the letter will go to Frederick Town, and be put into the office, where it may lie for a half year, as it happened in Mr. Harding's time; for they never will send it except they meet with an accidental opportunity. I am etc.

P. S.—I must recall some words: you rather send the letter to Mr. Mosley if you write to me; for if you write by

the Post, the Letter in all probability will be intercepted. I have reason to suspect it, because they would not let this letter go with the Post, but I was obliged to take it home again and to try another channel.<sup>(1)</sup> I was told that Mr. Heath has declared he would not for anything I should discover this affair to you, or any of our Gentlemen on the western shore. Good reason then to think he is upon the watch. I am once more, Reverend Sir, etc.

What answer Fr. Lewis made to this letter I know not. Most likely it never reached him, as there is no post-mark. As to the threatened lawsuit, nothing came of it, and our property remained intact. The Heath family lost the faith long ago, and, as things ordinarily turn out in this world, I may add that very probably this controversy had something to do with it, for those who are unjust and overbearing to God's ministers are apt to draw down upon themselves His curse.

There may have been other Fathers at Bohemia during the years Fr. Manners was Superior, but, as I have said before, I think he was alone most of the time. And now the letter from Bishop Challoner had come, and informed the Fathers that the Society was no more. There was no hope of help. Still our Fathers labored on until worn out and sick at heart on account of the untoward news from Europe, they passed away one by one to their rest. The work they did still lasts; the ready obedience they showed when it was an heroic task to do so, will ever be an example. Such devoted men as Fr. Manners could not but feel most keenly the unfortunate turn of affairs, and in sorrow may have asked his "Nunc dimittis."<sup>(2)</sup> "He survived," says Oliver, until June 15, 1775, when the gracious God whom he had served from his youth, called him, to his recompense and repose."<sup>(3)</sup>

Fr. Joseph Mosley was again at Bohemia in 1775; I suppose it was merely for a time until some one should come to take the place of Fr. Manners. He may have remained a much longer time. I have before me a diary which Fr. Mosley kept whilst at Bohemia in 1764, and afterwards at St. Joseph's, Talbot County. I give a few items:—

<sup>(1)</sup> The address of the letter has written in the left corner: "To be put in the Post-office at Annapolis and forwarded with speed and care."

<sup>(2)</sup> Fr. Manners bought a farm in Hill Creek Hundred, Delaware, for the support of a church. This must have been the farm at New Castle that the "Corporation of the Catholic Clergy of Maryland" ordered to be sold at the beginning of this century. There was a church with attending priest at a place called White Clay Creek in Delaware, in 1806.

<sup>(3)</sup> An old breviary has August 7th, 1775.

- Aug. 11th. Arrived at Bohemia in Company with Mr. Lewis.  
 14th. Mr. Lewis returned.  
 31st. I began my Journey and Mission for Queen-Ann's and Talbot County.
- Sept. 2nd. I first kept church in Queen Ann County.  
 9th. I first kept church in Talbot County.
- Oct. 1st. Mr. Harding arrived from Philadelphia.  
 14th. Received of Mr. Manners a new pair of Buck-Skin breeches.  
 15th. Mr. Harding returned for Philadelphia, whom I accompanied thither, and received of Mr. Manners 4 $\text{L}$  Cur. for paint for the House.  
 21st. I preached at Philadelphia in the old chapel.  
 23rd. I left Philadelphia with Mr. Harding.  
 24th. We parted at Mr. Henderson's, he to Philadelphia, and I home, where I arrived that day.
- Nov. 1st. My colt *Ranter* (now *Spark*) with a desk and a chest of Books from Wye arrived here.  
 17th. Mr. Lewis arrived here, by whom Mr. Leonard's death: Died 28th Oct. 1764.  
 17th. Do. returned.  
 30th. We killed our hogs in Number 23.
- Dec. 1st. I entered my Exercise for 1764.  
 10th. Mr. Ben. Naile from Baltimore came here.

#### FATHER JOHN LEWIS.

Fr. Lewis came to Bohemia a second time as superior of the Residence and Mission after Fr. Mosley<sup>(1)</sup> had returned to St. Joseph's in Talbot. Fr. Lewis had been acting as general Superior since 1771, and after the suppression was appointed in 1778 to the same office by the votes of the Fathers. He was succeeded in 1785 by Father John Carroll who had been recently elected by the Fathers as their ecclesiastical Superior.

I cannot find the exact date of Fr. Lewis' coming to Bohemia where he was to spend the last years of his life. He had already passed twenty years on the mission in other parts of the State. He was a good and zealous worker especially during the revolution, when the Fathers, now considerably reduced in numbers, had to help, as much as their means and time allowed them, the patriotic soldiers who were largely made up of Catholics in Maryland and Pennsylvania. Whilst the Protestant ministers in Maryland were

<sup>(1)</sup> Died at St. Joseph's Talbot County and was buried by Fr. Lewis June 5th, 1787.

enjoying the livings of the Established Church and did and said many things to discourage the popular movement, our Fathers, even those born in England, were at one with the people.

Amid labors and trials of all kinds Fr. Lewis continued to serve the people entrusted to his care. He died March 24, 1788. Oliver's sketch of him we give as a fitting tribute to one who was in every way an apostolic man. "Fr. John Lewis," says the writer, "born 21st October, 1721, was admitted at the age of 19, and professed in the 18th year after his entrance into Religion. He often passed by the name of Leppard. He was the mild superior of his brethren in Maryland. Dr. John Carroll, in a letter dated 20th April of that year, from Baltimore, movingly regrets the loss of this valuable Father."

#### FATHER ROBERT MOLYNEUX.

Fr. Molyneux succeeded Fr. Lewis, for whom most likely he had performed the last rites of religion. The change from Philadelphia to Bohemia was quite marked. It was not merely from town to country, but from the most refined congregation of the most refined city in the union to an outlying mission where rustics and backwoodsmen were legion. He had shone as a preacher before cultivated audiences, now his best efforts would sound on uncultured ears; obedient to his Superiors, now not one of his much-beloved Order, but appointed by his Brethren, the remnant of former days.

Father Molyneux was deeply interested in the parochial school which he had founded in Philadelphia, an account of which has already appeared in the *LETTERS*; but he gave up all when required to do work in another field. What a far-seeing man he must have been to establish a parochial school a hundred years ago! If the example set by him had been followed what a different showing there would be for Catholicity in America. Would it be an exaggeration to say that if priests and schools had kept pace with what should have been the natural growth of the Church that we should now have half of the population Catholic?

Fr. Molyneux is too well known and has been too often written about in the history of the Society to need any praise here. Suffice it to say that Bohemia, a hard mission, engaged his zeal and energies until July 1st, 1790, when he was succeeded by Fr. Francis Beeston. In the house-diary Fr. Beeston says under date July 15,—“Mr. Robt. Molyneux left Bohemia for Portobacco; I accompanied him as far as

Mr. Bolton's<sup>(1)</sup> but did not meet with the latter, who had left home about five weeks to go to Tangier Islands. As nothing had been heard of him, it was feared he had been taken sick somewhere on the road. I left Mr. Molyneux at Mr. Bolton's<sup>(2)</sup>, where he intends to wait and try to hear from Mr. Bolton." It would seem that route of our Fathers in these journeys was across the bay, landing probably at St. Inigoes and then up to Charles County by land or water. Fr. Beeston in the account-book enters £10 10s. given to Fr. Molyneux to pay his way to Port Tobacco.

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## CHAPLAINS DURING THE CIVIL WAR.

*Two letters from Fr. Joseph B. O'Hagan.*

### I.

CAMP, NEAR FALMOUTH, VA.

Nov. 30th, 1862.

REV. AND VERY DEAR FR. WIGET:—

I arrived at my camp last night, about 7 o'clock, after walking most of the way from Aquia Creek. My new home was not the most inviting; but I had to be resigned, went to bed, and almost froze to death before morning. To-day, after Mass, I was out to the brink of the Rappahannock, opposite Fredericksburg. I could not get into the city, but got very close to it. The river, about two hundred yards wide, separated me from the Confederate pickets. I could even distinguish the features of the Confederates. Our soldiers were on one bank of the river—theirs on the other. The Federal and Confederate soldiers were looking at each other, and almost within whispering distance! No attempt has yet been made by Burnside to cross the river, and if he attempts it here, it will be at a terrible sacrifice of life. The enemy's works are all in sight on the opposite side, and though not very strong, yet they are very numerous, and in magnificent positions. Every eminence is crowned with a redoubt.

Whilst standing on the bank of the river three Confederate officers came down and watered their horses opposite us. We did not speak to them, nor they to us. We then

<sup>(1)</sup> St. Joseph's, Talbot.

<sup>(2)</sup> See LETTERS, 1884, for sketches of Frs. Bolton and Molyneux.

rode up to Falmouth, about a mile. The Confederate pickets extended all along the opposite bank,—ours facing them on this side. It is a strange thing to see two armies remaining inactive with only this little river separating them! There is no present indication of an advance. To remain here all winter seems impossible. To cross will be a sure means of lessening our demands for subsistence. Our army has suffered considerably for subsistence since they have been here; but now are better supplied. They, however, do not care for fighting any more.

I have not yet seen Father Tissot or Fr. McAtee, or any other of our Fathers, though they are all near me.

Good-bye, my dearest Fr. Wiget, and accept my warmest thanks for all your kindness to me.

In union with your Holy Sacrifices and prayers,

I remain your devoted Br.,

J. B. O'HAGAN, S. J.

II.

CAMP, NEAR FALMOUTH, VA.

Dec. 18th, 1862.

REV. AND VERY DEAR FR. WIGET:—

You have already, no doubt, heard of our brilliant exploit of taking Fredericksburg. We held it but a short time, and as it was useless after being shelled, we resigned it once more to the Confederates.

The fight of Saturday last was the most sanguinary I have yet seen during the war. Our division was held in reserve on the north side of the river till Saturday, about 1 o'clock P. M. We were stationed on a high hill which commanded a fine view of the entire battle. The Confederates had one of the most magnificent positions, both natural and artificial. Their front was composed of a crescent of hills, along the sides of which extended their breastworks, for miles back. I am confident that half a million of men could not have taken them. I saw one of them assaulted four times, and our men, column after column, cut down as fast as they could advance at a double quick! Next day I examined the field with a powerful glass, and I never imagined that so many dead could be left on one field. They were actually in heaps. Before the fourth assault—of this I am an eye-witness—the Southern guns on the breastworks ceased firing. Every one thought they had been silenced by our guns on this side. Our men advanced in a solid column. The breastwork was regarded as already virtually taken. When they got within musket-range, the

works, as if by magic, became black or grey with Confederates. A stream of human beings rushed down each side of the ramparts to form cross-fire on our men. Others remained on the front of the works. Such a volley of musketry as followed, I never heard. Our soldiers fell in hundreds. The remnant staggered back. As soon as the Confederate soldiers discharged their pieces, they fell back; then the cannon opened on them with grape and cannister. Few remained of that attack. The Irish Brigade formed part of it. The 69th Regt. came out with seventeen men. This ended the assaults on that redoubt.

Meantime the battle raged furiously on the left. Franklin's Grand Division, after driving the enemy to their *chosen position*, fell back with terrible loss—bleeding at every pore. Reinforcements were called for, and a part of our corps went. General Ward lost seven hundred men, out of nineteen hundred, in about fifteen minutes. Then our Division was sent, but fortunately it was already late in the day and they did not attack, but remained drawn up in line of battle. The battle was virtually over, and, I may add, completely, irretrievably lost. Picket firing and skirmishing continued in front. Our Division lost in that operation about 150. My Regiment did not lose a man. We remained in front till Monday night, when our army retreated. Had they remained another day, they were gone beyond redemption. The Confederates, in thousands, came, throwing up breastworks in front of positions which would have been mounted the next day with cannon—then good-bye to the retreaters. But we were too smart for them in running away for once.

The Colonel commanding our Brigade was at Burnside's Head Quarters last night. There he learned that our loss is twenty-four thousand. This number out of our already disorganized army is considerable. I do not know what the next programme will be, nor do I care much, provided our poor men are not led to another butchery. It is horrible, and I am only surprised that the entire nation does not rise up against it unanimously. At the hospital department, where I spent most of my time, the groans of the wounded were really heart-rending. Many died before being operated on—others during the operation—many after it. Some poor unfortunate Confederates were carried to our hospital. I saw them late last evening. All the Confederates that were carried to our hospital were kindly treated. On Sunday afternoon, General Ewell sent a message to Gen. Sickles to send out our stretchers for our wounded in their lines, and

that all firing should cease on their side while the wounded were being carried off—that the stretchers would be regarded as a truce. They did so, and the Southern officers helped our stretcher-bearers to lift the wounded on the stretchers! Once, during a truce, the picket lines of both armies rose up quite close to each other, and with one impulse rushed towards each other, and had a most affectionate shake-hands, and said,—why are we seeking each others lives? But this did not last long. Tobacco and coffee being exchanged, the soldiers were ordered back to their work of destruction.

Fredericksburg is again occupied by the Confederates. The pickets hold each side of the river as before the battle. The city is badly riddled with solid shot and shell. The modest little Catholic church escaped with only two shots, one of which glanced off the slate roof.

During the five days of the battle we suffered considerably for food, etc. We, of course, had to sleep in the open air—when we slept at all. Now we are waiting for the next move on Richmond! It is rumored that we are going back to Hunsilman; but I fear the news is too good to be true. I hope, however, to see you before very long. It is now almost impossible to get a pass. We are badly off for funds.

Good-bye, my dear, kind Father. Pray for me often.

Your devoted Br. in Christ,

J. B. O'HAGAN, S. J.

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TRANSLATION OF A LETTER FROM V. REV.  
GABRIEL GRUBER TO BISHOP CARROLL.

ON THE RESTORATION OF THE SOCIETY.

MOST ILLUSTRIOUS AND REVEREND SIR,

*My Most Gracious Patron:—*

Your Lordship's two letters, one in full bearing date of March the 10th and May the 25th of last year, and a shorter one of September the 21st reached me together. Prior to these I received nothing from you. Words cannot express my joy, on reading these two letters. I thank God, the Author and Distributor of all heavenly gifts, from the bottom of my heart, for having fostered and preserved in so many of our Society—notwithstanding the great distance that separates them one from another—that holy spirit which in our young days we caught from the Institute of our Holy Father Ignatius. Blessed be God, for His Mercy endureth forever! After God, my thanks are due to your Lordship, who has taken so exceedingly kind an interest in Ours as to inform me of their holy desire. To satisfy you and them to the utmost, I shall first with all due sincerity unfold the state of our affairs here.

Our Society of Jesus, the same that was founded by St. Ignatius, approved first by Paul III, and then in turn by the Holy Pontiffs, his successors, has been most marvellously preserved in the Russian Empire. Three years since, it also received Canonical Confirmation in the Empire of Russia from our Holy Father, Pius VII. Doubtless your Lordship is aware that we are, in consequence, living here under the same primitive Laws and Constitutions of St. Ignatius, without the slightest change or innovation.

We have held four General Congregations, in the last of which, on the 10th of October, 1802, the task of governing the Society was laid on my weak shoulders.

You ask me, Illustrious Sir, if we have an Apostolic Brief extending the Confirmation of the Society outside of the borders of Russia. I answer that owing to the troubles in Europe and the uneasiness of the Catholic Courts, or rather the excitement of the enemies of the Church, which has not yet subsided, the Holy Father hesitates to make public his good-will towards us through a Brief, lest our enemies

should be further aroused against us. Yet he has given, even for those outside of Russia, a *viva voce* permission of which both His Eminence, Cardinal Consalvi, Secretary of State, and Vincent Georgi, *Theologus pœnitentiarius*, formerly one of Ours, have written me; as also has the Procurator General of the Society of Jesus, Father Cajetano Angiolini, whom I sent last year to Rome, and who has frequent access to the Holy Father.

This *viva voce* concession empowers us to affiliate members to the Society in any place whatsoever, provided it be done quietly and without ostentation. In proof of this, witness an incident occasioned through the instrumentality of our Father Aloysius Poirot, Missionary Apostolic to Pekin. Last year he sent to the Holy Father, in the shape of a pamphlet, a petition asking of him the necessary faculty for his reunion with the Society in Russia. The officials of the Roman Court (Romani Curiales) averred that it could not be well done. Our Father Procurator laid the matter before the Holy Father, who answered that there was no obstacle whatsoever in the way; nay more, he added that there was no need of the petition or of insisting thereon; that any one at all, no matter how far from Russia he dwelt, was free to become affiliated to the Society, through the General of the same; that this all belonged to each one's conscience and so could give offense to no one. This alone, he continued, was forbidden, to wit,—for Ours outside of Russia to unite together in a body, as it is said, and establish a community with a special kind of dress peculiar to themselves.

It is clear from these very words of the Holy Father, as well as from the letters to the same effect sent me by His Eminence, the Cardinal Secretary of State, that to avoid giving offense to the royal courts we must not build Colleges or Residences, and we must not wear a peculiar habit; for all this, being exterior, would attract attention. Nothing, however, is forbidden us that belongs to the interior, and which we do cautiously and with prudence A. M. D. G. To this latter category belongs the reception of new members. That this also is to the mind and intent of the Holy Father, is clear from another circumstance. On hearing that in England we had received not only those who were formerly of Ours, but outside students also, for which in the case of the latter we had earnestly sought permission, he raised his eyes to heaven and in most tender accents returned thanks to God.

In view of all this I accept and receive into the Society

all that solicit to be united with us, whether or not, they were of the old Society. This is the plan I follow. The old Professed, after a retreat of eight days, ratify in private their Profession of the Four Vows according to the following brief formula:—I, N. N., before Almighty God and His most Blessed Virgin Mother, ratify the Profession made by me in the year . . . . the month of . . . . v. g. at Liége. Done v. g. at Baltimore, the . . . . day of the month of . . . . in the year . . . . Those who have not yet made their Profession, after having in a like manner spent eight days in retreat, renew their Simple Vows for the time being, as they are to take their grade at the end of the year. Before this, however, they must spend a month in Spiritual Exercises.

As for those who were not in the old Society, they must pass through something of a noviceship, spending four weeks in the Spiritual Exercises, and occupying themselves in reading the Institute and Rules, copies of which I shall take care to have forwarded thither, in due time, and in the practice of humility and other solid virtues.

Wherefore I most humbly beg your Lordship, out of love for our best of mothers, to appoint in those parts one of the old Fathers, a man filled with the Holy Ghost and the spirit of St. Ignatius, to examine these new postulants, to instruct them, to watch over them and form them. He shall, if expedient, communicate with the Father Provincial of England, Father Stone, or with Father Strickland, now residing in London. In this new start we must, as far as possible, treat our novices as was done in the early days of the old Society, where the highest perfection was not exacted of them in everything, but only that they should make up in fervor of spirit for whatever should be wanting in them. I pray your Lordship also to have a catalogue made of all those who shall be re-admitted, or newly received; in which special note shall be made of the time of admission of the newcomers, of the time of ratification of their vows by the old Professed, and of the learning, the Theology, the prudence and virtue of those who have merely renewed the Simple Vows of Scholastics; that I may know to what grade in the Society these should be promoted after a year's time.

My trust in God is firm that we shall not have long to await the public redemption of Israel. When that time comes, and things are quieted in Europe, some one shall be sent to America, if not hence, assuredly from England, to look into matters and put them in due order and arrangement. For the present I entrust everything to the good-will, zeal, and protection of your Lordship and your Coadjutor, His Lord-

ship of Gortyna. If Ours judge that they can with ease have recourse to Father Stone, the Provincial of England, for all necessary government, let them do so. If Fr. Stone is too far off, let them notify me and propose to me some one of Ours in America whom I may appoint Provincial. Meantime I desire your Lordship of Baltimore to appoint some one to act in those parts as Superior over the entire Society, that is again coming into existence, with all the necessary faculties which I by such appointment concede to him for the present. For the rest, as I began this letter by giving thanks to God, so I close it in adoration of Him, the Father of Our Lord Jesus Christ, and I beseech Him that, as He has deigned to further with His heavenly favor this beginning and recall to life there in secret, the Society of His Son, the fruitful mother of so many Apostolic men, so He will henceforth propagate it openly with the support and assistance of your Lordship, to whom, as well as to His Lordship of Gortyna, with the deepest gratitude and profound submission, I recommend myself and all of Ours.

Your very illustrious and Most Reverend Lordship's most humble and obedient servant in Christ,

GABRIEL GRUBER,

General of the Society of Jesus.

*St. Petersburg, March 12th, 1804.*

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## OBITUARY.

FATHER JAMES CLARK.

(From the Georgetown College Journal.)

On the evening of September 9th Father James Clark, died in the College Infirmary, where he had been a sufferer for the last six years. The following tribute to his memory by one of his old scholars we take, with a few changes, from the *Catholic Mirror*:

Father Clark was in his day one of the pillars of Georgetown College. A convert to the Church, he had none of the ultra zeal of the convert, but left self behind when he received holy orders. He was of an old Pennsylvania Revolutionary family, and went through West Point with distinguished honor. He was of the class of 1829, and had many classmates who have become celebrated. James Clark was every inch the soldier by nature and training. Of an iron frame and with an eye and demeanor which would have commended him to Napoleon as the very man to lead a forlorn hope, young Clark had brilliant prospects in the army. He was an engineer of the first rank, and his fame as a mathematician was not confined to America. He never forgot his West Point training, and his voice, eye, and step were always those of the commander. He chose the militant order of the Church and devoted himself, as a soldier of the cross, to the salvation of souls with that same inflexible sense of duty which animated Brebœuf, the apostle of the Hurons.

Father Clark was first a seminarian at Mt. St. Mary's College. Becoming a Jesuit in 1844, he served consecutively as first prefect, professor of mathematics, and treasurer of Georgetown College, president of Holy Cross College, Massachusetts, and president of Gonzaga College, Washington. Returning in old age to his beloved Georgetown, he was stricken with paralysis a few years ago, and since then has been an invalid. Another stroke of the same disease terminated his life. His character was an admirable one. Its chief attraction was the simple unity of its parts. A knock at his door was answered by a thunderous "Come in!" which sometimes startled the timid, but the ice of ceremony was soon broken, for the old soldier's heart was full of responsive sympathy, and his busy brain was full of parental thoughts of how he could best promote the happiness and comfort and education of those about him. He once punished—not severely—an unruly little boy, a day scholar at Georgetown, and the boy's irate father came to the College and attacked Father Clark with a cane. For an instant the eye of the West Pointer kindled with a wicked fire, but only for an instant. Folding his arms across his breast, he bore this cross with passive humility, until one of the scholastics, Mr. James McGuigan, seized the assailant and shook him back into his senses. Those who witnessed the scene said that Father Clark looked sublime in his conquest over himself as he stood with folded arms during the infliction of the blows.

His talents as an administrative officer were excellent. Georgetown, Gonzaga, and Holy Cross Colleges all attest his worth. Thousands of gentlemen—his former students—throughout the United States will read of his demise with peculiar sorrow, for Father James Clark was one of nature's noblemen, and everywhere in the circle of his wide acquaintance he was loved and respected. If ever a self-denying, holy servant of God departed this life, I think it was this heroic old Jesuit. But of his charity let each one pray for his soul.—R. L. P.

## FATHER JAMES DELIHANT.

On Monday the 5th of October, 1885, Fr. James Delihant died at Florissant, Mo. During the winter of 1878-79 he caught a cold which developed rapidly into consumption. He was sent South in the autumn of '79 after a half year's teaching at St. Louis University, and the years from '79 'till '84 he spent at Spring Hill and Grand Coteau. In May, '84 he returned to St. Louis and that same month was ordained. The following year he spent at Florissant, returning to St. Louis in the early summer of this year and doing duty as second pastor of the new church. When schools opened he was given an intermediate class at the University. But his end was near at hand and after a few weeks of teaching he returned to Florissant and thence passed to an abiding home. He attended the community exercises up to the day before he died. The day he died was damp and cold and he did not rise as he had been used to. During the day he grew sensibly weaker and for the first time in the course of his long struggle with dissolution he spoke freely of death, and said he was happy to meet it in the Society. When prayers for the dying were begun he wanted to rise and kneel beside his bed. Death had lost its terrors by long acquaintance, and now that it moved before the dying man in all its sacredness, he thought it fitting that his limbs should be bowed down at the passing of his soul. Of course this wish was refused him. Then he lay down on his side and so lying fell asleep in death.

Fr. Delihant was born near Florissant, Mo., and went to Chicago when quite young, in April, 1858. He entered the Society from St. Ignatius College, in August, 1876.

Those who knew Father Delihant will long remember his cheerfulness. He was a person of fine feelings, and had the characteristic blending of sunshine and gloom, and sometimes, when he realized the hard circumstance of sickness and of distance from home, the gloom prevailed. Yet in the practical details of life the sunshine always came to the surface. Much of his cheerfulness was due to his disposition, but much of it, too, was due to the many friends he made; and if he made his friends by natural sympathies he held them fast by strong and tender charity. On one of the papers which he left behind him the following is written:

"I may not live long, hence I should sanctify the little time I have left." And below is the word "Charity" written twelve times. Charity then was the source of much of his cheerfulness. His own light-heartedness sometimes grew faint, but he had stored away sunshine in other hearts and to them he turned for comfort. Even where persons had much that was unamiable he had that sure instinct which lays hold of the essential goodness which all men possess.

God had given our young Father splendid talents and a charming address. He himself was conscious of the power within him and he often looked forward hopefully to his studies. But after a time he felt the hopelessness of the struggle and gave over, though reluctantly. But God, Who does all things for the best, has taken him away. We shall not see his face again on earth, but we take comfort in the thought that he lives still in the remembrance of his good deeds.—R. I. P.

## FATHER PATRICK MCQUAID.

Father McQuaid was born on the 17th of March, 1827. He entered the Society on the 6th of June, 1854. After two years of Noviceship he was sent to St. Francis Xavier's College, New York, as Professor in the Preparatory Department. The College was still almost in its infancy, and many were the trials and inconveniences of all connected with it, whether as teachers or as prefects. It is not easy now to understand all the troubles and difficulties that Mr. McQuaid had then to undergo in the fulfilment

of his daily duties. Still he went bravely on until 1859, in which year he began his theological studies. After his ordination, which took place in 1865, he returned to St. Francis Xavier's College, and was engaged in teaching. During the years 1870 and 1871, Father McQuaid was stationed at Chatham, Canada W., and was occupied with parochial duties. In this work he showed great zeal. He never seemed to think of his own ease or comfort. He was always ready to hear confessions, and ever glad to have an opportunity of conferring grace upon some poor soul through the administration of the Holy Sacraments. It is not pleasing to human nature to have to suffer either from the extremes of heat or cold. Yet on the coldest day in Canada, he seemed not to think of self when there was some duty to be performed which called him out in the snow and ice. Even at night he seemed glad to go on some distant sick-call. Sometimes, at the dead hour of the night, when he heard the bell ring, and knew that the Father whose turn it was to attend sick-calls was unwell, or already gone to see the dying, he would immediately hasten to answer the call, and then go without hesitation to visit the sick. Fr. McQuaid was well acquainted with the needs of the people under his care and never lost an occasion of preaching to them on their several duties. He was an obedient religious and ever most willing to go where he was sent, or to do what he was told, by his Superiors. While teaching, he won the affection of his class by many little acts of kindness. The boys, too, liked him as a confessor, and great numbers of them eagerly thronged to his confessional. For some years Fr. McQuaid took part in the arduous labors of a missionary band. That he devoted himself to the work allotted him as a missionary, all can testify who then knew him.

Fr. McQuaid departed this life on the morning of October 17th, 1885, at St. Vincent's Hospital, New York City. He had recently arrived there from Boston where he had been an invalid for some months.

R. I. P.

#### FATHER FRANCIS XAVIER SADLIER.

Fr. Sadlier was born in Montreal, Canada, on the 18th of January, 1852. "As a boy," says the New York Freeman's Journal, "he was remarkable for his gentle, affectionate disposition, and great talents. When his preliminary studies were finished he entered Manhattan College, and after completing his course there, embraced journalism as a profession. To his friends he appeared at this time to be entering upon a long and useful career in the world. But a far different future was awaiting him. Little by little his thoughts turned from the things of earth, and the result was that on November 1st, 1873, he entered the Jesuit Novitiate at Sault-au-Récollet, near Montreal, Canada."

It can truly be said, that the moment Mr. Sadlier entered the Novitiate he turned all his thoughts heavenward, and strove earnestly to perfect himself in every virtue. His only aim seemed to be to reflect in his own person the great virtues of the Saints of the Society. He longed to prove himself worthy of his zealous Patron, St. Francis Xavier, but he never lost sight of the model novices, St. Aloysius, St. Stanislaus, and Blessed John Berchmans. The Rules, all the Rules, were sacred in his eyes, while he heard the voice of God in that of his Superiors. He was exact in the performance of all his religious duties, and I feel convinced from close observation, that he would suffer any pain or inconvenience rather than willingly violate the least regulation of the Novitiate. Amiable and charitable, he tried to make the recreations of his fellow-Novices pass agreeably and religiously. In time of silence he was as mute as a statue. It was a touching sight to see Br. Sadlier praying before the Blessed Sacrament, or kneeling before the statue of the Immaculate Virgin in the domestic Chapel. He knelt erect and immovable. His eyes were fixed, and seemed to gaze upon beauties unseen by mortal eyes. His face ap-

peared almost to glow with the fire that burned in his soul. His lips moved not, but his heart, his soul, his whole being seemed to ascend to heaven in prayer. It was no wonder that he was looked upon by all who surrounded him as a perfect novice. Not only novices, but also grave Fathers assured the present writer that they never witnessed anything in the conduct of Br. Sadlier that was contrary to the Rules or spirit of the Society. With a strong and steady will he on all occasions sought God's greater glory and the perfection of his own soul.

After his Noviceship Mr. Sadlier was sent to England for his Juniorate, and thence to Louvain, Belgium, for his philosophy. Both in England and Belgium Mr. Sadlier gave great edification by his strict observance of the Rules, and won the love and esteem of all by his charity and amiability. Several scholastics who knew him at Roehampton give most willing testimony to his more than ordinary virtue; they speak of him as a model Junior. In Louvain he continued the same fervent, patient, amiable pattern of virtue which he had been in the Novitiate. The Belgian Fathers and Scholastics always spoke of him in the highest terms of praise. Almost immediately on his arrival in Belgium, he took out a diploma of Promoter of the Sacred Heart, and his fidelity to the duties thus self-imposed was shown in many ways, but especially by the quiet publication of certain little pamphlets, translations, prayers etc., which he had circulated as a means to propagate his special devotion.

In 1879, Mr. Sadlier returned to New York and remained one year at St. Francis Xavier's College. He went thence to the College of the Holy Cross, Worcester, Mass. This home, which Obedience had assigned him, he never left save to go to Woodstock for his ordination to the priesthood, which took place on August the 29th, 1885. Fr. Sadlier died at the College of the Holy Cross, on November the 14th, only a few months after he had the happiness of celebrating his First Mass.—R. I. P.

#### FATHER JOHN J. MCAULEY.

*(From The Xavier.)*

Father McAuley was born February 20th, 1839, in Tarrytown, N. Y. In the year 1850, he entered the College of St. Francis Xavier, and after remaining five years was graduated the first of our Alumni, July, 1855. He entered the Novitiate, in August of the same year, at Sault-au-Récollet. In 1857, he was appointed Prefect in the College of St. Mary, and whilst there he began his studies in philosophy, which he finished in Boston, in 1863, after which he taught mathematics and chemistry in St. Mary's College, Montreal, for one year. In 1864, he was Prefect of Studies in St. John's College, Fordham. The three following years he taught Belles-Letters in St. Francis Xavier's, and the year following in St. John's. After which he again went to Montreal to teach Rhetoric. In 1870, he began his theological studies at Woodstock, where he was ordained priest July 2nd, 1873, by Bishop O'Hara, of Scranton. After returning to New York he taught Rhetoric for five years, when he was named to the same office in Holy Cross College, Worcester, Mass., where he remained until his death. On the eve of St. Francis Xavier's day, while skating with some of the college students, he fell into the pond, and grew much alarmed at the chill thus caused. Later in the day he started for the city with Father Langlois, hoping that the walk might restore the circulation. Whilst sitting in the office of a medical friend he received his death stroke from apoplexy. Fr. Langlois pronounced the last Absolution, and Rev. Fr. McCoy, of St. Joseph's Church, gave him Extreme Unction.

Father McAuley was fond of the class-room, and of his pupils, and gained their hearty good-will from the start by the interest and vivacity he showed in his work. He was much loved also by many who had be-

come acquainted with him in the exercise of his sacred ministry. His life work as a priest and teacher in religion will always abide with those who were benefited by it.—R. I. P.

#### FATHER JEREMIAH DRISCOLL.

Fr. Driscoll was born on the 24th of November, 1849. He entered the Society on the 17th of March, 1867. After two years of Noviceship, two of Rhetoric, and three of Philosophy, in Santa Clara College, California, he was appointed to teach in the College just mentioned. Here he won the respect and love of all. He was soon regarded as an able teacher, and a vigilant prefect. He was exact and diligent in all the duties of a teacher and of a religious of the Society. After having well spent four years in Santa Clara College, he was sent to Woodstock to pursue his Theological studies. At Woodstock he proved himself a good religious, and gained the affection of all his fellow-students by his charity and agreeable and pleasant words. His ill-health, however, did not allow him to long enjoy the peaceful life of a theological student. After two years of study, and almost continual suffering, he was recalled by his Superiors to Santa Clara, where, with the exception of a few days, which as formerly he spent between the class-rooms and the play-grounds of the College, he was almost constantly confined to his room. Until up to a recent date, however, he did not manifest any apparent sign of imminent danger. On the 3rd of December, feeling more unwell than usual, he was compelled to take to his bed. His last illness did not last long, for he expired after three days. He enjoyed the perfect use of his senses up to the moment he passed away. "Yesterday evening," says a letter before me, "Brother Boggio, the infirmarian, told Fr. Rector that it would be well to give the last Sacraments to Fr. Driscoll. Every one was surprised at this. But Br. Boggio insisted on the necessity of administering the last rites, saying, —'There is no telling now how soon the final moment may come.' Fr. Rector, as best he could, broke the news to Fr. Driscoll. But there was no need of much precaution, for as soon as Father Driscoll learned his danger, he immediately exclaimed:—'O, thank God! thank God! And then big tears began to roll down his cheeks. When Fr. Rector added, 'there is yet some hope.' Fr. Driscoll immediately said:—'Please do not say that, Father; I want to be with God and at rest' At 9.30 P. M. Fr. Rector administered the last Sacraments, and in less than three hours afterwards dear Fr. Driscoll calmly expired."—R. I. P.

#### FATHER ALEXIUS L. JAMISON.

*(From the Catholic Standard.)*

Fr. Jamison was born in Frederick City, Md., on June 19th, 1831. His father came of an old Catholic family very well known in Maryland for two hundred years, and his mother belonged to a family of the French refugees from San Domingo. After a very careful and thorough early training he, on September 8th, 1845, entered Georgetown College as a student. Less than two years later, on August 11th, 1847, he joined the Society of Jesus. After the usual term of teaching, as a scholastic, at St. Joseph's College, Philadelphia, and at Georgetown College, he completed his theological studies in Rome, Belgium and France; and in 1860 he was ordained to the priesthood, in the Eternal City, by Cardinal Fransoni. Then returning to the United States, he labored at different times as assistant Pastor in Georgetown, Washington, D. C., Philadelphia, Pa., Troy, N. Y., and Alexandria, Va., but only for short periods in the two places last mentioned.

Towards the close of our civil war he had a very severe attack of ty-

phoid fever, which he caught while attending the sick soldiers. Though he seemed to recover after a long illness, yet the effects always remained with him, and were, no doubt, indirectly the cause of his death. For the last four or five years he was almost constantly a sufferer from rheumatism, and last May he had a stroke of paralysis, since which time he was by both troubles confined to his room. He was taken from St. Joseph's Church, in this city, his last mission, to St. Joseph's Hospital, where he remained until the beginning of December. At this time, at his own request, and with the consent of his superiors, he was taken to Georgetown College, where it was hoped that a change of scene and climate would be beneficial to him. But no recovery came. Within a few days after his arrival there he began to fail; and after receiving the last rites of the Church he departed this life about half-past eleven o'clock on Tuesday night, December 8th, the Feast of the Immaculate Conception.

He was a man of wonderful faith and piety, and of zeal for souls also, as long as his health permitted him to work; and wherever he labored he made very many warm friends. He is fondly remembered by the people of St. Joseph's, in this city, where he had charge of the B. V. M. Sodality. As a preacher he held a fair rank in the Society.

His funeral took place on the 10th, the funeral Mass being celebrated in the college chapel. He was buried in the college graveyard, where he lies side by side with many illustrious Jesuits of a past age, among them the celebrated Father Molyneux, a long while a resident of Philadelphia, and the first Superior of the Jesuits of this country after the restoration of the Order.—R. I. P.

#### FATHER AUGUSTUS J. THÉBAUD.

(From *The Fordham Monthly*.)

On the 17th of December the aged Father Thébaud, known not only to the older friends of St. John's, but well known, moreover, to many readers in higher literary circles, died at Fordham. Many reasons make it difficult to offer our readers such a review of the life and labors of Father Thébaud as they deserve. But feeling that at his death his services to St. John's and the whole world of learning ought to receive more than a passing notice from *The Monthly*, we deem it right in us to add some words, however hasty and incomplete, as a token of our reverence and esteem.

Fr. Thébaud was born in Brittany, France, in the year 1807. He entered the Society of Jesus at Rome, came to this country about 1838, was for some time at Bardstown, Kentucky, and was appointed rector of the college there. From Bardstown he came in 1846 to Fordham, and when the direction of St. John's was transferred from the secular clergy to the Fathers of the Society of Jesus, he it was who succeeded the late Cardinal McCloskey in the presidency of the college. After the expiration of his second successive term in office he labored in the missionary field for a time, and was again called to the rectorship of St. John's. His after life was spent in various places; he spent some time in Canada, and for years made his home at Francis' College in this city. He was a poet and a scientist, besides an historian. Ever a healthy man and a hard worker, he lived to celebrate the golden jubilee of the fiftieth anniversary of his ordination to the priesthood. He died as he had lived, in piety and wisdom. He was full of energy to the last.

It is difficult, as we have said, for a novice in letters to give an adequate criticism of his works. Many of them are no doubt known to our deeper readers. Among the most noted are, "The Irish Race," "Gentilism," and "The Church and the Moral World." These, like most of his productions, are of a profound nature; however, he has written also on lighter subjects. It can be said that all his works received favorable

criticisms at their publication. "Gentilism" was warmly lauded even by the Protestant press, but "The Irish Race" was the greater favorite on the whole, and is to be found on the shelf of every thorough student of history.

He was long a constant and able contributor to *The Month* and *The Catholic Quarterly*, and his writings have exerted an influence on the minds of some of the most learned men of the age. The celebrated Dr. Brownson in an appreciation, published in his quarterly, of "The Irish Race," declared that after a perusal of the book he had changed life-long opinions on questions of paramount importance in the philosophy of history. Perhaps, in concluding, we cannot do better than quote the words with which that famous reviewer closes his notice of the work: "His book is a great book—a book of solid and conscientious learning gravely and chastely written. We have been both charmed and instructed by it, and hold ourselves deeply indebted to the learned Jesuit who has in it done credit to the illustrious society of which he is a distinguished member. He has made a most valuable acquisition to American literature."—R. I. P.

#### FATHER VINCENT P. DEVLIN.

(From *The Catholic Telegraph*.)

Father Vincent P. Devlin departed this life on the morning of January 23rd, at St. Xavier's College, Cincinnati. Fr. Devlin was born in Belfast, Ireland, March the 9th, 1853, and while a child accompanied his parents to this country. He completed his college studies in the Jesuit College, Chicago, and at the age of twenty entered the Novitiate of the Society of Jesus at Florissant, Mo. Although consumption early marked him for its own, Fr. Devlin in his thirteen years of religious life proved himself a useful and zealous member of his Order, endearing himself to all by his gentle, and cheerful disposition. Whilst a Scholastic he taught various classes in St. Xavier's College, in St. Louis University, and in the Jesuit College at Seguin, Texas, whither his Superiors had sent him to recuperate. Since his ordination, three years ago, in St. Louis, he was engaged in pastoral work in Florissant and St. Charles, Mo. Last August he came on to Cincinnati to assist in College work at St. Xavier's, but his labors were soon to end. Kind Providence was satisfied with the ardent, heart-desires of this zealous young priest, and called him home to an early rest. He was buried from St. Xavier's Church, on Monday, Jan. the 25th.—R. I. P.

#### FATHER JOSEPH E. KELLER.

Father Joseph E. Keller, the English Assistant, died at San Girolamo, on the 4th of February. Although this news was not unexpected, since we had heard so much lately of Fr. Keller's failing health, yet it produced quite a shock throughout the Province over which he had ruled so wisely, and had won for himself such universal esteem.

Fr. Keller was born in Bavaria on the 25th of July, 1827, and came to the United States, when a mere child. He began his studies at the St. Louis University, laying there the foundations of the scholarship in ancient and modern languages for which he was afterwards so distinguished. He remained there until 1844, when he entered the Society on the 7th of December. After his noviceship and juniorate he went to Rome for philosophy, and afterwards taught in the colleges of his own Province until 1853 when he was ordained priest. In 1863 he was appointed Socius to Father Coosemans, the Provincial of Missouri. In this office he remained seven years, during which he was for some time acting Provincial, while Fr. Coosemans was absent in Europe. When the Provincial Congregation was held in 1868 Fr. Keller was elected Procurator. It

was on the return voyage from this Congregation that he met with the terrible accident from which he never fully recovered. During a hurricane on the 20th of January, 1869, while Fr. Keller with his companion, Fr. O'Callaghan, the Procurator from Maryland, were reciting together the Vespers of the Feast of St. Agnes, the cabin was broken into by the heavy sea. Fr. O'Callaghan was instantly killed and Fr. Keller was so stunned that he remained for a long time unconscious. When he recovered he was horrified to find that Fr. O'Callaghan had been buried in the sea. He never recovered from the shock, and in after years, never willingly alluded to that terrible experience. He came home very much shattered in health, but fully able to work, and in the following summer was appointed Provincial of Maryland. Notwithstanding his weak state of health he undertook his new office with marvellous zeal and vigor, and it was during this period that his remarkable talents were displayed to the very best advantage. The new scholasticate at Woodstock was just opened, marking a new era in the history of the Province. Hitherto the studies of the Scholastics had been irregular and attended with great inconveniences. The study of philosophy was often begun after six or seven years of laborious teaching and prefectship, and it can easily be imagined how unfit Scholastics were, after such a life, to settle down to the dry study of first principles. And even when this time of study did come, many were obliged, at certain hours of the day, to act as prefects or teachers, thus dividing their attention and increasing the hardship of the situation. Fr. Keller had determined that, cost what it might, the regular training of the Society should be inaugurated, and his firm will carried it out unflinchingly. This entailed upon the colleges, what seemed to be ruin, for the place of the Scholastics had to be supplied with lay teachers with all the inconveniences consequent upon such a system of things. But Fr. Keller remained firm; he saw full well the present evil; but he foresaw at the same time, the great future good, and that the years of famine were necessary if years of plenty were ever to follow. It is unnecessary to speak of the wisdom of his plan, it speaks for itself; and in a few years he saw the abundant fruits of his labors. The interest he ever took in Woodstock was remarkable. Scarcely a week passed that he did not visit it; he was present at all the disputations, while his frequent and polished exhortations to its community, so full of unction and zeal, never failed to produce a deep impression. His one idea seemed to be the need of making the members of the Society men wholly devoted to the idea of its motto—"The Greater Glory of God." As one said of him once—he seemed to be a man that would calmly and remorselessly sacrifice the dearest thing to him, if it interfered in the slightest degree with the honor or glory of the Society's mission amongst men. His very presence at Woodstock was an example of virtue not readily forgotten. His deep humility, so natural that it scarcely seemed a virtue in him, his kind words of encouragement, his unostentatious piety, all contributed to make him revered as a bright exemplar of what the true Jesuit should be. It used to be a cause of merry edification to see how persistently he refused to allow any one to carry his valise from the station to the house, and some, we fear, used persistently to try to get it from him, just to see how persistently he would refuse it. And when one did succeed on some one extraordinary occasion, it was a source of public gossip for a time, and men wondered how it all happened. Father Keller was, as we have said, a man of extreme firmness; so that when once he had made up his mind and saw clearly that something had to be done, it was perfectly useless to dispute the question further with him. This quality so essential in a ruler, made him appear cold and unsympathetic to the superficial observer; but those who knew him best, well know what a deep-feeling, tender heart, there was beneath that frigid exterior. This was almost painfully manifested when he performed the office of the dead over Mr. Lancaster with whom he had been associated for so many years. And often on other occasions, which seemed in themselves trivial, as for

instance, when young philosophers went out from Woodstock to begin their course of teaching, often has he been known to show most deeply his interest in them.

After eight years in the office of Provincial, during which time he had labored so unceasingly for the welfare of the Province, he returned to St. Louis, where he was appointed Rector of the University in that city. Here he was brought more in contact with secular people, and the deep reverence and affection they cherished for him continued even after his departure, in an extensive correspondence, up to the time of his death.

When the term of his rectorship at St. Louis had expired he was, after a short interval, appointed Rector of Woodstock which he had helped so much to build up and to make a success. Here he gave the same bright examples of humility, gentleness, forbearance, and meekness which had been the source of so much edification during his Provincialship. It may be said, however, this, his gentleness and tenderness of heart, was more manifest, from the nature of his position, during his rectorship; and he was much beloved by his community. He entered into all their joys and sorrows to a remarkable extent; and he seemed to be perfectly happy during the summer vacation with the Scholastics at the villa, though of course nothing could have been less suited to his natural disposition.

He was selected as one of the Procurators to accompany Rev. Fr. Provincial to the last General Congregation, and at the end of August, 1883, he bade farewell to his community, with no foreshadowing of the future that was in store for him. The rest of his life is well known to the whole Society; and although his selection to fill the important office of Assistant of England gave unusual satisfaction, yet it was not unmixed with sadness in his own community at Woodstock, which felt that it had sustained a great loss for the common good.

It is scarcely our place to say anything of his certainly great literary abilities—his elegant Latinity and his mastery of Greek—his perfect knowledge of nearly all the modern European languages, which he wrote and spoke fluently. These accomplishments were in him subservient to the one end of all, the Greater Glory of God—to which alone his whole life was devoted, and to which he directed several of his written works.

Fr. Keller was amazed at his election as Assistant, and found it a great trial; but inured to sacrifice, he undertook it with great zeal. He felt that the end was not far off, and he cheerfully resigned himself into God's hands. He suffered very much towards the end, but his last letters show ever the same holy, cheerful spirit.

On Wednesday, the Feast of the Purification, he felt himself, during dinner, growing rapidly worse. He immediately asked for Extreme Unction, which he received so calmly and with so much piety that he edified the whole community who were present. To those who did any little act of kindness for him, such as moistening his tongue, he showed marks of deep gratitude. At 3 o'clock, P. M. on Feb. 4th, the dying Father received the Holy Viaticum, and at 6 P. M. he quietly passed away. His loss to us and to America, and to the Society, is indeed a great one; but the sweet memory of his many virtues will long live with us, and the bright example of his life will long encourage us, while we feel certain that, by his intercession he will still continue to obtain heavenly favors for the country and for the Society which he loved so well in life.—R. I. P.

## V A R I A .

**Austro-Hungarian Province.**—This province counts 556 members. It has two novitiates, two scholasticates, and carries on two missions, one in North and the other in South Australia. It has two colleges in Austria, two in Hungary, one each in Bohemia, Bosnia and South Australia (Sevenhill). The rule of learning to speak the language of the country where one resides may entail, for a member of this province, even should he not leave home, the task of mastering six different tongues.—The colonial government of Australia has made a slight grant of money and land to the Fathers laboring in the North, for the purpose of founding a settlement for the Aborigines. After an experience of three years among the natives, the Fathers find that they are not averse to work, not incapable of instruction, and are devoted to their children. From time to time they return to their nomad life for a few days, to indulge in the pleasures of hunting, etc., a weakness which the Fathers are disposed to overlook at present. The children show a remarkable aptitude for music, preferring lively airs. This taste is made use of to teach them our holy Religion. Hymns embodying the articles of our Faith have been composed in their native tongue and set to music. Thus parents and children are instructed.

**Belgium.**—The heart of Blessed John Berchmans is preserved in a rich reliquary in the Church of the Immaculate Conception, Louvain.—The "Free University" of Ghent originally was one of the colleges belonging to the Belgian Province.—The novitiate at Mechlin, where Blessed Berchmans made his probation, is now used as a theatre.—The University students of Louvain have a flourishing Sodality. One of our Fathers is Director.

**Beirut.**—The University this year numbers over 570 students of all classes, excluding Ours. In the Seminary, or Apostolic School, there are 66 candidates for the priesthood; the school of Medicine lately begun, has already 38 members. Besides the courses of Theology, Philosophy and the regular curriculum on the plan of the *Ratio*, special instruction is given in Arabic, French and English. The students of English number about 60. Except where special proficiency is desired, the course in Arabic and French would probably correspond to our public Grammar Schools.—*University Catalogue.*

**Bibliography.**—During the scholastic year 1884-5, the list of Catholic writers contains 119 members of the Society, who have published books or pamphlets. Woodstock, past or present, is represented by four members.—*Jersey Letters.*

**Brazil.**—Classes were resumed last September in our college at Itú with an actual attendance of over 400 students. In age the pupils range from 7 to 19 years. Owing to the very peculiar regulations governing admission to the State University, it is difficult, especially in the case of those who have made part of their course elsewhere, to apply our system of studies. Before matriculation at the University each student must have passed successfully 12 different examinations in as many branches. The order of presenting the matter is almost entirely left to the option of the candidate. One must be examined in Arithmetic before he offers himself in Geometry; but he may begin with Philosophy and wind up with Geography.—*Jersey Letters.*

**Calcutta.**—Out of 8 from our College at Calcutta who presented themselves for the Baccalaureate B. A. 5 succeeded. Twenty-four succeeded for First Arts. Last June work was begun on the new University-College, St. Francis Xavier's. Mgr. Goethals laid the corner-stone of this important building on the 3rd of December, 1885.

**Canterbury, England.**—The New Year's festivities were held on a grand scale at St. Mary's College, Canterbury, and the success, which is usual with the entertainments given at the College, was fully maintained. There was a large number of guests, among whom were the Mayor and Mayoress of Canterbury, Count and Countess de Mun, Colonel Roe, and many others.—*English Paper.*

**China.**—The following figures will help to give an idea of the mission in charge of the Province of France, and of the Fathers' labors during the past year, 1884-85: Number of Priests engaged, 136; number of Christians, 136,873; adults baptized, 1,744; Christians' children baptized, 4,049; Pagans' children baptized, 24,109; Communions, 491,749.—Our schools are attended by 12,320 children, of whom over a third are still pagans. The large number of pagan children baptized is due to the work of the "Holy Childhood."—The mission includes 14 native secular Priests. 22 of Ours are of Mongolian or Tartar origin. The offices of all are noted down in the Catalogue of the Mission in Chinese characters, as well as in Latin—*Jersey Letters and Mission Catalogue.*

**England.**—His Eminence, Cardinal Manning, has formed a tribunal for the purpose of collecting testimonies regarding the English Martyrs. Father Knox, of the Oratory, gathered 2 vol., on the subject. These were brought to Rome by Monseigneur H. Kerr in October, 1884, and presented to the Congregation of Rites. They are now under examination. Cardinal Bartolini is charged with presenting the Cause. The Postulators are Monseigneur O'Callaghan, and Father Armellini, S. J. The Jesuits on the list number 38. May God and Rome be propitious!—*Chinese Letters.*

**German Province.**—Fr. G. Schneemann, one of the founders, and since 1879 editor-in-chief of the "*Stimmen*," died at Kirchrath, Holland, Nov. 20th, 1885, in the 57th year of his age. He was born at Wesel, on the 12th of Feb., 1829. Having finished his preparatory studies, he first studied law at Bonn, and afterwards Theology at Munster and at Rome. He finished his studies in the Society, which he entered on the 7th Nov., 1851. He was ordained Dec. 22nd, 1856, and took his last vows on 2nd of July, 1865. With great zeal for souls and great learning he acted successively as Pastor, Professor of Philosophy, Ecclesiastical History and Canon law. It is chiefly as a writer, however, that he is known. In 1865 he started the *Stimmen*, and in 1868, undertook with the aid of several of his brethren the *Collectio Lucensis*, at which he untiringly labored ever since, having nearly completed the last volume, when he was called to his reward.—R. I. P.

**Glossop.**—Fr. Bernard Vaughan lately ended a very successful mission at Glossop, Northampton, England. At a lecture given by the same Father in the Drill Hall, Lord Howard of Glossop, took the chair. The subject of the lecture was, "Our Relations Social and Domestic." About 2000 persons were present.

**Innsbruck.**—The industry of Father Hartmann Griser has at length succeeded in deciphering the manuscript works of Fr. Laynez. Fr. Griser has just published, with notes of his own, the *Disputationes Tridentine.*

**Ireland.**—It is with pleasure we note the high places won by the students of our Colleges at the Intermediate Examinations. "The schools of the Society in Ireland," say the *Letters and Notices*, "have competed in the intermediate examination from the start. There were many things connected with the working of the scheme which seemed inconsistent with the course of education that should be given by Ours. But, all things considered, our Fathers decided to enter the lists. Thank God, they have been very successful in their work. It is rare for any one of their boys to fail to pass at least. St. Stanislaus' College, Tullamore, has made a great name for itself in these and all other competitive examinations. In 1885, Belvidere College, Dublin, stands third on the list of distinctions, and we feel sure it will under its present régime take an even higher place. It won two medals, twelve exhibi-

bitions, one special prize, and thirteen ordinary prizes. The Sacred Heart College, Limerick, held for years a leading place. One of its boys took the first place for three successive years in each grade. St. Ignatius College, Limerick, took a medal for a modern language. Very few go up from it for examination. Those who do succeed very well."

**Hindustan.**—In 1854 Fr. Bossan, of the South Madura mission, conceived the idea of founding an orphan asylum at Adeikalabouram for the maintenance of the children of Pagans. In two years the building was ready for infants. During the 30 years of its existence it has sent innumerable souls to heaven, for the death-rate among little Indians is very great. Many stayed long enough to secure a passport at the baptismal font. The survivors, male and female, after marriage, form Christian communities, where, by the edification of their lives, they preach the Gospel to their pagan neighbors. Together with the orphans there have been supported staid and zealous women whose duty it is to go about from place to place, administering baptism to children in danger of death. The number of pagan children thus saved is set down at no less than 40,000. With better organization and more means, both of which the Fathers hope to secure, the number might be easily made thrice as large. One young woman in rather feeble health was able to baptize 200 in three months.—*Utes Letters.*—Fr. Grosjean, Superior of the Mission had 1223 conversions; at Calcutta 45 Protestants, and 35 pagans; in Bengal Missions 251 Protestants and 113 pagans; in Orissa 76 pagans; among the Koles 54 Protestants and 669 pagans. In all, 330 Protestants, and 893 pagans.

**Jersey.**—Fr. Noury of the scholasticate of Jersey has made a complete collection of the geological specimens to be found in the island and has presented it to the museum of the College. The islanders could not imagine what the stranger was doing with his hammer and wallet, as he groped his way, without any appreciable object in view, into every hole and corner. Now, when they visit the scholasticate, they see on the well ordered shelves of the museum the result of his excursions. Some of the specimens have been pronounced by experts as among the most remarkable hitherto seen.—*Jersey Letters.*

**Littlehampton.**—Father X. Barbelin, brother of the lamented Fr. Felix Barbelin of St. Joseph's, Philadelphia, is Director of the Apostolic School at Littlehampton, Sussex Co., England. Littlehampton is a favorite watering place, and is now the centre of several religious establishments. Near it is Arundell, where the Duke of Norfolk resides. The Duke has at times kindly invited the pupils to breakfast at his castle. Fourteen of the scholars left Littlehampton last year to become members of various religious orders.

**Liverpool.**—Free dinners and clothing are supplied to the poorest children attending the Haigh-street schools. Within the last three years more than 40,000 dinners have been given to children who are too poor to pay even a penny for a meal. Fr. Dubberly, who has care of the schools, is engaged in a blessed work.

**Madagascar.**—The Christians of the interior have been deprived for almost three years of all spiritual aid, yet they have held bravely together amid many serious difficulties. Fr. Cazet, Superior of the mission, has been raised to the episcopate to rule over his Malagasys. The Pope has been pleased to grant them special privileges, and has sent presents of cameos, gold crosses, beads, etc. to the princess Victoria, daughter of the Prime Minister, and to other prominent Catholics of Antananarivo. Capture by the French, and forced detention in the island of Bourbon is not an unmix'd evil to the Hova prisoners. Contact with our Fathers, who were expelled from Madagascar at the beginning of hostilities, has resulted in the conversion of many. One of these spent much of his time at one of our houses aiding Fr. Callet to compile a dictionary of the Hova tongue; but a fever carried the good Father off before he could complete the task. Probably the peace just concluded between

the French and the Hovas will result in restoring Ours to their former posts, though some of those in power would gladly dispense with the prestige which the missionaries win for the French name.—*Letters of Uclès.*

**Massachusetts.**—Fr. E. H. Welch offered the prayer at the inauguration of Mayor O'Brien, of Boston, on January the 4th. This is the second time in the history of Boston that a Catholic priest has officiated on such an occasion—the first time being at Mayor O'Brien's first inauguration in January, 1885.—Fr. Robert Brady, Rector of Worcester College, and Fr. E. V. Boursaud, Rector of Boston College, were present by invitation at the inauguration of Governor Robinson, of Massachusetts.—In order to promote the interest of the students in English literature, Fr. Boursaud, Rector, has offered a special testimonial, in Boston College, to each class for excellence in English composition during each month of the present term.

**Matarieh.**—Matarieh is situated about five miles and a half from Cairo. There the Holy Family, during their flight into Egypt, rested for a time. A beautiful and pleasant spring, that still exists in the place, is said to have been miraculously produced by the Divine Child. From the earliest ages of Christianity we can trace the records of a chapel of the Holy Virgin at Matarieh. This shrine was in the "garden of balsam," near the miraculous fountain, and was anciently, no doubt, held in great veneration, since the Copts throughout all Egypt yearly celebrated the feast of its dedication. The followers of Mahomet, while masters of Egypt, destroyed the original chapel, either in 720, or towards the year 1000. When peace was restored another chapel was built, but this also disappeared, and made way for a house, for pilgrims, which enclosed the holy fountain. Pious travellers in Egypt had the Sacred Well ornamented with a marble basin, and religious merchants from Venice had a statue of the Blessed Virgin placed in a niche in one of the walls of the house. Under the niche was a stone, on which, tradition says, the Divine Infant reposed in sleep. In the last century the house for pilgrims was destroyed, and henceforth the garden of balsam became nothing more than a pleasure-resort for the inhabitants of Cairo. The very tree under which the Holy Family rested is still pointed out. Our Fathers, in 1883, purchased the chosen spot of Matarieh, and there built a beautiful new chapel and a little shrine in honor of our Lady. The shrine is a faithful imitation of the grotto at Lourdes. It now possesses a statue of the Holy Virgin, which was blessed at the famous French shrine, and also some of the stones of Massabielle. In the interior of the chapel, writes Fr. Jullien, the ornaments and ex-votos testify to the piety of the faithful, and the graces already obtained. We see there a beautiful chandelier whose globes are formed of ostrich eggs, artistically decorated. This is the work of a friendly director of an ostrich-farm, which is situated not far from the shrine. Scarcely a day passes that Mary does not receive in her chapel the homage of pious pilgrims. The communities of Cairo, the members of St. Vincent of Paul's Society, and the brave Irish soldiers come there often. We have seen there many Mussulmans in prayer, and they looked as if ravished before the beautiful picture of the Holy Family, which forms the altar-piece. This sanctuary is the only place of pilgrimage of modern Egypt. It is the only Catholic chapel which is exposed to the view of all in this beautiful tract of country.

**Mexico.**—From the catalogue of the Mexican Province we gather the following items. The number of Ours actually in the country at present is 73, divided among 12 posts or houses. There are three Colleges; one at San Simon, where the novitiate is; a second at Puebla de los Angeles, and the third at Saltillo. Two of our Fathers are Rectors of the diocesan seminaries of Mexico and San Luis Potosi, in the latter of which Fr. Manzi, a former student of Woodstock, is Professor of Theology. There are 16 novices, one fourth of the entire membership of the Province.

**Missions of the Society.**—The Province of France has Kiang-nan; Champagne,—Petchely, South East; Belgium,—Eastern Bengal; Germany,—Bombay, Rio Grande do Sul (Brazil); Venice,—Mangalore; Aragon,—Philippines; Lyons,—Syria, Armenia and Egypt; Turin,—Rocky Mountains;

England,—Jamaica, Honduras and British Guiana; Austria,—South Australia; Sicily,—Constantinople; Toledo,—Ecuador; Holland,—Malay Archipelago; Ireland,—East Australia; Toulouse,—Madagascar and Madura.

**Missouri.**—The public lectures of the Post-Graduate Course of the St. Louis University have attracted great attention, and have been highly spoken of even by prominent non-Catholics. Fr. John N. Poland lately lectured on *Realism in Art, Greek and Modern*; Father Charles M. Charroppin, on *The Mosaic Cosmogony*; Fr. Thomas Hughes, on *The Chemistry and Physics of Life and Non-Life*; Fr. Henry Moeller, on *The Beautiful in Poetry*; Very Rev. Fr. R. J. Meyer, on *Naturalism in Letters, Art, Science and Life*.

**New Mexico.**—The Bishop of Los Angeles, Cal., invited two of our Fathers to give missions in the 29 parishes of his diocese. The missions are being given in Spanish, and will cover a space of time not less than 7 months. Frs. J. M. Montenarelli and Paschal Tomassini, who have already begun the good work, have succeeded, at Los Angeles, San Gabriel and at Wilmington, in making many converts, removing several scandals, and in drawing crowds to the sacraments. Forty-four persons, most of whom were young men, were confirmed during the mission at Los Angeles. "A remarkable feature at this mission," says a recent paper, "was the attendance of a venerable gentleman, 105 years of age, accompanied by his youngest son, a healthy youth of 26 years." Confessions had to be heard till midnight in order to accommodate the ceaseless throng of penitents—the majority of whom were *men*.

**Observatories.**—We have received from Stonyhurst College Observatory the "Results of Meteorological and Magnetical Observations for 1884," by the Rev. S. J. Perry, F. R. S. The work done at this observatory becomes more and more valuable every year. Of the solar surface 281 drawings were made during the year and 88 complete measures of the chromosphere. The spectra of sun-spots have been measured on 30 days, and the widening of 200 lines between B and D accurately measured.—*Nature*. Père Dechevrens, the head of the Zi-ka-wei Observatory near Shanghai, has published a pamphlet entitled "The Meteorological Elements of the Climate of Shanghai: Twelve Years of Observations made at Zi-ka-wei by the Missionaries of the Society of Jesus." It is a series of tables containing "all the information that meteorology can supply concerning the climate of Shanghai." A complete meteorological period in China is said to be about eleven years, and consequently this pamphlet embraces one such period.—*Nature*. Other Observatories directed by our Fathers, especially those of Havana, Manila and Rome, are occasionally, at least, referred to in scientific papers. The last-named is directed by Fr. G. S. Ferrari, who, as successor of Fr. Secchi, had charge of the observatory of the Roman College till he was expelled from it by the Italian Government. There are other observatories, though not so well known to the English-speaking people, at Calcutta, in Chili, at Gozo, and Kalocsa, Hungary.

**Paris.**—The Rue des Postes has admitted 70 to S. Cyr.—Fr. F. Martin continues his historic labors on Canada.—Monseigneur Cazet was consecrated at Lourdes by his Eminence, the Cardinal of Toulouse, assisted by Monseigneur d'Airè, and a Vicar Apostolic of Senegal. After his consecration, the new Bishop proceeded to Uclès for an ordination of Ours.—Another miracle is ascribed to Father Olivaint.—Among those leaving S. Cyr this year, two of our students hold the first places.

**Philippine Islands.**—There are 110 members of the Society engaged on the mission in these islands, 73 at Mindanao and 37 at Manilla. The Governor General, on the part of the King, conveyed to the Rector of the College at Manilla an expression of his gratification, because of the work done by our Fathers in the observatory, and of the efforts made for the conversion of the pagans. 670 students attend our classes, and many more were refused for want of room. The missionaries record—2131 baptisms of adults during the past year, 1884-5. The number of Christians under their charge is 138,000 scattered over 29 missions and 133 "reductions."—*Jersey Letters*.

**Rocky Mountain Mission.**—This mission embraces Montana, Idaho and Washington Territories. The number of Ours engaged there is 61, of whom 32 are Priests, 8 Scholastics and 21 Coadjutors. Their efforts are mainly directed towards the conversion and instruction of the Indian population, who number over 51,000. Their children frequent 13 schools taught by Ours, or by the Sisters.—Alaska, also, has been confided to our charge by Archbishop Seghers. Fr. Cataldo, Superior of the mission, cannot, for want of men, undertake to send laborers there before 1888. The population is set down at 1,000,000 by the late Mrs. Jackson (H. H.), an excellent authority on Indian affairs. Owing to a warm ocean-current, the mean annual temperature at the capital, Sitka, is much higher (44°) than one would expect in a place so near the Arctic Circle.

**Sicily.**—The news of what seems to be an undoubted miracle has just reached us by *private letter* from the novitiate of the Sicilian Province at Gozo. The Very Rev. Fr. Filiti, Provincial, having examined the case, gives permission to publish the facts in the different houses of the Society.—In August, 1885, Albert P \* \* \* entered the novitiate at Gozo. A short time after he was suddenly attacked by severe convulsions. He had already suffered, the preceding year, in his native Marsala, from sickness, and this had retarded his entrance into the Society. After his illness in the novitiate had passed away, he became the victim of a severer trial—he lost the entire use of sight. The novices frequently and fervently prayed for their dear Brother's recovery. They made a Novena to St. Francis Xavier, and one of the novices wrote a letter, which was signed by all, and addressed it to the Apostle of the Indies. Before Mass, on the 3rd of December, the letter was placed on the altar. During Mass Br. P \* \* \* prayed most fervently. After some time he turned to one of the novices, and said, "The Blessed Virgin has just appeared to me, and told me, that if I persevere in prayer I shall soon be cured." The event proved the truth of the apparition. About a quarter past 11 o'clock, A. M., Br. P \* \* \* suddenly arose from his knees, and rushed into the hall, where the novices were at recreation, and exclaimed aloud, "The beautiful Mother of God has cured me, I can see." Needless to say that all the novices were surprised and overjoyed. The Master of Novices presented a book to Br. P \* \* \*, who read it without difficulty. All the novices then went to the chapel to offer thanks to our Lord and His Blessed Mother for so signal a favor. *On the authority of a private letter we give the manner in which the cure was effected:*—"When Br. P \* \* \* was praying in the chapel with his fellow-novices, as he himself afterwards informed us, he fell into something like a profound sleep, and saw before him a beautiful field in which were the Blessed Virgin and the Infant Jesus. He then humbly asked the Virgin Mother to restore him his sight. Our Blessed Lady thereon turned to the Divine Child, and spoke with Him in a language unknown to the novice. After a few seconds the heavenly Infant approached Br. P \* \* \* and made the sign of the Cross on his eyes. It was then that the afflicted novice, returning to himself, as if awaking from a deep sleep, became aware of the restoration of his sight.

**Syria.**—It was decided about three years ago to open a house of Ours in that part of Syria known as El Hauran, the land of Hus of the book of Job. In the early ages of the Church it contained a large Christian population, as is shown by the many ruins of rich churches scattered over the country, and from the fact that 35 bishops had their sees there under the Archbishop of Bosra. Four of these had no permanent residences, but wandered from place to place with their subjects, the nomad Arabs. The Christian population of the country is now reduced to 40,000, of the Greek rite. Of these about a fifth are Catholic, scattered over 50 or 60 villages. Their bishop resides at Damascus. Dhamath El Oulia, in the centre of Ledja (Traconitis), was selected by our Fathers as the site of their future operations. It can be reached from Damascus in two days, and is within a few hours of three or four exclusively Christian villages. It offers this attraction, too, that its Druse ruler and subjects are favorable to Christians, took no part in the massacres of 1860, and do not recognize any right of interference on the part of the Turkish government. The Sheik made the most strenuous efforts to get the Fathers to reside in his

town, hoping thereby to win back some of the former influence of his family over the rest of his nation. He naturally expects French intervention in his behalf, should any dispute arise between his people and the Turks. He offered them the choice of any house in Dhamath, not even excepting his own, made them a present of the ground about the house, when they made their choice, leaving them sufficient for a garden and courtyard. The ignorance of Christians, especially of the Schismatics is deplorable. Hatred of the Latin would seem to be their chief tenet. It is to be hoped that, when they hear the doctrines of the Church proposed to them in their native Arabic, by men who have come to stay and identify themselves with the country, they will submit to the authority of the Pope. The chief difficulties of the situation are, want of good water, and the necessity of procuring everything in the shape of furniture and merchandise, either at Damascus, or St. Jean d'Acre in Palestine.—*Relations d'Orient.*

**Trichinopoly.**—You will be glad to know, writes Fr. Santiago, that devotion to the Sacred Heart is widespread in these parts, and that the many pictures of the Sacred Heart of the Apostleship of Prayer, which the Rev. Father Barbier had distributed to the various Panjoes, contributed much to this devotion. Above all, there is at Suranam, and some other central places, the good habit of receiving Communion the first Friday of every month. I was at Suranam for the first Friday of the month, and there were one hundred and sixty-three confessions of people who had come, for the first Friday, from distant villages.—During the cholera epidemic which prevailed in the city last year, not *one* member of the college (1000) or community suffered an attack, a grace which is due to the special protection of the Sacred Heart.

**Turkish-Arabia.**—When Fr. Merle was travelling through the Syrian desert in quest of a site for a mission-centre, he was informed by some Bedouin chiefs, with whom he came in contact, that there lived at a distance of 15 days' journey a tribe of Arabs numbering 20 or 30 thousand who styled themselves Nasära or Christians. For centuries they have led a nomad life, having been obliged to flee to the mountains, to escape the wrath of Tamerlane whom they provoked by the defeat of a portion of his army. They eat no bread. The reason they allege for this singularity is, that in former times they were possessed of a *mystical bread* which they have with them no longer. In memory of that which they lost, they abstain from the use of all bread. There is, however, a tradition among them that, sooner or later, some one will bring them again the mystical bread which they once had. Fr. Merle could not find out whether they continue the use of Baptism. At present the tribe is supposed to wander somewhere in Irak, or Turkish-Arabia, at the head of the Persian Gulf. It is to be hoped that Protestant missionaries may not reach them before Ours can restore the mystical bread. No one can be spared at present, else they would be attended to immediately.—*Letters of Mold.*

**Uruguay.**—In July last, the President of this republic, for reasons best known to himself, issued a decree appointing a commission to enquire the name, age and nationality, of all members of congregations, of men as well as of women, in the republic. All novices were to be compelled to return to the world inside of three months, while all others were to be allowed to do the same. The inspectors presented themselves at our College in Montevideo, but were flatly refused admittance by the Rector, on the plea that the house was a College and not a convent. They returned again and again to the charge, and entered at last; but left without the desired information. They met the same treatment everywhere. To effect their purpose at the convent of the Good Shepherd, they had to break down the doors. The Sisters fled to private families, and were well received. The government itself now wishes to exempt Colleges from the law.—*Jersey Letters.*

**Home News.**—We have had two Disputations since the beginning of this scholastic year; one in November and the other in February.

DE GRATIA CHRISTI, the *Defenders* were, Fr. W. Power and Mr. J. J. Conway; *Objectors*, Frs. E. A. Gleeson, W. P. Brett, J. H. Richards, and A. M. Mandalari,

DE INCARNATIONE, *Defenders*,—Father A. M. Moeller and Mr. M. H. O'Brien,—*Objectors*, Frs. H. Meiners, N. Davis, and Messrs. H. W. Otting and E. A. Magevney.

Messrs. T. J. Gannon and John A. Chester read Dissertations on Holy Scripture.

IN PHILOSOPHY, 3rd year, *Defenders*,—Messrs. M. Izaguirre, J. A. Moore and T. J. Cryan,—*Objectors*, Messrs. W. M. McDonough, J. J. Curran, A. A. Dierckes, J. S. Coyle, A. O'Malley and W. Ennis.

In 2nd year, *Defenders*—Messrs. J. H. Rockwell and J. J. Sennhauser,—*Objectors*, Messrs. J. P. Gonzales, J. J. Deck, J. S. Hollohan and P. Walsh.

In 1st year, *Defender*,—Mr. M. Moynihan,—*Objectors*, Messrs. F. B. Cassilly and G. Rittmeyer.

Messrs. G. A. Mulry and M. D. Sullivan gave the specimen in Mechanics; Mr. G. A. Pettit explained Physics, and Messrs. D. W. Hearn, O. A. Hill and J. J. Deck made the Experiments. Mr. E. Corbett read an essay on Floating Bodies.

THEOLOGICAL ACADEMY—*Papers Read.*

Original Sin.....	M. I. Boarman
Tradition on the Immaculate Conception in the Oriental Churches during the first three centuries.....	F. X. Brady
The Proto-Evangelium, according to Cajetan.....	J. Zwinge
The meaning of <i>Alma</i> , in Isaias, vii, 14.....	Fr. N. L. Schlechter
Possibility of External Elevation.....	Fr. Wm. Power
Excitant Grace, a Physical Cause of the Salutary Act.....	Fr. W. P. Brett
The Messiah in the Prophecies.....	H. W. Otting
Divinity of Christ.....	J. H. O'Rourke
Semipelagianism.....	J. Smith
The Testimony of the Sibyls.....	C. Gillespie
Nature and Person.....	Fr. J. Scully
A Testimony to the Divinity of Christ, Heb. i, 1-3.....	T. Brosnahan
The Thomistic Idea of Sufficient Grace.....	M. P. Hill

PHILOSOPHICAL ACADEMIES—*Papers Read.*

*In the third year.*

Life.....	J. McCabe
Mesmerism.....	J. J. O'Connor
The Animal Soul.....	F. X. Mara
Darwinism.....	J. De Potter
The Human Soul.....	T. J. Cryan
Herbert Spencer's Theory of Evolution.....	C. B. Macksey
The Immortality of the Soul.....	A. O'Malley
External Sensation.....	A. A. Dierckes
Law.....	C. Worpenberg
Freedom of the Will.....	W. M. McDonough
Agnosticism.....	J. J. Curran

*In the second year.*

The Efficient Cause.....	J. Sennhauser
The Final Cause.....	J. P. Gonzales
The Good Cause.....	J. Banks
Evidence.....	O. A. Hill
Spinosism.....	J. Post
Substance.....	A. Ulrich
Final Causes.....	J. Deck
Space.....	M. Sullivan
The Idea.....	J. Gillespie
An Ideal World.....	P. Walsh

## A USEFUL BOOK.

The Woodstock College Press will issue next May a volume of about 400 pages, large octavo, entitled RENOVATION READING. Besides directions taken from the "Institute" and the *Elenchus Rectoris*, the book contains the translation of the following letters :

- St. Ignatius to the Scholastics of Coimbra and of Gandia.  
 Acquaviva, on Renewal of Spirit,—on Perfection and Fraternal Charity,—on the Training of our Scholastics,—on Prayer and Penances.  
 Vitelleschi, on Precepts of Obedience,—on Prayer and other Virtues.  
 Carafa, on the Triduum,—on Preserving the Spirit of the Society.  
 Oliva, on Manifestation of Conscience.  
 Tamburini, on Spiritual Things,—on the Observance of the Institute.  
 Visconti, on the Training of Scholastics.  
 Roothaan, on the Desire of Foreign Missions,—on the Centennial Year,—on the Spiritual Exercises,—on the Devotion to the Sacred Heart.  
 Beckx, on the Observance of Vows,—on BB. Canisius and Berchmans,—on Zeal for Souls,—on Obedience and other Virtues.  
 Oliva, De Informationibus ad Gradum.  
 Gonzalez, De Promovendis ad Sacerdotium.  
 Roothaan, De Minervali.  
 Censura et Præcepta.

# WOODSTOCK LETTERS

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VOL. XV, No. 2.

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## MR. MOSELY'S REASONS FOR NOT TAKING THE OATH OF FIDELITY TO THE STATE, 1778.

*Secundum Evangelium ; in quo laboro quasi male operans, Sed Verbum Dci, non est alligatum. Ideo omnia sustineo propter Electos ut et ipsi Salutem consequantur.—II Tim. ii, 8, 9, 10.*

According to the Gospel, wherein I labour even . . . as an Evil-Doer ; but the word of God is not bound, therefore I endure all things for the sake of the Elect, that they also may obtain Salvation.—*II Ep. ad Tim. ii, 8, 9, 10.*

The Example of St. Paul, D. C., is an Example that every Christian is in Duty bound to follow. I can't think, but that great Saint is much to be admired for undertaking his own Defence against the Censures of the world, which judged him an Evil-Doer, because he was bound in chains, and in Cæsar's custody. The world mostly judges by the Eye and seldom scrutinizes either the Delinquent's Intentions or Reasons. Civil Government has even provided Courts of Equity to search into the real Justice of Causes, knowing the many evil consequences that have attended, such weak and superficial Evidences, from Facts, not well looked into. As St. Paul was the Minister of God, it was absolutely requisite, that his character should stand clear in the Judgement of the World, that his Preaching might have

the wished for success, and that his Ministry might appear to all Men with Honour and Credit. For if the World judged him an Evil-Doer, his Labour and Words must have lost their whole Effect, and the Word of God been evacuated; the Apostle knew these evil Consequences, he therefore judged himself under the strictest obligation to clear his Character, that the Faith in Christ, which he preached, might not be preached in vain. Therefore he tells his flock (I Cor. iv, 4, 5): "Judge not before the Time; until the Lord come, who both will bring to Light the Hidden things of Darkness and will make manifest the Counsels of the Hearts. For I am not conscious to myself of anything . . . but he that judgeth me is the Lord." So that altho' he was in chains, and a common Prisoner in the Jail, he was not conscious to himself of any Crime, that he had been guilty of, he knew he had laboured in the preaching of the Gospel and promoting the Faith in Christ. This gave offence to the incredulous Jews, who stirred up the People and laid Hands upon him, as an Evil-Doer (Act xxi, 27). When arraigned before Festus the Governor, for Guilt, that his accusers could not prove, he said (Act xxv, 7, 8, 11): "I have not offended in any Thing, neither against the Law of the Jews, nor against the Temple, nor against Cæsar, as thou very well knows." If "I have injured them, or have committed any thing worthy of Death, I refuse not to dy." It was by this manly Resolution, he convinced his Flock of his Innocence, cleared his Character, and continued his Ministry with Honour and Esteem. I've not the least Intention, to draw any Comparison between that great Apostle and myself. He has here, in what I've alleged, drawn an Example, for every Minister of the Gospel to conduct himself by. For as our Characters, are publick, there is little Good to be expected unless they stand fair and clear. This thought induced the Apostle to plead in his-Defence, and clear himself of every Aspersion, that his Enemies had laid to his charge. I know none, that is laid to mine. Yet as by a late Law of the State, which obliged every adult male Inhabitant of the State to take an Oath of Fidelity and Support to this Common-Wealth. And as I was deficient in taking the said Oath, for many sufficient and weighty Reasons, which I've laid before the honourable House of Assembly, and are by that Honourable House entirely approved; which you may be assured off, by my appearing as I do, in the Character of a Preacher of the Gospel; I desire also to lay the same Reasons before you, that I may clear myself of any Censure or Aspersion, that may any ways

prejudice my Hearers against my Reputation or Character. The Roman clergy are a Body of Men, of which I am an unworthy member, so linked, bound and connected together by Vow, Affection and other Tyes of Honour, consistent with which no one of us all wou'd choose to act in any affair of real Consequence or Importance without the Knowledge, Consent and Approbation of the Rest. Thus I was engaged under these Obligations of Conscience, and Honour, when the Oath first came forth authorized by Law. I made every Application in my Power to know the conduct of the Rest of our clergy. I sent an Express to the Head of the Bay, where I thought that the Gentleman there residing, might have had some Intelligence of the Proceedings of the Rest, but upon the Return of the Messenger, I found him as Ignorant of it as myself: Here I acquiesced, trusting to the Indulgence of the Legislature, for as I lived in a Part of the State so remote from the Rest, I judged all farther Endeavors must have been in vain and too late for the Term fixt by Law; I have of Consequence submitted to the Alternitive, of being prohibited from teaching and preaching the Gospel, till the Legislature shou'd, on Application, relieve my legal Inabilities. And I never received any Intelligence of their Cordial Concurrence and Consent till towards the End of May, 1778. When I took the earliest Opportunity which offered itself, to pledge my Fidelity in Concurrence with my Fellow-Clergymen, to the State. The first Opportunity which presented itself, was at an adjourned Court in Talbot, of which I was an Inhabitant, then judged legal and sufficient by a Majority of that Bench. But as I soon understood that Objections were made to the Propriety of taking that Oath, at that late Season, on the weight of which I presumed not to determine. And as I was resolved to give no Offence to Government, I lay'd my Reasons before the honorable House of Assembly, as I now lay them before you, and as they have judged them just and reasonable, I doubt not, but you will show me the same Indulgence. Yes, and my Approbation and good will must farther appear, that notwithstanding I had such Reasons to wait for my Intelligence of the Conduct of my Brethren, I must acquaint you that every Roman Catholic took it in due Time, under my Direction, not one excepted, which I think you will judge, that it must speak a kind word and be powerful in my Favour, with them that may any way be disposed to censure me. Thus then being Ignorant, and as I may say, excluded and deprived of the Sentiments of my Fellow Clergymen; In this critical Juncture, I acted accord-

ing to all the Reason and knowledge I had in the Canon-Law. I always maintain'd this Truth that a Clergyman's Business, was to have nothing to do with this World (Joan. xviii, 36), "My Kingdom says Jesus Christ is not of this World." And St. Paul says to Timothy in his Instructions to him as a Clergyman (II Tim. ii, 4), "No man being a Soldier to God, intangleth himself with worldly Businesses; that he may please him to whom he has engaged himself." From this Authority of Scripture, which I well knew; and being abandoned and left to act according to my own private Judgement, I must confess that I thought, that taking such an Oath, was taking an active Part in changes of Government, which I conceived was acting out of Character, and beyond the Business of a Clergyman. I conceived, that swearing to defend to the utmost of my Power, and taking up Arms was much the same thing. It is true a Clergyman may advise and approve of a just war, but the greatest Justice of it, will not entitle him to take up Arms. The Altar and human Blood do not seem to cohere well together. Murder and pacifick Oblations seem to be contradictory (Matth. v, 23, 24): "If thou bring thy Gift to the Altar, says Christ, and there shalt remember that thy Brother hath any thing against thee; Leave there thy Gift before the Altar, and go first to be reconciled to thy Brother and then come and offer thy Gift." I freely confess, that the clergy have been often and justly blamed for meddling in Politicks and State Affairs: and the Contents of this Oath, compelled us into what, we ought to avoid by every means; and as I always resolved to avoid this just Censure and Reproof, I conceiv'd it better to submit to the Penalty and trust to a future Indulgence on a serious Consideration of the Difficulties, than take an Oath which my Conscience in the then present circumstances, cou'd not approve off or permit. In every Contest for Liberty and Change of Government, there are some capital Risks to be run. The most glorious Champions for Virtue, meet always an Opposition from an other Set of Men of a far different Stamp. Every Heroe has his Antagonist, jealous of his Fame and Renown. This is our Case in our present Struggle for Liberty, we've a powerful Enemy to oppose in every Exertion we make. They stigmatize our Cause, with the Opprobrious Name of Rebellion. They threaten its adherents, with the Punishments and Penalties of high Treason. It is the gauling Yoke of Slavery, the sweet Comforts of Liberty and every advantage of an extensive Trade that makes the Hero step forth to vindicate his Country from Oppression, and exposes

himself to every Danger and Risk to see himself and his Children enjoying every Advantage that Liberty and a free Trade can promise and ensure. Therefore, where there are such Benefits and certain Profits before the Eye, it behoved every Inhabitant, that saw these Advantages before him, to take Part in every Risk and Danger. Far different was the Case of the Clergy in every Exertion of this kind. The Clergy can expect to reap no great Advantages, from the most sanguine Success. It is quite out of their Sphere to look for Posts of Profit, Honours in Government, or Advantages in Trade. No Man would expose his Head to Danger, without he saw some Honour, Profit, Interest or some advantageous View from the Success of his Perils and Labour: where this is not seen nor can be expected, it must be judged Madness and Rashness to run evident Dangers and be void of all Chance and Hope. Mistake me not, it is not my present Purpose to blaim or censure any Man's Conduct, my only aim is to deffend my own. Wherefore I say, if the Clergy in every Change of Government can expect no Advantage from y<sup>e</sup> greatest success, as it is not their Call to accept of Honours in Government, Posts of Profit, or Emoluments in Trade, I conceived it rather rash in me to expose my Person to the anger of a dangerous Enemy, then threatening us at our very Doors for taking an active Part to maintain, support and defend a cause, which they then stigmatized with Rebellion. Nay it might with some Weight of Reason to be expected, that they wou'd have exerted the utmost Revenge on a Body of Men for meddling in an affair, who had not, in the common Nature of Things, the least Business with it. They must know, as well as the universal World, that the Clergyman's Business is not of this World, nor to meddle with affairs of State. In all Wars, Strifes and Contentions, let the Cards run as they will, their Expectations in this World, ought not to extend beyond the free Service of God and his Altar. "Pasce agnos meos, Pasce oves meas" that is, feed my Lambs and feed my Sheep, is the full extent of their Commission, and their whole Charge and Business; and God send we may compleatly fulfil it. Here some may say that this Excuse of a powerful Enemy threatening at our Doors, may plead in Favour of any Nonjuror. I plead but my Cause, I shou'd not choose to agravate the Guilt of any Man, it is far from my pacifick Dispositions. Yet for Reasons already given, I think this Plea carries with it more Influence for a Clergyman, than for any other Member of a Community. Where all and every Member of a Community are to reap equally

Profits, Benefits, Emoluments, Privileges and Honours, then I say every Member of that Community ought to share in every Risk and Danger of his Life and Fortune; this is not the Case with a Clergyman, you desire to expose him to every Risk and Danger, and then exclude him from every Profit, Benefit, Emolument, Priviledge and Honour. Vide Form of Government. Art. 37, where it is said (Form of Government Art. 37 circa finem): "No Minister or Preacher of the Gospel, shall have a Seat in the general Assembly, or the Council of this State." If we are excluded from these Priviledges and Honours why should we be exposed to equal Dangers, with those who are qualified to enjoy them. No, they are Honours, which we neither expect or wish for, they are unsuitable to our Call and Business, therefore the Legislature acted wisely in preventing any Ambition of this Kind for ever. Wherefore as I've already said, if a Clergyman is by Law and Profession deprived of the greatest Honours and Places of the State and excluded from every Interest in Trade, having neither Wife or Children to provide Happiness for, on a future Day, but only his own Call and Happiness in View, I must think that his Case is widely different from any other Inhabitant, that has every Advantage in View not only for himself but for his Children for Ages hereafter. Therefore the Plea of Danger, is more excusable in a Clergyman, than in any other Member of the Community. Here an other may say, these Reasons, cast a Censure on this Legislature, for enacting such Laws both against Justice and Wisdom. No, D. Auditory, I blame not the Legislature, I believe its Intentions were good and equitable to prevent false and mutinous Doctrin amongst the People. Yet! the wisest Law makers on more mature Consideration, found amendments to diverse acts, both necessary and useful. Read but the Codes of Law and you'll find as many Amendments as Acts. No human Legislature is an all seeing God. The Divine Law-Giver may and will give to us Knowledge and Wisdom, but not Omniscieny. Altho' (Prov. viii, 15), "by him . . . Lawgivers decree just things," yet they may err and will see their own Errors as appears, by their frequent Amendments and Repeals of Laws. And as there is no Law, without an Exception, so there are many Persons, by Reason of Circumstances, Places, Times and Persuasions, can not duely to the Lettér comply with them, as Absence, Distance, Ignorance, Misrepresentation and Conscience may easily prevent them, and obstruct an immediate Compliance. Yes I'll even say, that there are many just and Salutary Laws, which may be impracticable by many Persons in different Circumstances.

For Example some Years ago, there was a Law past in England to hinder clandestine Marriages, that no one shou'd be marry'd but by the Minister of the Parish, under a heavy Fine, and Illegitimacy of the Children. This was in it self a Good Law, a just and advantagious Law, and put an effectual Stop to many Abuses and Irregularities. Yet many for Conscience's sake cou'd not comply with it. For as the Minister of the Parish, must be of the Church of England, as established by Law, a Roman Catholic believing Marriage to be a Sacrament, cou'd not in Conscience receive it from the Hands of one, who by his Religious Tenets, did not belive it such: and as there were many genteel Families, and of Fortune of this Profession, they were obliged on the Point of Marriage to retire into France for the Performance of the Ceremony, and to legitimate their Children. Yet I can't say, but what it was a good and advantagious Law to the Community, for Reasons already given, and it wanted but an Act of Toleration and Freedom in Religious Opinions as this Happy Country now enjoys, to have made it universally useful and agreeable. . . These, Ch. Aud., were my Reasons, and these were my Sentiments in Regard of the Oath of Fidelity and Support, which hinder'd me from taking it in due Time. But as soon as I understood the cordial Concurrence and Consent of the Gentlemen, whom I confess to be far wiser than myself, I abandon'd every Sentiment of my own and submitted entirely to their Judgment and Conduct, and took the earliest Opportunity which offer'd to pledge my Fidelity and Allegiance to the State, which was at an adjourned Court of March before the Bench at Talbot Court House. Undoubtedly many wise Heads, all in the same Circumstances as myself must judge better of perilous and doubtful Things, than one, and of Consequence I then submitted my Judgement to the more Wise, on their Concurrence and Consent. As the Honourable House of Delegates have approved of my Reasons and have reinstated me in my Functions and other Priviledges in common with other Inhabitants of the State, I hope for the same Reasons you'll suspend all y<sup>r</sup> past Censures, and attend hereafter to the Word of God, which in my preaching and teaching may come from my Mouth (Text. Supra), "according to the Gospel, wherein I've laboured, even as an Evil-Doer. But the Word of God is not bound, Therefore I endure all these things, for the sake of the Elect, that they also may obtain Salvation," which is the only object of all Labours, and the only Happiness I wish you all, In the Name of the Father, etc., etc. Amen.

## LOUISIANA.

A SHORT ACCOUNT OF THE SOCIETY IN NEW ORLEANS.

(Continued.)

The promise, he had made to the friendly troopers at the Tonica village, was ever present to Fr. d'Outreleau, and urged him on to beg of the Superior, permission to join the forces among the Natchez. It was with reluctance that Fr. le Petit yielded to the desire of the missionary, whose history, during this campaign, he thus sums us: "He partook of the fatigues of the siege, and gave new proofs of his zeal, his wisdom and his bravery."

This haste of Fr. d'Outreleau, to undertake the duty of chaplain to the colonial army, may seem somewhat strange, when it is borne in mind, that mention has been made of a certain Father Philibert, Capuchin Curé of the Post among the Natchez, whose absence, on the fatal 29th Nov., involved Fr. du Poisson in the massacre. All that can be said on the subject is, that no mention is made anywhere of the return of the Capuchin. In fact, be it said here, and merely as a matter of history, that the Capuchins drop out of sight during those dark days of the colony; history is silent on the noble work they must have done, in union with the Ursulines, and Jesuits of whom we hear so much at this time.

On the 25th February, 1730, the Natchez surrendered the women and children, who were immediately sent to New Orleans under escort, and as the war was practically over, Fr. d'Outreleau returned to the city to them. The brave missionary remained six weeks with the Superior, and then returned to his mission in the Illinois country.

The generosity of the colony was taxed to the utmost in providing food and shelter for the widows and orphans of the two hundred slain at Fort Rosalie, and of those who perished at Fort St. Peter. The newly made widows, however, were not long dependent on the bounty of the colony; they were in haste to doff their weeds, and Father le Petit blessed many a marriage during those troublous days. When writing of this the good Father, thinking that his readers might imagine that recent events would throw a gloom over the festivities, attendant on such occasions, and

that the weddings would be rather funereal, hastens to say with great naïveté that he is told "that there are great demonstrations of joy at these nuptials."

One day about this time, while Fr. le Petit was at the government-house on some business, a band of Illinois, consisting of Michigamian, and Kaskaskian braves, were announced. The former were headed by Chicago, after whom was called an Indian village, which was situated near the site of the present great western metropolis, and the latter by another well-known chief named Mamantouensa. Governor Perrier received them with all colonial pomp, in order to impress them with the greatness and power of the French. When the Council began, Chicago was the first to speak. He spread a buckskin robe, bordered with porcupine quills on the floor, and placing two calumets on it, said, pointing to them: "See, two words which we bring you, the one of religion, the other of peace or war just as you shall decide. We hearken with reverence to the commandants, because they bring us the behests of the king our father, and still more to the Black Robes because they bring us the word of God who is the King of kings. We are come from afar, to lament with you the death of the French, and to offer you our warriors to strike the hostile nations which you shall point out. You have but to speak. When I was in France, the king promised me his protection for the Prayer (the Catholic religion), and told me never to abandon it. I shall always remember it. Grant us, you also, protection for ourselves, and our Black Robes." As Chicago concluded, Mamantouensa rose, and spoke as follows: "Here are two young Paduka slaves, some skins, and other trifles. It is a small present that I make you, and it is not my intention to bind you to make me a greater one. All that I ask of you is your friendship and protection. I am more desirous of these, than of all the merchandise of the world, and when I ask you for them, it is solely on account of the Prayer. My sentiments on war are the same as those which you have just heard from Chicago. It is useless then, for me to repeat what you know already." Gov. Perrier was delighted with the loyal and Catholic sentiments of these Indians, and as to Fr. le Petit, it is little to say, that his joy was great. He contrasts these Indians with the settlers, and certainly the latter suffer by the comparison.

As the Illinois were to remain in the city for three weeks, Fr. le Petit offered them the hospitality of our house, which they gladly received. They heard Mass every morning in our church, and on Sundays and feast days sang their

hymns during the Holy Sacrifice, and at the close they intoned with lusty throats a prayer for the king, and an honorable prayer for his Gallic Majesty's welfare scarcely appeared before God. During the singing, the Ursulines, who were always in attendance, sang the first strophe in Latin to Gregorian music, and the Indians then took it up in their own tongue, and continued with the same melody. Every evening they told their beads in two choirs, after which they chanted the "Stabat Mater," "Vexilla Regis" or other hymns, which had been done into Illinois by some of our missionaries. Everybody was surprised at the faith and piety of these poor savages, and our church used to be packed during the services. Such were the Illinois, and such under God had they become through the labors of our missionaries, and it is no wonder that Fr. le Petit regretted their departure.

And so the eventful 1730 has come to an end. The rising of the Natchez was put down, at least for the time, but it cost many lives and much property. With the advent of peace came the necessity of supplying the place of the martyred missionaries. Fr. le Petit did what in him lay, and others were sent, but of their names and their deeds there is no record.

In 1733 Bienville was again appointed governor of the colony, and it was during this his second term that an hospital was erected by royal bounty in our city. When it was finished, in 1737, Fr. d'Outreleau was summoned from the Illinois country, and appointed chaplain of the institution. In 1738 Fr. le Petit paid a visit to the missionary stations in the Illinois country, returning the following year to New Orleans where he died on the 14th October. He was succeeded by Fr. Peter Vitry. Like his predecessor Fr. Vitry fell on troublous times. One of the first things he was obliged to do was to deny the request of Gov. Bienville, to establish a school in the city. We gather this from a joint letter, addressed by Bienville, and the Commissary Salmon to the French government on June 15th, 1742. The letter runs thus—"It is a long time since the inhabitants of Louisiana pointed out the necessity of having a college, for the education of their sons. Convinced of the advantages of such an establishment they invited the Jesuits to undertake its creation and management, but they refused, on the ground that they had no buildings suited for the purpose, and had not the necessary funds to support such an establishment. Yet it is essential that there be one, at least for the study of the classics, geometry, geography and pilotage.

There too the youths of the colony should be taught the knowledge of religion which is the basis of morality, etc., etc."

It was a strong appeal, but the corrupt Louis XV set it aside, because forsooth the colony was too unimportant a place for such an establishment, and in consequence of his decision, money, that would have strengthened the waning power of France in the New World, went to add new corruptions to his Court. Anent this subject of the education of the creole youth of Louisiana, it may be well to examine a statement which is found in "The Social Statistics of Cities; New Orleans, Department of the Interior, 1881. By E. Waring and Geo. W. Cable." "The Jesuit fathers, wherever the fault may lie, seem to have put the people of New Orleans, whose male youth they had engaged to educate, very little in their debt." This is a fair specimen of Mr. Cable's method of writing. The beginning of the sentence would seem to distribute the blame, but towards the end we see the "cauda serpentina," for there he lays all the blame at our door, which he would have been justified in doing, if we had "engaged" as he asserts, "to educate the male youth." Such was not the case, according to the terms of our contract. Martin, the Huguenot historian of Louisiana, whom no one will accuse of partiality where Catholics are concerned, says expressly, that the Superior of the Jesuits was allowed only "the temporary use of such priests of his order, as might arrive in New Orleans." Such being the case we could not well open a college. Moreover, Bienville was not the man to stand by quietly, while we infringed the terms of our charter. But why stop to rebut charges brought against heroes, saints, and martyrs by one who is regarded by his countrymen as at least a trimmer.

Again the political horizon became overcast. The English began to tamper with the Choctaws, and Fr. Baudoin's position among them grew daily more perilous. Still the Governor was loath to recall him, but at last, yielding to the urgent demands of Fr. Vitry, he summoned Fr. Baudoin to New Orleans and the Choctaw mission was abandoned. Fr. Vitry, who had been Vicar-General passed to his eternal reward April 5th, 1749.

Fr. Michael Baudoin, who had passed so many years among the Choctaws, was appointed to the superiorship, left vacant by the death of Fr. Vitry, and when installed he received from the Bishop of Quebec, the commission of vicar-general of the Province.

Let us now say something on a subject, on which up to

this we have been silent, and that is the material advantages which the Society brought to the colony especially at this time, when it was under the guidance of the enterprising Baudoin.

Fr. Vivier writing in 1750, to a friend in Europe, among other things makes mention of our residence at New Orleans, "where," he says, "the superior general, one of our Fathers and two Coadjutors reside. We have there quite a large plantation, which is in a very good condition. It is from the revenues of this plantation, together with the salaries paid us by the king, that the wants of the missionaries are supplied." As our plantation grew to almost double its original size in the course of the years which we have been glancing over, a word as to the manner of its acquisition may not be uninteresting. The plantation as granted by Gov. Bienville on the 11th April, 1726, had a frontage on the river of 20 arpents (3,600 feet), and a depth of 50 arpents (9,000 feet), within straight lines, and lay between what is now known as Common, Tchoupitoulas, Annunciation, and Terpsichore streets, and bayou St. John "for at that time, this bayou extended far up into the bend of the river, in a depression somewhat beyond the present Hagan Avenue, and not yet entirely extinct." To this grant was added another on the 22nd January, 1728, of 5 arpents front by 50 deep next above. Finally, Fr. Vitry purchased on 3rd December, 1745, a further tract of 7 arpents frontage, and of the usual depth, adjoining the second grant, and by this purchase our title comprised the whole of what is now the first district, from Common street to Felicity Road. Our house was situated some distance from the river on what is now Delord street, in the vicinity of Lee (Tivoli) Circle. As soon as our Fathers took possession, they planted a grove of wax-myrtle shrubs, the theme of history, and the admiration of travelers. This grove of myrtle served a double purpose, it reduced the seepage on the front to a minimum, and furnished the Fathers with tapers for the altar, and for domestic use; for be it known that this plant furnished the only illumination known for years in the Colony, and the cry of "belles chandelles" was a familiar one on our colonial streets. Fr. Vivier tells us that with care, this wax can be made almost as good as French bees-wax, and adds that if a demand for it, could be produced in the mother country, it would prove a source of considerable revenue to the colony. Notwithstanding all its good qualities, it is to be feared, that a pen acquainted with the petroleum, gas and electric lamps of the 19th century might write about this

wax-myrtle with an under-current, more or less discernible, of disparagement, and so it may be wise to give place to one whose quaint lucubrations grew, and thrived in its darksome light. Mons. Page du Pratz was a Frenchman, who spent many years in the colony observing everything he deemed worthy of note. He has left us some excellent pages on the plant, and animal life of our State, and among the rest he speaks of the wax-myrtle, and the manner of making the wax. We are justified in asserting that the observations of Mons. Page du Pratz were made on our plantation; first, because it was as history shows, the most perfect one of its kind in the colony, and then again in his account of the manufacture of the wax we find a method of marking the flight of time, rarely met with outside of our ascetic literature. But du Pratz is impatient to speak. The passage may be found in his second volume of the History of Louisiana, printed at Paris in 1758: "The wax-myrtle, is one of the great boons, with which nature has enriched Louisiana, where the bees construct their hives in the ground, to put their treasures out of reach of the ravages of the bears, which are very fond of tid-bits, and which have little fear of their stings. At first sight one would take it (the wax-myrtle) as much by its bark, as by its height, for the species of laurel that cooks use. It grows in a tuft from the root; its leaf is shaped like that of the laurel, but is not so thick, and its color is not so bright. Its fruit grows in bunches, and throws out a number of stems, about twice the length of your thumb, from the same place; at the extremity of each of these stems there is a small pea, made up of a kernel, enclosed in a shell which is entirely covered with wax. Its fruit grows in great quantities, which is all the easier to gather as the branches are extremely limber. It grows in the shade of other trees just as well as in the sun, in swampy places, and in dry soils, in a warm climate, and in a cold one. For although it grows in abundance in the vicinity of New Orleans, which is about 30 N. Lat., it grows equally well much farther to the north, and they assure that it is to be found in Canada, a country as cold as Denmark. The wax that this tree produces is of two kinds, the one a whitish yellow, and the other green. It was quite a while before these kinds were separated, they were mixed together in the primitive method that was followed in extracting the wax. In fact, it was usual to throw the grains with the stalks attached into a large pot of boiling water, the wax became detached, and then the kernels and stalks were skimmed off. The water was then left to cool, and the wax

to harden, after which the water was drawn off, and the result was a cake of pale green wax which however whitened with age. An accident, as it ordinarily happens, taught us quite recently how to separate these two kinds of wax. On the grains and stems, which are put into a pot as much boiling water is poured, as is sufficient to cover them. A little after, that is to say, about the time necessary to recite the "Miserere" the water is poured into a cold vessel. In cooling the wax hardens, and that is the whitish yellow kind, which bleaches rapidly if exposed for six or seven nights to the dew. Then the water which has been drawn off is poured back on the grains and stalks, and boiled at discretion until it is judged that all the wax has been detached. The water which has served to dissolve this wax is anything but useless. It has received from this fruit an astringent virtue, so that it hardens tallow when melted in it, to the point that the tallow candle becomes as hard as the wax-candles of France. It will be believed without difficulty, after what I have said, that the French of Louisiana cultivate this plant with care." Here we have an account of one kind of the agricultural labors of ours, but there were others from which to this day Louisiana draws great profit. In 1751 Fr. Baudoin introduced sugar cane into the colony, and at the same time imported some negro slaves from San Domingo, who were acquainted with the methods of cultivating it. He tried his experiment in the angle of our plantation between Common and Tchoupitoulas streets. It was not a success, as is usual with first attempts, but in time it became a leading industry in the colony. Besides the sugar cane Fr. Baudoin introduced oranges from San Domingo and figs from Provence, France, and many assert that Ours were the first to introduce the indigo plant into Louisiana, but of this the writer has come across no positive proof. Let us conclude here, reserving for the next paper the account of our expulsion from New Orleans, with the words to be found in the Social Statistics, 1881: "Much encouragement was given to agriculture by the example of their (the Jesuits) industry and enterprise." P. J. K.

NOTE.—Owing to a badly worded description, the location of our first house in New Orleans, as given in the preceding paper, is wrong. An old map, of good authority, places our house on Bienville street, in the block bounded by Customhouse, Royal, Charters and Bienville streets.

P. J. K.

AN ACCOUNT OF THE EDIFYING DEATH OF  
MR. ROBERT BROOKE,

WHO DEPARTED THIS LIFE IN MARYLAND ON OCT. 2ND,  
A. D. 1667.

This gentleman, who was of noble lineage, had been for some time seriously ill. On the eve of Michaelmas, seeing that his end was near, he sent at once for me. I reached his bedside shortly after midnight and found him—as I thought—in the agony of death. But within half an hour he returned to the full possession of his senses, and calling me to him he said: “Father, this is the happy hour for which my brother and I have in earnest and persevering prayer besought the Blessed Virgin, that I might treat of my soul with you before I die.”

Then, after spending half an hour in preparing himself for the reception of the Sacraments, he made his confession and without delay I gave him Holy Communion and administered Extreme Unction. He received the Sacraments with such a profusion of tears, with so great piety, fervor and contrition, and with so ardent expressions of the love of God and of his neighbor, as would almost surpass belief. Then turning to me, he said: “My dear Father, now my soul is in the enjoyment of the sweetest peace.” A quarter of an hour later his agony began and lasted some hours amid the acutest sufferings, at each renewal of which he seemed about to expire. But to our great surprise his countenance suddenly became calm and he began with transports of joy to sing in a loud, sonorous voice. He remained in this condition for about an hour. He then relapsed again into the agony of death, which he endured bravely for some three hours, when lo! in the twinkling of an eye, again returned the tranquil expression of countenance, the transports of joy and the singing as before. Taking this as an indication that his soul was about to take flight, I began to recite the Litany of Loretto, in which I was joined by those who were by: and again he sang, more earnestly still. The reason of this—as he told me afterwards—was, that the angels were chanting the praises of the Blessed Virgin, as we were telling them in the Litany. We spent an hour in this fashion, after which returning to

himself most unexpectedly he thus addressed me: "Father, it is God's will that I should return to my senses for a time that I may tell you of the incredible sufferings, which I underwent in those hours of agony and also of the heavenly sweetness and delights which my soul experienced while it expressed itself in song. For then all my pains were gone and I heard the angels singing, and oh! the harmony of their song must be from heaven. Depart," he continued, "ye riches and pleasures of the world! From my heart I resolve never to offend God more, even by a venial sin. Even should he restore my health, I will henceforth love and serve Him alone." Then turning to his brothers, he exclaimed: "O my brothers! Had you tasted but one drop of the sweetness and joy, which I have just drunk, you would bid everlasting farewell to the world and its wealth."

He added further good counsel to this appeal to his brothers and then he kissed them. He kissed his wife, blessed his son and daughter and kissed them both tenderly. He chided his wife for her tears and told her that she ought rather rejoice with him that the will of God was being fulfilled in him. Then he said to me: "Father, let us talk of God and the things of heaven." With this request I hastened to comply. Some time after I pronounced several acts of faith, hope, charity and contrition and frequently repeated aspirations to God, all of which he repeated after me with all the ardor of his whole heart and soul.

In the midst of these he told me that he felt his former ecstasies returning, and true enough, abruptly seizing my hand with one of his and with the other that of his brother, Mr. Charles, he again gave token of experiencing ecstatic joy and continued to sing for full half an hour. His countenance meanwhile shone with such an expression of love that he seemed lost in the delights of heaven. This was undoubtedly an hour of sweetness, yet the interval was but short, for he suddenly passed from these joys into a dreadful convulsion which for the space of an hour so worked upon him that all his veins and arteries seemed on the point of bursting. At length becoming calm again, he said to me: "Father, for my part I believe these ecstasies have come from God, and that the voices I have heard are those of angels; yet I humbly submit myself to your judgment." I then undertook to examine the dispositions of his soul, to ascertain whether his consolations left any good fruit therein; and I discovered in his soul effects, which none other than the Holy Ghost could have worked. For I found that he possessed his soul in humility, patience, indifference

and utter resignation to the will of God, — virtues which were little consonant with his past life, as his brothers and friends assured me, — and God had now brought them to great perfection in the soul of his servant.

He did not yet die, but lingered for two days more. Meanwhile I had withdrawn to take a little rest, and during my absence he foretold that the angels would come to bear away his soul. Shortly before he expired, he called his wife and told her that he saw the angels standing by his bed and waiting the setting out of his soul. When he had said this, with fervent aspirations to God he breathed out his spirit into the hands of the angels to be borne up into the bosom of the Most Holy Trinity. Should one ask why his death should be so happy, I can assign no reason save the firm faith, high hope, burning charity, deep humility, singular piety and devotion, and angelic purity, with which at the hour of his death he received the Sacraments of Penance, the Eucharist and Extreme Unction. For also after the reception of the Sacraments he continued during the whole remaining time of his illness to practise these same virtues, until he breathed forth his soul. Precious indeed in the sight of God is the death of His saints!

This testimony of what his own eyes have witnessed, Peter Pelcon, priest of the Society of Jesus, has left in writing.

I, the undersigned, Professor at Georgetown College, have faithfully copied the relation given above.

CHARLES BOARMAN—1804.

## BIOGRAPHICAL SKETCHES OF EARLY MISSIONARIES.

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### FR. JOHN ALTHAM.

Fr. White, the Apostle of Maryland, was ably assisted in all his early undertakings by Fr. John Altham, *vere* Governor, and Fr. Timothy Hayes, *alias* Hanmer.

Fr. Altham was a native of Warwickshire, England, and was born in the year 1589. He was enrolled among the sons of St. Ignatius in 1623. Before coming to Maryland he had zealously served the missions in the Devon and London Districts.

### FR. TIMOTHY HAYES.

Fr. Hayes was born in Doreshire, in England, in 1584. Being already raised to the dignity of the priesthood he entered a Jesuit Novitiate in 1617. For a long time he was engaged in missionary life in London, where he was exposed to a thousand daily dangers.

### BR. THOMAS GERVASE.

Br. Thomas Gervase, *alias* Gellway, rendered important service to the missionaries, and though only engaged in waiting on the Fathers, and attending as far as he could under the circumstances to their temporal wants fully shared in the merit of their holy labors, and must ever participate in the glory of their undertakings. This devoted man was born in Derbyshire, England, in 1590. Thirty-four years afterwards he entered the Society of Jesus as a Temporal Coadjutor. From Catalogues we learn that, in 1625, he was a novice in the London Novitiate, Clerkenwell. It seems that after his vows of religion he still remained in the same house, for four years later on we find him still in the same place. In 1633, he is mentioned as being employed in humble and useful duties in the Lancashire District. "It is very probable," says the *Collectanea*, "that he is identical with Thomas Latham, the housekeeper at Clerkenwell,

mentioned in the report of the discovery of that Residence by the Pursuivants of the Privy Council in 1628, and committed with the rest to prison." Brother Gervase died of the yellow-fever, in the August or September of 1637. The Annual Letter for that year says, that "after enduring severe toils for the space of five years with the greatest patience, humility, and ardent love, he was seized by the disease prevalent at the time, and happily exchanged this wretched life for that which is eternal."

#### FR. JOHN ROGERS.

Fr. Timothy Hayes returned to England about the year 1636. That year two other missionaries arrived in Maryland, Fathers John Rogers, *alias* Bampfield and John Wood. This last named Father did not remain many months on the Maryland Mission, perhaps on account of ill-health.

Father Rogers was the son of an esquire, and was born at Feltham, near Frome, county Wilts, in England, about the year 1584. Feltham was his father's seat. He was brought up as a Protestant, but having been taken to the Douay College by Father Bray of the Society he was converted to the true Faith. He entered the English College at Rome in 1604. The following extract is taken from the diary of that College: "1604, John Rogers of Somerset, near the town of Frome, aged twenty, not yet confirmed, came from Douay with William Worthington and Dingley (Morgan). On account of his weak health his admission to the College was deferred until the beginning of the following year, when he was admitted among the alumni in January 1st, 1605, and took the usual College oaths on the 10th of August following. Having completed his philosophy and theology, he left the College April 21st, 1611, and entered the Society. On entering the College he made the following statement: "My name is John Rogers. I am twenty years of age, and was born in a village called Feltham, the property of my father, near the town of Frome, in Somersetshire. I received the rudiments of education in various places, but mostly in a town in Weltshire, called Heytesbury, where I studied humanities for seven years. Thence, at my father's wish, I went to Oxford, where I lived for half a year in Oriel College. After this I remained at home idle for nearly two years, when a soldier named Richard Diar, of the King's body-guard, came to my father's house, and asked him if he was willing that I should enter the service of the son of Lord Harrington, who was Lord-in-

Waiting to the Prince. The soldier, having heard my father's wishes, turning to me asked if I was agreeable. On one special condition I said (meaning that I should preserve my religion). "Thou wilt be *pure* in religion, he replied (thinking I favored Puritanism). I refused his offer. At length my uncle, Lord Stourton, asked my father what he could do for me, and proposed my entering the service of his wife, the Lady Stourton. To this my father assented and committed me to her charge; and when I had spent a year there, by chance I met a very aged priest, named Fr. Bray, who had lived ten years at Douay, and by whose means I was made a Catholic, and I then crossed over, not without difficulty, to Douay. My father is an esquire, living upon his own estate; I have only one brother and sister, and myself the eldest. I have many relatives, some of them Catholics." My father is still a schismatic, and I myself was always so until my conversion by the above-named aged priest."

In 1624 Father Rogers was a missioner in the College of St. Thomas of Canterbury. In 1655 he was at Watten, then being seventy-two years of age, having spent forty-four in the Society and thirty-four upon the mission. He died at St. Omer's College, on August 7th, 1657.

The summary of the deceased members of the English Province for 1657, thus notices this Father: "Father John Rogers, a learned man, and a very sharp defender of our Francis Suarez. Being translated to the novitiate of Watten in his declining years, he spent much time in prayer, either in his private chamber or else before the Blessed Sacrament in the Church. He was visiting the College of St. Omer by way of recreation, and appeared in perfect health, but was found in the morning dead, yet modestly composed in bed, on the 7th of this month of September." Fr. Rogers was, with other Jesuit Fathers, sent into banishment in 1618, under the name of John Bampfield. According to Father Edmund Coffin Father Rogers publicly defended theses of philosophy (metaphysics) with Fr. John Port (Layton) in Rome.

In Brother Foley's sketch of the College of St. Thomas of Canterbury, we read: besides Fr. Baldwin eleven of the English Fathers of the Society passed, under the charge of the good Count Gondomar into exile, Ralph Bickley, Richard Bartlet, John Bampfield *vere* John Rogers, Alexander Fairclough, John Falconer, Henry Hawkins, John Sweetman, Francis Wallis, Laurence Worthington, Francis Young and William York. Most of these returned to England to

resume their arduous labors, braving alike the danger of recapture and of certain death if caught.

From some cause or other, Fr. Rogers was not allowed to spend his life in working on the Maryland Mission. About 1638 he was recalled to England. One year or two before his return, however, the mission was increased by the arrival of two new Jesuits, Fathers Thomas Copley, *alias* Philip Fisher, and John Knowles.

#### FR. JOHN KNOWLES.

Fr. Knowles was a native of Staffordshire, and was born in 1607. He entered the Society at the age of seventeen. He did not last much more than six weeks in our Mission. The Annual Letters say of him that though young, he "possessed remarkable qualities of mind which gave great promise for the future. He had scarcely spent two months in this Mission, when, to the great grief of all of us, he was carried off by the sickness so general in the colony." The Letters add, that "none of the three remaining priests have entirely escaped, yet we have not ceased to labor to the best of our ability among the neighboring people."

#### SOME TRIALS.

The severest trials of the missionaries came from the ingratitude and injustice of men styling themselves Catholics. The oppression and hatred of enemies were to be expected. The children of darkness naturally hate the brightness of day, the pure glories of light. But that the sons of the Church should seek to oppress and persecute Her, though, alas, a sin so common in our own day, is a thing not only base and unnatural in itself, but even a crime, the very thought of which causes deep pain in every noble heart, and causes every generous breast to swell with indignation and horror. And so the conduct of some of the Catholics of the colony, who sought to infringe upon the rights of the Church, caused our missionaries the most bitter pangs. A missionary writes as follows from Maryland, in 1642: "One thing, however, remains to be mentioned with a passing notice, viz: that an occasion of suffering has not been wanting to us from those from whom we rather expected protection; who, in anxiety for their own interests, have not hesitated to violate the immunities of the Church by endeavoring to enforce here the unjust laws passed in England, that it shall not be lawful for any person or community,

even ecclesiastical, in any manner, even by gift, to acquire or possess any land, unless the permission of the civil magistrate be first obtained. And when our Fathers declared this to be repugnant to the laws of the Church, two priests were sent from England to teach the contrary doctrine. But it ended quite the reverse of what was expected, for our reasons being adduced and heard, and the matter itself more clearly examined and understood, sentence was given in our favor, and received the full concurrence of the laity generally."

FR. JOHN COOPER.

Fr. John Cooper is mentioned as being in Maryland in 1644, and Fr. Bernard Hartwell is noticed as dying there in 1646. We are of the opinion that these missionaries were in Maryland in 1642. In a letter for that year we read: "To our great comfort, two new Fathers have recently come to us from England; they had a bad voyage of fourteen weeks, though it usually does not take more than six or eight. But of these, of their labors and fruit, we shall, please God, speak another time. We hope indeed that it will be abundant, and thus far we may predict much from their present zeal and unity of soul with us."

If these Fathers here alluded to were not Cooper and Hartwell we are at a loss to know who they could have been, as no other new names occur in the Roman Catalogue about that period.

Fr. Cooper was a native of Hants, and was born in 1610. In his twentieth year he entered the Society of Jesus. In 1645, he was one of those Fathers who were violently carried off to Virginia "to the great damage of religion." He underwent many trials in that place and died there in 1646.

FR. BERNARD HARTWELL.

Fr. Bernard Hartwell was born in 1607, in Bucks, England, and became a Jesuit in 1626. He was employed for some time at St. Omer's College. We find that he served in that college as Prefect and Minister. As already stated he died in Maryland, in 1646.

MR. RALPH CROUCH.

About Copley's time there was in St. Mary's County a gentleman who signalized himself by his many virtues and untiring zeal. His name was so often connected with works

of mercy that some Protestant historians have mistaken him for one of the Fathers. We refer to Mr. Ralph Crouch, who, it will be seen from the following account of him, taken from the English Records, was merely a layman while in Maryland: "Br. Ralph Crouch, a native of Oxford, who entered the Society as a temporal coadjutor, was born in 1620, and joined the novitiate at Watten, about 1639. Soon after he left the noviceship, and went to Maryland, where for nearly twenty years he was the 'right hand and solace' of the English Fathers in that laborious and extensive mission. Being a man of some education, he opened schools<sup>(1)</sup> for teaching humanities, gave catechetical instructions to the poorer class, was assiduous in visiting the sick. He was a man full of zeal and charity, and ready for every good and pious work. Being at length re-admitted to the Society in 1659, he returned to Europe, completed his noviceship at Watten, and was admitted to his vows in 1669. He spent the remainder of his life at Liége, remarkable for piety and patience in sufferings, especially in his last protracted sickness. He died a model of edification to all, November the 18th, 1679, at the age of fifty-nine."

Mr. Crouch while in Maryland was greatly assisted by some other religious laymen. Among these was a Surgeon Henry Hooper. This gentleman, who died about 1650 left a legacy to *Ralph Crouch* for such "pious uses as he thinks fit." Surgeon Hooper is mentioned in the Annapolis Records as one of those who came with Fr. Copley.

#### FR. THOMAS PAYTON.

In 1658, Fr. Thomas Payton came to labor on the Maryland Mission. This Father was a native of Lincolnshire, England, and was born in the year 1607. He entered the Society in 1630. His first priestly labors, we believe, were as camp missionary in Belgium. In 1649, he was employed in the London District, and six years later on we find him employed as missionary in the Hants District. Having spent one year and a half of zealous toils in Maryland, he was obliged on account of special business to return to England. Returning again to his Maryland Mission he died on the voyage, January the 12th, 1660.

<sup>(1)</sup> These schools have probably the honor to be the first of their kind established in Maryland.

## FR. PETER MANNERS.

The name of Fr. Peter Manners appears in the Catalogue for 1664.

I will here take the liberty of citing some other extracts from the Maryland Annual Letters. They will help some future historian when writing a more complete Catholic work upon the missions in Southern Maryland: 1669. Two Fathers have charge of the Maryland Mission; a third, Fr. Peter Manners, was suddenly taken from amongst us in the beginning of his fruitful labors, no less to the regret than to the loss of the inhabitants. To repair our deficiency, two priests and a temporal coadjutor were sent over this autumn, so that the mission now comprises four priests and three temporal coadjutors."

Fr. Peter Manners, *vere* Pelcon, who was one of the most zealous of the missionary Fathers, was unhappily drowned in crossing a river. The Provincial, Fr. Joseph Simeons, has left us the following description of him:

"Father Peter Manners was a native of Norfolk, thirty-eight years of age. He spent twelve years in the Society, most of them in the Maryland Mission, with great zeal and fruit. He ended his days on Wednesday in the Easter week of this (April 24th, 1669), by a sudden but not an unprovided death. Obedience directed him to it, and charity consummated his course, even amidst the waters, which could not extinguish his charity, though they did extinguish his life. For having been summoned to a distant call of duty, whilst crossing a rapid mill stream, which had become unusually swollen by the rains, he, together with his horse, was carried away by the torrent and drowned. He was deeply lamented throughout the whole colony, in fact his loss was almost incalculable. He had been all things to every one; and none came to him for relief to whom he did not afford it. As an indefatigable missionary, filled with the apostolical spirit, he endeavoured great things. He laid more than the foundation of some hundred conversions, to which, after a little interval, the finishing stroke was given by others. The very highest opinion of his virtue and integrity was entertained by all without exception, and caused him to be venerated by them, so that he exercised a wonderful influence; he comforted the faithful and made them courageous as well as good; he inspired fear in the heretics, and made them afraid to answer him."

Three other facts are added by the Superior of the Mary-

land Mission, all which highly extol the merits of this Father. The first is that the priest, who had been his confessor from the time he landed until his death, declared he never found anything in him that was not angelical, on which account it was frequently necessary to refer to some fault of his past life to secure matter for absolution. The second, that on being appointed to the Maryland Mission, he bound himself by a special vow to consecrate all his life and labours to it, if approved of by his Superiors. The third fact is that to this vow he added another, far more excellent and of a more perfect charity, that he would love no creature except in God and for God; and thus all other love appeared sordid to him, which did not proceed from the purest fountain of charity. The Superior concludes his eulogy by saying, "and, as far as it was right for me to allow it to be followed out, he fulfilled this last vow perfectly. No further point can be added to such virtue."

1671. In the mission of Maryland this year are two priests and two temporal coadjutors. The mission bears no little fruit, as we learn from the last letters, and its fruit would be still greater were the laborers more in number. Few are living of those sent in former years. Two died this year, Fr. William Pelham and Thomas Sherborne, a lay-brother. There were fifty converts, many of high note, and fifty-four were baptized.

1672. Two priests and two lay-brothers have labored diligently in the conversion of heretics and in strengthening and instructing Catholics, and no little fruit has been gained by them this year.

Since the last account, seventy-four converts have been made and one hundred persons baptized.

1673. This year there were two priests, and a lay-brother who attended to the temporal affairs of the mission, whilst the Fathers devoted their labors chiefly to confirming the Catholics in their faith and instilling into them the principles and practices of piety. They treated also occasionally with the Protestants, of whom they have reconciled twenty-eight to the Church. They baptized seventy infants.

Two Franciscan Fathers were sent last year from England as coadjutors in the labors of the mission, between whom and ourselves fraternal charity and offices of mutual friendship are exercised, to the common good of the Catholic cause.

1674. There were three priests this year and one lay-brother. Thirty-four converts were received and seventy-five baptisms administered.

1677. The mission was increased at the end of the year by two members: one a priest and the other a lay-brother.

BR. FRANCIS KNATCHBULL.

Br. Francis Knatchbull died here June 6th, 1677. He was admitted at Watten November 20th, 1671, and while yet in his noviceship, being full of zeal, he asked with great earnestness for the mission of Maryland, and obtained his request at the end of the year 1674; he lived in it only two years.

According to the English Records, Francis Knatchbull was not a priest, but a lay-brother. Fr. Robert Knatchbull, who was for some time at Ghent, and served the Missions of Brough and Walton Hill, county York, was a native of Maryland; he was born in 1716, made his humanities at St. Omer's, and entered the Society in 1735.

FR. JOHN FITZWILLIAMS, ALIAS VILLIERS.

The Fitzwilliams of Lincoln, England, gave some distinguished members to the Society of Jesus. William, George, and John, *alias* Villiers, were probably brothers by blood, as well as by the holy ties of the religious profession. Father George made his studies at the English College, at Rome. The other two brothers pursued their studies both at St. Omer's and at the Eternal City. William leaves us the following statement: "My true name is William Fitzwilliam. I am son of William Fitzwilliam and Frances Hilliard, both Catholics and of distinction. I was born in Lincolnshire. I have no relatives surviving on my father's side, and have an only sister married to Lord Percy; on my mother's side, are two uncles and two aunts living in the county of Suffolk. But for the oppression of Catholics by the heretics, my parents would be living in very good circumstances."

Fr. John Villiers made his Novitiate at Watten. Soon after his ordination he was sent to the Maryland Mission where his death occurred on the 30th of October, the year 1665.

FR. EDWARD TIDDER, ALIAS INGLEBY.

In Br. Henry Foley's *Collectanea* we have the following account of this early missionary: Fr. Edward Tidder, *alias* Edward Ingleby, was a native of Suffolk, born 1630; entered the Society September 7th, 1652, and was professed

of the four vows (under the name of Edward Ingleby, according to a list of professions in the archives, but as Edward Tidder, in the Catalogue of the Province), on February 2nd, 1672. Being ordained Priest April 16th, 1661, he was sent soon afterwards to the Maryland Mission, where he is traced from 1663 till 1667. In 1669 he was missioner, and Procurator or Superior in the College of the Holy Apostles (Suffolk District). In 1679 he succeeded the martyred Procurator of the Province, Fr. William Ireland, and retained that office for some years, and is named Edward Ingleby in a letter from Father Warner (*alias* Clare), the Provincial, to the Father General, dated St. Omer's College, June 15th, 1690. (*Anglia*, Stonyhurst MSS., vol. 5, n. 110). The temporal affairs of the Province had been nearly brought to ruin by the persecution in the Oates Plot, and especially by means of a traitor agent, and Fathers Edward Petre and Tidder made great efforts to gather up the scattered fragments. Great difficulty is expressed in the above letter of finding means to support the members of the Province, who were either lying in prisons, or had no patrons to whom to resort, for many of the noblemen and gentry who formerly retained a chaplain, were then afraid or unable to do so, both on account of their reduced means and of the dangerous times. August 1678-9, he retired for a short time in concealment, and ventured back again in November following, as the Provincial expresses in a letter to the Father General, November 7th, 1679 (Fr. John Warner's Note and Letter-book). In September, 1679, he was appointed Vice-Rector of St. Ignatius' College, London (Id.). He is mentioned in several other letters of the Provincial in the same Note and Letter-book. He went to reside at the New College in the Savoy, Strand, May 24th, 1678 (See *Records* S. J. vol. 5, p. 265). He was Vice-Provincial in England in 1690, and his death is recorded in the Necrology of the Province, in the name of Edward Ingleby, in London, January 2nd, 1699.

#### FR. GEORGE POLE.

Fr. George Pole appears in Maryland in 1668. This Father was a native of Derbyshire, and was born in 1628. He entered the Society in 1656. In 1658 he was missioner in the Yorkshire District, and during 1665 in the adjoining Residence of St. John (the Durham District). He died in the Maryland Mission on the 31st of October, 1669.

We will give here the copy of a letter from Fr. Joseph

Simeons, Provincial, to the Very Rev. Father General, recounting the death of Fr. Pole:

“Very Rev. Father in Christ,  
Pax Christi.

On the 31st of October, 1669, died in Maryland, Father George Pole. He volunteered himself two years before for that arduous Mission in America, having in the preceding year, when the plague raged in London, heroically devoted himself to the service of the afflicted. If anything else in his praise can be collected, it shall later on be put into the form of a eulogy. In the meantime, I humbly beg your Paternity to be pleased to order the usual suffrages for the repose of his soul.

Since the Superior of Maryland writes word that Ours, on account of their fewness in numbers, are worn out with over work, the sick even, as was the case with Fr. George Pole, being obliged to assist the dying, I humbly ask your Paternity to allow the Provincial to send there some who have finished their studies.

Your V. Rev. Paternity's humble Servt. in Christ,  
London, 28th Feb., 1669. JOSEPH SIMEONS.”

FR. WILLIAM PELHAM.

We have already seen in the Annual Letters for 1671, that Fr. William Pelham died in the Maryland Mission in that year. This missionary was born about the year 1624, in Suffolk, England. He entered the Society in 1643. Twelve years afterwards we find him zealously laboring at the College of the Holy Apostles.

FR. NICHOLAS GUILICK.

Father Nicholas Guillick was a native of Rouen, and was born in 1647. In his twenty-second year he entered the Novitiate at Watten. In 1675 we find him as missionary at Watten, but even then destined by his Superiors for the Maryland Mission.

FR. THOMAS GAVAN.

Among the missionaries in Maryland in 1677, was Fr. Thomas Gavan, who is thought, with much reason, to have been the brother of Fr. John Gavan, who suffered at Tyburn on June the 30th, 1679. Fr. John “was a man of remarkable

talent, and a noted preacher, and was called the silver trumpet, from his sweet and clear intonation of voice." Our missionary, Fr. Thomas Gavan, was probably of the Norington, Wilts family. He was born in London in 1646, and became a Jesuit novice in 1668. After having labored for some years in Maryland, he returned to England in 1685, and served the Mission of Thelton, in the College of the Holy Apostles for some time. He was then sent to the Hampshire District, and subsequently to the College of St. Francis Xavier (the Herford and South Wales District). He died piously in Lincolnshire, on June the 4th, 1712.

#### FR. MICHAEL FORSTER.

Fr. Michael Forster, *alias* Gulick, comes before us in our annals as Superior of Maryland in 1678. This missionary belonged to a truly Catholic family of distinction who suffered much on account of their fidelity to the ancient Faith. His father, Mr. Henry Forster, who after the death of his wife entered the Society as a Coadjutor Brother, "was a man of birth, and highly connected in the county of Suffolk. He was one of the six children of Christopher Forster, Esq., of the parish of Copdoke, in Suffolk, by his mother Elizabeth Rookwood, of the ancient family of that name. He married the eldest of three co-heiresses, daughter of a Mr. Mason, of the county of Huntingdon, and had twelve children. The nine who survived infancy, namely, six daughters and three sons, all entered religion."

Christopher Forster and Elizabeth Rookwood, the grandparents of our missionary, "were both persons of unspotted fame and reputation, and great sufferers for their religion, both as to imprisonment and loss of means." Their son, Henry, the father of our missionary, was a model of every virtue both in the world and in religion. He "was one of those several Catholic families who compounded with the King not to be molested from abroad upon the account of religion, and thus he and his wife, enjoyed themselves in all peace and prosperity from about the twenty-fourth to the forty-second year of his age, in as well a regulated family as any doubtless in England; keeping always an open chapel as long as the times did allow it, and Mass constantly about eight in the morning, and at four after dinner on Sundays and Holidays, Vespers of the Divine Office read by the priest, and always at nine at night the long litanies, and in holy week the whole office of the Church with all its ceremonies." But great trials and troubles came at last. The

mother of our missionary passed away suddenly on Good Friday, about the hour of Tenebræ. She left behind her nine children — “three sons and six daughters, whereof *Michael*, the least and last, had scarce a year old complete. But this,” writes one of Mr. Forster’s sons, “was as it were only a little prologue to the grand scene which soon followed, the cruel wars not long after breaking out, and a great persecution against Catholics, whereof my father had his share. What stories were not raised against him? of armies underground which he had trained up in his court by night; of I know not how many cooks, who after having dressed and served in a vast number of oxen, and not so much as a bone coming out again for them to pick, all quitted his house and service; and the maid of the parson of the next parish was said to have taken her oath that she saw a cart load of bright arrows enter in our great gate, which vain and false report gained so much upon sober men, that three nights together our house was beset by men sent by the chief of Ipswich, for to discover the hidden army, etc., but the rabble of Ipswich was so incensed thereby, that they could scarce be kept from gathering into a head to come and pull down the house over our heads, lest we should cut their throats with the hidden army, and what they long threatened, six or seven thousand not long after of the rabble, out of the associated counties did in a manner effect, our house being the fourth they rifled and defaced, in so much so, that one Squire Blossse, a Protestant neighbor, coming to see it afterwards could not forbear weeping. Indeed, my father had this advantage over his fellow-Catholic neighbors who complained more of the insolence of their own parishioners than of those who came afar off, whereas the whole parish urged and offered to take arms to withstand the rabble, and defend our house, which my father refused, to hinder the mischief which might thence acruë to the parish itself, choosing rather to see his house and self perish than to permit any harm to happen to any one of them; resolved according to the example of others of his Catholic neighbors to abandon all to God’s holy providence; but the parish would not rest here, but came in the night with carts to transport the chief moveables to their own houses, to which my father consented in part, fearing lest finding the house wholly unfurnished it might occasion their own plunder.”

It would be going beyond our purpose of this article to recount all the trials and sufferings of Mr. Henry Forster. It will be sufficient to say that the rabble endeavored to

catch that worthy gentleman in order to be able to burn him to death in one of his own rooms; that his estate was sequestrated, and that being thus reduced in circumstances he was obliged "to break up housekeeping, and let out half the manner (manor) house, with tillage to a tenant, and make money upon his own stock to live upon in the other part of the house, as it were privately, reducing his family of some twenty, to himself, nine children, and one maid, and priest when at home." After an endless series of persecutions Mr. Forster determined to leave England and go into exile. He retired to Belgium. After spending some time at Antwerp he removed to Brussels where he lived for nearly three years. During this period "he dieted himself and Michael with Mr. Bedingfield, but put his daughters to pension among the Devotes, and into monasteries, not to seem to thrust them into religion, but to leave it wholly to God and their own choice."

Michael at a very early period was sent to St. Omer's to make his studies. On the 30th of October, 1659, being then about eighteen years of age, he was admitted an Alumnus of the English College in Rome. On the 5th of April, 1660, he left the college and entered the Society at Watten. According to the *Collectanea* he came to Maryland in 1669. He died in Maryland on February 6th, 1684. Father John Warner, Provincial, in a letter to the Very Rev. Father General, dated August the 20th, 1680, mentions a report that a school had been established in Maryland, of which Father Michael was Superior, in which they taught humanities with great success.

#### MR. THOMAS HOTHERSALL.

One of the teachers in this early school was Thomas Hothersall, an Approved Scholastic, who went by the *alias* Slater. Mr. Hothersall was the son of William Hothersall and his wife Ann Slater, both of the middle class of society. "The Slaters," says a note in the *Collectanea*, "were a good Catholic yeoman family, Thomas Slater appearing in a list of non-jurors in 1715, as holding an estate at Grimsargh, adjoining the township of Hothersall. They were, later, connected by marriage with the Heatleys of Brindle Lodge." Thomas was probably the uncle of Fr. William Hothersall, who was the last Jesuit Rector of the English College, Rome, from 1766 until the Suppression in 1773. Mr. Thos. Hothersall was born at Grimsargh, and had one brother and two sisters. He was always a Catholic, and made his stud-

ies at St. Omer's College. He became a Jesuit on the 20th of June, 1668. From our Catalogue we learn, that though he studied theology, he was never ordained priest. Two of the old Catholic and loyal Lancashire family, the Hother-sall family, probably uncles of Thomas, lost their lives in the service of their Sovereign in the civil war. These were George, a lieutenant, at Liverpool, and John, a captain at Greenhalgh, Lancashire. Mr. Thomas Hother-sall died in Maryland in the year 1698, aged 56 years.

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LETTER OF FR. DE GRIVEL TO A FRIEND  
IN PARIS.

ON THE BANKS OF THE VOLGA,  
April 5th, 1805.

MY DEAR FRIEND,

Perhaps you are of the opinion that the missions<sup>(1)</sup> of Saratow are like those of St. Francis Xavier, that here likewise are to be found, *Pericula fluminum, pericula latronum*. There is not lacking some resemblance but hardly any in this particular regard. We dwell in a country which was uncivilized twenty-eight years ago. At that time it was the home of Tartar hordes, who disappeared when the German colonists were established here under the protection of Catharine II. Though these colonists did not abandon their industry, customs and civilization, still on account of their neighbors there is plainly visible in their character many traces of the Russian, the Cossack and the Kalmouk. In every other respect, they are a good people, coming from a good race and country. However, they no longer manifest that innocence and simplicity peculiar to the Germans, though their faith remains unshaken. The lack of spiritual help has wrought great harm to their morals. But, as they are still docile, and as the spirit of novelty has not thus far made its appearance among them, there is every reason to hope that they will become fervent Christians. There is already a marked change, though it is but five months since the Society took charge of these missions. The tavern-

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(1) This letter, published in the *Documents Inédits*, vol. 20, is accompanied by the following note: "Letter written to a friend in Paris from the banks of the Volga, by the Abbé de Grivel, son of a general of the army, and at present a Jesuit missionary in Russia." It will be remembered that Fr. Grivel spent many years in our Province.

keepers and musicians complain that the people no longer drink and dance so frequently, which is undoubtedly an excellent sign. We suffer but one inconvenience, namely, a great need of school-books as well as books of devotion. It seems almost impossible for us to procure them. Still a large number has been printed at Polocz and others are expected from Augsburg, where a collection has been made by one of our fellow-laborers. But how far will these go towards satisfying our present need, when distributed among the hundred thousand Catholics scattered throughout the Province of Saratow? The faithful are divided into ten missions, six of which are on the left and four on the right bank of the Volga. Some missions are composed of two villages or settlements, others of three, others of four or five. The settlers live in the houses built of wood and are in general well to do. The missionary dwells in one of the settlements of his missions and has in his possession a comfortable house and garden. We are alone, living far from one another like curates in charge of a parish. My mission is that of Krasnapolis and is situated on the left bank of the river. I have to care for 962 communicants who live in four settlements, the farthest of which is distant five leagues. In each of these settlements there is a neat wooden church. We live in perfect safety and tranquillity, although within sixty or eighty leagues there is a band of Tartar robbers worse than Arabs. They are called Kirguis. Only three years ago they led away into captivity more than 300 persons, but they are now held in check by the presence of a body of soldiers on the frontier. The left bank of the river is a vast plain without any unevenness, except those caused here and there by the rains. It extends to the Ural Mountains, measuring in breadth from 150 to 200 leagues. In length it may be said to reach from the Caspian Sea to the Arctic Ocean, for it cannot be considered as interrupted by the little hills which the people are pleased to call mountains. We are situated in 50° N. Latitude. During five months of the year the ground is covered with snow. Still the summer is as warm as in Lombardy so that we are able to grow melons in the open air. Seldom does it rain, but this deficiency is made up for by the heavy fall of snow which moistens the earth to a great depth. Not a stone is to be found, in fact not even a pebble. There are few or no fruit trees and but a sparse growth of wood along the Volga. Meadows and farms are almost the only objects that meet the eye. Taking everything into consideration this country

has not as many advantages as Germany. The old colonists look back to their fatherland with regret, while the young deem nothing so beautiful as this vast plain where they have been born. As for myself, who have dwelt in countries both beautiful and good, I must acknowledge that I am very contented, for I feel that here below, whether dry or marshy, beautiful or ill favored, warm or cold, it is still a valley of tears and a place of exile. This spot cannot be deemed like Japan nor the country of the Hurons; neither does it resemble Paraguay, but it is at least with regard to the spirit of the people a diminutive Germany. Consequently there does not seem to be any likelihood that we shall die as martyrs. Our duties leave us only a short repose. Daily are we compelled to go from one settlement to another. True, our good-natured colonists do not let us stand in need of a conveyance, but these rustic wagons are driven so slowly and jolt so much as to leave us greatly fatigued. Happily the sleighs, which are in use during five months of the year, afford us an easier mode of travelling. Instead of jolting like the wagon, the sled sways continually from one side of the road to the other. Even this swift conveyance is not without its inconveniences, for it is easily upset by the slightest obstacle.

I am very happy and well content to stay here during the remaining days of life. I am, etc.,

FR. DE GRIVEL.

NOTE.—When Fr. de Grivel gave to his friends in Paris this proof of the joy he experienced in the service of God on the banks of the Volga he was already 36 years of age and had long since outlived the enthusiasm of youth. But he carried away from the novitiate at Polocz and preserved throughout his life that wonderful energy which is born of religious abnegation. Fr. Kohlmann has sent us in the postscript of a letter written from Georgetown and dated June 17th, 1864, this eulogy of the novitiate at Polocz. Fr. de Grivel, says Fr. Kohlmann, writes to us as follows: "The fervor reigning in this novitiate is admirable. My happiness is filled to overflowing. I am living among angels in a land of benediction. Daily do we behold our joy increased by the arrival of new companions, who seek to unite themselves to us and to share our future labors. Cheerfulness, modesty, simplicity, exactness in the observance of rule, union of hearts, charity, the spirit of Jesus Christ, behold what there is in our novitiate and what is esteemed."

## SOUTH AMERICA—ECUADOR.

*Letter from Fr. A. Salazar.*

QUITO, Jan. 29th, 1886.

MY DEAR FATHER KRIEG,  
P. C.

Although I have received no answer to a letter I wrote you last year, I think in October, I suppose that we owe the number we have received of the WOODSTOCK LETTERS to your kindness in asking to have it sent to us. I, and all here, thank you cordially.

I copy some paragraphs of a letter written to us from Medellin by Fr. Raphael Perez who set out from here for the North last September, to visit the houses in Colombia, and with the intention of going on to Bogotá. He afterwards received the order to remain in Medellin, and is rector of the college which is being founded there.

I inclose another from the Napo and, if I have time, I shall add some news about that mission. Your Reverence, or the editor of the LETTERS, can see if it is worth while publishing them. I fulfill my promise by sending all I can get.

Our house, here at Concepcion, was founded only recently, about four years ago, at four leagues distance from Quito, and is occupied by the Noviate and Scholasticate. There are about 20 novices, 30 juniors, 19 philosophers, 12 lay brothers and 10 fathers, two of the latter being in the third year of probation.

The missions of the Napo have to struggle, as your Reverence knows, against the civilized men who go there to reap advantage from the simplicity of the poor savages. Among them there is one honorable exception, an honor to his country, and a humiliation for us, for Mr. George, a Yankee and a Protestant, is one of the best friends of the Indians. In proof of this it is enough to say that they all love him, whilst they generally detest the whites and fly from them as from the greatest calamity. So rooted are these feelings that when there was question of giving them a sort of little mission, the meetings were held in the Protestant's house and the Catholic services celebrated there, whilst neither would those who call themselves Catholics

let the Indians into their houses that they might be taught, nor were the Indians willing to enter the houses of those who did nothing but vex and maltreat them.

With the best wishes for your Reverence, and hoping that you will not forget me in your prayers and holy Sacrifices.

Your serv't in Jesus Christ,

Quito, Jan. 29th, 1886.

A. SALAZAR, S. J.

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SOUTH AMERICA—UNITED STATES OF  
COLOMBIA.

*Letter from Fr. Raphael Perez.*

MEDELLIN, Sept. 14th, '85.

MY DEAR FR. MINISTER, AND NEVER FORGOTTEN COMMUNITY.<sup>(1)</sup>

I must before everything else thank all of your dear household who have prayed for me, for I am persuaded that to their prayers, and to obedience, *quæ loquitur victorias*, do I owe my having arrived safe and sound at this second station in my long and troublesome journey. I have not experienced the least change in health, nor have I suffered from hunger, thirst, or weariness. Two points, though but two, God left me, that I might not be altogether deprived of merit. The first was the journeying itself, a thing so little suited to my nature, which loves quiet and retirement; and the second, the length and dangers of the road in such an unsettled season of the year.

The first two days there was nothing of note. The third day, on crossing a crest, we saw coming towards us a company of people dressed in black and white. They were 25 Sisters of Bethlehem, of those who were expelled from Costa Rica. Some were Guatemalans, some Nicaraguans and Costa Ricans; most of them I was acquainted with, and many had been my penitents in former days. I was edified to see the joy with which these good religious bore the fatigues of their long journey. After a few words of consolation and advice, they kept on their way towards Popayan, and I towards the great valley of the Cauca. This I came in sight of a few hours later, a great level stretching out like the sea, and bounded by a line of mountains, which had the look of the coast when seen on approaching the land.

In fact the valley of the Cauca is famous throughout Colombia both for its extent and for its fertility. The point

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<sup>(1)</sup> Fr. Perez had been superior of Juniors and Prefect of Studies at Concepcion.

where I stood was the crest of a mountain chain, one of the branches of the Andes. The chain here divides into two great arms which gradually separate till they reach the maximum distance of 20 leagues, and then close in again till they are but a league apart. Through this opening the Cauca escapes, increased by the waters of its numerous affluents. *Imaginare amphitheatrum*, Pliny would have said, in the form of an ellipse, its axis about 40 leagues by my reckoning, though some Colombians would make it more. The fertility of this great valley is wonderful, but it is almost entirely abandoned. Here and there may be seen a few farms, the cattle generally of a white color, the houses, dilapidated hovels, surrounded by little plats of bananas and sugar-cane (the ordinary fodder for horses here), thick though not extensive, groves, rivers of all sizes at every step, of which, one, the Palo, is spanned by a magnificent suspension bridge, another, that called "de la Vieja," is navigable, and others still, dangerous to cross both on account of their width and of their depth and impetuosity. Such is the valley; the type of the great majority of its inhabitants is presented at every step in some such shape as this. Imagine an undersized horse, more or less lean, on whose flanks hang four big bunches of green bananas of unusual size (a foot long at the least), and seated between them a negro or negress, of a pure African type, with a big cigar in his mouth and an indescribable air of satisfaction. These are the "barbarians" by whose help various revolutionists have at different times put Bogotá in peril.

We follow our road which leads along the eastern range. We must reach a settlement at any cost, for to-morrow is the feast of St. Raphael. Santander, a pretty town, is in sight, but it is yet early and we may be able to reach Saloto. . . . We afterwards passed by Corinto, La Florida and La Pradera, and arrived at Palmyra, a fair sized town, where we changed the animals we had brought from Popayan. I remained here two days, and the parish priest treated us in grand style. He gave up his own room to us, with a good library and all the comforts of a well-to-do house. My attention was attracted by a kind of sofa bed so rich and so covered with ornament that it would have served in representing the death of St. Joseph or of the Blessed Virgin. How was I to imagine that that was my bed! At night when I saw myself in it, I could not but laugh out when I called to mind our lodging a few days before. It was a hut with the pretense of walls, of which only the remembrance was left. In one corner was the fireplace; in that opposite

a man with the asthma; in another the loads of some muleteers, and in the fourth, the jars of water. The centre was left for our sleeping place nearly under the eyes of Pablo Mina or *Paulo Minus*, a tall negro who with his dusky mate and his pickaninnies dwelt in this skeleton of a house, and almost made me think myself B. Peter Claver. The contrast of the lodging-places along those roads is very laughable. . . . We kept up the valley, passing through settlements large and small, and crossing rivers of all sizes, till we came to Cartago, quite a city, with five churches; the two I saw seemed well kept. On All Saints' day I said Mass at Pereira, a town of some size, but with no church but a shed thatched with straw. I continued my journey the same day; the country began to change. We passed two villages during the day almost exclusively of natives of Antioquia, whites, sturdy, hard working men. I slept at San Francisco, and they made me pay for my lodging by preaching, *ex abrupto*. The following day I passed the Chinchinná, a pretty large river, the boundary between Cauca and Antioquia. It is the 2nd of November and I find myself in Manisales, a beautiful town, full of business and with the air of a city. I am well lodged with the parish priest. I secure four magnificent mules, well shod, large and fat, and accustomed to these roads; we are sailing with fair wind. But ah! illusions. Scarcely had our journey begun, than our disenchantment began.

This is without exaggeration the way the road went for five days. We were satisfied to make 5 or 6 leagues in a whole day. There was a series of steep hills with only occasionally a level bit on the top and then never more than a hundred yards. The road, totally neglected for four years and in a frightful state, and the season, a raw winter, there is no need of recounting our dangers and fatigues. I was fast in the mud twice, one of the times at a steep and dangerous point. A woman who saw me poured forth fervid exclamations and prayers<sup>(1)</sup> but could not help me. Thanks to the strength of my mule, I extricated myself from this and from similar straits, but in a perspiration from anxiety and exertion. The villages we came across every half day on the average, were on the crests of the hills, of pleasant aspect, but with streets as steep as those of Quito. Nearly all have a telegraph station, the churches are well built, clean, well fitted up and with a fine clock in the tower. Finally, on the 7th, we saw before us a beautiful valley and on the 9th

(1) "Me jesuseaba con fervor."

caught sight of Medellin. It is in a long valley surrounded by high hills. Through the middle there crosses on a level with the plain, a charming river, like a band of silver, the name they give it. Around the city which seems as large as Quito, are a number of picturesque country seats. In the city the houses are generally low, but around the *plaza*, nearly all are two or three stories high, with broad and handsome balconies. There is no public building of note. I have seen three of the six churches, and they are only pretty. In the Cathedral my attention was drawn to a collection, though incomplete, of oil paintings of our saints, and an altar on which was our holy father St. Ignatius, with Sts. Borgia, Xavier, Gonzaga and Kostka; either a relic of our forefathers, or a token of the affection of the people to the Society. Whichever it might be, it gave me great pleasure and I went to say my Mass there the feast of St. Stanislaus, and gave the novices of Concepcion a memento. There is here an industrial school, well fitted up with machinery, a public library, and a museum of Natural History, rich in minerals and curiosities but badly arranged. The University has a cabinet for Physics and Chemistry, but entirely neglected since the last war. The government would put all in our hands, but there is a lack of subjects. . . .

RAPHAEL PEREZ, S. J.

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### NEW YORK MISSION—1683-1689.

Colonel Thomas Dongan,<sup>(1)</sup> the Catholic Governor of New York, had two Jesuits, from England, sent out to him in 1683. These were Fathers Thomas Harvey and Henry

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<sup>(1)</sup> Colonel Thomas Dongan was born in 1631, in the County of Kildare, Ireland. He was descended from an ancient and noble family. "His father was Sir John Dongan, of Castletown; and one of his uncles, on the maternal side, was the famous Richard Talbot, Earl of Tyrconnell, who figured so conspicuously in the reign of James II, and who, at one time, aimed at securing the complete independence of Ireland." Young Dongan served in the French army, and commanded a regiment under Louis XIV. He was afterwards known as Earl of Limerick, and died Dec. 14th, 1715, aged eighty-one. He was the author of the celebrated *Dongan Charter*. A favorite project with Governor Dongan was to colonize New York State with his Catholic countrymen. It is idle to speculate now upon what would be the condition of the Church in New York if his plan had been carried out. On Sept. 8th, 1687, he wrote as follows: "My Lord there are people enough in Ireland who had pretences to Estates there and are of no advantage to the country and may live here very happy. I do not doubt if his Mat<sup>y</sup> think fitt to employ my Nephew he will bring over as many as the King will find convenient to send who will be no charge to his Mat<sup>y</sup> after they are Landed. \* \* \* \*"

Harrison. Fr. Harvey, *alias* Barton, was born in London, 1635. He was probably the brother of Fr. John Harvey who was a missionary for some time at the College of St. Ignatius, London District, at Grafton Manor, and at Worcester. He entered the Society on the 7th of September, 1653, and was raised to the priesthood in 1663. He became a missionary in the Lancashire District in 1664, and was there in 1678. In the Public Record Office, London, 1678, is a letter from Mr. Fleming to Williamson, the Secretary of State, giving an account of his unsuccessful endeavor to arrest one Barton, a Jesuit, in Lancashire. He is named in a letter of Fr. John Warner, Provincial, November the 6th, 1682, as having been arrested in London, but had effected his escape by means of a bribe. In another letter to Father General, dated February the 26th, 1683, Fr. Warner says: "Fr. Thomas Harvey, the missionary, passes to New Yorke by consent of the Governor of the Colony. In that Colony, New York, is a respectable city, fit for the foundation of a College, if faculties are given, to which College those who are now scattered throughout Maryland may betake themselves, and make excursions from thence into Maryland. The Duke of York; the lord of that Colony, greatly encourages the undertaking of a new mission. He did not consent to Fr. Thomas Harvey's sailing until he had advised with the Provincial, the Consultors, and other grave Fathers." Fr. Harvey became Superior of the New York Mission in 1686.

Fr. Henry Harrison was born at Antwerp, Belgium, of English parents, in 1652. He entered the Society on the 7th of September, 1673. According to the Maryland Catalogue he was in Ireland in 1690. On the 28th of April, 1695, he left Rome for Loretto, to take the place of Father Philip Wright there as English Penitentiary. In 1697, he re-appears in Maryland, but seems to have been sent again upon some commission, for the Catalogue of 1700 observes that "he was on his way, but nothing had been heard of him." Fr. Harrison died in 1701, the day and place being still unknown. In 1686, Fr. Charles Gage joined Harvey and Harrison at New York. This Father was born in Flanders in 1655, and entered the Society in his twenty-second year. His novitiate was made at Watten. In 1683 he was raised to the priesthood. He was engaged on missionary duty at Watten, in 1685. Father John Warner, Provincial, names him in a letter dated April 23rd, 1683, as "the zealous Mr. Charles Gage, brother to the unhappy apostate Philip, an informer in Oates Plot, once a member of the

Society, but afterwards dismissed." Fr. Gage did not remain long in the New York Mission. Between the year 1686 and that of the Orange Revolution, 1688, we find him acting as a good missionary at Norwich, in England, where in the short reign of James II, the Jesuits had a well-frequented chapel, in which Fr. Charles labored so zealously and effected such striking conversions by his sermons, that public letters of thanks were written to the Provincial by the congregation for having given them so excellent a preacher. Fr. Gage left the Society in 1693.

Harvey, Harrison and Gage were employed as chaplains in the forts, and doubtless attended to the white settlers in all the country surrounding New York. They also attempted to establish a college. But their efforts in this laudable direction proved fruitless, owing to the fewness of Catholic citizens, and the bigotry of their enemies. Leisler wrote to the Governor of Boston, on the 13th of August, 1689:—"I have formerly urged to in form your Hon<sup>r</sup> that Coll. Dongan in his time did erect a Jesuit College upon cullour to learne Latine to the Judges west—Mr. Graham, Judge Palmer and John Tudor did contribute their sones for some time, but noboddy imitating them the collidge vanished."

It is now pleasing to recall the fact that both Graham and Palmer, who sent their sons to the college, were gentlemen highly respected in the colony. Graham was looked upon with high esteem by the Council. Governor Dongan thus refers to Palmer:—"The Council had soe good an opinion of Capt<sup>n</sup> Palmer that hee was thought the fittest to bee the Judge of y<sup>e</sup> Court for the Kings affairs."

We are of the opinion that Dongan wished to retain Harvey, and his two companions, for the benefit of the whites alone. Though for reasons of political policy he desired to send English missionaries among the Indians, we do not think that he ever thought of sending his chaplains to the Five Nations. Probably they had sufficient occupation among the soldiers of the forts, and the Catholics on Staten Island, Long Island, and elsewhere. Dongan wrote on December the 1st, 1686:—"I have written to the King my master who hath as much zeal as any prince living to propagate the Christian faith, and assure him how necessary it is to send hither some Fathers to preach the Gospel to the natives allied to us."

The following year the New York Governor continued to urge the necessity of sending out some of our missionaries who could devote themselves exclusively to the Indians. In

a "Report to the Committee of Trade," dated the 22nd of February, 1687, he says:—"These Indians have about 10 or 12 castles (as they term them) those at a great distance from one another, soe that there is an absolute necessity of having soe many priests, that there bee three always travelling from castle to castle, the rest to live with those that are Christians."

On the 11th of June, 1687, Dongan wrote to M. De Denonville: "I am daily expecting Religious men from England, which I intend to put amongst those five nations." On September the 8th, of the same year, he said: "Whether Peace or War it is necessary that the Forts should be built, and that religious men live among the Indians."

From the following paper by Dongan we can form a fair idea of Christianity in New York during his governorship: "New York has first a Chaplain belonging to the Fort, of the Church of England; Secondly, a Dutch Calvinist, thirdly a French Calvinist, fourthly a Dutch Lutheran—Here bee not many of the Church of England; few Roman Catholicks; abundance of Quakers, preachers, men, Women especially; Singing Quakers, Ranting Quakers; Sabbatarians; Antisabbatarians; some Anabaptists; some Independents; some Jews; in short of all sorts of opinions there are some, and the most part of none at all."

All these sects, though at variance among themselves, were united in their hatred of Catholicity. They could not bear the idea of having a Catholic Governor placed over them. What was still more galling to their prejudice and blind bigotry was the fact that he kept *Jesuits* near him, and had a chapel built in one of the forts for their accommodations. They consequently watched an opportunity to overthrow Dongan's government. The Orange Revolution in 1688, seemed to favor their purpose. They hailed with delight the accession of William and Mary to the English throne. Leisler "of Frankfort," placed himself at the head of a band of reckless men, and forced Governor Dongan to fly from the city. The conspirators of New York formed an unholy league with the rebels of Maryland, and the bigoted Governors of Virginia and the New England Colonies. They proclaimed William and Mary with "Bonafyers, y<sup>e</sup> Bell, and fyreworks," and burned the Pope's "figure" in the public streets of New Amsterdam. The "powder treason" was celebrated in the midst of great excitement. "Papists," "Irishmen" and "Strangers" were hunted down on all sides with great cruelty. Leisler, a bold, bad man, gave information to the usurpating Assembly of Maryland that several

of their "papist grandees were at Philadelphia" and that he did all in his power to capture them. On March the 4th, 1689, he writes to the plotting Coode; "Though your papist rebellious grandees have sheltered themselves in Virginia, I assure you I shall take all possible care and apprehend any such persons coming from your government in this province without your pass.—I perceive that your papists are very insolent and couragious, so it was with ours. \* \* \* \* Hereinclosed is a copy of a letter received from Barbadoes wherein you will see how I have apprehended, suspected and sent 2 Irish rebellious traiters in a pensilvania Bark but were conveyed ashore to goe to Maryland."

Leisler complained in a letter to Coode that two "irish rogues," who had come from Barbadoes in a French ship, made their escape from him. Coode soon after wrote to the New York Governor: "I am heartily sorry I had not sooner an account of these two Rogues, Henly and Walsh. I had them very lately in custody upon suspicion, being Strangers, Irishmen and papists and coming from Martinico, but they much appealed to yourselfe for justification upon which they were confined till they would produce a certificate from your Honor of their good behaviour. This they confidently promised, but they soon deceived us, and made their escape towards Pennsylvania. But we have made fresh pursuit after them, and I doubt not to have them well returned in Irons and safely secured."

In another letter from Coode to Leisler we find that 'ye Priests have always y<sup>e</sup> Chief Share in y<sup>e</sup> Management of intrigues against Protestants: Three of our Popish Governors are fled (to wit): one Darnall, Josephs and Sewall; we have two only in Custody; one Pyc and Hill, which three Priests (Darnall, Josephs and Sewall) had a designe towards your parts. If fear of discovery hath prevented, they have with them a small yacht and Brigantine. If they be not retaken having sent after them, we desire you would be pleased to be as kind to us as your circumstances will permit, which shall oblige us a due requital."

Coode knew well that Catholic priests would find no favor in Leisler's eyes. Note then his malice and cunning in calling Colonel Darnall, Major Sewall and President Joseph, "Jesuits." Leisler caught up some of the Puritan cant so ridiculous, and not unfrequently so blasphemous, in the mouths of the Roundheads. In his "Declaration in favor of King William and Queen Mary" he says that his "intention tended only but to the preservation of the *protestant*

religion, and the fort of the city." He wrote to William Jones,—“I hope before two dayes (come) to one end to have some papists disarmed and also those Idolls destroyed which we heare are dailly still worshipped.” The Catholics who held office under Governor Dongan’s government were deposed, and many of them had to leave the Province. “The Lieutenant Governor, Francis Nicholson and the Council being Protestants, resolved to suspend all Roman Catholics from Command and Places of Trust in the government and accordingly suspended *Major Baxter* from being a member of the Council and Captain of a Company at Albany and *Bartholomew Rusell* from being Ensign in the fort at New York, they both being Papists, who forthwith left the province.” We read in the Documentary History of New York, that “*Matt Ploxeman* Being a Papist was suspended by the Convention.” In June, 1689, Leisler sent out his miscreant followers to “disarme all the papists” they could find. The “Inhabitants Soudjers of the Traine Band of New Yorke looked “with great patience” for their “Redemption,” and hoped “to have parte of the Blessed glorious Deliverance Procured under God by his Royall heighness, Wm. Henry Prince of Orange,” and they declared themselves “to be Entirely and Openly Opposed to papists and their Religion.” The bigots of Connecticut encouraged the New York fanatics in their onslaught upon Catholics. Secretary John Allyn wrote to Leisler, in the name of the General Court of Connecticut, as follows: “Gent” considering what you have don, we doe advise that you keep the forte tenable and well manned for the defence of the protestant religion, and those ends above mentioned, and that you suffer no Roman Catholicke to enter the same, armed or without armes, and that no Romish Catholick be suffered to keep armes within that government or Citty.” In the beginning of 1689, Leisler ordered the officers, both military and civil, as also all the sheriffs in several counties of the Province, “to secure all Such Persons who are reputed Papists.” The following letter written by the New York leader to the Assembly of Maryland, in October, in 1689, will throw additional light upon the history of the period of which we treat: “I had Intelligence of severall persons meeting in a papist house where I thought some of your fugitives might have been amongst them, made me resolve to send 25 souldiers who besett the house in the night but found non but the family and disarmed the man and brought him to me whom I released again upon his paroll to harbor no Jesuit nor to intertaine bigger company than two in his

house." Leisler writing from Fort William to the Governor of Barbadoes, 1689, says: "We are daily occupied by some popishly and evill affected people which puts us upon many inconveniences and straits, and obliges me to have a watching eye over all." In the same letter he adds: "the 4th November, being the birth day of our gracious King which we did solemnise with bonefires and roasting one ox, etc.; the fifth was gun powder treason which also we did solemnize with bonefires and burning the pope." The self-styled Lt. Governor of New York wished to be on "mutual and amiable" terms with the Maryland Assembly, which had usurped the government of Lord Baltimore. In September he writes to that body: "we have considered the contents (of your letter) with due affection, and retourne you many thanks for your friendly and neighbourly advice, and embrace with all our hearts your offers of a mutuall and amiable correspondance with you, which we shall labour to keep and preserve inviolable towards you, and without fail shall omitt nothing that may appeare any wayes to your interest, peace and wellfare, as we also doe with Boston and Connecticutt collony, being of the same opinion with you, that it is the onely meanes to preserve their Majesties' interest, and to prevent the papists and popishly evill affected adversaries to effect and bring to pass their wicked intents and designes against their Majesties' loyall protestant subjects through all his dominions in these parts of America. It is 3 weeks agoe that I heard of some of your papist grandees to be at Philadelphia expecting them nearer these parts to conferr with some of our papists, and for some bad designe, for the which I made all the Inquisition imaginable with resolution to secure them well if I had found them." Leisler sent the following brand to the Governor of Boston in hopes that it would help to keep alive, or increase, the fire of that gentleman's bigotry: "I have received letters from Coll. Coode from Maryland, he advises me that the insatiable enemies, the papists, there, are very insolent and couragious and that some of their grandees rebels are sheltered in Virginia."

During these troubles and persecutions most of the Catholics fled the city. Many of them took refuge on Staten Island. But even on that Island they did not find rest or peace from their enemies. The most absurd charges were sworn against them. The cry raised in England, and echoed on the shores of the Chesapeake, that the Catholics were about to massacre all the Protestants, was taken up on the banks of the Hudson, and out in New York Bay. One *Le Roux* gave the following reasons for keeping arms in his

house: "We had a relation in this city that the Papists upon Staten Island did threaten to cut the inhabitants' throats, and that the People had left their Plantations and were running the woods, and some gone with their familys in their boats and lay upon the river, and further they threatened to come and burn the City."

How the few Catholics in New York could so easily massacre all the Protestants in that city, and on Staten Island, is a matter very hard to be explained in our days. The Catholics of those former times must have been giants, or the Protestants must have been weak and shameful cowards. The truth is, the whole story of a plot to kill the Protestants and burn the city is, and was, a foolish fable.

Though Gov. Dongan was obliged to seek safety in flight, still one, at least, of our Fathers, remained as Chaplain of the fort. It must be said to the credit of Lieutenant Governor Nicholson that, as far as we know, this Father received kind treatment at his hands. What *Fr. Smith* had to suffer from others, from bigots like Leisler, we have not as yet learned. From the Annual Letters of Maryland we learn that he was finally obliged to flee from the city. Though the "Deposition of Andries and Jan Meyer," has already appeared in these pages, we publish it here in order to render our article more complete: "There was great Joy when Sir Edmond Andros came here from Boston and not only here at New York but through the whole Country, because we were delivered from a Papist's Governor Thomas Dongan and had now, as we thought, another Deputy Governor in the fort (Nicholson) who would defend and Establish the true Religion, but we found to the contrary there was a cry that all Images erected by Col<sup>o</sup> Thomas Dongan in the fort should be broken down and taken away, but when we were working in the fort with others, it was commanded after the departure of S<sup>r</sup> Edmond Andros by Said Nicholson, to help the priest John Smith to remove, for which we were very glad, but was soon done, because said removal was not far off but in a better room in the fort, and ordered to make all things for Said Priest, according to his will, and perfectly and to erect all things, as he ordered from that time, we were much troubled not knowing what to say or think and what Signification was of the premises, but we left it to god and providence, who in his time, shall make things Appear. The Deponent Johanna heard it from said Nicholson and told the Same to his brother Andries and that both did do the work as was ordered with Peter King,—This 26th Sept.

1689, the deponent Andries and John Myer appeared before me and declared the truth of the above written Upon their Oath.

Signed

JACOB LEISLER.

The Annual Letters from Maryland for 1690 give us the following item in reference to the New York Mission: "Our missions in the West Indies of Maryland and indeed of New York underwent the same fate with those of England. In the latter (New York) there were only two priests, and these were forced in this storm to change their residence, as was also the Catholic Governor himself. One of them travelled on foot to Maryland, the other, after many perils on the sea, having been captured and plundered by Dutch pirates, at length arrived safe in France."

As Father Harvey immediately after the troubles in New York appears in Maryland, it is highly probable that he is the Father who walked from the Hudson to the Potomac. The missionary who was taken on sea by Dutch pirates, it is the opinion of the writer, was Fr. Harrison who, as stated before, went to Ireland in 1690.

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## COPIES OF OLD WILLS.

(*Reprinted from a pamphlet of 1826.*)

Previous to the year 1773, the few Catholics who then resided in Philadelphia, held meetings for religious worship in a private dwelling; for the public exercise of the Catholic religion was not permitted, according to the laws of England, which prevailed in America at that epoch. In the above year, the Rev. Mr. Crayton, a priest of the Order of Jesuits, purchased lots near Fourth Street, between Walnut Street and Willing's Alley, and erected thereon a small chapel, dedicated to St. Joseph, which has been since enlarged. Every year added to their numbers; in consequence of which it became necessary to purchase a lot for a burying ground elsewhere, which was done accordingly, in 1760, by the exertions of the Rev. Robert Harding, a Jesuit, who had been the chief Apostolic Missionary at that time in the Province of Pennsylvania. This happened in the beginning of the reign of George the Third, when the penal laws against Catholics began to be somewhat relaxed. The said Robert Harding availed himself of this occasion to build a Church for the Roman Catholic worship, on the lots purchased for a burying ground, between Fourth and Fifth Streets, which had been guaranteed to him and his heirs, on condition of his building a church on a proposed plan, described in the article referred to, which was built accordingly. The church is dedicated to St. Mary, and was designed to be connected invariably with St. Joseph's Church, under the direction of the Jesuits. The following documents are authentic copies of the last will and testament of the said Robert Harding, as well as those of his heirs.

### COPY OF THE WILL OF ROBERT HARDING, DECEASED.

In the name of God, Amen. I, Robert Harding, of the City of Philadelphia, being of sound memory and understanding, but not knowing the hour of my death, make this my last will and testament. First, I bequeath my soul to God, hoping through the infinite merits of our only Saviour, Jesus Christ, to obtain life everlasting, and my body to be decently interred, at the discretion of my executors.

Secondly, I give and bequeath all my worldly estate, both real and personal, wheresoever, and of what denomination soever, whether in Pennsylvania, Maryland, or Great Britain, unto my beloved friend John Lewis, and in case of his death to my beloved friend James Walton of St. Mary's County, in the Province of Maryland, gentleman, to have and to hold the same, for themselves, their heirs, executors, administrators or assigns, for ever—whom I also appoint my executors. In witness whereof I have hereunto set my hand and seal this eighteenth day of June, Anno Domini 1771.

ROBERT HARDING.

Signed, sealed, and delivered as his last will and testament in the presence of us,	}	{ GEORGE MEADE, THOMAS FITZSIMONS, PATRICK RICE.
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*Philadelphia, Sept. 10th, 1772.*

Personally appeared George Meade and Thomas Fitzsimons, two of the witnesses to the foregoing will, and on oath did declare that they saw and heard Robert Harding, the testator therein named, sign, seal, publish and declare the same Will for and as his last will and testament, and that at the execution thereof, he was of sound and disposing mind, memory and understanding to the best of their knowledge and belief.

City and County of Philadelphia, ss.

I certify that the above writing is a true copy of the original last will and testament and probate thereof of Robert Harding, deceased, on file, and remaining on record in the Register's Office at Philadelphia.

Given under my hand and seal of office this fourth day of November, Anno Domini 1824.

JOSEPH BARNES, *Register.*

COPY OF THE LAST WILL OF JOHN LEWIS, DECEASED,  
AND PROBATE THEREOF.

In the name of God, Amen. I, John Lewis of Cecil County, Maryland, though afflicted with sickness at present, yet of sound mind and judgment, do make this my last will and testament, in manner and form following:—viz.

Imprimis. I bequeath my soul to God, hoping through the merits of my Saviour the forgiveness of my sins, and future and eternal happiness.

Second. I bequeath my body to the earth, to be interred in such manner and decency as to my executor shall seem meet.

Third. I bequeath wholly and solely to my worthy and beloved friend, Robert Molyneux, of the City of Philadelphia, gentleman, all my real and personal estate, of what denomination soever, viz. my plantation in Talbot County, Maryland, now in the tenure of John Bolton, gentleman. Item, a plantation in Newcastle County, State of Delaware, now in the tenure of Con. Hollahan. Item. The Roman Catholic Church of St. Mary's, in Fourth Street; also, the Roman Catholic Chapel in Walnut Street, together with the lot or lots of ground thereunto belonging; and also my two Houses in Chesnut Street, all in the City of Philadelphia, State of Pennsylvania. Item—All my estate in Hereford Township, late in the tenure of R. J. Baptist de Ritter, now of Rd. Peter Helburn, Berks County. Item—All my estate in York County, now in the tenure of R. J. Pellentz. Item. The Roman Catholic Church, together with the Lots and Messuages thereunto belonging, in the Borough of Lancaster, in Lancaster County, State of Pennsylvania, together with all my other estate or estates, real and personal, whatsoever, or wheresoever, in Maryland, Pennsylvania, or elsewhere. And in case of his death before mine, I then bequeath all my said real and personal estate, in the same ample manner, to John Bolton, of Talbot County, gentleman, in final token of my esteem and affection—to be disposed of in such a manner as to the one or other shall seem best. And as I have bequeathed all my whole estate aforesaid, both real and personal, to Robert Molyneux aforesaid, so do I constitute and appoint the said Robert Molyneux not only my sole heir, but also Executor of this my last Will and Testament, hereby revoking and annulling all other Wills by me heretofore made, desiring this, and this only, made on the twelfth day of March, one thousand seven hundred and eighty-eight, be deemed my last will and testament. In witness and testimony whereof I have set my hand and seal, and now finally published, executed, and declared the same this thirteenth day of March, Anno Domini one thousand seven hundred and eighty-eight.

JOANNES LEWIS.

In the presence of

{ JAMES O'DONALD,  
BENJAMIN FLINTHAM,  
Her  
ALICE  $\times$  O'DONALD,  
Mark.

Cecil County, to wit, *April 7, 1788.*

Then came Robert Molyneux, and made oath on the Holy Evangelists of Almighty God, that the foregoing is the true and whole last will and testament of Joannes Lewis, late of this County, deceased, that had come to his hands or possession; and that he does not know of any other.

Sworn before

DAVID SMITH, *Register.*

Cecil County, to wit, *April 7, 1778.*

Then came James O'Donald and Benjamin Flintham, two of the subscribing witnesses of the within last will and testament of Joannes Lewis, late of said County, deceased, and made oath on the Holy Evangelists of Almighty God, that they saw the said testator sign and seal this will—that they heard him publish, pronounce and declare the same to be his last will and testament—that at the time of his so doing he was, to the best of their apprehensions, of a sound and disposing mind, memory and understanding; and that they and Alice O'Donald respectively subscribed the same as witnesses in the presence and at the request of the Testator, and in the presence of each other.

Sworn before

DAVID SMITH,

*Register.*

*State of Maryland, Cecil County, Sct.*

I, Henry D. Miller, Register of Wills for Cecil County in the said State, do certify that the foregoing and annexed instrument of writing is a true copy of the last will and testament of Joannes Lewis, late of Cecil County, deceased, taken from his original last will and testament, now remaining on file and record in my office, and the probate thereof.

In testimony whereof, I have hereto set my hand, and affixed the seal of said office at Elkton, this second day of June, Anno Domini one thousand eight hundred and twenty-six.

SEAL.

HENRY D. MILLER,

*Register of Wills for Cecil County.*

*State of Maryland, Cecil County, Sct.*

I, Frisby Henderson, Presiding Justice of the Orphans Court of said County, do certify that the foregoing attestation of Henry D. Miller, Register of Wills for Cecil County, is in due form.

In witness whereof I have hereunto set my hand this second day of June in the year of our Lord one thousand eight hundred and twenty-six.

F. HENDERSON.

COPY OF THE LAST WILL OF ROBERT MOLYNEUX.

In the name of God, Amen. I, Robert Molyneux, now residing in St. Mary's County, in the State of Maryland, being in good health of body, and of sound judgment and memory, do constitute and make this my last will and testament in the manner and form following:—First, I give and bequeath my soul to Almighty God, in whose mercies I place my hopes, and my body to the earth, to be decently interred.

Secondly, I give and bequeath all my real personal or mixed estate, of whatever kind or nature whatsoever, in the State of Maryland, as also whatever right or title I am now possessed of in, to or from any real, personal or mixed property or estate, whether lying in Pennsylvania, or in Maryland, or in any other parts of the United States of America, or that I may be possessed of at my death to my beloved friend Rev. Francis Neale, of Georgetown, in the District of Columbia, to him or his heirs or assigns, for ever. In case of the death of the above said Reverend Francis Neale before mine, I give and bequeath the above said real, personal or mixed estate, as also the forementioned right or title to real, personal or mixed property, whether in Pennsylvania or Maryland, or in any other parts of the United States of America I may be possessed of at the hour of my death, to my friend Reverend Ignatius Baker Brooke, of St. Mary's County, to him, his heirs or assigns for ever. Finally, I do hereby nominate and appoint the above said Reverend Francis Neale the sole Executor of this my last will and testament; and in case of his death before mine, I nominate and appoint the above mentioned Ignatius Baker Brooke the sole Executor of this my last will and testament, revoking all other wills and testaments made by me at any other period, and declaring this to be my last will and testament. In witness whereof I do hereunto set my hand, and affix my seal, this thirteenth day of June in the year of our Lord one thousand eight hundred and five.

SEAL.

ROBERT MOLYNEUX.

Signed, sealed, published and declared by said Robert Molyneux, the testator, as his last will and testament in presence of us, who, at his request, and in presence of each other, have subscribed our names as witnesses thereto:

ETHELBERT CECIL,  
JOHN STONE,  
BERNARD MEDLEY.

*St. Mary's County, ss. the 14th day of December, 1808.*

Then came John Stone and Bernard Medley, two of the three subscribing witnesses to the foregoing last will and testament of Robert Molyneux, late of St. Mary's County deceased, and severally made oath on the Holy Evangelists of Almighty God that they did see the testator therein named sign and seal this will, and that they heard him publish, pronounce and declare the same to be his last will and testament; and that at the time of his so doing, he was, to the best of their apprehension, of sound and disposing mind memory and understanding, and that they respectively subscribed their names to this will in the presence and at the request of the testator, and in the presence of each other; and also that they saw Ethelbert Cecil, the other witness to this will, subscribe his name to the said will in the presence and at the request of the testator.

Certified by JAMES FORREST,  
*Register of Wills for St. Mary's County.*

In testimony that the foregoing is a true copy, taken from record, I have hereto set my hand, and affixed the seal of my office this 16th day of June, 1826.

SEAL.

JAMES FORREST,  
*Register of Wills for St. Mary's County.*

## CATALOGUE OF THE MARYLAND MISSION FOR 1818-1819.

<i>Georgetown College</i>			
Priests	BORN	ENTERED	OFFICES
Anthony Kohlmann.....	May 16 1771	Jul. 12 1805	Sup., Rect., Prof. Rhet.
Peter Epinette.....	Sep. 24 1760	Jun. 2 1805	Spir. Father, Prof. Phil.
Maximilian Rantzau....	— 1769	Nov. 29 1803	Prof. Theol.
Ch. Van Quickenborne	Jan. 21 1788	Apr. 14 1815	Master Nov., Prof. S. Script.
Theodore Dethoux.....	Jan. 24 1789	Aug. 2 1816	Rect. Trinity Church
John McElroy.....	Oct. 14 1784	Oct. 10 1806	Proc. Coll., Miss., Prof. Sod.
<b>Scholastics</b>			
Alexander Divoff.....	Jan. 1 1791	Jun. 3 1813	
Thomas Downing.....	Feb. 5 1794	Oct. 22 1812	Prof. Greek, stud. Phil.
Stephen Dubulsson.....	Oct. 21 1786	Dec. 1 1815	Prof. French
Ignatius Combs.....	Jul. 27 1797	Feb. 5 1815	
George Fenwick.....	May 22 1801	Jul. 29 1815	
Thomas Finegan.....	May 14 1799	Feb. 5 1815	
George Gough.....	May 22 1798	Feb. 5 1815	
William McSherry.....	Aug. 12 1799	Feb. 5 1815	Prof. Arith., Rhet., Prof.
Jeremiah Mudd.....	Nov. 26 1793	Feb. 5 1815	Prof. Grammar
Thomas Mulledy.....	Aug. 12 1795	Feb. 5 1815	Prof. Poetry
John Murphy.....	Jan. 5 1792	Nov. 16 1816	Stud. Theol.
Charles Pisc.....	Nov. 22 1801	Jul. 29 1815	Prof. Grammar
James Ryder.....	— 1800	Jul. 25 1815	Stud. Rhet.
Joseph Schneller.....	Apr. 2 1797	Jul. 29 1815	Stud. Rhet.
John Smith.....	Feb. 21 1800	Jul. 27 1815	
Peter Walsh.....	Jun. 29 1797	Nov. 7 1813	Prof. French, stud. Phil.
<b>Conewago</b>			
Adam Britt.....	— 1743	Sep. 14 1764	Sup. Resid.
Adam Marshall.....	Nov. 18 1785	Oct. 12 1807	Operarius
Matthew Leku.....	Mar. 25 1788	Aug. 2 1816	Operarius
<b>St. Inigoes</b>			
Br. Joseph Moberly...	Jan. 12 1779	— 1808	
<b>St. Thomas' Manor</b>			
Francis Neale.....	Jun. 3 1756	Oct. 10 1806	Sup. Resid.
William Beschter.....	May 20 1763	Oct. 10 1806	Operarius
John Baptist Cary.....	Jul. 16 1772	Sep. 3 1810	Operarius
<b>Bohemia Manor</b>			
Br. Benedict Heard.....	Feb. 27 1787	Dec. 25 1816	
<b>White Marsh</b>			
Paul Kohlmann.....	May 20 1766	Jul. 12 1814	Superior
<b>Portobacco</b>			
Charles Neale.....	Oct. 10 1751	Nov. 13 1806	Conf. of the Nuns
<b>Newtown Manor</b>			
Leonard Edelen.....	Oct. 20 1783	Oct. 10 1806	Sup. and Operarius
<b>Frederick</b>			
John Henry.....	— 1765	Jul. 18 1804	Operarius
Francis Malevé.....	Dec. 1 1770	— 1804	Superior

<b>Charleston</b>	BORN	ENTERED	OFFICES
Benedict Fenwick.....	Sep. 3 1782	Oct. 10 1806	Superior
James Wallace.....	Mar. 11 1787	Oct. 10 1807	Operarius
<b>New York</b>			
Peter Malou .....	Oct. 9 1753	Jun. 13 1805	Rect. St. Peter's Church
<b>Baltimore</b>			
Enoch Fenwick.....	May 15 1780	Oct. 10 1806	Vicar-Gen. Baltimore
<b>Richmond</b>			
Roger Baxter.....	Feb. 27 1793	Oct. 10 1807	Operarius
<b>Out of the Mission</b>			
Fr. John Grassi.....	Sep. 10 1775	Nov. 21 1797	Stud. in Italy
Mr. James Neill.....	Dec. 4 1793	Nov. 3 1813	Stud. in Italy
Mr. Aloysius Young....	Feb. 15 1799	Jul. 29 1815	Stud. in Italy
<b>Schol. Novices, 2 Yr.</b>			
Virgil Barber.....	May 9 1778	Jun. 12 1817	Stud. Theol.
William Grace.....	Oct. 17 1789	Aug. 23 1817	Prof. Syntax
Hugh Kiernan.....	— 1793	Aug. 23 1817	Prof. English, Stud. Theol.
German Sannen.....	Jun. 6 1792	Aug. 23 1817	Stud. Theol.
Samuel Newton.....	Mar. 7 1795	Jan. 11 1817	
Fr. Michael Cousinne...	Nov. 8 1767	Aug. 23 1817	Operarius at Bohemia
Fr. Louis Dubarth.....	— 1794	Jul. 3 1815	Vicar-Gen. Philadelphia
Edward Mc Carthy.....	— 1794	Dec. 5 1817	Prof. English and Geog.
Peter Zimmermans.....	Jul. 20 1788	Aug. 23 1817	Stud. Theol.
James Van de Velde....	Apr. 3 1795	Aug. 23 1817	Stud. Rhet.
Henry Verheyen.....	Feb. 9 1787	Aug. 23 1817	Stud. Theol.
<b>Schol. Novices, 1 Yr.</b>			
John Ahern.....	Dec. 1 1789	Apr. 20 1818	Stud. Theol.
Fr. Joseph Carbery .....	May 4 1784	May 20 1818	Operarius, St. Inigoes
Jos. Kellenbergher .....	Jan. 29 1796	Aug. 13 1818	
Jeremiah Kiely.....	Aug. 1 1798	Jun. 14 1818	Stud. Phil.
Aloysius Mudd.....	Aug. 8 1791	Aug. 13 1818	
John Smith.....	Dec. 12 1795	Apr. 18 1818	Stud. Theol.
Fr. John Tuomy.....	— 1785	Dec. 25 1818	Prof. Math.
Francis Vespres.....	— 1783	— 1818	Out of the Mission

Fr. Michael Joseph Cousinne, died at Bohemia, July 31st, 1819.

PENNSYLVANIA, 1785-1786.

*Letters from Fr. James Pellentz.*

I

CONEWAGO, October 1st, 1785.

DR. JOHN CARROLL,  
*Rev. Father Superior, P. C.*

I received last night your kind favor of the 28th of September. I am glad to hear that your Reverence is well and going to Philadelphia and New York to give Confirmation. All the Catholics here would rejoice with me if your Reverence in your return could call at Conewago and administer that Holy Sacrament here. But as the badness of the weather and roads will not allow it, perhaps, this time, I do not doubt, but it will be done next Summer. The intended removal did not trouble me, as I am perfectly resigned to the Will of God, whose interpreter is the Superior. In my youthful days I imprinted it on my mind, never to desire a certain place, but to leave myself entirely at the disposition of my Superior. Notwithstanding this, when Mr. Sewall spoke with me about the change, I thought I should let your Reverence know the reasons I had, not to go to Philadelphia. Among these was one, that I had very often a sudden stoppage in my breast, which makes me break of the sermon, which really would look very ill in Philadelphia. Besides I feared disturbances in the Congregation, and to make my burthen easier I made up one hundred pounds to get two missionaries in the country, and will pay fifty pounds more next Spring for their passage. After I had informed your Reverence of this, I was willing, and am still willing to go wherever you please.

Your Reverence, I believe, heard that this mission is flourishing in a spiritual point of view. But in temporals I am called a bad manger. I was long ago advised by a kind friend to inform your Reverence of the debts I paid. But I would not, knowing myself clear in conscience. Now I do it, to make your Reverence easier. When I left Lancaster I owed about three hundred pounds, which debt was not certainly contracted by ill-management, as you shall now

hear. When I came to Conewago I found three hundred pounds debt contracted by Mr. \* \* \* \* Our Rev. Mr. Lewis gave eighty, of which Mr. Williams owed me thirty-six. When Mr. Diderick came to Conewago I paid about two hundred of these two debts. When Mr. Digges' Land was purchased, I borrowed three hundred and twenty pounds to make up some money for the first payment about that time. Mr. Lewis gave his bond to Mr. Digges for 323 pounds. When I paid the bond it was four hundred pounds. All these debts I have paid. Besides I paid Mr. Geisler ninety-six pounds for a house in Carlisle to keep service in; 31 pounds for a house at the Standing Stone, bought with Mr. Sewall's advice. I do not mention several small donations here and there given to a wanting Brother, but put together they will make a large sum. Mr. Sewall tells me in his letter that your Reverence intends to Keep a cow in Baltimore. I will be very glad to give you your choice among mine. I wish your Reverence good health in your travels, a great spiritual comfort, and safe return, and I recommend myself to your daily prayers.

Rev. Father Superior, your very humble servant,  
JAMES PELLENTZ.

## II.

CONEWAGO, Feb. 27th, 1786.

DR. JOHN CARROLL,  
*Reverend Father Superior,*

I received your kind favor of the 13th instant, with the holy oils. I am highly obliged for the same. I am entirely satisfied with Mr. Sewall's resolution to stay in Baltimore, as I always thought he would not live long here, and that he could do more for God's greater glory and the salvation of souls in Baltimore than here. For that reason I advised him in his troubles to have patience, and to take courage. To the same intent I called to his remembrance, that Saints Ignatius and Teresa expected always great success when they met with serious obstacles in the beginning of a new college or monastery. The hardships Mr. Sewall suffered made me think that Baltimore in time will be a very flourishing mission. I beg of your Reverence not to be uneasy for keeping Mr. Sewall from me. I am fully persuaded that he is more necessary where he is than here. With God's help I will go through all difficulties as well as ever. My foot seems to get better, and I expect to be able the next week to visit the different congregations. Mr. Doyne's settling at Frederick Town,

whether he stays there himself or with Mr. Frambach, will be a relief for me. I wrote to Mr. Frambach. His answer, I suppose, I shall have next week. I wish your Reverence good health and a happy journey, and I commend myself to your daily devotions. Reverend Father Superior,  
Your humble servant,  
JAMES PELLENTZ.

LETTERS OF FR. ROBERT MOLYNEUX TO  
DR. JOHN CARROLL.

PHILADELPHIA, April 23rd, 1785.

HON<sup>d</sup> DEAR SIR,

Mr. Farmer is now absent two weeks on his tour to the Iron-Works and New York. It will be two more before he returns. He was very weak when he left here. If he lives to return I wish some means could be devised to prevent him from going any more. Since writing the above *the enclosed* has been delivered to me for you by Mr. Hayes. He is well acquainted with Mr. Farmer. Have we any prospects of any assistance? From whom? And when? I am with my hands full, and the mortification to prepare two criminals for death in our jail. For my part if Mr. Geisler can be sent here, I hope you will give me a Successor: 13 years hard service here is something, and I begin to feel it. If Mr. Neale's health permits he might answer the purpose. Yet still, Philadelphia will always want three or four Priests.

Since writing the above I have received a letter from Rev. Mr. Fulham<sup>(1)</sup> of Dublin, olim S. J. He writes that our subjection to the Propaganda has its inconveniences which may be remedied by a proper application to Cardinal Antonelli, who certainly wishes us well. Mr. Fulham says he knew you at Blandyke many years ago. He wishes we could be supplied from England and Liège till times grow more favorable, and a change may be expected. The rest contains an account of the Society continuing to flourish in Russia, etc., of which I suppose you are informed by your European correspondents, but ends with an account of the Emperor Joseph's destructive progress of reformation. The Universities of Vienna and Prague, says Mr. Fulham, have

<sup>(1)</sup> Fr. John Fulham, born in Dublin, March 23, 1717 or 1719; entered the Society in Lyons, December 2, 1735; was professed of the four vows February 2, 1754; died in Dublin, August 7, 1793. Came home to Dublin in 1749: was a great benefactor to the Irish Mission and Province; he gave £50 each, yearly, for ten years to ex-Jesuits of Lyons, and to Jesuits in Russia; taught humanities six years; his piety, love for religion and for his Order, are commemorated by Fr. P. Plunket; he and his sister left a legacy to the Jesuits in Russia. — Fr. Edmund Hogan. See Br. Foley's *Collectanea* and Oliver's "*Irish Members, S. J.*"

received orders to acknowledge the orthodoxy of the Church of Utrecht, and to teach its principles. Matrimony is purposed to be celebrated before a civil magistrate without Priest or nuptial benediction. Auricular Confession begins to be cried down. The general plan seems to be to abolish all Religious Orders of both sexes, to lessen the number of Secular Priests, to subject the Clergy to temporal tribunals with respect to their livings and discipline, to allow but one altar in each church, to admit no affinity from Baptism or Confirmation; the Parish Priests to be empowered to Confirm, etc., etc., etc.

While I was writing this I received the Packet for Mr. Farmer and myself. This again multiplies my business which never ceases from the moment I rise till I lie down again. Whether to send the letter to Mr. Farmer, or keep it till his return, puzzles me; but fearing it would not fall into Mr. Farmer's hands, I believe I will reserve it till his return—if God pleases to give him strength. He is no more fit to take that journey than I am to fast forty days and nights like St. Stylites without eating or drinking.

I wish Mr. Neale would and could come. Has he a discreet spirit for catechizing publicly? Such a person might be of great service here. It should be publicly done in the face of the congregation.

Our friend —— has not complied with the Jubilee. I am sorry for it. I exhort, I entreat, but the world runs away with the seed we endeavor to sow. To preserve a flock so exposed requires a multiplied care, and a zealous care—above our leisure and strength. When shall we have the pleasure of seeing you in Philadelphia? This I long for. By one visit more business might be done than by twenty letters. Oh, that you would come and join us! I think we should be soon able to accommodate you to your liking. Your presence would give us new life. But I am called on, and must go.

ROBERT MOLYNEUX.

To Dr. Carroll.

FR. MOLYNEUX TO DR. JOHN CARROLL.

PHIL., June 18th, 1785.

REV. HON<sup>d</sup>. Sir,

After a long silence, I once more enter on a correspondence, too long interrupted. Mr. Geisler has been here, id est, arrived last Tuesday for dinner, and set off to-day, Friday, after the same. He has been for some time in a poor state

of health, contracted from three sweeping colds since Christmas. He is willing to come to Philadelphia whenever you give the order, and Mr. Pellentz approves the means. Mr. Framback is willing to go to Lancaster, on condition that on the arrival of an approved Successor, he be allowed either to retire to Conewago or to Germany, which Mr. Pellentz thinks reasonable, and I think may be prudently promised. Mr. Farmer is rather better than before his journey, but far from being strong or equal to the labors of this place. I have been constantly harrassed these five months past, and I can not say that I am either sick or infirm. I am tired and want repose. I hope you will consider us, and order Mr. Geisler to our assistance if possible. It is pleasing to me, to Mr. Farmer, and he himself is sensible of the necessity. For my part I have no private views, the public good is all I seek. Yet after all I will not dissemble, that it would be very agreeable to me to live elsewhere than Philadelphia. I really feel the labor of this place, and thirteen years is not a short time to have felt it. Every day the labor increases, and my ability decreases. My request is not an unreasonable one, and will, I know, be attended to. When the troubles began, I was not less uneasy than at present. But I took heart, not doubting of being relieved, as soon as it should be decided.

ROBERT MOLYNEUX.

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## BISHOP CARROLL THINKS OF RE-ENTERING THE SOCIETY.

*Letter to Fr. Marmaduke Stone.*

BALTIMORE, — 1805.

REV. SIR,

In a letter to Mr. Strickland, I advised him of having received, and of my intention to acknowledge, the favor of your letter of 1804, and its inclosures, viz: a copy of the General's letter to me, and of the edifying accounts of Mr. Causel's vocation to the Society, and the Bishop of Verona's solicitation for the same happiness. Before the receipt of yours, I was already put in possession of duplicates of Fr. Gruber's letter to me; Mr. Strickland having forwarded them to me—though the original has never reached my hand. Having referred to Mr. Strickland's former letters, I

find that my preceding communication was correct, in which it was stated that he informed me of your having first received and forwarded that original; but he had done so himself, and probably did not recollect the circumstance.

Soon after receiving the General's directions, notice was given to such of our Brethren as had been formerly of the Society to meet me, which they did in May. Those who did not meet sent certificates of their desire for readmission. The whole number of them was as follows—MM. Robert Molyneux, John Bolton, Charles Sewall, Sylvester Boarman, Charles Neale and Ignatius Baker Brooke. To these will soon be added others, who never were of the Society; but who could not properly be admitted till the Society was organized by the appointment of a Superior, etc. Having read and discussed, with the gentlemen above named, Fr. General's letter, I appointed the Rev. Mr. Molyneux, for the present, Superior, being satisfied that he would be the most unexceptionable of those who in the first instance would be members of the Society, and whom I would recommend to the General to continue in office, notwithstanding his desires of retirement, till some of those that will join the Society shall have performed one year's noviceship and then be enabled, by permission of the General, to make their first vows. Amongst these last there will be one, at least, who will give much satisfaction as a virtuous and prudent, though not a learned Superior.

The example of the good Bishop of Verona is a lesson for Bishop Neale and myself to meditate on; and it has, indeed, before, and since the receipt of your letter, been often a subject for consideration with me whether I ought not to petition the Pope to resign and resume my former state. My bishopric, as you know, gives me no worldly advantages, and is very burthensome. Can I promote the honor of God more by relinquishing, than by retaining it? Into whose hands could the Diocese be committed who would not, perhaps, thwart the establishment of the Society, and oppose a reinvestment in it of the property formerly possessed, and still so providentially retained? These considerations have hitherto withheld my Coadjutor and myself from coming to a resolution of reentering the Society. \* \* \*

† J., BISHOP OF BALTIMORE.

## ROCKY MOUNTAINS.

*Letter from Father Robert F. Smith.*

SPOKANE FALLS, W. T.,  
April 15th, 1886.

DEAR BROTHER IN XT,  
P. X.

After fifteen years of sighs and prayers I am at last in my dear mission,—my happiness I leave you to imagine. I was received with open arms by Rev. Fr. Cataldo and his little community, among whom I found Father Ragaru and Br. Kœrner, who had outstripped me and arrived first at their destination.

Of my journey I will not say much, except of my experiences with the *Cowboys*, in whom I became greatly interested. They seem to be fine fellows, though their language is somewhat coarse, abounding in ejaculations not found in Rodriguez. After a long talk with one of these worthies on sin, death and hell, he ended by saying: "Yep, whether what you say be true or not, I hope in the next world to play a harp at the right hand of Moses." Was this the Cowboy's idea of heavenly bliss?

Some of my friends, made in the cars, were: a Norwegian Lutheran, an indifferent Calvinist, an infidel Austrian, a Scotch freemason, a Yankee free-thinker, and a graduate of St. Francis Xavier's, New York; so you see I had variety, to say the least. I stopped over a day at Bismarck, Dakota, staying with the Benedictines. On visiting the Sisters' school, I found that, an hour previous, an old Indian had gone into the school, and refused to leave, saying that he wanted to be taught, etc. His hunger for bread, however, proved to be greater than his thirst for knowledge, and, on the Father (who had been called in by the Sister) promising him his dinner, he left the school, to the great satisfaction of the frightened Sister Scholastica, who had not bargained for such a class of scholars.

I paid a delightful visit to Bishop Brondel in Helena, where I also met those veteran missionaries Fathers Imoda and Grassi, S. J. I had to assist the Bishop at High Mass on Sunday, in spite of my vehement remonstrances; it is a question who did the assisting? There were five of us at

dinner, and will you believe it, *half a potato* sufficed for us all! It weighed *four pounds!* Four or five pounds is the ordinary weight of Montana potatoes! A cabbage was raised last year at one of our missions which weighed thirty-five pounds!

But, to return to Spokane Falls. Fr. Jacquet is one of the most successful priests for miles around. He has just finished the beautiful brick church, started by the lamented Fr. Ruelan, and it will be blessed shortly after Easter. He is an indefatigable worker, gives lectures, writes for newspapers, visits mining camps, soldiers' barracks, etc. But he will soon change his scene of action, as he will start next month for his new field of labor among the Kootenais, a tribe living near the borders of British Columbia, that is to say the Lower Kootenais, for the Upper Kootenais are in the British Possessions. These Indians have never had a permanent mission among them, although many of them have been instructed and baptized during the visits to that tribe of FF. De Smet, Giorda, Grassi and Tosi. These poor savages have entreated our Fathers again and again to come and live among them, but the Superior had no men at his disposal, and so their piteous demand had to be put off with a promise. Lately the chief said to his people: "Let us return to our old habits of drinking, gambling, etc., and then the Fathers, taking compassion on us, will come to live with us." Then Fr. Tosi visited them and promised to build them a church this spring, but being unable, owing to other orders, to fulfil this himself, he will introduce Fr. Jacquet to the tribe, and leave to the New Blackrobe the execution of the promise.

To speak once more of myself, I spent a part of Holy Week among the Spokane Indians, at St. Michael's Mission. I arrived there on the eve of Palm Sunday in company with Rev. Fr. Cataldo. An Indian met us before we reached the camp, and he hurried back to spread the news of the arrival of a new Blackrobe. I was quite anxious about my reception and the impression made, for I might expect to be dubbed by a name that might be mine for life. My size however got me the title of the 'little Father'—not such a very distinctive one, as Fr. de Rougé was long known by this name. He has exchanged it by popular verdict for that of the 'Wise Blackrobe,' on account of his wonderful facility in acquiring Indian languages and for his skill in medicine. What will my next name be? I was greeted by the assembled tribe and had to shake hands with every individual member, even to the very papooses, whose hands were laid

in mine by their mothers. On Palm Sunday I took part in the Passion and had to supply the *turba*, etc. I would rather sing *in*, than *for*, a crowd! You may draw your own conclusions about the execution.

In my rides over the prairie I often get a chance of airing my Chenook, and find it a great satisfaction to be able to talk to the Indians whom I meet. They wear their blankets with as much dignity as ever a Roman Senator did his toga.

But I must conclude with kindest regards for all. Do not forget me and the mission in your holy sacrifices and prayers.

Faithfully in Xt,

ROBERT F. SMITH, S. J.

## CHAPLAINS FOR THE MEXICAN WAR—1846.

### APPOINTMENT OF FRs. McELROY AND REY.

(By Fr. John McElroy.)

1. In May of last year (1846), the Bishops of the U. S. held a Provincial Council in Baltimore; at its close several of the Bishops visited President Polk, in Washington; of these, Bishops Hughes of New York, Potier of Mobile and Kenrick of St. Louis, waited on him the eve of Ascension, being the 20th May; during their visit the subject of Catholic Chaplains for the army of invasion, was broached, I know not by whom. The President seemed anxious for it, and requested the Bishops above named to give him the names of two clergymen as soon as possible, that he might forthwith commission them, etc. The three Prelates repaired without loss of time to our College in Georgetown, being the nearest, and where they were the more likely to succeed. They had an interview with Rev. Father Verhægen, Visitor, who had also a consultation with several of the Fathers who were of opinion that two Fathers should be sent, and Fathers McElroy and Rey should be appointed; the three bishops dined at the College and returned to the President with the names of the two Fathers; all was concluded in one half hour.

2. At the time Father McElroy was Pastor of Trinity Church, and Father Rey, Socius to the Provincial, and Minister in the College. In a few days the two Fathers called

on the Secretary of War for instructions, how to proceed. He (Mr. Marcy) received us very affably, expressed his desire that we should visit the President, and ordered his chief clerk to prepare letters for the Commanders of different posts to facilitate our journey; besides, he requested me to give him my views of what we should expect whilst with the army, which I sent to him a little later in writing, and which he embodied, almost transcribed, in his despatch to General Taylor, which I copy below. The Secretary introduced us to the President, who received us with great kindness and regard—he expressed a hope that our Mission would be one of peace, that *we* carried not the sword, but the olive-branch—that our mission would be a refutation of the erroneous opinions held in Mexico, that the U. S. warred against their religion, etc. He continued to state very frankly the great desire he had to bring their matters of dispute to an amicable conclusion.

As neither of us could speak Spanish I proposed to the President the propriety of associating with us a third clergyman, who was familiar with the language; he very promptly adopted my suggestion and told the Secretary to embody that in his despatch to the General-in-Chief where it will be found.

3. In a subsequent interview, the Secretary of War asked us what we thought sufficient for our expenses. I replied that I was ignorant of it, not knowing the country, our manner of living, etc. He observed that when the law authorized chaplains their pay was from 1000 to 1200 dollars. I told him that this would appear to be sufficient—he inserted in his despatch the larger amount. Although there is no law of Congress authorizing the appointment of chaplains for the army the President in our case made out our commission by virtue of his *discretionary* power—besides the pay of 100 dollars a month, our travelling expenses to and from the Seat of War were to be defrayed. An advance to each of three months pay was made, a hundred dollars each for travelling, making in all 800 dollars. This sum we received at the Quartermaster's office in gold on the first of June, '46. I may as well copy the Secretary of War's letter to me of May 21st, as it states the views of the President precisely, in the first place—then the others in order.

*War Department, May 21st, 1846.*

SIR,

The President is desirous to engage two Reverend gentlemen of the Roman Catholic Church to attend the army of occupation now on the Rio Grande to officiate as chaplains, etc. In his opinion their services would be important in many respects to the public interest, particularly in the present condition of our affairs with Mexico. Having sought information as to the proper persons to be thus employed, his attention has been directed to you, and he has instructed me to address you on the subject, in the hope that you may consider it not incompatible with your clerical duties, or your personal feelings to yield to his request.

It is proper that I should apprise you that the existing laws do not authorize the President to appoint and commission chaplains, but he has authority to employ persons, to perform such duties as appertain to chaplains. Should you consent, as the President hopes you will, to visit the army and remain some time with it you will be allowed a reasonable compensation for expenses and services. Your views of what that ought to be, you will, if you please, suggest to me.

When the law authorized the appointment of chaplains, as it formerly did, the pay and emoluments were about one thousand or twelve hundred dollars per annum. This amount would be readily allowed together with the expenses of travelling to and from the army.

I should be pleased to be favored with a reply to this communication at your earliest convenience.

I have the honor to be,

Very respectfully,

Your obedient Servant,

W. L. MARCY,

*Secretary of War.*

To the Reverend

John McElroy,

Georgetown College.

It will be seen, this letter was written the day after the visit of the Bishops to the President. A similar letter was sent to Father Rey. I have alluded above to my answer to his inquiries both as to pay and other matters which will be found in the following letter of the Secretary to General Taylor.

(Confidential.)

*War Department, Washington, May 29, 1846.*

SIR,

The President has been informed that much pains have been taken to alarm the religious prejudices of the Mexicans against the U. S. He deems it important that their misapprehensions in this respect should be corrected as far as it can be done, and for that purpose has invited the Reverend gentlemen who will hand you this communication, Mr. McElroy and Mr. Rey, of the Roman Catholic Church, to attend to the army under your command and to officiate as chaplains. Although the President cannot appoint them as chaplains, yet it is his wish that they be received in that character by you and your officers, be respected as such and be treated with kindness and courtesy—that they should be permitted to have intercourse with the soldiers of the Catholic Faith—to administer to them religious instruction, to perform divine service for such as may wish to attend whenever it can be done without interfering with their military duties, and to have free access to the sick or wounded in hospitals or elsewhere.

It is confidently believed that these gentlemen in their clerical capacity will be useful in removing the false impressions of the Mexicans in relation to the U. S., and in inducing them to confide in the assurance you have already given that their religious institutions will be respected—the property of the church protected, their worship undisturbed—and in fine all their religious rights will be in the amplest manner preserved to them. In fulfilling these objects you are desired to give these gentlemen such facilities as you may be enabled to afford, and at such times as in your judgment may be most prudent.

You are requested also to cause to be provided for them such accommodations as will render their abiding with the army comfortable to themselves. It is believed that when chaplains were allowed by law to the army, they received in pay and emoluments, from about 1000 dollars to 1200 per annum. This amount will be paid to the gentlemen named in this letter.

As these gentlemen do not speak the Spanish, they have been desired by the President to associate with them another clergyman who both understands and speaks it; such per-

son recommended by them you will receive on the same footing with themselves.

Very respectfully,

Your obedient servant,

W. L. MARCY,

*Secretary of War.*

Major General Z. Taylor,  
Commanding Army of Occupation  
on the Rio Grande, Texas.

In addition to the above letters the Secretary gave us two others to facilitate our travelling and accomodations on the way; I copy them both.

*War Department May 29th, 1846.*

SIR,

The Reverend gentlemen (Mr. McElroy and Mr. Rey) who will hand you this are the bearers of a communication from this department to Major General Taylor; you will please provide them with cabin passages, in good sufficient transport to Point Isabel, whence they will receive safe conduct to General Taylor's Headquarters.

Very respectfully,

Your obedient Servant,

W. L. MARCY,

*Secretary of War.*

Lieutenant Colonel Thos. Hunt,  
Deputy Quartermaster General,  
United States Army,  
New Orleans.

*War Department, May 29th, 1846.*

SIR,

The Reverend Mr. Mc Elroy and Mr. Rey are the bearers of a communication from this department to Major General Taylor; they are recommended to your courtesy and hospitality, and you are requested to take such measures as will ensure their safe conduct to the Headquarters of General Taylor.

Very respectfully yours, etc.

W. L. MARCY,

*Secretary of War.*

To the commanding officer,  
Fort Polk, Point Isabel, Texas.

## THE PARAGUAY REDUCTIONS.

The story of the Paraguay Reductions has been written so often that we feel an apology is necessary for the version we now offer. There is nothing new in it; nothing that has not been told before. But we make bold to publish it, because we believe it will be interesting to our readers, as affording the view taken of the Society's great work in South America by an unprejudiced English Protestant, living at the time of the events he narrates. The history forms a chapter in a now forgotten work published anonymously in London in 1765. It is entitled, *AN ACCOUNT OF THE EUROPEAN SETTLEMENTS IN AMERICA, IN SIX PARTS . . . . Each Part contains an accurate description of the Settlements in it, their Extent, Climate, Productiveness, Trade, Genius and Disposition of their inhabitants; the Interests of the several Powers of Europe with respect to those Settlements; and their Political and Commercial Views with regard to each other.*

The author, evidently some literary hack of the days of Noll Goldsmith and Johnson, with shadowy ill-defined hopes of future fame, tells us with great modesty in the preface to his work that, "the little sketch he has given in the part of Portuguese America, if it has any merit, is entirely due to the judicious collection called *Harris's Voyages*," and he adds with suggestive candor: "There are not many finer pieces than the history of Brazil in that collection; the light in which the author sets the events in that history is fine and instructive; an uncommon spirit prevails through it; and his remarks are everywhere striking and deep." There are two maps accompanying it, one of North, the other of South America. It is claimed that they are accurate, — "and drawn from the best modern maps and charts and regulated by Astron<sup>l</sup> Observat<sup>ns</sup>. By Emanuel Brown—Prog<sup>r</sup>. to his majesty, 1747."

"The trade of Paraguay, and the manners of the people, are so much the same with those of the rest of the Spanish colonies in South America, that nothing further can be said on those articles; but it would be inexcusable to quit the country without saying something of that extraordinary species of commonwealth which the Jesuits have erected in the interior parts.

"About the middle of the last century those fathers represented to the court of Madrid, that their want of success in their missions was owing to the scandal which the immorality of the Spaniards never failed to give, and to the hatred which their insolent behaviour caused in the Indians wherever they came. They insinuated, that, if it were not for that impediment, the empire of the gospel might, by their labours, have been extended into the most unknown parts of America; and that all those countries might be subdued to his catholic majesty's obedience, without expence and without force. This remonstrance was listened to with attention; the sphere of their labours was marked out; an uncontroled liberty was given to the jesuits within these

limits; and the governors of the adjacent provinces had orders not to interfere, nor to suffer any Spanish to enter into this pale, without licence from the fathers. They on their part agreed, to pay a certain capitation tax in proportion to their flock; and to send a certain number to the king's works whenever they should be demanded, and the missions should become populous enough to supply them.

"On these terms, the jesuits entered upon the scene of action, and opened their spiritual campaign. They began by gathering together about fifty wandering families, whom they persuaded to settle; and they united them into a little township. This was the slight foundation upon which they have built a superstructure, which has amazed the world, and added so much power, at the same time that it has brought on so much envy and jealousy, to their society. For when they had made this beginning, they laboured with such indefatigable pains, and with such masterly policy, that by degrees, they mollified the minds of the most savage nations; fixed the most rambling; and subdued the most averse to government. They prevailed upon thousands of various dispersed tribes of people to embrace their religion, and to submit to their government; and when they had submitted, the jesuits left nothing undone, that could conduce to their remaining in this subjection, or that could tend to increase their number to the degree requisite for a well-ordered and potent society; and their labors were attended with success.

"It is said, that, from such inconsiderate beginnings, several years ago, their subjects amounted to three hundred thousand families. They lived in towns; they were regularly clad; they laboured in agriculture; they exercised manufactures. Some even aspired to the elegant arts. They were instructed in the military with the most exact discipline; and could raise fifty thousand men well armed. To effect these purposes, from time to time, they brought over from Europe several handicraftsmen, musicians, and painters. These, I am told, were principally from Germany and Italy.

"We are far from being able to trace, with the exactness they deserve, all the steps which were taken in the accomplishment of so extraordinary a conquest over the bodies and minds of so many people, without arms or violence; and differently from the methods of all other conquests; not by cutting off a large part of the inhabitants to secure the rest, but by multiplying their people, whilst they extended their territory. Their own accounts are not very ample, and they are partial to themselves without doubt. What some others

have written is with a glaring prejudice against them. The particulars which seem best agreed upon by both sides are the only ones to be mentioned.

"It is agreed then, that in each mission or district (the country is divided into forty-seven districts) a jesuit presides in chief. But magistrates are settled in every town, answerable to those in the Spanish cities; these are always Indians, elected by the people, and approved by the presiding jesuit: on solemn occasions, they appear in rich robes of ceremony, attended with a suitable retinue, and every thing which may make for the dignity of their government. The people which compose this commonwealth are composed chiefly of two nations or tribes, one called Garanies, the other Chiquitos. The latter are active, lively and ingenious, therefore their æconomy is more left to themselves; and they have something of property, but there is something too in common. Amongst the Garanies there is no property; every thing is done under the public eye, and for the public; for otherwise this people, naturally lazy and stupid to the last degree, would be in perpetual want. Each man's labour is allotted him in proportion to his strength, or to his skill in the profession which he exercises. The product is brought faithfully into the public magazines; whence he is again supplied with all things which the managers judge to be expedient for the sustenance of himself or his family. All necessaries are distributed regularly twice a week; and the magazines always contain such a stock of provisions and goods of every kind, as to answer not only the ordinary exigences, but to provide against a time of scarcity, or for those whom accidents, age, or infirmities, have disqualified for labour. Thus want is never known amongst them; their villages are cleanly and decent, greatly exceeding those of the Spaniards in their neighbourhood. Their churches are particularly grand and richly adorned; and service is in them performed with all the solemnity and magnificence of cathedrals; nor are good voices and instruments wanting.

"They provide early for the marriage of their young people, as well to prevent disorders, as to multiply their subjects. Here, as interest can be no motive to the union, there are few difficulties attending it. The young man applies to the governing jesuit, informs him of his desire of marriage, and names the party: she is consulted, and if there is no objection upon her part, they are immediately married. They are supplied with all necessaries for their establishment from the public stores, and they have at the same time their task allotted them, by which they are to

make amends for what they have received, and to provide for others in their turn.

“The Indian magistrate is obliged continually to watch over the minutest actions of his people, and to give the jesuit an exact account of the state of his district, and the merit and demerit of the people which it contains. They are rewarded or punished according to this report. The punishment for smaller crimes is by imprisonment, for greater by whipping, from which it is said not even the principal magistrates are exempted. Capital punishments they do not inflict, as indeed crimes are rarely committed amongst them. The correction is received by all, not only with patience, but acknowledgement. The rewards are seldom more than benedictions, and some slight mark of the jesuits’ favour, which make those men entirely happy.

“Nothing can equal the obedience of the people of these missions, except their contentment under it. Far from murmuring, that they have only necessaries of life, by a labour which might in some degree procure them the conveniences of it, they think themselves a distinguished and favoured people in wanting them; and they believe their obedience a duty, that not only secures their order and repose in this world, but the very best means of insuring their happiness in the next. This is carefully inculcated; and indeed, besides their attention to the government, the jesuits are indefatigable in their instructions in the doctrines of religion, the regularity of life, and the contempt of this world. And, by what I can find, the Indians under their jurisdiction are an innocent people, civilized without being corrupted.

“The jesuits, who govern them, are said to be extremely strict in preserving their privilege in keeping all strangers from amongst them. If any such should, by accident or in his journey, arrive in the country of the missions, he is immediately carried to the presbytery, where he is treated for a day, or two at most, with great hospitality, but regarded with no less circumspection. The curiosities of the place are shewed him in company with the jesuit, and he can have no private conversation with any of the natives. In a reasonable time, he is civilly dismissed, with a guard to conduct him to the next district, without expence, where he is treated in the same manner, until he is out of the country of the missions. Cautions altogether as strict, and in the same spirit, are observed, when the natives are obliged to go out of their own territory to serve in the king’s works, or when any part of their troops are called out for his service. They shun all manner of conversation with strangers, upon whom

they look with a sort of horror; and so return, uninformed and untainted, into their own country as they left it.

"I am sensible, that many have represented the conduct of the jesuits in this mission in a very bad light; but their reflexions appear to me not at all supported by the facts upon which to build them. To judge perfectly of the service they have done their people, we must not consider them in a parallel with the flourishing nations of Europe, but as compared with their neighbours, the savages of South America, or with the state of those Indians who groan under the Spanish yoke. Considering it in this, which is the true light, it will appear, that human society is infinitely obliged to them for adding to it three hundred thousand families in a well-regulated community, in the room of a few vagabond untaught savages. And indeed, it can scarce be conceived, that the government has not some extraordinary perfection, which has a principle of increase within it, which draws others to unite themselves to the old stock, and shoots out itself a luxuriance of new branches. Neither can we, by any means, blame a system which produces such salutary effects; and which has found that difficult, but happy way, that grand desideratum in politics, of uniting a perfect subjection to an entire content and satisfaction of the people. Matters, which, it were to be wished, were studied with more attention by us, who content ourselves with railing at the diligence of an adversary, which we should rather praise and imitate; and who, in our affairs, seldom think of using any other instruments than force or money.

"This commonwealth is now become a subject of much conversation, upon account of the cession which has lately been made of part of that territory to the crown of Portugal. It is well known, that the inhabitants of seven of the missions refused to comply with this division, or to suffer themselves to be transferred from one hand to another, like cattle, without their own consent.<sup>(1)</sup> We are informed, by the authority of the Gazette, that the Indians actually took up arms; but notwithstanding the exactness of their discipline, they were easily, and with a considerable slaughter, defeated by the European troops, who were sent to quell them. It seems to have been ill-judged in this people, who had never seen any real service, nor were headed by officers who had seen any, without which the best discipline is but a sort of play, to have hazarded a battle with troops from

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<sup>(1)</sup> The jesuits have been entirely disgraced at the court of Portugal, for the share they are said to have had in this resistance.

Europe. They ought rather to have first habituated themselves to action by attacking small parties, by convoys, by little surprises, until by use and success in smaller matters, they were entitled to hazard the sum of their affairs in the open field. However, it is not improbable, that this opposition will rouse the indolence of the Spaniards, and make them take the government of the country out of the hands it is in at present. If they do it is not difficult to foresee, that the same depopulation, the same distress, and the same discontent, which distinguish the Indians in the rest of the Spanish provinces, will be soon equally visible in this. It will not be difficult for them to effect the reduction of this country; for the jesuits have too large and valuable an interest in Old Spain, as well as in the new world, to dispute it with the court, whenever they shall demand in good earnest to have this country surrendered; if it be true, that the jesuits have really such influence on the inhabitants as is attributed to them.

“It was not originally such bad policy, as it may seem, to have intrusted the jesuits with so great a power; since a little time will shew, that they have given them a territory unknown, unpeopled, and uncultivated, which they have the certain means of possessing when they please, subdued, peopled, and cultivated. As to its wealth, it is hard to say any thing certain; the jesuits deny it. And truly, if they acted with a perfect policy, they would never have suffered any mines of gold or silver to be opened in that country. Of this matter I have no information upon which I can depend.”

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We are enabled through the kindness of the Rev. Dr. Middleton, O. S. A., of Villa Nova College, Penn., to supplement this story with a list of the Fathers of the Society at work in the Missions of Paraguay 1749-1750. The list is from the diary of P. Pedro de Parros who travelled in Paraguay for nearly twelve years. This Father was a Franciscan and not a Visitor of the Society, as the translator of the manuscript supposed. We give a translation of the Excerpt:—

## Extract from the Diary of Pedro de Parros in Paraguay, 1746-1759.

LIST OF ALL THE JESUITS WHOM I FOUND IN THE TOWNS (PUEBLOS)  
WHERE I STAYED.*In Santa Maria.*

Ff. Bta. Marqueseti, Cura ; an Austrian.  
Pedro Pablo Daneri, *Compañero* ; a Roman.

*Saint Ign Guazû.*

P. Josef Ribcorola de St<sup>a</sup> Fee (sic).  
Manuel Oldmed de Cordova.

*Santa Rosa.*

P. Fran, Man<sup>l</sup> Gutierrez ; Montañez.  
Mateo Cano ; Sard.  
Ant<sup>o</sup> Sosa de Salta.

*Santiago.*

P. Rafael Campamar ; Mallorq<sup>u</sup>.  
Mig<sup>l</sup>. Marimon “  
Sebastian de Tegros ; Paraguay.

*San Cosme (qu Caime).*

P. Bartolemeo Pisa ; Mallorquin.  
Tadeo Enis ; Hungarian.  
Rafael Cavallero ; Paraguay.

*Itapua (gy ?)*

P. Felis Urbina ; Madrid.  
Felipe Arias. “  
Sebastian Toledano ; Old Castile.  
Geronimo Zacharias ; Sard.

*Candelaria.*

El P. Jaimè Pasino, (?) Superintendent of all the Missions ; Sard.  
P. Felipe Ferder ; German.  
Ant<sup>o</sup> Estelles, (?) Valencia.  
*Hermano*. Fran<sup>co</sup> Leoné ; Italian.  
*Hermano*. Blas Gornà.  
Ruperto Thahalamer, apothecary ; German.

*Santa Ana (sic).*

P. Xavier de Echague ; Santa Fee (sic).  
Hermeneg Sguirrè ; *Salta*.  
Inocencio Herber ; German.

*San Ign Mini.*

P. Andres Fernandez ; Madrid.  
Lorenzo Balda ; Castellano.  
Fran<sup>co</sup> Yzedo ; St<sup>a</sup> Fee.

*Loreto.*

P. Esteban Fenà ; Barcelona.  
 Ramon de Toledo ; Biscayan.  
 Mathias Strovel ; German.

*Corpus.*

Pedro Sanna ; Sard.  
 Juan Fabrer ; Mallorquin.

*Trinidad.*

P. Juad Fran<sup>co</sup> Valdivien ; Baeza.  
 Juan Themas ; Mallorquin.

*Jesus.*

P. Juan Antonio Ribera ; Taro (?)  
 Santos Simoin ; Italian.  
 Antonio Forcada ; Zaragoza.

*San Josef.*

P. Juan Carrio, *Cura* ; Old Castile.  
 P. ———

*Apostoles.*

P. Domingo Perfeti ; Italian.  
 Carlos Tuo or Tur (?) German.  
 Sigismund Aperger ; Docta.  
 Hermano Norberto Chuilak, apothecary ; German.

*Concepcion.*

P. Jaimè Mascaro ; Catalan.  
 Manuel Bozer ; Mallorquin.  
 Conrad Order ; German.

*Sto. Thome.*

P. Ignacio Ymerco ; S<sup>ta</sup> Fee.  
 Feliz Blanch ; Frenchman.

*San Borja (?)*

P. Diego de Horbegozo ; Biscayan.  
 Iph. Cardul Reasano.  
 The latter was absent on my visit and I found in his place P. Xavier Leni,  
 a German. In all whom I knew 55.

A DESCRIPTION OF THE DIARY OF FR. PEDRO DE PARRAS, IN THE LIBRARY OF THE AMERICAN PHILOSOPHICAL SOCIETY IN PHILADELPHIA, PA.

The work mentioned above is in Spanish, in MS. written in a clear and beautiful hand; a work of about 400 pp. (pages not numbered) a small 4to, bound in parchment and with back-title.

On first page is—

"*Diario \* \* \* de los viages que ha hecho Fr. Pedro Iph.<sup>(1)</sup> de Parras, desde que salió de la Ciudad de Zaragoza \* \* \* para la America. Con una \* \* \* relacion de lo q<sup>e</sup> personalmente ha experimentado en diversos paises, y de las cosas mas notables q<sup>e</sup> en ellos ha visto.*"

N. B. He left Zaragoza, Oct. 22, 1748; sailed from Cadiz, Feb. 10, 1749; sighted Cape St. Augustine, where the coast of Brazil begins, about Apr. 22; travelled in Montevideo, Buenos Ayres and Paraguay from 1749? <sup>(2)</sup>

At the end is a list of the missions which he visited <sup>(3)</sup> in 1759 in company with the Bishop of Paraguay and others.—Later on he gives a "*Lista de todos los Jesuitas que hallé en los Pueblos por donde pasé,*"—about 18 places, and about 53 religious, whose names he gives and in some instances their nationality.

This *Diario* was given to the "Am. Phil. So." in 1820, by Joel R. Pawsett after his return from Mexico.

## MEXICO.

*Letter from one of Ours.*

May 30th, 1886.

DEAR AND REVEREND FATHER,

I had intended to give you an agreeable surprise by sending you a detailed account of the Province of Mexico, but, not having obtained sufficient data, I am not able to do so. I have asked for information, and hope soon to get it. In the meantime I will tell you what I know.

Some time last year, Ours recovered a beautiful church which formerly belonged to the Old Society, in the City of Worelia, the Capital of the State of Michoacan. The building is solid and displays no little art and beauty. It is well preserved, having been in the hands of the Bishop, who took care to have a chaplain in it who saw to its preservation and cleanliness. In fact in place of losing any of its original neatness and solidity, it has gained in both. The college annexed to it, unfortunately, did not meet with like success. For, although it was not entirely destroyed, it has fallen in-

<sup>(1)</sup> A contraction, I think, for Joseph. The whole work is full of similar abbreviations.

<sup>(2)</sup> I am not now sure whether this is 1749 or '50.

<sup>(3)</sup> Fr. de Parras seems to have been the "Visitor" of the Society.

to the hands of the Government, so that now it will be almost impossible to recover it. It was Father Wilde who recovered the old church from the Archbishop Arciga. This Father is at present building a house alongside of the church. This is intended as a residence, if God grants that the government should continue tolerating us.

The religious movement in Mexico seems daily advancing, as you may see by a few lines which I have just received from the Capital of the country:—"We have finished with success our labors of Lent and are about to give the devotions of the Month of May. In Lent Frs. Alzola and Rivas gave three public retreats in the church of St. Bridget. They were given in turns to ladies, servant girls, and men. All of them were well attended, and very fruitful. Confessions were numerous, and what is especially consoling many of them were made by those who had been three, six, ten, twenty, and even more years absent from their religious duties. The religious enthusiasm reigning throughout the entire Capital has been greater than in any former year."

Respecting missionary work, nothing of note is to be mentioned by reason of the small number of *operarii*. The people, however, very earnestly desire missions. So much so, indeed, that if they even get a missionary among them it is almost impossible for him to get away. Fr. Labrador, an old missionary of Spain, of whom no doubt, you have some knowledge, affords a good example. He passed through New York something more than eight months ago on his way to the City of Mexico. Having to pass through Saltillo, he intended to stop there for a few days only. Once arrived, however, he was requested to give a mission, and then a second, and a third, and so on, so that he has to remain there still giving missions, and the desires of the people to hear him have not yet been satisfied.

This is certainly consoling, Rev. Father, because I believe that it is a good sign to see the sick, longing to be cured. He who would not receive medicine can hardly expect to be restored to health. To finish I will quote a few lines from the letter cited above:—"I suppose you know that Very Rev. Fr. Superior is no longer acting as parish priest of Tepetzotlan. He has left that parish and now stays at St. Bridget's Residence. This move was very much in accordance with the desires of our Very Rev. Fr. Vicar. The Letters of Oña are being published. They are to serve as a continuation of those of Poyanne. A short account of

our Province, which was sent by the Novices and Scholastics of Mexico to their *comprovincianos* resident at Loyola, has already appeared in them."

Your Servt. in Christ.

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MISSOURI.

*Letter from Father Thomas Hughes.*

ST. LOUIS UNIVERSITY, ST. LOUIS, MO.

May 13th, 1886.

REV. DEAR FATHER,

P. C.

I take pleasure in sending to you items relative to the new Post Graduate Society of the college, formed largely by *non-Catholics*, including Protestant ministers; and chiefly, among the professions, by physicians. The constitution now drawn up secures the pecuniary funds necessary for the University to carry on the course. The subject aimed at is to secure to the cultured community the continuance and development of *our* philosophy. And though the Society has begun with a majority of non-Catholics, still it is intended that our college in particular shall flourish with the help of the Society. Next to the running expenses of the course, a permanent and ample foundation for the Post Graduate chair is to be secured.

With the close of the first volume of abstracts of Post Graduate lectures, the institution itself thus assumes a new and auspicious phase. I beg to remain,

Your Reverence's obed<sup>t</sup>. Serv<sup>t</sup>. in Christ.

THOMAS HUGHES, S. J.

With the above letter has come to us the following extract from the St. Louis *Globe-Democrat* of May 4th.

PHILOSOPHICAL POST GRADUATES.

"An adjourned meeting of the Philosophical Post Graduate Society of the St. Louis University was held at St. Xavier parsonage, on Grand Avenue, last evening, and the organization perfected. There were present: Rev. Father Hughes, A. L. Berry, Dr. T. G. Comstock, F. A. Drew, A.

Grindon, Dr. Elmer Lee, Theo. Papin, Jr., Rev. M. W. Willis, A. V. Reyburn, A. C. Church, C. B. Pallen, M. A. Lindley, Father Tuohy, Rev. Sylvester, Hon. Graham Frost, Dr. L. C. Boisliniere, Sr., E. N. Cullen, Joseph Otten, and others.

Dr. Willis was elected Chairman and R. L. Berry, Secretary.

A constitution was adopted in which it was decided to call the Society the "Post Graduate Society of the St. Louis University." The object of the society was explained to be the development of philosophical studies, whether in metaphysical, moral, physical or historical science. The society is to suggest the lecture course. The question of the eligibility of members was referred to the Executive Board. The following permanent officers were then elected: President, Father Thos. Hughes: Vice-President, Rev. Wm. W. Willis; Secretary, A. L. Berry; Treasurer, Conde Pallen. The election of an Executive Board was laid over until next meeting."

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## APPOINTMENT OF FR. MOLYNEUX AS SUPERIOR.

*Bishop Carroll's Letter.*

BALTIMORE, June 21st, 1805.

REV. AND DEAR SIR:—

You know the purport of the letter, which I received from the Very Rev. Father Gabriel Gruber, General of the Society in Russia: Messrs Bolton and Brooke have likewise informed you of the proceedings had thereupon at St. Thomas' Manor. To give life and vigor to the measures recommended by the General, it seemed necessary to begin with that exercise of power with which I was entrusted by his Paternity; that is the appointment of a Superior, who is to be one of the former Society, and a candidate for readmission. His authority will last till the General's will be farther declared. I am, therefore, now to make known to you, that you are appointed to that office. And as no special form of appointment was made use of by the General in delegating to me his power for nominating a Superior, I am to presume, that nothing more than this noti-

fication is requisite to invest you for the present with all the rights and privileges, power and authority, wherewith the Provincials of the Society were formerly invested; which rights, power, and authority are to appertain to you till the General shall otherwise ordain. Of this appointment notice will be sent to Georgetown and St. Thomas' Manor. You will cause this letter to be read to those who desire to belong to the Society in St. Mary's County. That God may bless this attempt to restore the Society in the United States, and all your labors to effect it, is the earnest prayer of,

Rev. Sir,

Your most obed<sup>t</sup> Serv<sup>t</sup>,

✠ J. Bishop of Baltimore.

## FR. MOLYNEUX ACCEPTS THE SUPERIORSHIP.

*His Letter to Bishop Carroll.*

NEWTOWN MANOR.

July 24th, 1805.

RIGHT REV. SIR:—

I sit down to answer your letter of the 21st of June, 1805, concerning my appointment to the exercise of the office of Superior over the members that may reenter or be Candidates for entering the Society of Jesus. Knowing my perfect incapacity of undertaking such a heavy burthen in the decline of life and health, nothing but one consideration could induce me to submit to it, that is not to retard, or put any bar in the way of those who are desirous of seeing a beginning of this grand work in this country. But I must propose the following queries, which I wish to be solved by you and my Confreres, 1st. What are the vows I am to make in the first instance? 2nd. Who are the postulants, and on what terms are they to be admitted? 3rd. What house or place will be the properest for a noviceship? 4th. What are the means of support? 5th. Who will be a proper person to be appointed Director of those Novices? 6th. What method to be followed in admitting Priests, serving in missions, who not having been of the Society, may be desirous of entering? 7th. When the number, and names of Candidates for admission is known, when will be the most convenient Day to fix either for the

renewal of vows, or entering the Noviceship. On these and many other things I beg your advice, help, and instruction as your prudence and insight into these matters will more fully suggest. Before I can proceed farther, it will be necessary to have the preparatory queries clearly discussed, and pointed out, that I may know how to act. It will be also necessary that the Constitution be put in my possession, and also the Letters of Father General to you, which I do not remember to have seen.

When I shall have put the engine in motion, and other Companions once more enlisted under the Standard of our holy Founder, I shall then resign my commission into abler hands, and sing with Holy Simeon—*Nunc dimittis Servum tuum &c.*

With profoundest respect and humble deference I have the honor to be,

Right Reverend Sir,  
Your most obedient Servant,  
ROBERT MOLYNEUX.

NOTE.—On a copy of Bishop Carroll's letter I found the following answers to some of the above queries :

1st. Renew the same vows, he had made in the Society.  
2nd. See the list. In my opinion, the terms mentioned in the *Examen Admittendorum*, are to be strictly complied with as far as to candidates, who were never of the Society ; and partially with regard to others. 3rd. Bohemia, White Marsh, or St. Inigoes. 5-6th. Consultation. 6th. Method as other original postulants.

(Fully answered Aug. 19th, and 24th.)

B. C.

## ST. IGNATIUS COLLEGE, SAN FRANCISCO, CAL.

(From the "Journal of Commerce," San Francisco.)

In our annual addition in one chapter, on schools and colleges, we did not mention St. Ignatius College, for the simple reason that our space was limited, and we wished to reserve a description of this prominent educational institution until we could devote to it sufficient space to convey a somewhat accurate idea of its scope and the advantages it possesses for giving a thorough education to young men, so as to fit them for business or professional life. The College, as now organized, is complete in every department. Its scientific department contains about the best collection of instruments in the State, and we doubt if it is even second to the University. These instruments show the advance in invention for many years past, and thus the student in higher science may study with advantage what the brainy men of the past twenty years have been doing. Electrical instruments of all kinds, the latest inventions of Edison and other master-minds are used for purposes of instruction. In fact this department is as thoroughly equipped as money can make it. The library connected with the college is also within access to the students and contains invaluable works of reference in every branch of knowledge. Much lore is also on the shelves, editions of the teachings of the Fathers of the Church, essays and tracts, theology, history and literature of many countries, as also the latest additions to the history of our own coast. The volumes are not equal in number to those contained in a public library of course, but they are select and certainly have the cream of knowledge on all necessary subjects. It is especially a reference library, and for all intents and purposes required, is complete. A branch of study which receives great attention is that relating to ores. This is a branch of the chemical department.

The Fathers recognize the fact that this is a mineral country, and that many of their pupils may become interested in mining development. They therefore prepare those who desire it, thoroughly, so that they may have more than a mere smattering of mining knowledge. Ore analysis, a knowledge of assaying, the treatment of ores, etc., are all embraced in this department. This branch is a great study in itself,

and by practical examples and tests, it is made interesting and instructive. Those who think of becoming chemists and doctors may study in this department. Though the range of study differs in many essentials, there is an affinity. As a preparatory school for the future chemist, physician or mining expert, the facilities of St. Ignatius College are unsurpassed in this city, and everything needful to illustrate an argument or practically explain any proposition is kept. That is, there is a full stock of maps, charts, chemical apparatus, chemicals, etc., for the use of the coming medical men, and a laboratory well supplied in all materials for the coming assayer or mineralogist. All other departments are equally complete, as, for instance, the astronomical, where astronomy, navigation, etc, are taught thoroughly and as practically as is possible under the circumstances. The class books employed, it is needless to say, are by the master-minds of the age in each branch of study.

St. Ignatius College was first opened by the Fathers of the Society of Jesus for the reception of students on the 15th of October, 1855. It was chartered by the State on the 30th of April, 1859, and empowered to confer academical degrees with such literary honors as are granted by any University in the United States. The course of studies embraces the Greek, Latin and English languages, Poetry, Rhetoric, Elocution, History, Geography, Arithmetic, Book-keeping, Penmanship, Mathematics, Mental, Moral, and Natural Philosophy, including Chemistry, with its allied branches of Analysis, Mineralogy and Geology. The study of the French, Spanish and German languages is optional. The book-keeping classes include a business department in which that branch of the study is practically applied to the principal branches of commercial transactions, banking, etc. For the benefit of younger students there is a preparatory department in which pupils are carefully taught spelling, reading, writing, and the elements of history, geography, arithmetic, drawing and composition.

As to the Jesuits themselves, but little reference is required. They are instructors of youth through love for the work. It is their vocation, and they do not embrace it for the purpose of winning money or a name. As such instructors they have left their impress on every land.

In a visit to the College, the Reporter of the *Journal of Commerce* was shown through the building. Each department of instruction is separate, so that classes do not interfere with one another. There is a quietness throughout the College that assists greatly in the advancement of the

pupil, and this at once is evident to the visitor. The great order that prevails is also a subject of much favorable comment. The arrangement of the building is strictly in accordance with the best principles of health. All the rooms are large, well lighted, airy and are thoroughly ventilated. The location is also very healthy, and the neighborhood a good one for college purposes. Certainly, in both respects the new College is far to be preferred to the old one. The sewerage is perfect, so that there is not the slightest danger to be apprehended from sickness; in fact, the Fathers take great care in this respect, by enforcing personal cleanliness, and making the teachers under their charge enforce it. At the present time there are about 650 pupils in attendance. This is an increase over last year. In fact, since the College was removed, January, 1880, there has been a steady increase of pupils. The buildings front on Van Ness Avenue, running back, including yards, to Franklin street, along the line of Grove. These buildings are four stories high. The first floor is devoted to the Preparatory Department, the second, to the Grammar and Commercial Department, the third, to practical and experimental study in chemistry, astronomy, physics, geology, etc. There the various instruments used are kept, and the liquids, acids, etc. The Museum is also there. On the fourth floor are the theatre of the College, the debating rooms, libraries, etc. The class rooms on the first and second floors are divided by a corridor about twenty feet wide, extending through from Van Ness Avenue, and intersected by a similar corridor from Grove street. There are twenty class rooms on both floors, each about 40 x 40, all well lighted and thoroughly ventilated, having gas and water in each room. On the third floor, experiments are made by the higher pupils under the direction and advice of the professors. The rooms on the Grove street side are devoted to chemistry, analysis, etc., excepting two, which are used for museum purposes. The first room visited by the reporter contained all the essentials for assaying. So complete, in fact, are the facilities of the college in this direction that substances have been sent from the outside for purposes of analysis. Working tests of ores are made and the necessary directions given so that the pupil is thoroughly prepared for practical work. Both the wet and dry processes are followed. The object aimed at here is similar in all other departments; that is, not to obtain certain results alone but to thoroughly understand why certain results follow upon certain methods. Ore analysis is a branch of the

chemical department, and the school of instruction here has certainly no superior in the State, either in the rank of the professors who instruct or in the necessary appliances for instruction. For the coming doctor, chemist or mining expert the preparatory school of St. Ignatius is certainly unexcelled. The museum contains two collections of ores and minerals; one a complete collection of California ores, the other a general world collection, embracing many rare and valuable specimens. There is also a great variety of marbles. The bird world is also shown by innumerable varieties of birds of every plumage.

In the second room of the museum is exhibited many curiosities of Indian life. Chinese and Japanese figures and a very fine collection of coins, some of which are very valuable, owing to their age and rarity. The other wing of this floor is devoted to scientific instruments treating of heat, light and electricity. The progress of invention is shown in the different instruments for a great many years back. The collection is complete, and where ponderous machines would be required for purposes of explanation, charts take their place. It would be difficult to estimate the value of the collection, but it certainly could not be replaced for \$30,000. Every instrument required to throw light on the subjects studied has been bought. There are two dynamos, one of these having done service at the siege of Paris. In astronomy the same completeness in requirements is to be observed, from a powerful telescope, mounted equatorially, downward. For a study of sun rays, etc., there is a room set apart, in which, by means of spectroscopy analysis, the composition of bodies in space is determined.

The theatre on the upper floor seats 2000, with standing room for 1000 more. It has a gallery with a capacity of 600. The stage is fully supplied with all necessary scenery and mechanical arrangements similar to any stage regularly appointed. Back of this is the debating room, which is neatly carpeted and furnished. This is used by the senior and junior Philhellenic societies. These have each libraries, well appointed in magazines, encyclopedias and works of reference. The College yards—there are two, one for the small pupils and the other for the larger boys—are each about 50x200 feet, floored in redwood and kept perfectly clean. In fact, throughout the whole building there is great evidence of cleanliness and order. There is a place for everything and everything is in its place. Convent cleanliness is about the best comparison we could use. When a person institutes a comparison between terms of this college

and terms for equal facilities twenty years ago, wonder is expressed. There certainly is not a better equipped college in this city, as we said before, and the low rates for tuition excite surprise; but this is explained in the foregoing where we showed that the aim of the Jesuits was not to gain money but to give education. Of the past graduates of the college we can recall such well-known names as Dr. A. A. O'Neill, the present Judge J. F. Sullivan, T. D. Riordan, the well-known lawyer, Gustave Maher Jr., James I. Boland, Augustus and Henry P. Bowie, John T. Fogarty, Alfred Tobin and Matthew Sullivan. There are several societies connected with the college of which the following are the principal: Sodality of the Immaculate Conception, Sodality of the Holy Angels, Blessed Berchman's Sanctuary Society, Alummi Society, Philhistorian and Junior Philhistorian Debating Society.

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## BOHEMIA, CECIL COUNTY, MD.

(*Concluded.*)

FR. FRANCIS BEESTON.

Of the old records that have fallen into the hands of the writer none are more satisfactory than those kept by Fr. Beeston. Of course, the time of the missionaries in the last century was given to hard work always, and only a few moments now and then could be spared to do what might be used as documentary evidence before His Majesty's courts. To administer the Sacraments was treasonable. In Fr. Beeston's days there was no longer any danger. So that he could keep his church records and house diary and accounts without molestation.

Fr. Beeston took charge of Bohemia on July 1st, 1790, as we read in the diary. From this date until his departure from the residence he gives us a good account of what was going on. I give some extracts here and there:

Nov. 3, 1791. Went to Baltimore to the first Diocesan Synod assembled by the Rt. Rev. Father in God, John Carroll, D. D. Bishop of Baltimore and first Bishop in the United States of North America. <sup>(1)</sup>

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<sup>(1)</sup> The first Synod of Baltimore, Nov. 7, 1791, was composed of Bishop Carroll, Very Rev. James Pellentz, V. G., James Framback, Robert Moly-

- Nov. 18, Returned home [from Synod].
- Dec. 10, Rev. Mr. Louis De Barth, a native of Alsace, came to live with me at Bohemia.
- “ 19, Got a He-Goat to keep with my horses, to preserve them from distemper.
- Jan. 16, 1792. Daniel Heath's son Richard shot Mr. James Matthews.
- Apr. 28, Mr. Ashton arrived here.
- “ 29, Sunday — Mr. John Ashton preached on the danger of exposing one's self to temptation.
- May 3, Rev. Mr. De Barth went to Philadelphia.
- “ 7, Pulled down parlour chimney and part of both the gable ends of the house.
- “ 8, Began to rebuild.
- “ 9, Mr. De Barth returned.
- “ 10, Began to digg the foundations of New Church.
- “ 15, Tuesday—Rev. F. Beeston laid the first stone of the New Church at the N. W. Corner.
- June 12, Mr. De Barth left to live at Portobacco.
- Aug. 12, Rev. Mr Bolton arrived.<sup>(1)</sup>
- “ 21, Left on his return.
- Oct. 16, Warwick races began which are to last 3 days. Gave my people all 3 days.
- Mar. 23, 1792. Attended with several neighbors on the line between this plantation and the land of Denis James Nowland—the other parties didn't come.
- Apr. 17, Ordered a cat to be killed, the dogs having broken her back. She was the oldest cat I ever knew, being near forty years old by the accounts of those who knew her a kitten. She had not a tooth in her head, and still I have seen her kill rats; she had kittens last year.
- Apr. 30, 1793. Rev. Mr. Whelan arrived.
- May 6, Mr. Whelan left.
- “ 13, Rev. Messrs. Sewall and Delavan arrived. .
- “ 18, Rev. Fr. Beeston left Bohemia delivering up the care of it to Rev. Mr. Lewis Cæsar Delavan. The Rev. Mr. Charles Sewall accompanied Mr. Beeston to Baltimore, where the latter is to succeed the former in the care of the congregation.

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neux, Francis A. Fleming, Francis C. Nagot, John Ashton, Henry Pile, Leonard Neale, Charles Sewall, Sylvester Boorman, William Elling, James Vanhuffel, Robert Plunket, Stanis Cerfoumont, Francis Beeston, Laurence Gressel, Joseph Eden, Lewis C. Delavan, John Tessier and Anthony Garnier: in all, twenty-one members, of whom twelve were ex-Jesuits.

<sup>(1)</sup> I have noticed several such entries in the old diaries. It looks as if the Father had come to make his annual retreat. Sometimes the annual Exercise is alluded to.

Thus the diary proceeds giving various items concerning the slaves, horses, farm, etc. Perhaps, in a century, the whole of it will be most valuable as a record of missionary life in 1790. Fr. Beeston did all in his power to pay off the debts which at his coming were £925 4s. 4d.<sup>(1)</sup> In his journal for July 1, 1790 he says by resolve of Chapter £333 6s. 8d. are due St. Joseph's, Talbot County. The rest of the sum was due to parties not mentioned. Some of it was owing most likely for the property bought at White Clay Creek<sup>(2)</sup> where towards the end of the last century Ours had a church. This property, with the exception of church and graveyard, was sold about 1820. The old church was torn down many years ago and a new one built which is still standing and is used as a mortuary chapel. The leading family was known as the Holohans<sup>(3)</sup> who had first settled near Appoquinimick on Mount Cuba. This estate is not far from Bohemia. In the records there is an entry of a baptism by Rev. Christopher Vincent Keating at Appoquinimick, Aug. 10, 1791.

The Fathers of Bohemia at this time, as they were wont before and since, attended many out-lying districts. The home-mission in 1793 numbered scarcely a hundred souls. Fr. Beeston was in the prime of life and able to undertake the long journeys necessary to visit the faithful. I should judge, however, that he was a good farmer, as his diary shows that he knew a great deal about crops, and servants, and cattle. This Chapter spoken of by Fr. Beeston as deciding the amount due St. Joseph's was an organization of our Fathers, and was chartered by the state of Maryland in 1793 as the "Corporation of the Catholic Clergy of Maryland."<sup>(4)</sup>

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(1) English money was used at Bohemia until 1800. The Pound was seven-teen shillings and three pence.

(2) In old documents, the church is also known as St. Mary's on Coffee Run or Red Clay Creek, near Wilmington, Delaware.

(3) Now represented by the Eslings of Philadelphia.

(4) Fr. Francis Beeston, born June 15, 1751, entered the Society at Ghent, Sept. 7, 1771. After the suppression of the Society in 1773, he became a Master at the English Seminary at Liège, and appears as a missionary Priest in the Maryland Catalogue in 1781.—*Foley*. Our Catalogue says he came in 1786, and was stationed in Philadelphia with Fr. Molyneux; he left this city June 23, 1790. He remained in Baltimore, where he succeeded Father Charles Sewall as Rector of St. Peter's, until Dec. 31, 1809. He was succeeded by Father Enoch Fenwick.—*Vid. Register*.

## THE SULPITIANS.

Lewis Cæsar Delavan was soon taken sick of fever at Bohemia, and, as we learn from the diary, which for a few years was kept in French by Rev. Anthony Garnier and Rev. Ambrose Maréchal, had to leave for a more healthy place. Mr. Garnier had care of the church and property whilst waiting for Mr. Maréchal, who came on June 18, with Mr. Chicvineau.<sup>(1)</sup> I suppose the last mentioned was a priest, as also Mr. D'Ortic whose name is met once or twice in the account books. The writer was greatly puzzled at seeing these French names on the registers. Most of the Reverend gentlemen were known to be Sulpitians, and yet nothing could be found at Bohemia to account for their being there. Had the property been sold? Or was it given up for a time to the Seminary, and for what purpose? Our Fathers felt the necessity of recruiting the ranks of the clergy, now thinned more and more by age and infirmities; hence they surrendered to the Seminary, recently established in Baltimore, the income of Bohemia. It was a generous act on their part.

The proceedings of the "Corporation of the Catholic Clergy of Maryland," under date Aug. 21, 1795, have the following: "That the agent do write to the President of the Seminary in Baltimore to inform him that it is the opinion of the Corporation that *by the profits arising from the estate of Bohemia and granted to the benefit of the Seminary* are understood the annual crops, rents, the increase of stock, firewood not fit for building or fence-rails, etc."

The Sulpitians had the management of the Bohemia farm and mission until Oct. 9, 1799. The Rev. Ambrose Maréchal was assisted a part of this time by Rev. Anthony Garnier and by the Rev. John Lessier for the last two years of his stay. In the house diary which was kept in English by the Sulpitian superior we are told that Rev. Dr. Carroll arrived at Bohemia on May 19, from Talbot County, and on the 21, administered Confirmation to fifty persons. For October 1, 1797 there is the following entry: "Said Mass for the first time in St. Francis Xaverius' church at Bohemia." It took nearly four years to build up what Fr. Beeston had begun. It is said that some of the wood work in the sanctuary railing was done by the new pastor who was in every

<sup>(1)</sup> In the diary, the words *corne* and *bled* frequently occur. We are told that the harvest of *bled* was ripe by June 25.

way a hard working and zealous missionary. In many of his letters addressed to his lawyer, Mr. Hugh Matthews, it is shown that he took great interest in the welfare of the place, and was very earnest that the Society's trust might not suffer loss at his hands. Many claims had to be settled, and disputes arising concerning the boundaries gave rise to considerable trouble. The letters to Mr. Matthews also reveal that the writer was a man of refinement, and that his acquaintances in France move in the highest circles. This appears from a letter in which he speaks to his lawyer, who was about setting out for France, concerning friends and events before the great revolution.

Fr. Beeston was appointed by the Corporation, Sept. 4, 1797, to arrange some matters with the agent and manager of the estate. By a second resolution of the Corporation the estate and mission were again placed in the hands of the agents in October, 1799.

Before coming to the successors of the Sulpitians and the last of my work, I think it interesting to give a list of the testamentary inheritors of the Bohemia property. It will show the difficulties the Fathers had to encounter in keeping their estates, and the care and fidelity with which they watched over their trusts.

The Bohemia estate as it now is, with one or two slight changes by sale or purchase, was bequeathed by Fr. Thomas Mansell by his last will and testament to Fr. Thomas Hodgson dated Feb. 20, 1722-3. Fr. Hodgson bequeathed the same to Fr. John Bennett, May 7, 1724. Fr. Bennett bequeaths the estate to Fr. Peter Atwood, April 9, 1728. Fr. Atwood makes Fr. Whitegrave his legatee, Nov. 29, 1733, and recorded in St. Mary's County, Dec. 30, 1734. Fr. Whitegrave deeds the property to Frs. Richard Molyneux and James Farrar. Afterwards Fr. Farrar conveys his right to Fr. Molyneux as by deed recorded in Charles County, Jan. 15, 1747. Fr. Molyneux bequeathed Bohemia to Fr. George Hunter; Fr. Hunter to Fr. John Lewis, and Fr. Lewis to Fr. James Walton. By a deed dated Oct. 3, 1793, Fr. Walton, who by the last wills and testaments of Fr. Lewis and, perhaps, other Fathers, had become seized of all the property of the old Society in Maryland, makes over all the estates to the "Corporation of the Catholic Clergy of Maryland," using, after enumerating the various lands, the following words: "and also all other lands and real estate in the State of Maryland and all the mixed and personal property, annexed and appertaining to these several estates, hath been and now is

held by me the said James Walton<sup>(1)</sup> under a confidential or implied trust, for the benefit and maintenance of the Ministers of the Roman Catholic Church now exercising their ministerial functions within the United States of America, agreeably to the Rules and discipline of their Church, and who were formerly members of the religious Society, heretofore known by the name of the Society of Jesus."

PASTORS FROM 1799 TO 1817.

Rev. Charles Whelan,<sup>(2)</sup> afterwards at White Clay Creek, succeeded the Sulpitians. He may have attended Bohemia from White Clay Creek. Rev. Mr. George Staunton is mentioned as pastor in 1801. He belonged to the Hermits of St. Augustine. From the records of the house I could find out very little about him. The Register was badly kept, and for six years prior to 1805 there are no entries.

Rev. William Pasquet was most likely pastor from 1805 until Sept. 1815. This gentleman was also careless in regard to his records for the last three years of his incumbency. These priests had nothing to do with the revenues of the estate, as these were in 1801 allotted by the Corporation to Georgetown College for the support of young men who were studying for the priesthood. Even then, hopes were entertained of the Restoration, and these young men were prepared for the Society, and in fact many of them entered the Order afterwards.

Fr. Beeston was appointed financial agent for Bohemia Oct. 9, 1799; trouble had arisen in 1801, and it was necessary that the agent should appear in court at Elkton, the capital of Cecil County. He writes to Mr. Hugh Matthews

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<sup>(1)</sup> Fr. Walton is buried at St. Inigoes. I give his Epitaph:—

HERE LIES THE BODY  
OF THE REV<sup>d</sup>. JAMES WALTON  
OF THE SOCIETY OF JESUS  
WHO DIED ON THE 19th OF FEBRUARY  
1803, AGED 88 YEARS

He was born in England and served the Mission in Maryland during 36 years 8 months & 17 days with Indefatigable Zeal and Persevering Fortitude. His Brethren the Roman Catholic Clergymen of Maryland Erected this Monument as a tribute due to his singular merits, and to Perpetuate the remembrance of his Zeal In the Vineyard of the LORD.

R. I. P.

*Shaw & Birth Fecit . City of Washington*

<sup>(2)</sup> On the burial record there is the entry: "Rev. Charles Whelan, Franciscan, formerly chaplain of the French Navy, Rector of White Clay Creek; his remains were buried next to Rev. Mr. Faure." Fr. Whelan died at Bohemia, and was buried March 21, 1806.

that he has no certified paper of his agency, and that he has sent a messenger from Baltimore to Charles County to Fr. Charles Sewall, who is the general agent for the Corporation. This Father has the seal and will make out the certificate in proper form. The paper reached Baltimore March 3, 1801, and was forwarded with a note by Right Rev. John Carroll. What became of the suit at Elkton I know not, but the property remained intact.

By a vote of the Corporation, Sept. 9, 1806, the revenues of Bohemia are given to Right Rev. John Carroll. This took the place of the eight hundred dollars that had been allotted him by our Fathers for his support. As early as May 26, 1790, the Bishop had written a paper in which he asserted that he considered that no words in the Bull of Pius VI., appointing him Bishop of Baltimore, gave him any claim to the property of the old Society. Thus the State of Maryland regards the matter; thus did our Fathers consider it. At the death of the Bishop the Corporation could resume the property by paying a thousand dollars annually to his successor. Afterwards the income of White Marsh was allotted for the same purpose instead of the revenues of Bohemia. The Corporation did this act of kindness as to ex-Jesuits, and even allotted five hundred and sixty dollars to Archbishop Maréchal for three years. Of what followed after this generosity, of the claim of the Archbishop to the White Marsh property, and the decree of the Propaganda, the protest of Fr. Charles Neale, our Superior at the time, and the final compromise in the time of Archbishop Eccleston, this is not the place to speak.

Rev. James Moynihan was in charge of Bohemia church from Oct. 1815 to March 1817.

#### PASTORS FROM 1817 TO 1886.

The Fathers of the Society took charge of Bohemia again in May 1817, when Fr. John Henry was appointed and remained until July 1818. Fr. Michael James Consinne succeeded him in February 1819. He died on July 31, of the same year, and "was buried," says the burial register, "near the wall behind the church at the altar and near the other priests." This interment was performed Aug. 1, 1819, by Rev. John Hickey.

From October, 1819, to January, 1832, Fr. Peter Epinette was pastor. He was buried Jan. 22, 1832, by Fr. Richard B. Hardy, who also remained at Bohemia for a month.

Baptisms are recorded during this time by V. Rev. Father Peter Kenny and by Fr. William McSherry.

Rev. Francis Varin, a secular priest, succeeded Fr. Hardy in February, 1833. Fr. Varin remained in charge until September, 1837. Fr. George King was pastor from Nov. 1837, to April, 1851. During these years he had as assistants Fr. William F. Clarke in 1844;<sup>(1)</sup> in 1845, Fr. Michael Tuffer and Fr. George Villiger; in 1846, Fr. Nicholas Steinbacher. In 1851, Fr. James Powers was in charge for a few months. Fr. Michael T. Saunders was the successor of Fr. Powers in March, 1852, and remained until November, 1856. From November, 1856, until April, 1859, Fr. George Villiger was Superior; he was succeeded by Fr. Leonard Nota from April, 1859, to September, of this year. From September, 1859, to November, 1878, Fr. George Villiger was again pastor, and by his zeal and long days of toil in visiting the out-lying districts did a great deal for religion. Several new stations were begun, and one or two churches were erected. Fr. Charles Heichmer succeeded Fr. Villiger in November, 1878, and remained until September, 1881. Fr. John B. Gaffney has been pastor since September, 1881, and has done much to make the old Mission flourish again. The home church and the residence have been repaired, and a new church has been built in Middletown, Delaware. And this ends my labors with Bohemia Manor. It has caused no little work, as it required a great deal of reading of old documents here and there. I propose to end this paper with a few extracts from old records, that they may not be lost.

#### RECORDS OF BURIALS.

The oldest entries I met with were: Mary Belson, 1746, and Aug. 19, 1753, Rev. Joseph Greaton. These had been copied apparently from an older record which is no longer extant. In the old burial register now at Bohemia, I notice that mention is made of the person deceased, the residence, the occupation, the malady, and finally the funeral sermon, with a note sometimes about the people present. Dr. William Matthews in Sassafra ( *frax* in the old writings) had a burying-ground which was used also by his Catholic neighbors.

For Jan. 21, 1796 the following record is made by Rev. Ambrose Maréchal: "Mr. Walter Fullam departed this life.

<sup>(1)</sup> Fr. John Baptist Cary died at Bohemia May 20, 1841, in the seventieth year of his age. He had been Superior in St. Joseph's, Talbot County.

He left to Bohemia a legacy of 100£, and by way of grateful remembrance it has been determined by Rt. Rev. Dr. Carroll that on this day above mentioned, a Mass should be said for the benefactor's soul by the priest living on the estate of Bohemia, every year forever."

For Aug. 21, 1798, "Died at Bohemia Rev. Stephen Faure, a French priest, residing at Wilmington, Del. He was about 37 years old. His eminent piety, extensive erudition and active charity had made him an object of respect and veneration to those who knew him. His remains were buried close to the north end of the church. The grave head begins at the east side or border of the gospel window."—This clergyman had charge of the French congregation at Wilmington, which was composed principally of refugees from St. Domingo. Some of these unfortunately fell away from the Faith: others persevered and are now represented by prominent Catholics in St. Louis and other cities.

On Feb. 5, 1811, I find the following entry in French and English: "Buried M. Joseph Etienne Vincendon—a distinguished lawyer at St. Domingo."

The earliest marriage record was made by Fr. Lewis in 1775. The banns were published, the license was granted by the State. There were at that time few marriages with Protestants.

In 1798 the congregation at Bohemia was composed of white men, 25, white women, 29; colored men, 13, colored women, 23—in all, 90. Of course, this number does not include the out-lying stations. The present congregation is about 500. There have been some conversions to the Church, especially during Fr. George Villiger's pastorage, who did a great deal to further the spread of the true faith by a book which he wrote on points of controversy.

From the records it appears that our Fathers had stations, or, at least, administered baptism occasionally, at Appoquinimink, Newcastle, Middletown, Georgetown, Tailor's Bridge, Smyrna, and in Sussex County, Del.; at Elkton, Queen Anne, Chesapeake City, Tully's Neck, Queenstown, Kingston, Sassafras Neck, Sassafras Hill, Little Bohemia, Forest, Chestertown, Canal, Grove Point, Cecilton, Denton, Easton, Galena, Head of the Elk, Railroad, Head of the Bohemia, Head of Sassafras, Church Hill, and in other places situated in Dorchester, Caroline, and Kent Counties, in Maryland.

In the LETTERS for March there is a brief sketch of Fr. George King. The following letter written by him in 1838

to his son Charles, then a scholastic in the Society, I transcribe, as a sign of his attachment to the Society:—

*“Dear Charles,*

It gives me pleasure to find that you have at least so far overcome yourself as to write to me, and I hope you will continue to write, at least occasionally. I do not wish by any means to trespass upon your time, which I make no doubt is much better employed than in writing to me, but I might now and then fill up some of your moments of recreation.—I had heard before you wrote that Messrs. Donavan, Brogard, Frs. Smith and Grace had left the Society, or had been dismissed from it, which is enough to make us all tremble, and guard ourselves against anything that might be a most distant cause of such a most dreadful misfortune happening to us. Nothing is better calculated to preserve us from sad occurrences than humility and a hidden life in religion, desiring earnestly to be unknown in the midst of others; to do for God what men do to please the world.—The other pieces of news you gave are highly interesting. The three missionaries for Brazil should meditate frequently on the advice given by my good old Superior: to be careful lest whilst we preach to others we ourselves may become reprobates; this care, according to the Apostle, must be the chastising and mortifying ourselves for that end. I hope God will grant the necessary grace in their arduous undertaking.—I was equally pleased to hear of the arrival of a reinforcement of eight persons for the Missouri Mission; it will become a very important one in time. I hear that there is one likely to go to the Noviceship, a priest from Canada; though I hope and expect that next year there will be some from the College, where you say there is much edification among the boys.

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I do not want you to give up German, as it is becoming very useful in this country, and is now taught in all the high schools, and many from that nation are coming to this country.

Senator Benton will succeed in doing all that he wishes for the Society in the West for the benefit of the Red Men.—I am pleased to hear that Fr. McSherry has recovered, and I hope his health will continue to improve, but sorry that Br. Heard does not improve. Tell him we have been looking for him all the fall.—Br. Flaut and Mr. Mackin return respects to Mr. Maguire, and desire to be remembered to him and by his prayers.

There is scarcely any news here; the only thing of importance is that the Episcopalians have quarreled with their parson, and are publishing pamphlets against each other, which I hope will open the eyes of his flock. However, four of the most respectable ladies of his congregation are reading Catholic books; one of whom has declared that she will become a Catholic; the others will come in time.

I thank Mr. Aiken for thinking of me. I hope he will remember me in his prayers. I desire also to be remembered most kindly to the Fathers and Brothers of the College."

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## OBITUARY.

FR. BERNARD A. MAGUIRE.

(From St. Peter's "Bulletin.")

On Easter Monday, Fr. Bernard A. Maguire died in St. Joseph's Hospital, Philadelphia, Pa. He had been preaching a retreat in old St. Joseph's Church in that city when the forerunner of death struck him. He was an old man, if age be reckoned by usefulness; but not so old in actual years.

Father Maguire was born in the county of Longford, Ireland, on the 11th of February, 1818. When he was but six years old his family emigrated to Maryland, and settled near Frederick City, his father obtaining employment as a contractor on the Chesapeake and Ohio Canal. Having made his classical studies at Frederick, he entered the Society of Jesus on the 20th of September, 1837. The term of his novitiate he spent at Frederick, and at Georgetown College he pursued his philosophical and theological studies. He had among his professors the distinguished scientists, Fathers Secchi and Pianciani. In 1850 he was ordained to the priesthood, and, in 1853, was made President of Georgetown College, in which position he remained until 1858. During a second term, from 1865 until 1870, he again held the presidency of Georgetown College. In the *interim* between these two terms he was pastor of St. Aloysius' Church, Washington, D. C., and again from 1870 until 1875.

In August, 1844—before his ordination—the record shows that he preached in St. Joseph's Church, in Philadelphia. This was probably his first essay in a sphere of work in which he had few equals. He entered on the work of giving missions by order of his superiors, after he had ceased to be rector of Georgetown College. He had been an excellent rector, but as a preacher of mission sermons he at once assumed a unique place. He and his words are remembered all over the United States and Canada, where he was as successful in touching the hearts of the people as he had been in Philadelphia. On the Pacific Coast the news of his death will be received with poignant sorrow. His work there had caused him to be revered and loved; his sentences, drawn from the Sacred Scriptures—the study of which was the main cause of a success which other orators tried to fathom—are quoted as household words. Father Maguire was direct and simple in his speech; he had the valuable quality of adaptability; but he never gave up one particle of his own individuality in thus adapting himself.

Father Maguire's grasp on the lives of the millions that listened to him during his many and extended journeys did not cease with his life. The good he did lives after him. And many who went before him owe, under God, their awakening from a life of sin to his simplicity and fervor. He used his great gifts veritably for the greater glory of God and the salvation of souls.

Early in January, 1885, he was forced to give up the arduous life of a travelling missionary. He obeyed the voice of his superiors, and ministered to the spiritual wants of the people of St. Aloysius' Church in Washington, D. C., where he was warmly loved. His last sermon was preached in Philadelphia, where so many of his earlier ones had been delivered. He went back to that city, expecting that he could not work long; but, like the great Dominican, Father Burke, with whose eloquence his had much in common, he struggled to preach until the end. His funeral took place on Wednesday, April 28, when he was conveyed from St. Aloysius' Church to the resting place of his brethren in the grounds of Georgetown College.—R. I. P.

## V A R I A .

**Adana, Cilicia.**—Three Fathers are employed here. There is a day-school with about 50 pupils, and a night-school with about a dozen. Not having a *firmman* to teach, they are liable to interference from the officials. In this way they lost from the night-school lately all persons holding any office under the government. At Missis a town some miles to the east of Adana there is a station attended monthly either by one of Ours or by an Armenian Priest lately converted. The work of conversion goes on slowly.

**Amasia, in Pontus.**—What was once a source of ridicule here has lately turned to the advantage of our Fathers. In 1882 the superior of the residence wished to place a belfry over our little church. Such a piece of architectural extravagance is unknown in Armenia. Its possession by the Catholics might be a point in their favor, so the schismatics appealed to the Turkish authorities. The work was immediately stopped; for the Turks were only too glad to curb the pretensions of the Frank *giuours*. The belfry remained half finished for a whole year, to the amusement of schismatics and Protestants. Finally Fr. Olivier decided to construct the belfry piece by piece, and raise it into position by night. No carpenter of the town would have part in such a hazardous undertaking, so that the work had to be done by "imported labor." There was great commotion in the town when the belfry was found in its position. The schismatics were furious and the Turks were aroused. Every carpenter in the place was examined as to his share in the work. All denied any knowledge of the matter. The Turks, seeing in it the will of Allah, sank back into their habitual lethargy. The belfry with a band are now strong attractions to the Catholic church. The most hostile are becoming mollified and conversions will rapidly follow.

**Armenian Mission.**—Our Holy Father is very much interested in the success of this mission created by his zeal and handed over to the Society. He expects much from a people naturally shrewd, energetic and talented. The chief difficulty lies in dispelling prejudices of long standing against the See of Rome. The success of the Catholics so far have been sufficient to excite fears in the schismatics of Constantinople that the whole nation may be won over to Rome. The Armenian paper calls on the Patriarch for energetic action to counteract the organized efforts of the missionaries. According to the latest accounts from the East over 300 families have sought union with Rome.—*Missions Catholiques.*—The Fathers of the Province of Lyons who conduct this mission are established in six different cities.

**Bellarmin.**—Cardinal Bellarmin was not only a profound scholar, but he was also an accomplished *litterateur*. Critics have not hesitated to compare his prose style to that of Cicero. His poetry is judged to resemble the sweet verses of the Bard of Mantua. Some idea of the quickness and versatility of Bellarmin's genius may be gathered from the fact that in the course of his evening walks he translated into much admired Greek verse, merely as a recreation, the Psalms of David. He executed this wonderful task while at the College of Clermont, and the work was published in 1637. Bellarmin was nephew of Pope Marcellus II.

**Belize.**—On Sunday, Feb. 14th, Fr. Frederick Gower, of Corozal, took his last vows in the church of the Holy Redeemer. Fr. Di Pietro, assisted by Father Piemonte, of Orange Walk, and accompanied by a number of choir boys, proceeded to say Mass, while the children chanted hymns appropriate to the solemnity. At the gospel the celebrant briefly sketched the nature and progress of religious orders, as distinct from the secular clergy. The Mass was continued and as the *Domine non sum dignus* was being said, Father Gow-

er ascended to the steps of the Altar, and, in presence of the Blessed Sacrament, pronounced the formula of the vows and received the brotherly embrace of his confrères on this great occasion. The Rev. Cassian Gillet, brother of Father Henry, who is already known in the Colony, arrived by the "Kate Carroll" to share in the labors of the Honduras Mission.

**Books.**—Fr. Charles Coppens published, last year, a useful and highly practical work,—*The Art of Oratorical Composition*. It would be vain in us to recommend this volume after the favorable reception it received from many of the leading Reviews not only in this country, but also in England and Ireland. We are glad to be able to announce that the same Reverend Father has a new work in the press.—*Practical Introduction to English Rhetoric*. This book will be out in the coming vacation. Our readers, we are sure, will be glad to peruse the Preface, which we insert here for their benefit:—

After devoting nearly thirty years of his life to the sacred cause of education, the author of this volume has been requested by many of his friends to arrange for publication the notes on Rhetoric and Poetry which he had gradually accumulated. These consisted partly of precepts carefully selected from the most distinguished writers, to which were added the results of his own observation and experience.

He began his task by publishing, last year, *The Art of Oratorical Composition*, for the benefit of those who aimed at success in public speaking. Encouraged by the readiness with which that treatise has already been adopted in many leading colleges, and urged by his superiors and others to undertake a work of still wider usefulness, he has now written this *Practical introduction to English Rhetoric* as a general text-book on Composition for the use of Colleges and Academies. He rests his claims to the patronage of such institutions on the following points:

1. The work is so comprehensive as to embrace all the precepts of Rhetoric usually explained to the pupils of academies. In conjunction with *The Art of Oratorical Composition* it contains the entire course of Rhetoric, as studied in colleges and universities.

2. It is very practical, as will appear from even a cursory glance at the numerous exercises suggested in its pages. In the first part of the work many matters are explained and exercises suggested, which the teacher may utilize for the improvement of even young children in the lowest classes.

3. It contains a copious collection of choice quotations in prose and verse, to serve as models for the imitation of pupils. But it does not contain long lists of faulty sentences, etc., because the author thinks that students, in their daily exercises, supply the professor a sufficient amount of such matter for criticism.

4. Lastly, the work pretends to do what many text-books on Rhetoric neglect, and what is really the most important task of all—namely, to educate the heart as well as the head of the student; or as Southey expresses it, "to throw his affections aright":—to guide the steps of the young through the pleasant paths of literature, without exposing them to the danger of losing what is far more precious than all the literature of the world—the purity of their Faith and the innocence of their hearts.

The treatise on "Versification" which forms part of this work is from the able pen of Rev. Eugene H. Brady, S. J., of St. Xavier College, Cincinnati, O. It is highly appreciated by the author of this volume; and he does not doubt that it will prove most acceptable to those for whose benefit it is now published.

*St. Louis University, April 13, 1886.*

**Beyroul.**—While on a visit to Beyroul last May, Landi Pascha, Wali of Damascus, expressed a wish to see the University. As he was a personage of no small importance, one, in fact, whose hand the Sultan himself honors with a kiss, it was determined to pay him the highest marks of respect. As he approached the house, the College band played a festive air; the Rector and community met him at the door. Meantime the boarders attired in their uniforms, and the day-scholars in their gayest dress, assembled in the hall to give an expression of their welcome. As a Turk is apt to judge of the merits of a school by the number of languages spoken in it, he must have formed a high idea of the University, since he was treated to addresses in Turkish, French, Latin, Greek, Italian, English, German and Arabic. The

party then proceeded to the medical department, where his Highness was received by the doctors and their pupils. In the museum of anatomy he was delighted with the magnificent specimens in wax, and took great interest in putting together and taking apart the anatomical man. The printing establishment was next visited—everything was in operation. The Wali, stopping at the first press, was presented by the workman with a sheet printed before his very eyes—it was a superb sheet of compliments addressed to his Highness in eight different languages. In the bindery, the six volumes of the *Chrestomathie Arabe*, with the names of the noble visitors on the covers, were offered to the Wali and the Governor of Beyrout by the Father Director. Next, an hour was spent in the hall of physics where the experiments astonished the noble Turk, especially the magic-lantern views. After a hasty visit to the church, the organ, the dormitories and the refectory, where a collation had been prepared, the Wali left the University. He had been there nearly five hours. He had heard much about Jesuits, he said to one of his suite, but what he had seen in the University, exceeded all his expectations. He signified to the Fathers that they had only to make known any request to have it granted.

That same evening a public entertainment was given in the city in honor of the Wali, who had just received a decoration of the first order from the Sublime Porte, conveyed to him by the first chamberlain of the Sultan. Three Jesuit Fathers were invited to present, in the name of the University, their compliments to the Wali. They were the only members of the clergy of Beyrout that received cards of invitation. Moreover, they were the only persons, at whose approach his Highness deigned to rise from his seat to greet them, while pashas, consuls and other dignitaries filed before him without his moving from his place. These marks of esteem caused much talk in the town, and brought a host of visitors to the University.

Poor Wali! Four months later he died in Beyrout. An ice, taken after a copious repast, carried him off after an illness of three days. In vain did he cry to the ten doctors assembled around him in consultation: "save me, oh, save me!" Medical science was powerless.

Do not imagine that he had a magnificent funeral. It was, as the Arabs say, the story of the Cadi and his cow; if she died first, she would have a grand funeral, because the Cadi was there to reward her services: but if the Cadi go first, it is quite another thing—a very ordinary funeral is his portion. The muslimans have the custom, when a great personage dies, of washing his body and rubbing it until the muscles of the face in contracting make the lips seem to smile. Then, say they, the dead man has smiled, because he has seen Fatima, the daughter of the prophet and Allah, god of the believers. Then the interment can take place. For a week or two after the burial, sometimes longer, the family have the amount of food, that the deceased was in the habit of taking in life, placed upon his tomb. He is supposed to consume it, for of course it soon disappears, but the dogs of the quarter could tell a tale.

**British India and Siam.**—In British India and Siam there are 241 Jesuit priests, and four Jesuit bishops. In the further East there are 153 Jesuit priests, and 2 Jesuit bishops.—*Mudras Directory*, 1886.

**Cesarea.**—Cesarea employs three Fathers in teaching, and in the strict duties of the ministry, as occasion offers. The Catholic population is small, much indifference exists among the schismatics, and ignorance is universal. Knowledge is confined to a working acquaintance with two or three languages. Four boys of the higher section assist the Fathers in teaching Turkish and Armenian in the lower. The see of St. Basil is, perhaps, the most unpromising post occupied by Ours in Armenia.

**Chinese Literature.**—"A Course of Chinese Literature" composed by Fr. Tottoli, S. J. of Kiang Nan, China, was crowned by the French Academy last year. Sir Robert Hart, in the service of the Chinese government, appreciated the work so much that he ordered 65 copies of it for the use of the members of his department.—*Missions Catholiques*.

**Dakota.**—There are over 3000 Catholic Indians in Dakota. Our Fathers are said to have an excellent school there for Indian youths.

**Ecuador.**—This country is perhaps the only one at present in the world which recognizes the Catholic religion as the religion of the state. The Province of Toledo has a flourishing college at Quito, the capital, and a house of studies at Pifo. There are in all 156 Jesuits in the country, of whom 73 are Novices or Scholastics.—*Uclés Letters.*

**Hungary.**—In a recent sitting of the Chamber of Hungarian deputies, the Minister of Instruction was interrogated regarding the Jesuit College of Kalacsca. In the course of his reply he said the College was considered to be one of the best in the country, and it was a well known fact that many Protestant parents sent their children to it. The Government could not conscientiously put any law in force against it, especially considering the number of miserable colleges in existence.

**Idaho.**—Bishop Glorieux has 4000 Indians in his diocese. This was the scene of the labors of Fr. de Smet, and our Fathers are now at work there in seven flourishing missions and schools. The Sisters of Charity and Ursulines have charge of the female schools.

**Indulgences.**—Our Holy Father Leo XIII., has honored the twenty-fifth anniversary of the first *Messenger*—the organ of the Holy League of the Sacred Heart, called the Apostleship of Prayer—with a truly magnificent Brief. In the Brief he conveys his choicest blessings and favors to the Associates of the great work, wherever they may be. As is known, an Indulgence for the practice of the *Holy Hour* had already been communicated to all the members of the Apostleship by Pius IX., May 13, 1875. But Leo XIII., taking into consideration that many of the Associates, particularly among working people, find it impossible to perform this devotion at the stated time and so lose its fruit, now permits the practice of the Holy Hour *on any day and at any time* when the Local Directors shall gather together the Associates for that purpose. The Indulgence is *Plenary*, to be gained *once a week* under the ordinary conditions. A *Plenary Indulgence* is also granted to all the members of the Apostleship who belong to the Rosary Bands, for Communion on the feast day of the *monthly Patron*, as designated by the Director of the Apostleship on the different *Rosary Tickets*.

**Madagascar.**—No news as to the treaty between the Hovas and the French has yet been made public. The last letter terminates with the words, "Peace! Peace!! The good offices of the Italian minister, M. Meigrot, were made use of to conclude the treaty. As he is a fervent Catholic, and a friend of Ours, it is not probable that Catholic interests were neglected. The schools at the capital are conducted with the same regularity as if they were watched over by the missionaries. Six native nuns and a native Christian Brother are in charge at Antananarivo. The schools in the country districts are conducted by seculars. The Methodist ministers are all-powerful at the capital. The prosecution of war was mainly owing to their instigation.—*Uclés Letters.*

**Marsivan.**—Among the 17 children of our school in Marsivan who made their first Communion on May 24th last year, 14 were converts from schism. The conversion of a schismatic deacon, who is now employed as a teacher by our Fathers, is likely to be followed by several families of his acquaintance. Five families of his native village have already come over. The number of persons expressing a willingness to abjure their errors, has obliged Ours to establish two or three new stations to be attended from Marsivan. In July last a normal class was opened for some of the advanced scholars. Six pupils attend it, and are at present supported at the expense of Ours. They are given special instruction in Turkish, Armenian, French, and Mathematics. They are required to make a meditation of half an hour every day.

**Missions.**—We are able to correct a grotesquely false and exaggerated report given by the *Daily News*, the *Illustrated London News*, and copied into many other papers, as to the Jesuit missions. It appears from the latest authentic statistics (1883) of the Missions of the Society, that there are on their foreign missions, properly so called:—Priests (Jesuits), 673; Scholastics, 327; Brothers, 109; Priests (Secular), 174; Catechists and Schoolmasters,

930. All these are stationed among—1,275,881 Catholics; 1,756,673 Heretics; 9,200,000 Mahomedans; 99,653,259 Pagans. There were aggregated to the Church in 1883, 26,082 children of Catholic parents; 35,398 children of Pagan parents, at the hour of death; 8942 adult Pagans; 1632 converts from heresy. This gives a total of 72,684 souls aggregated to the Church in the course of the year. They have 2500 Stations; 2386 Churches; 2271 Schools; 72 Orphanages; 19 Hospitals; 78,598 Scholars; 10,426 Orphans. If North and South America are counted in with their *Missions*, then, in 1883, the Society had in their *Missions*:—Priests, 1653; Scholastics, 932; Brothers, 1007; total, 3592.—*Catholic Missions*.

**Philadelphia.**—Fr. John A. Morgan, Superior of St. Joseph's Residence, has made many and important improvements in his church. New floors have been laid and pews set on platforms above the aisles. The upper ends of the gallery have been removed, and the whole is remodelled with quadrants at rear ends and graceful curves at the front, thereby affording desirable sittings. The old columns supporting the gallery have been removed, and special ornate iron columns substituted. All the old frescoes on the walls and ceilings have been scraped off, and new frescoes in oil now replace them. The walls are divided into panels, and having medallions in the centre, representing ecclesiastical and Scriptural emblems. The painting in the centre of the ceiling is eighteen feet in diameter, representing "The Angelic Exaltation of St. Joseph into Heaven." It is painted on canvass. At the four intersections of main panel on ceiling are cartouche medallion portraits of the Evangelists, finished in bronze colors. The large picture of the "Crucifixion" in the rear of the altar, has been renewed, and the frame regilded. The window openings have been glazed in faint tints of cathedral opalescent glass, with Scriptural emblems; all executed in glass mosaic. A well designed tribune has been constructed; the altars have been improved, etc.—Condensed from *Catholic Standard*.

**Pope Pius IX.**—This holy Pontiff, while yet a bishop, wished to enter the Society. This he himself frequently said to many, and especially to Fr. Negroni.—*Letters of Jersey*.

**Protestant Tactics.**—A nomad Druse sheik of Ladja (Traconitis), on the western border of the Syrian desert, wished to have a schoolmaster to accompany his tribe in their wanderings. He applied to Fr. Merle, who promised to satisfy his desire, as soon as he could procure a suitable teacher. The Protestant missionaries were informed of the promise, and determined to turn it to their own account. They sent one of their own kith, and loaded him with presents for the Druse. The presents were accepted, of course, and the teacher was assigned a tent for school purposes. When Fr. Merle returned to Beyrout, he set to work to redeem his word, got a man for the post, and sent him off to Ladja. The sheik was puzzled; both men asserted that they came on the recommendation of the *Beik Franzi* (European or French Bey, the title given to Fr. Merle): letters passed between the sheik and Beyrout, the fraud was detected. Most semi-civilized rulers would have made the post too hot for the intruder; but such is not the mode of procedure in the East. The presents made by the Protestant secured for him the rights of hospitality, though they could not defend him from oriental expedients. He was kept in his place; but when the rainy season came, he was given a leaky tent. So much cold water was thrown on his enterprise, that he determined of his own accord to decamp. The Catholic was recalled and received a warm welcome.—*Letters of Mold*.

**Resurrection and Resuscitation.**—The study of Anatomy is pursued under great difficulties in the East; for, though you may kick a Mahometan to your heart's content, if you are strong enough, or your station in life lends you a substitute for strength, yet you must respect his remains after death. The body of a true believer must never suffer the desecration of the scalpel. Mahometan doctors, in consequence, know nothing more about Anatomy than what they can pick up from the carcass of a goat or some such animal. Our Fathers in Beyrout do not inform us how they manage to have their students learn this branch of the medical science; but they do tell us that the limited knowledge of the Turkish *Hakimo* does not satisfy

the cravings of the students of the Protestant Medical school in Beyrout. The American missionaries have introduced the practice of body-snatching as well as soul-snatching, into the East. Last year, a case of the kind endangered their standing with the civil authorities. A young man was buried with all the ritual of the Orient. When all was over, it was an easy matter for the ghouls of the college to transfer him, through the dark and deserted streets, from his grave to the table of the dissecting room. A student was sent to practise on him. When the disciple of Esculapius approached scalpel in hand, he was horrified to behold a perceptible movement in the nostrils of his victim. He ran off to inform his professor; but returned with the information that he was a poltroon, and the injunction to dig deep, regardless of consequences. He returned brandished his weapon preparatory to his work, but let it fall, as he noticed the hands moving. Here the professor entered. The "subject" opened his eyes, saw he was about to be attacked, and sat bolt upright to defend himself. The situation was an awkward one for all concerned. It was inconvenient to go on with the dissection, it was more ruinous for the institution to have the man leave and relate at large the accident of his restoration. Matters, however, were compromised by giving the Oriental a dollar, on condition that he should go to some distant town. Twenty-five piastres! The man took the money, decamped for parts unknown, and probably set himself up for a millionaire.

**Sodalities.**—At the last solemn meeting of the Sodality for gentlemen, writes Fr. Barmier of Beyrout, Syria, more than a hundred associates, holding lighted tapers in their hands, renewed their act of consecration; and to express their adherence to the teachings of the Holy See, they added a promise never to become enrolled in the ranks of freemasonry, but rather to combat it by every means in their power. At the time of the Tercentenary, an eighth sodality was founded in the University. It is composed of the medical students, and is appropriately placed under the patronage of St. Luke the Evangelist.—*Petit Messager*.

The following *Instructions* will prove useful:—

**INSTRUCTIONS FOR OURS, ABOUT THE ERECTION AND  
AGGREGATION OF SODALITIES OF THE BLESSED  
VIRGIN MARY AND OF THE BONA MORS.**

1. All of Ours interested in the Sodalities of the Blessed Virgin Mary and of the "Bona Mors," should be familiar with the contents of the two leaflets sent from Rome, on these subjects. The prescriptions there laid down are to be followed, under penalty of forfeiture of all indulgences.

2. A Sodality must be canonically *erected* before it can be *aggregated*. It is canonically *erected* when by written act of legitimate authority, ordinary or delegated, it is constituted "*in foro ecclesiastico*." It is *aggregated* when, in order to share in more abundant indulgences and privileges, it is united to a primary Sodality.

3. The General or Vicar of the Society of Jesus has received from the Apostolic See the power of erecting as well as of aggregating, in our own houses or churches, and elsewhere as well, *both* these Sodalities. For the erection or the aggregation of either, *outside the Society*, the previous consent of the Ordinary, given if possible in writing, is required; *in our own houses and churches*, only for the "Bona Mors." One diploma is sufficient for both erection and aggregation.

4. Bishops have the power of erecting any Sodality whatever in their dioceses, except the above two *in our houses or churches*; and they may delegate the same to their Vicars-General.

(N. B.—Sacred Heart Confraternities need always to be *erected* by the Ordinary.)

5. No change of importance is to be introduced into the general regulations without the approval of the General of the Society, in the case of Sodalities of the Blessed Virgin; of the Ordinary and the General in the case of Sodalities of the "Bona Mors."

6. It belongs to the Provincials and the Superiors of Missions to appoint the presidents of both Sodalities, in our houses and churches. The local Superiors, however, have the same powers as the presidents, and may for good reasons temporarily substitute others.

7. His Holiness Pope LEO XIII., by dispensation, allows several Sodalties of the "Bona Mors" in the same place. Sodalties of the Blessed Virgin were never limited.

For details about each Sodality, see separate leaflets.

The Director of the Apostleship of Prayer, Woodstock College, Woodstock, Md., will furnish everything relating to these Sodalties (as well as to the Confraternities of the Sacred Heart): notices, forms, instructions, diplomas.

**Rome.**—It seems that the rooms of St. Stanislaus at St. Andrea are to be destroyed, on account of the enlargement of the street. The only means of saving them is by transportation, according to the *American process*.—*Chinese Letters*.

**Lokat.**—The school here was declared closed by the authorities, but as pupils continued to come in spite of the official notice, they received instruction as usual. A zaptich was stationed at the school door to drive the children away, but they slipped in when the guard turned his back. At times the brawny hand of a lay-brother within doors succeeded in wresting a child from the grasp of the zaptich. The interference of the French ambassador put an end to the unnatural struggle of fanaticism and ignorance with faith and knowledge. 200 families sent notice to our V. R. F. General that they were willing to embrace the Faith if a parish were established among them, and they were accorded the protection of the French flag. The Pope and France granted their request.—*Letters of Mold*.

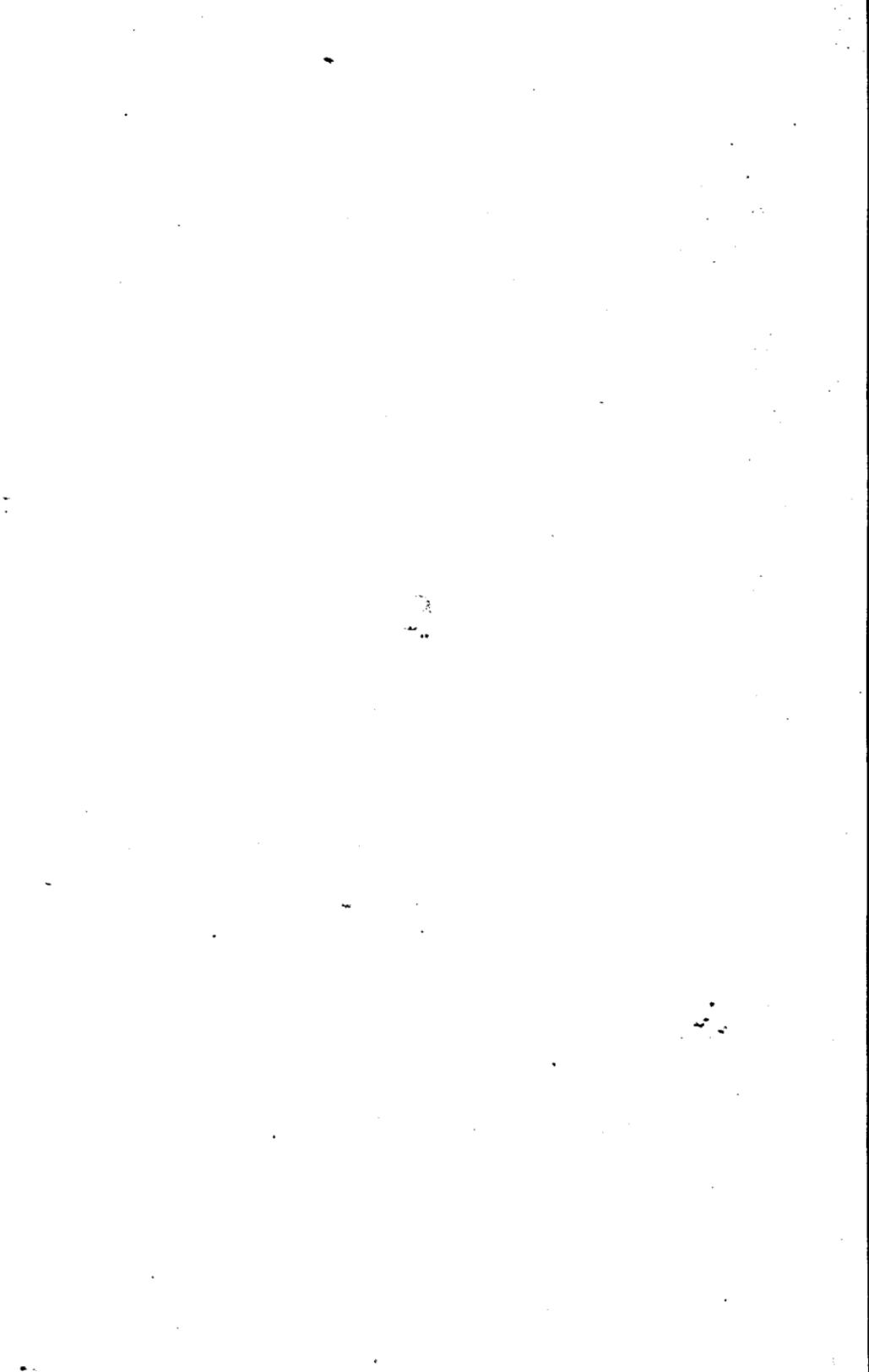
**Toletus.**—Toletus was the first Jesuit elevated to the rank of Cardinal. The learned Oratorian, Cabassutius, wrote, "We must wait several centuries to see such another as Toletus." The *Summa Casuum Conscientiæ* was approved of in the highest terms by the saintly Bishop of Geneva, St. Francis de Sales, and by the Eagle of Meaux—the gifted Bossuet.

**Trichinopoly.**—Some six weeks before the University examinations took place, it was publicly announced in the first division of the College, that a retreat of eight days would be given to those who felt courage enough to make it in silence. Over twenty students presented themselves. When the examinations were over, Dec. 19th, those who were chosen, 17 in number, were given rooms, and bravely entered upon the Exercises of St. Ignatius. Four meditations were made daily, and silence observed as in a Novitiate, notwithstanding the fact that most of them had just finished a written examination extending over 36 hours, and that the time now given to spiritual exercises was taken away from their vacation of one month. At the end of the retreat, five of the party took the habit of the Society. They are all Hindoos, and the best in the College. The youngest had just matriculated for the University, standing 43rd in the first class out of 2000. The other four had taken their *First Arts*, and wanted but a few months to complete their course and take their B. A.—*Uclés Letters*.

Mgr. Canoz, S. J., Vicar-Apostolic of the Madura Mission, had his first ordination of secular Priests in February last. The candidates were seven young Hindoos, educated in the Seminary attached to the College of Trichinopoly. Hitherto all the work of the Mission has been performed by the Jesuits.—*Missions Catholiques*.

**Uclés.**—The Scholastics of Uclés give us of Woodstock, credit for setting them a good example in the matter of Academies—Theological and Philosophical. They have modelled theirs after ours, and acknowledge their debt with many and graceful compliments. Now that our Academies are productive of good, even where we never expected it, we must continue the work even, if possible, with more earnestness and research. If the Uclés Academies are as interesting, from a literary point of view, as the *Letters* are, it is not to be wondered at that the sessions should be occasionally honored by the presence of Superiors or Professors. We wish them every success in this new work.

**Washington Territory.**—Bishop Junker has 13,000 Indians in his flock; our Fathers have there four missionary residences, with schools,



# WOODSTOCK LETTERS

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VOL. XV, No. 3.

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## SHORT MEMOIR OF THE LIFE OF FATHER NICHOLAS PORTER, S. J.

*Written by the Knight Jno. Baptist Rasi, Consul-General of  
his Sardinian Majesty at the Court of Rome.*<sup>(1)</sup>

No more grateful request could be made me than that of not burying with me in the tomb the recollection, which gratitude keeps alive within me, of my kind and principal instructor and governor, Father Nicholas Porter, who afterwards held the same offices in regard to my children: whose precious conversation I consequently enjoyed for the space of about thirty years; that is, from September of 1773, a short while after the suppression of the Society, which happened upon the 16th of August of that year, until the 25th of August 1802, when he died and was buried in the Church of the Gesù.

Fr. N. Porter was born at Porto San Maria near Cadiz on the 10th of September 1724, as may be seen from the catalogue of the Roman Province printed at Rome by Salomoni in the beginning of the year 1773, which was the last of the first stage of the Society's existence. His father was an English Catholic: he was a merchant by profession, and traded with Spanish America.<sup>(2)</sup> His mother was a Span-

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<sup>(1)</sup> This memoir, which has been found among the archives of St. Joseph's Church, Philadelphia, is put in print chiefly on account of the picture it presents of the life of an ex-Jesuit in the days of the suppression.

<sup>(2)</sup> In the Records of the English Province S. J., General Statistics and Collectanea, etc., Part the First, his parents are said to be Irish; but the Records S. J. vol. v, p. 552, note, agree with our memoir in making his father English and his mother Spanish.

iard of Porto San Maria, of whose Christian virtues Fr. Porter frequently made mention. He had also a brother who followed the mercantile and commercial profession of his father, and who after the suppression of the Society, frequently and kindly sent him supplies.

Having completed his 17th year, he entered the Society of Jesus, in the College of Porto San Maria, as may be seen from the catalogue cited above; and being connected with the English Province, he was sent to make his studies in the Colleges of Flanders, and was successively in Bruges, St. Omers, Liége etc.: and was finally stationed in the mission of London, where he lived for several years, employed principally in the Catholic Chapel of his Excellency Lord Arundell. He went afterwards, by order of his superiors, to Porto San Maria in 1757; but he found upon his arrival, that the Society in Spain had just been suppressed, and consequently he was obliged, without having an opportunity of seeing his mother or even of landing, to set sail in another vessel for London. <sup>(1)</sup>

From the catalogue cited above, it appears that he made his solemn profession, Feb. 2nd 1759; but I know not whether it was made in London, or in one of the Colleges of Flanders. I have a confused recollection, that he was also at Cologne and at some other Rhenish cities of Germany.

In 1766 he was called to Rome and appointed Spiritual Father, Repeater [Repetitor] and Confessor in the English College, where he remained till the suppression of the 16th of Aug., 1773. At this time he retired to a house situated between the new church and the palace of Cesarini in company with Fr. Wm. Hothersall, Rector of the College, Fr. Jno. Mattingly, a native of Maryland in the United States, Minister, Prefect of Studies and Lecturer upon controversy, Fr. John Thorpe, English Penitentiary in the Basilick of St. Peter in the Vatican (subsequently an active and

<sup>(1)</sup> This date is certainly incorrect, for his most Catholic Majesty Charles III of Spain expelled the Jesuits from his kingdom in the year 1767. The dates of the events of Fr. Porter's life as compiled from Dr. Oliver and Bro. Foley are the following:—In 1754 Fr. Porter was born at Porto San Maria in Spain; in 1741 he entered the Society; in 1757 he was professed of four vows; in 1754, seq. he was a missionary in the College of the Holy Apostles in Suffolk and Chaplain at Gifford's Hall; in 1763 seq. he was at the English College, Valladolid, and for a short time previously at the English College, Rome; in 1771, seq., he was again at the English College, Rome, as Spiritual Father. Subsequently, this good natured little man, as Dr. Oliver styles him, accepted the situation of tutor to the sons of Mr. Denham, bankers in the Strada Rossella. Upon the failure of Mr. Denham Fr. Porter retired to St. Carlo, and enrolled himself as a tertiary in the third order of St. Francis. He soon afterwards left Rome for Naples, and entered the family of Palomba, a wealthy merchant in that city. In 1779 he returned and was admitted into the Gesù where he remained until his death, August 25, 1802.

zealous agent of the English Missions at the Holy See under Pius VI), and Fr. Ignatius Rhombery, assistant of Germany, together with a Lay Brother by name George Simner.

My beloved and Christian Father, anxious that I should enjoy above all others the benefit of more than an ordinary education, took advantage of the leisure which the suppression of the Society gave to several of her most distinguished members, and selected, as my instructor, Fr. Mattingly of whom I have already spoken, and who commenced to give me lessons in the English Language in the beginning of that year. But he being yet young, about twenty-eight (he was born Jan. 25th 1745, and entered the Society 7th Sept. 1766, as we learn from the catalogue already cited), and of a strong constitution, he accepted the invitation of going to the English Missions in Maryland, his native country,<sup>(1)</sup> and setting out soon after in the December following, left me to care of Fr. Porter who had been his Professor in the English College; I being then in my 10th year, and having already commenced the second Scholastic year in the Class of Poetry in the Public Schools of the College of Calasanzio of the Pious Schools, which were then in a flourishing condition at Cesarini, and which unfortunately our own calamitous times have destroyed.

Fr. Porter having taken upon himself the care of my education, began immediately with the most studied industry to promote it in every respect. Being in his character reserved without affectation, mild and kind without weakness, equal and unalterable without deviating even by one of those first impulses of nature from his uniform line of conduct, patient so as never to give the least sign of change in his temper, affectionate without ever committing the least fault against gravity—in a word, enriched by nature and by studied virtuous habits with all those qualities calculated to inspire affection and respect without debasing their possessor by anything like too confidential an expression of affection, or too great an outpouring of the heart, he excited in me an affectionate respect and a respectful attachment to his person, so that I was always ready to listen to his instructions with breathless silence and eager curiosity, unmixed with anything like wearisomeness or pain.

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<sup>(1)</sup> After the suppression Fr. Mattingly did not return to the Mission of Maryland, but became travelling tutor to Sir William Gerard, Bart., and other Catholic gentry. In 1802-3 he was with Sir Thomas Stanley, at Hooton, Cheshire and died at Causetown Ireland whilst visiting the Grainger family, Nov. 23, 1807. He does not appear to have renewed his vows in the restored Society.

He did not confine himself to the custom which had been introduced, and which he had adopted, of giving me lessons in English and French when I had returned from evening School, from 5 o'clock till the Ave Maria; but also instructed me on the evenings of recreation and feast-days, conducting me in his walks to places which were at once pleasing and instructive. And here he found a wide field for his industrious care, which busied itself in imparting to me instruction under its most pleasing form. In our walks, which were certainly never short, we spent our time in examining leisurely and minutely the most famous Churches, the old edifices and palaces, and the most celebrated antiquities, not excepting however the less important; and by this industry he succeeded in enriching me, in a manner most acceptable, with a competent stock of historical and scientific knowledge of every kind, thus enticing me to have recourse, of my own accord, to works which treated of those subjects, and with which he himself frequently supplied me, by which I might with method perfect those studies which I had thus begun.

He afforded me another source of improvement, in visiting with me, some learned and classical English gentlemen residing here, the religious moreover of the Convents of St. Clement, St. Isidore, St. Matthew in Merulana, a Church afterwards suppressed, and in particular the learned ex-Jesuit Fr. Jno. Thorpe, of whom I have already made honorable mention (his other worthy Brethren of the English College mentioned above having already left Rome). Thus he exercised me in the English language and in instructive conversation of every kind, even in polemics and controversy, in which he was profoundly versed. Upon these subjects however he never touched unless when the circumstances required it, so ingenious was he in concealing his knowledge under an admirable simplicity, so that his worth and virtue were known only to those who were intimately acquainted with him; and I always considered, and still consider him in this respect unequalled, or at least unsurpassed, and such was the opinion formed of him by those old religious, his former Brethren and acquaintances.

By such qualities and by so anxious a care in my regard did this remarkable man—of whom it may truly be said “*omnibus omnia factus*”—win any affection and esteem, that upon Festivals when my good Father, in order to please me, and for his own pleasure also, and for that of my virtuous mother, prevailed upon him to dine with the family, I preferred to go walking after dinner with my good Master

Porter, rather than to go riding with my parents to the most delightful part of the country : unless perhaps my Teacher, from whom I could not be separated, went by some accident with them. This was the case particularly, when they went to spend a day in the country during the month of October.

On Festivals he came to our house unalterably at 12 o'clock precisely : and even after such a number of years, he preserved whilst among us that same respectful and modest simplicity, as if it had been the first time that he had visited us, and as if all, myself and even the servants included, were his superiors, and were then for the first time seen by him ; and this without any change for the space of about thirty years.

Before dinner, and also after dinner when it was very warm, before going on our accustomed walk, he engaged with me, and sometimes with my Father, in a game of chess, at which he was perfect, and sometimes at piquet. And even during the game his solicitude for my advantage was not inactive, but was however as usual studiously concealed. He sometimes omitted making a move which would have put me in check ; sometimes he seemed about to do it, in order that I might be warned of my mistake, and then withdrew his hand dissembling his knowledge of the advantage and made some other move ; at others he notified me of my error by a benevolent smile. And thus, merely to moderate my vivacity, without speaking to me of it, under pretence of taking a pinch of snuff, or of blowing his nose, or by putting to me some questions to distract me, or by pretending to study an advantageous move, he prolonged what would have otherwise been a speedily ended game. He had recourse to such industrious means for the purpose of teaching me to restrain myself, and to accustom myself to act with reflection ; thus moderating my passions without having recourse to the tedious and troublesome method of preaching to me, if I may be allowed the expression, or of contradicting me—and this too during our walks, our studies, our conversation, or other action whatsoever.

In conversing with my parents, myself, or with some friend who might be dining with us, he was very reserved, but at the same time cheerful with modesty and simplicity, without affectation and without even a shadow of anything that was unbecoming or of a dubious signification. On disputed points, whatsoever they might be, he never became the least excited, but seemed to reflect, and said in the mildest and most modest manner possible, as if with difficulty

and to render his opinion more palatable, "it seems to me," "I should think," whenever he was of a contrary opinion to him whom he addressed; and this he did with such precision and exactness and in so pleasing a manner as to decide the controversy to the satisfaction of all parties. Or if any of the disputants were any ways warm, he would by a joke, which on account of the manner in which it was said, never failed to have its effect, which was a laugh, terminate the conversation—his unalterably aimable and modest appearance and naturally composed exterior helping him in this; for such was his modesty that he never looked anyone steadily and composedly in the face; but his manners were always respectful and unalterably sweet and easy without degenerating either into inordinate seriousness which cannot please, or into a forbidding severity which always disgusts.

To this his physiognomy also contributed. He was rather small of stature, but of a fine and noble appearance; his features were well marked; his nose and chin regular; his eyes were rather bright which with light eye-brows set off his modesty to greater advantage; his complexion was fair; his forehead which was pretty high, was well formed and always serene and free from wrinkles even in his old age. He was well formed, brisk and active, having preserved his agility to an advanced age. His constitution was good, the only malady by which he was afflicted being a running of the eyes.

He was very frugal and careful of his health, and in all his actions he observed great order and simplicity without however being too nice; and this regularity was observable, even in the modest and religious arrangement of the furniture of his room. He was modest in his dress: he wore in the house a morning gown, to which, as he was very sensible to the cold, he added his cloak when he went out in winter. In summer his clothes were black or of some other moderate color, and in walking out he carried a cane of Indian reed. Such was the man whom, through the goodness of God and of my Christian parents, I had for instructor from my 10th to my 17th year, in 1778; when having terminated my course of studies in the public schools of Calasanzio under other learned, pious and zealous teachers, Fr. Porter himself suggested that it would be expedient to separate me from him, that I might without distraction assist my Father in his avocation of merchant. This being resolved upon, Fr. Porter left Rome for Civita Vecchia to take charge of the two young sons of an English convert. He came to Rome,

however, on business for the family in which he was employed, about the year 1781, where, as Catechist for the English and French, he was employed in the Convert Hospital in company with another who had been his companion and fellow member of the Society of Jesus, Fr. Peter Frambuchs, formerly Belgian Penitentiary in the Vatican Basilick.

I was delighted at this as I had again an opportunity of enjoying his instructive conversation, at least during the dinner and the evenings of Festivals. And the more consoling was it to me, as having completed my twentieth year, and my parents having proposed to me to commence house-keeping for myself, I wished that my good Fr. Porter should come with them to a garden selected for the purpose, where they might see my intended spouse, that so I might with his approbation resolve upon the choice, as in fact I did.

Shortly afterwards he had to yield to the entreaties of another family in Naples, and take charge of two other youths. He went but with an express promise that, when God should have blessed me with children and they should have reached their sixth year, he would return to take charge of their education.

This promise he fulfilled about the year 1794, when God had blessed me with four daughters and two sons, of whom the elder, Antonio, was already seven years of age. He dwelt in the Hospital of St. Charles al Corso; where he remained till 1767, when he succeeded in getting a place in the Gesù, which for many years he had in vain desired. I had however the consolation of seeing not only my dear and eldest son, of whom I had the highest expectations, profit by the services of such an instructor, but all the others in succession, the girls included, until the year 1802, in which (whilst I was absent with my eldest son on a voyage to the Levant) this my great benefactor and father passed on the 25th of August to the realms of eternal rest, dying in the room which when in health he occupied, and which was on the first story of the Professed House of the Gesù, to the left of the little corridor leading from the large one to that room of the Church which was opposite the pulpit, and where was held the meetings of the Congregation under the title of the Annunciation.

Upon my return I was called by the very pious and zealous old Jesuit, Father Don Cajetan N., who was sacristan, and had been Fr. Porter's Confessor, who told me, that the deceased had commissioned him to tell me to select from amongst his books, and keep as a memento of him, such as

I should please. The rest he bequeathed to the Library of the house, as he was firmly persuaded the restoration of the Society was not far distant.

I profited by so kind a legacy, taking four books which were dear to me, because they had been employed by my beloved Father to instruct me in the languages: they were, the life of St. Francis Xavier, a classical French production of Fr. Dominick Bouhours S. J., the same elegantly translated into English by the famous poet Jno. Dryden; the life of Theodosius the Great, written in a nervous style in French, by the famous Abbé Flechier; the History of the Church in Japan (written in English by I know not whom, as the title page was wanting), which was a continuation of the history of Fr. Solier S.J. as appeared from the preface.

I and my children profited by this precious inheritance. With the assistance of my son Antonio, I translated and had published by Linus Contedini in 1824, the Life of St. Francis Xavier in 2 vols. octavo; and in some notes to the preface, I acknowledged the debt of gratitude under which I lay to the donor, publishing some anecdotes concerning him.

That of Theodosius was handsomely translated into Italian by my second daughter Maria Teresa, and I carefully and religiously preserved the manuscript of it. As my pious wife and children, who were ten in number, participated in the benefits, the fruit of them has already left the world, and gone I hope whither it had been directed, that is, to heaven, whither I hope also to go, there to join those who have been benefited with me and our common benefactor in rendering to whom this written and lasting testimony of my gratitude for the public imitation and edification, I am filled with the most pleasing and grateful sensations.

GIO. BATTISTA RASI.

*Rome, 21 Sept. 1833.*

## MEMOIRS OF MANRESA, N. Y.

Manresa, West Park, N. Y., was opened by the Fathers of the New York-Canada Mission as their southern Novitiate on July 27, 1876, a little more than ten years ago, when Rev. Father Daubresse arrived there from Montreal with four scholastic and one coadjutor novice. The property had been secured in the spring of the same year by Fathers Treanor and Shea, through the kind offices of a Catholic friend, Mr. Donovan, of Kingston. The grand well-water, we traditionally held, had decided their choice. The sublime prospect, bracing atmosphere and delightful retirement might have been equalled by other villas which they had visited, but the ice-cold water with its delicate flavor of sulphur was unsurpassed.

It is a narrow strip of land about four hundred feet in width, standing on the western bank of the Hudson River, on the line of the West Shore Railroad, about seventy-eight miles from New York, being six miles from Highland on the south and one mile from West Park on the north. It stretches up over the hills and into the woods for about two miles to the shores of Black Creek, and was first, after its Indian tenure, one of the colonial grants of the British government to, probably, the Pells, whose descendants still own and cultivate large tracts in the surrounding country. They in turn sold it to an old Huguenot farmer who lived thereabouts in isolation amid a Dutch neighborhood. He transferred it quite recently to a Col. Dodge, a Wall Street broker, from whom, finally, it came into the hands of Ours.

The first scholastic postulant arrived from New York on July 28th. On the following day seven others joined him and the first piece of *manualia* was performed, which, as it certainly deserves recording, was the weeding of the path that led up from what afterwards became "the Grotto." Regular common life began on the first of August. The first sod for the new building, or Novitiate proper, was cut September 2nd, and on next Christmas eve formal possession was taken of refectory, chapel and common room. Meantime, Sept. 27th, the *Aloysia Maria*, the famous bell of the house, about three hundred lbs. weight, presented by a lady friend, arrived from Troy, and on Nov. 20th was placed in the cupola of the new building, while three days later the great

crystal cross was raised. We were proud of both for many a day in their lofty position. The bell used to ring with a clear, cold stroke that was borne high over Mt. Ignatius in the rear, and for fully three miles across Black Lake, and into the wild retreats of Penn-Yann; and the cross used to flash with dazzling brilliancy far up and down the river and over the blue Taconic hills away to the east. Bell and cross, however, soon began to prove a source of danger to the house, which used to tremble underneath them in every high wind, and in 1882 both were removed, the bell descending to a humbler position at the side of the building.

A grand display of fireworks and Japanese lanterns was given on the grounds to a large number of Catholic and Protestant friends, July 31st, 1877. It was intended both as a formal opening of "Manresa Institute" and as a sort of proof to our neighbors that we were not altogether as dark as we were painted. The latter intention was by no means uncalled-for. At least one gentle lady living near had been known to say that in passing the house in the evening, she really feared she might see one of us. The next month, August, 1877, the eleven senior novices having taken their vows, were formed into the first class of the new Juniorate, and in 1878 a second class was added. Our shapely little dock was completed October 30th, 1877, and has stood the wear of rain and ice very creditably. The coadjutor brothers had first constructed crates of heavy timber, hewn from the monarchs of Quinn's Woods near Esopus, and had towed them into position, where the novices filled them with stones from their wheel-barrow, till they settled down solidly. The late venerable Cardinal McCloskey visited Manresa in the summer of 1878, and was so much charmed with the Grotto of Our Lady of Lourdes that he granted an Indulgence of forty days for every *Hail Mary* recited there. His Eminence also attached the same Indulgence to the Grotto of Mt. Serrat (less properly known as Our Lady of the Forest), which lies, as a former writer in the *LETTERS* expressed it, "under the beetling crags in one of the wildest ravines" of the forest (Vol. 8, p. 152).

After this, nothing more notable occurred except the two or three royal picnics a year and the famous evergreen displays in the chapel and refectory at Christmas, Easter and Assumption-tide, until, shortly after the formation of the New York Maryland Province in 1880, the change of Master of Novices occurred, when the Rev. Father Gleason succeeded Rev. Father Daubresse, and the Juniorate closed. His Grace, the present Archbishop of New York, paid us

a very pleasant informal visit, in August, 1883, and spent half an hour in the midst of the novices. In September, 1884, Rev. Father Butler, the Superior of the New Orleans Mission, added to our community nine of his novices from the Apostolic Schools of Europe with one chubby novice from Manchester. This, we may say, was the last important event in our nine years' history.

In August, 1885, the closing day arrived. The four seniors had just completed their term, and six young postulants had just arrived, when, on the 17th, the seniors were sweeping away on the *Albany*. They requested the pilot to blow a salute in passing the house, which he did with three prolonged whistles. Some of the novices were on the balcony with Fr. Master, while the *Admonitor* and an ex-*Substitute* on the roof above hoisted and dipped the flag in graceful response. The following Thursday, our New Orleans brothers took their departure for Florissant, by way of Niagara Falls, and on the morrow, August 21, 1885, the Novitiate of St. Ignatius at West Park closed. Nine novices and six postulants took an early train for Jersey City, to make immediate connection there for Frederick, Md. As they passed the house, all crowded to the car windows. Fr. Gleason was on the balcony waving his berretta; and many, in parting from their first novitiate home, felt their eyes grow dim.

Last July, Villa Manresa, as some have since styled it, served as a summer villa for the professors and teachers of St. Francis Xavier's, Fordham, St. Peter's, Loyola, Gonzaga and Georgetown Colleges.

Such was Manresa's history in broad outline. Let us enter now on the "composition of place." There are sacred scenes, of course, which few historians would venture to describe, from very reverence, and yet there are many, we think, of a lighter tone which deserve the monumental honors of the LETTERS.

The chief buildings are the Residence and the Novitiate. The former is a modest little house, which soon becomes hidden from boat or railroad passenger by a grand old walnut tree shading it in front, and the pines and horse-chestnuts gathering about it on the sides; the latter, with which it is connected by a bridge, stands boldly out on the crest of a hill, with no leaf to obscure it except the red rose vines clambering up its brick colonnade. This it is which attracts the attention of so many travellers: not a house from New York to Albany, except, perhaps, the Convent of Mt. St. Vincent, confronts one so unexpectedly and refuses so

persistently to be concealed. It is a narrow frame building, five stories in height, with two broad balconies running across its face, and, since the cross was removed, has often been taken for some flourishing country hotel. Vineyards, apple orchards and wheat fields cover the slope before it, down which a wagon-road leads zig-zag to the dock. The railroad runs through the property at a distance of about three hundred feet from the river, but can hardly be said to have done us much injury, as the embankment is high and solidly arched at the road.

To the south of the building, St. Joseph's walk, our old evening promenade, conducts us to the cemetery, where, of twenty-five beloved inmates, Manresa has laid away three of its own children — Mr. Tourtelot, Mr. Fenton and Br. Purcell. Mr. Tourtelot's memory is still fresh in the minds of us all. He was one of the pioneers of the house. He had come to Manresa in July, 1885 to spend his vacation there, when he was almost immediately taken ill, and, after several days of great but heroic suffering, breathed his last on the eve of the feast of Blessed Azevedo. Mr. Fenton was born in Ireland. He came to this country at an early age and entered the Society on graduating at Fordham. He had come, he said, through no human attachment, but solely from the conviction that God had called him, and his whole life in religion was marked by the same determination to seek his perfection at any sacrifice. What he understood by this is well illustrated by a remark which he made on closing his long retreat: "No more venial sins, brother, no more imperfections"; and it is the common persuasion of all who beheld his uniform charity, humility, patience and recollection, that, as far as it is given to sinful man, he had faithfully striven to keep his word. He died in our new residence at St. Lawrence O'Toole's in New York, whither he had been removed shortly after his illness began, and where he enjoyed his last pleasure on earth, that of pronouncing the vows of the Society. Br. Purcell also went to his death well prepared. He had just closed an exemplary Lent, and a few days before his death had been heard singing cheerily that none in the world was as happy as he. His love of common life was shown in an edifying manner one evening during his first sickness when, though suffering violent pain, he begged to be excused from retiring before being present at Litanies. Rev. Fathers Treanor and Shea have likewise found a resting-place here under the roses of Sharon, in the land which they purchased but a few years before.

Returning the way we came, and bowing, with prayerful lips, as the novices were wont to do, before the statue of St. Joseph, we come next to the great hot-house and vinery, where the dear old brother in charge used to warm his many vines into luscious maturity for the feast of St. Ignatius. The trees beyond, between the residence and the road, are planted with much taste and skill, completely screening the building from the gaze of passers by, and used to form a shady "grand circle" for our noonday recreations. The Grotto of Our Lady of Lourdes lies hidden on the banks of a purling brooklet, in the north-west angle of the grounds, surrounded by a cluster of evergreens and overgrown with moss and myrtle. It is reached through an avenue of gigantic Scotch firs, and over a rustic quince-embowered bridge. It had acquired a double interest of late from being the scene of some unique civil engineering. One of our invalid Fathers, who was a frequent visitor at Manresa, used daily to superintend the labors of two or three of us in setting out rows of flowers and in building a stone embankment along the brook, so as to convert it into a miniature lake — which scheme, after a year's unflagging toil, against unheard of obstacles, had hardly been realized at the close of the Novitiate. Across the road lies the reservoir and piggery, and the famous hill with its fossil-abounding fields, its broad, square pond on the summit, and the steep and stony road leading off into woodland. To Col. Dodge belongs the credit of the many and commodious farm buildings, besides the semicircular terrace in front of the residence, and the truly magnificent cedar-hedge along the highway, while his line of out-houses on the farm is a real architectural study. He was a great bird fancier, and to protect his costly and numerous favorites had had their houses constructed with such labyrinthian skill that an ordinary thief would soon have been hopelessly lost in their mazes or have abandoned his evil designs in despair.

Some of our number, self-styled explorers, sappers and miners and geographers, had prepared a MAP of all the region around for thirty-two square miles, and we may safely say that in our rambles every point of interest within that compass was thoroughly explored. The nature of our resorts may be gathered from most of the names, though we made it a point to give no name where another had a prescriptive right. The first four to attract our attention are grouped near home: "Stanislaus Rock" or "The View," most befittingly situated on the summit of Mt. Ignatius, and below it, in the heart of the hills, "Aloysius Rock," "the

René Goupil" and "Berchmans Rock," all of which command so many unrivalled prospects of the western country—down over the forest ocean, across Black Lake, through the uplands of Penn-Yann and away to the mountains of Lake Mohonk. The large side of Berchmans Rock darkens all the wood as one approaches it, while its base is honeycombed with a dozen chambers of the "Caves of St. Ignatius." Some of these Caves admit of a man standing upright within them, and show in various cases the first stages of stalaçtite formation. In the rear of the Rock is "Chaos," an amphitheatre piled high with tremendous boulders and shrouded in perpetual twilight. A rustic cross on the main road points us in to the Grotto of Mt. Serrat. A fortress-like line of rocks here rises up from beside a tiny stream, and in a niche near its summit, which is reached by a winding flight of stone steps roughly placed by the novices, formerly enshrined a statuette of Our Lady. A spring gushes forth at its base, and hard by is "St. Antony's Cavern," a hollow under one of the crags. Legend has it that one morning the novices found the statuette shattered as if by bird shot, and that on the same day a poor hunter was discovered further on in the woods with one of his hands blown off.

We may return hence to the main road and enjoy a romantic walk to Black Lake; or, following the stream, if we are hardy enough to attempt what we know of only one band accomplishing, we may penetrate "Poison Ivy Jungle," a rank morass that stretches for at least a mile to the wild-rose borders of Black Creek, the exit from which is across a "corduroy" bridge into a rocky hollow at the northern limit of the Penn-Yann country. This is a beautiful farming district that figures in many a wild story. It comprises within its area the cool and charming Black Lake (otherwise known as *Black Pond* and *Chataka Lake*), the secluded Bear-Fly Pond, and, to the south-east, under several hills, Penn-Yann (*Binne* or *Sherwood's*) Pond. Looking south from the cliff east of Black Lake, it presents the appearance of some royal park, with its silver stream, rolling meadows, scattered groves, and the enormous side of Mt. Illinois shutting it in on the south-west. It was originally settled by a number of people from the other side of the Hudson, who, starting west with the intention of locating themselves near Penn-Yann in Pennsylvania, and getting no farther than here when their funds ran out, remained here, and called the place in their own vernacular "Pang Yang."

Formerly, nothing was too outlandish for belief concern-

ing these people; and even now in Poughkeepsie, they are almost proverbial for general oddity. The older immigrants seem to be dying out, however, and only an occasional relic may be found of the primitive stock. One of these, a shaggy, villainous looking creature, used to fish from the shores of Manresa, and boasted once to a band of young and fervent but susceptible novices, that he had shot four men, denied the existence of God, and held in contempt the ties of human kindred, and that he ate raw meat and walked barefooted in the snow. In spite of his "immeasurable falsehoods," he certainly revealed a sad state of things in himself and a few of his neighbors. We ourselves have met children there, ten years of age, who never heard of heaven or God. Wherever we went, however, the people always treated us with marked cordiality. In early days—*gigantes fuerunt in diebus illis*, we of the younger generation used to say—the novices had a mission there in the house of the only Catholic resident, and even yet the people recall their presence with much affection; but though many freely acknowledged the claims of the Catholic Church, none could be induced to embrace it. Amongst other strange stories, they told us that a certain old hag of evil odor in the neighborhood had, two years before Manresa opened, foretold the arrival of strange people in black who answered our description exactly — much as our dear old colored friend Aunt Mary foretold of us at Woodstock, a prophecy to which she claims she owes her conversion.<sup>(1)</sup> Below Penn-Yann we find a number of villages, Centreville, Ireland's Corners and New Paltz, to the west, and Pancake Hollow, Blue Point, Mackerelville and Crum Elbow, to the east, all of which from time to time have been the scenes of novice Sunday schools. We deeply regret that we have not the materials at hand for a history of these schools. It would abound in touching and edifying stories of prodigious labors on the part of the novices, and strange conversions on the part of the people. One class was composed almost exclusively of Protestants. At New Paltz the novices were so successful in hunting up old negligent Catholics, that a chapel has lately been erected there for their convenience.

To the north our map is replete with points of interest. Running our eye along Black Creek, we first meet "The Haunt," a shady lagoon, washing the base of a ruined and mortarless mill, which, as far as we could discover,

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<sup>(1)</sup> A short account of this region was lately given in a letter to the *Messenger of the Sacred Heart*, August, 1886, p. 374.

must be some hundred years old, since its history antedates the memory of the oldest inhabitants. Then follow in close succession "The Mystic Valley," a long and picturesque rupture in the mountains, unapproachable on the east, because of its precipitous sides, except over the ice for a month or two; "The Falls of St. Xavier," at its outlet, twenty feet in height; "Paradise Pool," lately so named, a lovely circular and amber-colored sheet of water sweetly sequestered amid tall trees, thick bushes and scarlet flags, and adorned with a tiny cascade, where the disciples of Isaac Walton used to come and catch with the greatest facility, fish and turtle alike, and where they manned an antique skiff now and then; "The Falls of St. Regis," roaring loudly from amongst the brambles, and never frequented except by our stoutest explorers; "The Poppletown Bridge and Lagoon," a celebrated halting-place in the woods, half an hour's walk from the house, and hence the terminus of our summer *Academies*; the three "Falls of St. Michael," enlivening a long ravine, which is dark even at noon-day; "Godoi Gulch," famed for its thundering *Tones*; "The Falls of St. Joseph"; the beautiful "Black Creek Valley"; and, finally, near the mouth of the Creek, Camp Startle, where wood, rock and gentle surf, combine to form an alluring picnic ground. Opposite, however, in the midst of the Hudson, Pell's thickly wooded Island, three quarters of a mile in length, is visible, the scene of our most extensive picnicing; though during our last year, the honors were divided between Mt. Kilpatrick, of the Shaupeneaks, towering over Esopus, Ocmoody's Pond, away in the woods to the west, the Cataract of Dashville, and the sister lakes, Binne and Repose, near Kingston.

Not far from West Park station, on our return south, we meet "The Enchanted Meadow," a spot very appropriately named, spread out in attractive retirement between Brookman's and Frothingham's Hills and the foot-hills below them, where evergreen trees, velvet lawn and shady woods are disposed by nature with exquisite taste; and near by, in striking contrast, "The Horrible Hut," a ghastly and desolate cabin at the entrance to the gorge between these two great hills, and which the novice who named it protested he could easily conceive as the abode of some fierce *wehr-wolf* or some unhallowed charcoal-burner of the Hartz. The Horrible Hut and Paradise Pool are names upon which the last generation of novices dwell, perhaps, with greatest fondness. Lastly, on the southern line of the map, we meet the huge mountain, Illinois. It derives its name, somewhat as

Ohioville did, from an old settler who had formerly lived in Illinois and sought in this way to perpetuate the memory of early days. It has two chief summits, at least a thousand feet in height, which are reached only through the briars and brush of unbroken forests and up the faces of jagged precipices, but which amply repay the fatigue of the ascent by the magnificent prospect they afford. One of our sturdier novices planted here a colossal cross in a cleft of one of the loftiest rocks, while another blazed a tree with the legend, "A. M. D. G., Manresa, 1884," in the fair hope of yet awakening a holy thought or kind remembrance in the heart of some future mountaineer. "Old Mr. Lundy" was a venerable solitary, "an old lion in the forest," who lived on the Poppletown Road, and had become such an integral feature of our life at Manresa that no history can at all be complete which fails to record our mutual friendship. We visited his house well nigh weekly, and more than once, marching up the hill in a phalanx of eighteen or twenty, serenaded him with our choicest melodies. He lavished the most demonstrative affection upon us, and we in turn loved to listen to him telling how he fairly flamed with devotion to Our Lady and how he was wont to sit in the fields for hours in meditation on the goodness and glory of God. He is now eighty-five years of age, and we fear that few of us will ever behold his kindly face again.

Our walks, however, were not productive of merely physical good or gentle recreation. Every rock, for example, which stood in seclusion, every ravine and forest glade, every noisy cataract provoked us to make an impromptu pulpit for the *Toucs*, and scarcely a band returned at eventide without having scattered some pious seed along its paths. All of the woodmen—and strange, grizzled fellows some of them were—all of the railroad men, and most of the farmers were glad to see us. We were thus sometimes the means of securing the performance of an Easter duty, or of brushing the clouds from some old Catholic's mind, and in every case of softening much of the prejudice with which we were formerly received. For the first few years, the novices wore their cassocks on all of their walks, except in the various villages, but the good people never seemed thoroughly pleased with the custom and after a time it was abandoned. But our greatest "Missionary Epoch" was when the West Shore Road was building, and the novices used to visit the laborers' shanties and by little instructions and sermons stir them up to their religious duties. Among the

special features of this work were a class of Greeks, for whom one of us used to prepare short exhortations during the week, and a class of Bohemians, to whom the same novice preached by means of a young Jewish interpreter. In addition to these visits, novices were appointed to preach at a late Mass in the chapel every Sunday, and the men thronged to hear them with edifying regularity. <sup>(1)</sup>

The other fields which were open to us for what we called our apostolic work, were the giving of retreats and the teaching in Sunday school. As to the former, those who were given this employment generally explained the points and spent the recreations with the exercitant, and found their work a mine of spiritual learning and an intensely practical method of acquiring their first greater relish for the *Exercises*. About twenty such retreats were given yearly. There were seldom more than two fathers in active service in the community, and hence arose the necessity as well as the advantage of allowing us these golden opportunities.

Our regular Sunday schools were four in number: Hyde Park, the oldest, held in the church of Regina Cœli, just across the Hudson, with an attendance of forty pupils; Esopus, in the chapel of the Immaculate Conception at Esopus, one of the missions of the pastor at Rondout, also with forty pupils; Highland, in the parlor of a private house six miles to the south, with, toward its close, an attendance of about six children and three or four elderly maidens; and our own little class of the Holy Innocents, or Parlor Class, held latterly in one of the parlors of the residence and attended by some ten ingenuous children of the neighborhood. Dear Mr. Tourtelot was an associate founder of the Hyde Park Sunday school, having gone thither on Aug. 13th, 1876, with another of our Canadian pioneers, to make arrangements with Father Parker, the parish priest. Father Parker and his successors always allowed us complete control of the school. The number of teachers varied from two to five, according to circumstances. We taught in our cassocks, which we carried over in a valise, and delivered our exhortation within the altar-rail. Two sodalities of the Immaculate Conception, under the patronage of St. Barbara for the girls and of St. Aloysius for the boys, met after class on the first and second Sundays respectively. We were about to affiliate them to the *Prima Primaria* when Manresa closed. This school was always very well behaved and well attended.

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<sup>(1)</sup> This "Epoch" is described at length in the *Letters* of July, 1885, and the *Messenger* of September, 1886.

It was reached by a row in the *Xavier* across the Hudson and a path winding up to it through a quiet village and past the gorge and cataract of Crum Elbow Creek. This village also had its often-told and seemingly well-authenticated ghost-story, and is famous in its own little way for its sturgeon fisheries, its salubrious *Pines*, the ice-yacht racing in winter, the mournful wreck of the *Sunnyside* thirteen years ago at midnight in the floating ice, and for having been once the haunt of Captain Kidd, who is said to have scuttled his vessel near by. This last tale is firmly believed by many, and only a few months before we left, a Mr. Traversers, while pursuing a fox in the woods near the Falls of St. Xavier, came upon what he believed to be the entrance to a subterranean vault of the pirate. His young son was able to crawl on his hands and knees for twenty feet through a passageway lined with white stone. Some sceptical novices referred it to a freak of nature, but he had begun extensive blasting operations when we last visited the spot, and was sanguine of making a rich discovery.

Esopus Sunday school was opened just one month later than Hyde Park, and, except for its being of a sturdier character, and that for two years we had ceased to teach in our cassocks, the same methods of instruction were employed as at the former school. A grand new catalogue of the library, containing over a hundred volumes, had just been hung up by the musical director three weeks before closing. Esopus probably derived its name from the Dutch settlers thereabouts, and was known at first as *Klein Esopus* as opposed to *Gross Esopus*, the former name of Rondout. Dr. Wheeler, the venerable postmaster, since dead, and a legendary veteran of the battle of Sackett's Harbor in the war of 1812, was responsible for this assertion, adding that Esopus itself was an old Indian epithet, meaning *close to the river*. The special features of this school were the long walk to and fro, with always a charitable halt for refreshment at Lundy's Lane fountain, and the missionary work on Thursdays, when the teachers went abroad to hill-top and road-side and forest to seek out the delinquent pupils. Ocmoody's Pond and Terpenning's Pond, the latter glistening through the breezy heights of Poppletown, were first located by us on one of these excursions. — Hyde Park and Esopus, we must not fail to record, were the respective termini of our two annual pilgrimages. On these occasions we used to rise at four o'clock, and make our meditation as we went along in the pure morning air. We heard Mass and received Communion in the chapels and after singing

several hymns, we each received a sandwich at the door and returned home, as we went, in bands of three and four.

Highland Sunday school was the last opened; dear Mr. Mugan, whose happy death occurred the year before last at Las Vegas, was one of its early apostles. It was held at different times in different private houses of the village, according as the owner had fewer or more children in need of instruction. Of these Mr. Lanigan's was, perhaps, the most famous. His "True for you, brother" as he heard the young preacher discoursing, has since become a celebrated commentary. It had lately been closed for about two years, and had just been reopened in May, 1885. Several bands of veteran catechists had gone down to the village in succession to secure accommodations, and, after divers disappointments and considering the propriety of using the loft of a blacksmith's shop, they finally succeeded in obtaining a sunny front room in the house of a Mrs. Flanagan. When all due arrangements were made, two of our brethren from Esopus were commissioned to teach the half dozen young catechumens and the various matrons who dropped in for occasional visits.

Amidst such scenes and employments as these, we spent our days at Manresa. We might recall a thousand others, but time and space forbid. When the sappers and miners, geographers and young apostles have grown gray in the harness of Christ, these *Memoirs* will not, perhaps, be ungrateful to their venerable eyes. They may awaken sweetest souvenirs, and, may we add the hope?—will yet be of service to the loving chronicler who will carry out Père Gautier's scheme of a History of our Novitiates. The antiquarian who would search for further details, either of our Sunday school labors or of common life at home, must thumb the pages of the old house Diary as well as the various diaries of the schools themselves; all of these are still faithfully kept in the Admonitor's box at the Villa, and it were no pride to say that they are deeply interesting.

## BRAZIL.

*Letter from Father Galanti.*

ITU, July 15th, 1886.

REV. AND DEAR FATHER,

P. C.

At length, I come again to occupy my little space in your interesting publication; and lest your readers should think that the advancement of literature is our only occupation here, I shall say very little about the College; but shall confine my letter to the spiritual ministrations of our Fathers in this town.

Itu is a very small town: there are scarcely seven or eight thousand souls; but religion is pretty well practised in it. Nearly the whole work is left to us, since the two secular priests who are here do only what is strictly connected with the parish rights, as baptizing, marrying and burying. We therefore preach, hear confessions, and go on sick-calls at any hour of the day, and even of the night. We celebrate Mass daily in five of the twelve churches of the town. One Father is in charge of the hospital, another, of a college of girls directed by some French sisters, a third is the spiritual director of a small convent of some Brazilian nuns, a fourth promotes the Apostleship of Prayer, while a fifth goes every Sunday to say Mass in a chapel that is at a league's distance from the town, where he preaches, hears confessions, and teaches the catechism. During the month of May we preach every day in four churches at different hours for the convenience of the people, who respond quite well to our efforts. The month of June is preached in two churches, and the people attend equally well. Besides this, novenas, triduums, assistance at the feasts of the parish, and the like are not rare.

The fruits of these our labors are various. First of all, the Protestants who have almost wholly invaded this empire, and especially this province have not, as yet, dared fix a dwelling in Itu. They and other sectarians have made several efforts to withdraw the people from our influence, but in vain. Once even, they were pleased to show how weak and wicked they are, by placing at the door of the church two men who distributed tracts to the people as they

were leaving after a sermon. The tracts were supposed to be gifts of the preacher, and were joyfully accepted; but the fraud was soon discovered, and the Protestant booklet met with the fate it deserved.

Another fruit of our labors, certainly no less interesting, is the fact, that some sixty four thousand persons communicate yearly; a great number of these, it is true, are people of the neighboring towns, who sometimes come to Itu in order to perform their Christian duties: moreover, the communions outnumber the confessions in a rather large measure, owing to the frequent communions of pious persons.

Catechism is taught every Sunday to poor children by one of our Fathers, and every year there is a solemn distribution of prizes to the most assiduous and diligent. These instructions in catechism are frequented by upwards of two hundred children of various conditions, who but for us would grow up with very little knowledge of our holy religion.

At home, besides the spiritual work which of course we do with our boarders and servants, we train up as Christianly as possible about forty poor children, who are learning carpentry and joinery.

The people generally show a marked confidence, and I should say even devotion and veneration towards us. Both in the town and in the neighboring country not a few devout souls pray every day for us, offering up to Almighty God beads, holy communions and even penances. Whenever any of us is sick, or the college is in any distress, many good souls double their prayers. I know even of some who offered up their own lives to have the health of a Father restored. A few years ago in a small village it was falsely reported, that the Fathers were going to shut up the College, and to leave the country; thereupon the people, who have no priest among them, assembled of themselves in the church, and made a fervent novena with the intention that God would stay our departure.

Both in the town and in the neighborhood incidents have several times happened, in which God's supernatural hand is clearly manifest. I shall relate only two facts for which I am able to vouch with certainty. These regard the water blessed with the medal of our holy Father St. Ignatius, which is here pretty frequently asked for by the people. Seven or eight years ago the nuns of the small convent, that I have mentioned above, were frightened by an invasion of evil spirits, which during the night made a fearful noise throughout the corridors and rooms. At first in their astonishment they knew not what to do, not understanding

the cause of the disturbance. Finally, having consulted one of our Fathers, they were directed to sprinkle the house with St. Ignatius' holy water, and in a few days peace was restored to the convent. In order to ascertain whether the noise was really due to evil spirits the water was first spread only in some parts of the house, and afterwards by degrees in others. Now the nuns unanimously affirmed, that the noise was heard no more wherever the blessed water had been sprinkled, but that it was far more fearful in the other parts of the house. When all the rooms and corridors had been sprinkled, the noise grew horrible upon the roof, on the outside of the windows, and in the garden. Nor did it cease until the holy water had been spread everywhere. The other incident happened in a neighboring village, where a Father had been preaching a three days' mission. A few days after the departure of the Father, a poor woman, who had been prevented from going to confession by her husband, saw one night, or thought she saw, the devil. She was so affected that she became crazy, and, from her actions and words, her people judged her to be possessed by the evil one. As she, or rather the devil through her, said he did not fear any one but the Father of Itu, by whom alone he might be turned out, the Father was called again, and had to stay there for six days. He, of course, availed himself of the opportunity to convert all those upon whom he had not prevailed on the preceding occasion. In short, four hundred confessions were heard; a great deal of water blessed with the medal of St. Ignatius was distributed; the frightened people were calmed, and the poor woman was soon restored to her senses. The Father, however, refused to make the exorcisms, as the presence of the devil was not clear enough.

I am told also of some extraordinary things happening on the death of several pious persons; of one or two very curious but salutary apparitions of the devil; of several extraordinary conversions; of some people, who having delayed their confession died in a sudden and unaccountable manner without it; of many persons who recovered their health by prayers. Still I prefer not to dwell on these facts, because I do not wish to relate but what I am personally able to answer for. At present we are suffering from a visitation of the small-pox. This plague in these hot climates is truly fearful, as it is very contagious, and those who recover from it are very few. The fact, that for the last twenty years this town has been kept free from it, is by pious persons attributed to a particular providence of God manifested on account

of the presence of the Jesuits. Last month however, this scourge was imported from a neighboring town, though the cases were few. All, and we more than others, on account of the College were in great uneasiness. However we redoubled our prayers and took greater measures of precaution, and are now nearly safe. Reverend Father Rector appointed one of the Fathers to assist the plague-stricken; but bade him reside, for the time being, out of the College. This act of devotion was praised by every one, even in the newspapers, and gained for us the sympathy even of our enemies. The municipality formally tendered its thanks in a beautiful letter. I hope I shall soon be able to tell you something about the missions usually given every year during the vacations, and of some tilts of our Fathers with the Protestants.

As for the College, thanks to God, we are still doing very well. The average of our boys is about the same as last year; the sanitary state is excellent: our boys took a very prominent part in the last examinations, and we are now striving to make them take a like one in the examinations of next November. The celebration of the feast of St. Aloysius was more brilliant than ever; the Bishop of St. Paul was present, and ten priests and several gentlemen came from Rio Janeiro. There were ninety-five guests at dinner. All were much pleased, but chiefly with the marked satisfaction shown by our boys with regard to the College. These people cannot understand how a rigorous discipline can consist with entire contentment, and therefore admire it. We are at present laying the foundations of a new church, or rather chapel for the use of the College. It is ninety-six feet by thirty-six.

The College of Novo Friburgo was opened finally on the twelfth of last April. A large concourse of boys was expected, but owing to several circumstances only twenty-nine presented themselves. The name of the College is, however, spreading quite favorably, and there is good ground to expect a larger number the next year.

I remain yours in Christ,

R. M. GALANTI, S. J.

## ROCKY MOUNTAIN MISSIONS.

AMONG THE KOOTENAIS.

SPOKANE FALLS, June 4, 1886.

MY DEAR BROTHER IN CHRIST.

From our good Fathers Jacquet and Tosi, who just returned from a missionary tour to the Kootenais, I picked up some items which I thought might interest you.

The Kootenais are divided into three smaller tribes called respectively Upper and Lower Kootenais and Flat Bows. The Upper Kootenais are attended by Oblate Fathers. The Lower are visited from time to time by Fathers from St. Ignatius' Mission. The Flat Bows, though all baptized and very anxious to have a Black gown among them, are almost entirely abandoned. Before the Fathers visited them for the first time, they were firm believers in dreams, worshipped wild animals and were all ardently addicted to gambling. When they first saw the whites they thought they were the spirits from the sun (about whom their medicine men had so often spoken) come to them in flesh and blood to help them against their enemies. This idea was soon confirmed as one of the spirits took up a gun—a magic stick as they thought—and pointing it towards a flock of geese that were flying over their heads, the stick spoke and two geese fell dead! This power they believed came from the body of the white man and going through the stick killed the geese.

They hunt the deer and elk occasionally and depend for a part of the year on fishing. The fish they cook in baskets! These are constructed out of strips of wood plaited, and by the aid of a little wax are rendered perfectly water-tight. <sup>41 +</sup>

They are first filled with water, fish is then thrown in, and after that hot stones are put in until the water begins to boil—and the fish is declared cooked. Their main subsistence however is upon roots, especially the Camosh. The women dig it up in great quantities, steam it on heated stones and deposit it in bags made of skins for winter provisions. <sup>42</sup> Some are clad in blankets, leggings and moccasins—others are decked in fine cocked hat and white man's overcoat, in contrast to breech-clout and deer-skin leggings:

being "Tyee Boston man"<sup>(1)</sup> at top, and ragged "Siwash"<sup>(2)</sup> at bottom.

Little children were seen by the Fathers running about with an air of self satisfaction with nothing on but a flour sack; a slit being cut in the top through which they thrust their head they strut about like those walking advertisements that we see in large cities. Having naturally a strong devotional feeling and a childlike candor, they were easily converted and baptized by Fr. Tosi in the years of 1868-'69-'70 and '71. From 1872 until last fall they have not been visited by a priest, and as a consequence have taken again to gambling and horse-racing.

To visit these Indians, then, started Fr. F. Tosi and Fr. Jacquet the latter part of last May. A ride of several days over vast prairies brought them to a dense forest, which had to be penetrated oftentimes axe in hand before they could arrive at the Kootenais River, along and in the vicinity of which live the Flat Bow Indians.

Arrived at the ferry they met some Catholic Indians whom they sent ahead to give notice of their visit. The Blackrobes' coming spread like wild fire through the different Indian villages. For the red man is by no means afflicted with that taciturnity generally charged upon him. He will travel forty or fifty miles to disburden himself of the least bit of news. In every village too, there are towncriers who go about proclaiming the news of the day; while at St. Michael's during Holy Week, I frequently heard by day as well as by night these walking newspapers publishing the regulations of the tribe, the commands of the chief, and giving notice of the services to be held in the church. The Fathers having designated the spot where they would pitch their tent-chapel, the Indians flocked thither in great numbers and set up their wigwams. In fact where but a few hours before was a solitude, was now a large and busy village. An Indian mounted on his "Kiuatan,"<sup>(3)</sup> his squaw and papoose on another, is ready at a minute's notice to move his domicile to any part of the country. Here then the mission began in true Indian style; the bell rang for prayers and Mass at 5 A. M. Catechism was explained about four times a day; infants were baptized, marriages blessed and confessions heard all day. Seventy-two little children made their first confession; brave warriors and old hunters made the mission like men, and sobbed over their sins like tender hearted "Klootchman;"<sup>(4)</sup> and the Fathers

<sup>(1)</sup> Great American man. <sup>(2)</sup> A corruption of *savage*. <sup>(3)</sup> Horse. <sup>(4)</sup> Woman.

preached and sang and prayed. And at night the Indians would come and seat themselves cross-legged in Turkish fashion, and would throng or rather pile into the Blackrobes' wigwam, one leaning over another until there was no further room, all listening with greedy ears to the "wauwau"<sup>(1)</sup> of their "good Fathers," as they call the Priests. The long talk was accompanied with the customary fragrant cloud from "Stellame's" pipe, which passed from hand to hand and from mouth to mouth.

Meal time presented a busy scene—groups were cooking, some were repeating to one another their catechism lessons, some were practising the *Laudate* which the Fathers had translated into their language for them. In the blazing fire made of branches roasted the luckless elk that before had sported in their shade. Fr. Jacquet officiated as cook for the Blackrobes, and, if we are to believe Fr. Tosi, right well did he succeed.

During his culinary reign however, the Indian dogs, those veritable kill-drops, threatened devastation to the flesh pots. The red man's Chesterfield prescribes that nothing must be left of what is put before you in the shape of "Muckamuck,"<sup>(2)</sup> the canine guest, therefore, usually comes in for a minus quantity of the feast. As a consequence the poor brutes have been driven to the practice of the light-fingered art, and like all professional thieves they do their pilfering by night. With what dexterity did they transfer the bread which Fr. Jacquet had so nicely stored away in the hot ashes for breakfast into their gastronomic stomachs! What a feast they had on a whole ham! Never had they tasted elk so savory! But if they dared to hang around the fire by day eyeing in silence, but with wishful intensity of gaze, the savory morsels that were preparing, an old beldam squaw would come and give them such a beating that the less cruel pale face could not help calling them "Les dignes de pitié."

Venerable patriarchs came, and young maidens and old ones, and the healthy and the sick, and received Communion on the last day of the mission.

The Indians were unbounded in their expressions of gratitude for the visit of the Fathers. They would fain have detained the Blackrobes to live with them, but the time for departure had arrived. When the missionaries were in the saddle and about to start, the whole Indian population surrounded them. The chiefs, etc., etc., then came forward and

<sup>(1)</sup> Sermon.

<sup>(2)</sup> Food.

offered their hand; each filing off when he had shaken hands to make way for another, until all had given the pledge of love and friendship. Then came the firing of the salute, and the Fathers set out on their return.

The good Indians could scarce restrain their tears, and placing themselves on a little elevation they watched the Fathers as long as they could see them, when they returned sorrowfully to their homes.

Do you, my dear Brother, pray the Lord to send some Blackrobes to live with these fervent but abandoned Neophytes.

Your Brother in Xt,

ROBT. SMITH, S. J.

## CANADA.

### THE NEW VILLA AT LA BROQUERIE.

This is the name of the old Boucherville manor-house that has been given to the Canadian scholasticate for a villa. It is the generous gift of His Grace, Archbishop Taché, of Manitoba. Besides being an acquisition eminently suited for the use for which it is intended, La Broquerie is teeming with historical souvenirs. The old manor-house sheltered within its walls many Fathers of the old Society. We might mention the names of Marquette, Vaillant de Guelis, Nouvel, Beschefer and others. It is therefore no ordinary freak of destiny that has thrown this relic of two hundred years ago into the hands of the Society.

A monument in the garden bears the following inscription:

ON THIS SPOT

1668

PIERRE BOUCHER

BUILT THE FIRST CHAPEL.

FR. MARQUETTE

ADM. THE FIRST BAPTISM

MARG. BOURGEOIS

OPENED THE FIRST SCHOOL

ETC., ETC., ETC.

Peter Boucher was one of the prominent men of the seventeenth century in Canada, and perhaps the most welcome figure of that epoch met with by historians. He was named in 1653, to replace for a few months Le Neuf de la Potherie as Governor of Three Rivers. During the short period of his Governorship, six hundred Iroquois made their appearance in the neighborhood of the fort. They planned a general massacre, to avenge the death of their great chief, Agontarisati, who had been taken the previous year at Three Rivers, and burned.

Boucher had under his command only forty or fifty men, but thanks to the engineering skill of Father Le Mercier,—though chroniclers of the event ignore the fact—the little post of Three Rivers was placed in a position to defend itself. Boucher succeeded in driving away the savages; and the bravery he displayed on the occasion gained for him a title from Louis XIV, while De Lauzon added another laurel by making his Governorship of Three Rivers permanent.

In 1668 Boucher resigned his position, and received the Seigneurie of the *Iles Percées*—a cluster of islands six or seven miles below Montreal—with the large tract of land that lay on the neighboring south shore of the St. Lawrence. This estate he called Boucherville. The motives that induced him to retire from public life reveal the character of the man, while they let us take a glimpse at one of his favorite devotions. In a MS. that is still carefully preserved in the Boucherville family, he says: "I am moved to make this change, first, by the desire I have to see in this country a place consecrated to God, where people desirous of living well may do so in peace; secondly, that I may live more retired, and free from the noisy world, which only helps to turn one away from God." After enumerating several other motives, he continues: "To succeed in this affair I ask God, through the merits and intercession of his faithful servant, John Brebeuf, to help on my enterprise, if it be for his glory and my salvation."

The martyred Jesuit's protection was not sought for in vain. The name and fame of the Boucherville family are untarnished and honored in Canada. What the elder Boucher did for his age, the present representative of the family—Senator De Boucherville—is doing for his: giving the rare example of a statesman pious and fearless when corruption is well-nigh general around him; resolute when a sound principle is at stake; respected because he is resolute.

This was one result—and a happy one—gained by invoking the martyr's intercession for success in an enterprise;

but had not Brebeuf another end in view for furthering the glory of God when Peter Boucher was following his inspirations? Perhaps what we, a moment ago, called a freak of destiny is only the accomplishment of the wish of the martyred Jesuit to see his posterity "in a place retired and free from the noisy world" enjoying the quiet and needed repose that old Grandpapa Boucher so ardently longed for.

Be this as it may, the old patriarch chose the loveliest spot in his whole estate to build his home. There is a small river—the Sabrevois—flowing down through the woods into the St. Lawrence, and forming a point that must have been, in Boucher's time, surpassingly wild and picturesque. The virgin forest that lay along its banks had never heard the sound of the woodman's axe. The tall trees, bending forward and meeting at their topmost branches over the middle of the little river, thickened the gloom year after year, until the mouth of the Sabrevois looked rather like the opening of a cave than the outlet of a stream. Here Boucher began to fell trees and clear the ground for his house and chapel. His first care, however, was to build a fort, and protect himself against the cruel and sudden attacks of the savages. He planted pickets in the ground, endwise, and formed a palisade high and strong around his future home. Within this enclosure—called by him Fort St. Louis—he built the manor-house, which is still standing. The chapel he built close to the monument that was raised in 1879 to tell passers-by the history of the spot. But the twelve-foot pillar does not point out the exact spot where the chapel stood. It was probably located a little closer to the river—perhaps where the highroad passes now. The bank of the St. Lawrence extended out much further then than it does at the present time. The constant flow of the water during two hundred years has washed away many feet of sand and stone, eating away slowly, and consequently narrowing the strip of land that one would naturally expect to find in front of a church. There is nothing strange in this: the site of the chapel of the Old Society at Three Rivers was washed away in like manner.

While the chapel was building, or shortly after, Father Marquette appeared on the scene. He signalizes his presence by the baptism of a little Indian child, May 15, 1668. This act is registered by himself in a clear legible hand, probably the only specimen of Fr. Marquette's handwriting in Canada.

Margaret Bourgeois, the venerable Foundress of the Nuns of the Congregation, established a school here for the chil-

dren of the new settlers shortly after the building of the chapel, but there is some controversy with regard to the precise time of her arrival, and how long she remained.

When M. de Caumont was sent by the Bishop of Quebec in 1670 to take charge of the rising parish, the present site—a mile further down the bank—was chosen for the new church, while the little chapel was abandoned. The house remained in Boucher's possession during the remainder of his life. In 1717, death overtook the patriarch at the venerable age of eighty-five. He had spent his long life doing good to his country and to his fellow-men.

Some years before his death he made his Will, which is still cherished as well for the noble sentiments it contains as for its pleasing simplicity. In it he names each of his children, and for each he has a word of wisdom. The "*Derniers Adieux*" of the old patriarch are sad and touching; they read like a letter from one who is about to make a long journey. The good counsels written in their pages are the most precious relic that Boucher could leave to his descendants, and the one they have most jealously guarded. In one place addressing his daughter Jeanne, he says: "Farewell, my dear child De Sabrevois. Tell M. De Sabrevois that I also say farewell to him and to his child. I give you my blessing. Live always in the fear of God and horror of sin. Pray to God for me and I shall do the same for you."

We quote this passage of the Will because it introduces us to the occupant of the manor-house next after Boucher. Sabrevois de Bleury was his son-in-law. He was the Lieutenant of M. Daneau de Muy, Governor of Louisiana. Beyond this little is known of him. According to Tanguay he died in 1727, leaving four children. Which of these succeeded to the manor-house it is hard to say. The De Boucherville family cannot trace this branch after it left the parent stem. They cannot tell us, either, when the property passed from the hands of the Sabrevois into those of La Broquerie, but it was probably at the end of the last century. At all events, Sabrevois de Bleury gave the first half of his name to the little river that flows down through the fief, while the second half inclines one to find a strong resemblance with the name of the street in Montreal most familiar to Jesuits.

These two names once centred in one man and now attached so closely to two places that are dear to Ours in Canada, furnish a coincidence that one cannot fail to remark. If a pious reflection were permitted, one would be half tempted to ask which of the two—Sabrevois River or Bleury

Street—will, years hence, bring back the most pleasant souvenirs.

We are not able yet to give the detailed history of the old manor-house after the year 1727. Suffice it to say, for the present, that seven generations of one branch of the Boucherville family appeared and vanished within its walls. The last of this branch, M. de la Broquerie, was a holy man, remarkable for his devotion to the saints and martyrs of our Society. Like his worthy ancestor, Peter Boucher, he had frequent recourse to the martyrs of New France, and he was often heard asking Fathers Jogues, Brebeuf, and others to help him in his undertakings.

When he died eight or ten years ago, the manor-house became the property of Archbishop Taché. This illustrious prelate was the nephew of M. de la Broquerie, and he spent the years of his childhood there. Rather than see the spot rendered sacred by so many memories fall into the hands of those who perhaps would not appreciate it, His Grace gave it, a few months ago, to the Society for a villa, where, he told us one day, the Scholastics may gambol to their hearts' content, as he did when he was young. This kind favor of Mgr. Taché is only one of many that the Society has lately received from his hands.

The manor-house as it stands now is well suited for a villa. Nestled on the little point formed by the Sabrevois and the St. Lawrence, and shaded by a few large trees that have seen their centennial, the old pile is still very inviting; though the old bridge across the little river, the thick brushwood covering its banks, the moss-covered fence and trees, the monument that speaks only of past glories standing in the garden, the perfect stillness that reigns, give the house such an air of loneliness and abandonment that only the diversified harmony of all the Theologians and Philosophers of Rachel Street can infuse a spark of life into its walls.

A few reparations and interior changes were needed to render it habitable. A partition here and there had to be removed to form a chapel, refectory and dormitories. Everything is arranged now to make villa-time for future generations a pleasant one.

This year the two weeks spent at La Broquerie were exceedingly agreeable—there are such facilities there for boating, bathing, fishing and the other minor luxuries. And the cool breezes that almost continually licked the surface of the river made sailing a treat even for the elders who came to pass the time with us. Excursions up and down the river were in order every day in the six boats that had

been placed at our disposal by a kind Father Minister, and what with picnics, rowing and the hundred other ways that amusement may be had, we came home at night tired and happy. But with us the day did not end at night. The most agreeable part of the programme came after nightfall. Every evening after supper, the six boats were manned; sturdy arms wielded the oars against the current for a couple of miles; the boats were then brought together and allowed to float side by side down the stream. There was no hurry; the only condition being that all should be in the refectory for *haustus* at 9 P. M. Hardly one failed. Nothing could be pleasanter for those who remained at home than to sit outside under the trees and listen to twenty or thirty Scholastics a mile away, singing while they floated down. The voices made themselves heard easily; no noisy oars to distress the ears, while the effect was charming. During the first few days of villa, the Sabrevois bull-frogs started an opposition chorus; but they were a most unmusical set, and they received no encouragement.

Some days, not satisfied with ordinary feats, we tried extraordinary ones. Early one morning the six boats were manned by muscular Jesuits; the little squadron, joyous and eager for a day's sport, rowed up to Hochelaga Villa, a distance of six or seven miles. The Community of St. Mary's College was there; and the reception given us was so enthusiastic, the shouting so lustily indulged in that, for a time, the men aboard the approaching boats began to look serious and ask one another: "Is this friendly or does it mean war?" A couple of powerful field-glasses were placed in position, and brought to bear directly on the enemy. At that moment a friendly salute from a flagstaff dispelled our fears. We landed only to find that smiles of joy—not war-paint—had changed the figures of the College Scholastics.

The two Communities spent a very pleasant day together. The prospect of the delightful return home with the stream at sundown added a relish to the other joys. But a stiff wind springing up when the time came to raise the anchors delayed our departure until nearly nine o'clock. The wind blew; the night was pitch dark—still we had to return. At a given signal, the oarsmen jumped to their oars, and in a few moments we were skimming over the surface of the water like sea-birds—our hosts on shore wishing us God speed and a *bon soir*. While we rowed out into the darkness, a voice strong and loud enough to be heard by all, intoned the "*Ave Maris Stella*." The moving strains were

taken up by all the crews; and the effect, heightened by the black night and the dancing waters, was weird and grand. A gust of wind blew out our only guiding light; and we separated rather than risk a collision. Happily, the wind blew with the current, and the waves did not run high. An occasional "*All's well*" from the lookouts that had been placed in the bows to pierce the darkness for breakers, infused new courage into the oarsmen, and we literally flew with the wind and wave. Whitecaps now and then moistened the crews, but we laughed them to scorn, and entered the mouth of the Sabrevois triumphantly, after an exciting run of seven miles in the dark. This is the history of one day at La Broquerie; the rest were more or less like it.

E. J. DEVINE, S. J.

## FIESOLE.

*Letter from Fr. Robt. W. Brady.*

FIESOLE, Sept. 11th, 1886.

DEAR BROTHER IN CHRIST,

P. C.

I write to let you see I have not forgotten your request, and as I know that anything I may write from Fiesole will be acceptable, I don't intend to make any excuse for what would otherwise be a very uninteresting letter.

Fr. Higgins and I started on Thursday, Aug. 26th, from London, arrived at Brussels the same evening and were kindly received by the Provincial and the Fathers. On the Saturday following we arrived at Cologne in the evening, and said Mass in the Grand Cathedral next morning. We spent nearly the whole morning in the Cathedral—but I do not intend to describe it to you, as you can get a much better description in twenty different books in your library. What pleased us most was the edifying deportment of the people—good, simple, earnest Catholics that they are. At 9 o'clock there was High Mass with most charming singing by a choir of boys; after that came a low Mass which was best attended of all; and at which there was congregational singing swelling out grandly from hundreds of German throats evidently used to the work. I suppose it was the Parish Mass. We went to Bonn by rail on Sunday evening,

said Mass in the church which used to be ours on Monday morning, and at 11 o'clock A. M. we got on board the steamer which was to take us up the Rhine. Everybody knows that from Bonn to Mayence the Rhine is at its prettiest. Well we untutored Americans must give our votes according to the universal sentiment. The scenery is certainly magnificent. Nature has done much to make it grand, I suppose we should say even sublime; but poetry and history, the myths of tradition and the actual facts connected with the Rhine, from Cæsar down to our own time, have done more to give celebrity to the beautiful river. The Hudson is a greater river, and the scenery, from New York to the Catskill, bolder and perhaps more impressive; but the Hudson has had a peaceful career and we are not likely to have any thing weird or ghostly about it, unless some of these days the spirit of old Van Corlear awakes its echoes with his trumpet.

We arrived at Mayence in the evening, said Mass in the Cathedral next morning, and were much edified by the piety of the people. At 12.54 P. M. we left for Basle where we arrived at 7 P. M. We left Basle at 1 A. M. next morning (Wednesday), and arrived at Milan at 5 P. M. after a disagreeable ride, notwithstanding the sublime scenery presented to us by the Alps and the St. Gothard's Pass. It was very warm, notwithstanding the fact that we were just beneath peaks which are covered with perpetual snow. We finally reached Florence at 9.40 P. M. on Thursday and said Mass on Friday morning in our little church. Here we learned from our Fathers the good news that they were about transferring their residence to a Parish Church, the care of which had been given them. They were very glad over it, as now their sphere of usefulness was enlarged. After breakfast we secured a carriage, and made our way to Fiesole. Our driver was a good natured Italian and evidently a good Catholic. He tried to make us appreciate all the points of interest, pointing out to us, with great efforts to make us understand his language, the Duomo, San Marco, etc., and on our way after leaving the city, the College of the Scolopii, or Scholæ Piæ (perhaps the very one where Fr. Sestini got his early education), the Dominican Convent where are still to be seen some of the frescoes of Fra Angelico, the Episcopal Seminary, the Franciscan Monastery, etc., etc. We were very much amused at the good understanding between the old driver and his horse. The ascent in places was steep and the load was not a light one—you know Fr. Higgins is a pretty heavy man; whenever we would come to one of these

steep places the old man would get off the carriage and walk alongside of his horse talking to him to encourage him, and now and then hitting him, not with a whip or a club as I have seen these folk do elsewhere, but with his handkerchief! The horse seemed to understand the gentle hint and would pluck up new courage to please his master. But what am I about? I did not know when I commenced this letter that it would take so long to get to Fiesole; if I had known it I would have plunged at once "in medias res." Authors new to the business are apt to write long prefaces, so as to bring themselves, if not their subject, prominently before their readers. Well, on Friday at about 11 A. M. we entered the Villa San Girolamo, and right glad were we to get here and still more so when we received the most cordial welcome of Fr. Vicar and all this delightful community. We were immediately at home with everybody, and have been so ever since. It looks as though they had made a business of selecting all the best-natured people of the Provinces just to make a model community of this. But don't think that I am falling in love with the place and would like to be one of the fortunate few who dwell here! This is a solitude, and none but those to whom supernatural grace has been given with no shortened hand, may hope to remain in it and be happy. It is beautiful—no place more so—but it is a solitude. The best means of getting an idea of it is to place yourself in imagination on High Knob, near Frederick, when you look down upon Middletown Valley. Now imagine you see Florence about a mile away from you in an air line; bring the Monocacy in from Frederick Valley, and let it take the place of the Arno. Now terrace all the seemingly inaccessible places from High Knob down to the valley in which the City lies, and do the same with the slopes of all the hills as far as the eye can reach. Now fancy all this an immense olive orchard interspersed here and there with villas having gardens with beautifully laid out walks lined with grapevines, fig, peach and other fruit trees and here and there large oleanders to give variety to the scene. You must not forget to put in the cypress trees which rear their tall, slim, ghost-like forms to do duty here as mourners over departed glory. They must have a very sombre look and must seem to have stood there from time immemorial linking the great past with the dull present. The villa just above and adjoining ours is the property of the Franciscans and in your plot may be supposed to occupy High Knob itself. It has a great history; for it used to be the fortress of Fiesole and once was distinguished by having no less a personage as its

occupant than Cataline. Our own Villa has a history too; it used to belong to Cosmo de Medici, lately however it belonged to the family of one of our Fathers, Ricasoli by name, and is now legally held in the name of Fr. Weld. The Villa next below us, and separated by a wall, is now owned by an Englishman named Spence. This place, according to old tradition, is the spot where Cataline buried his treasures, and in fact in the year 1829 coins of the time just preceding his conspiracy to the value of about three thousand lire were dug up. About two hundred yards below the villa of Mr. Spence on the road to Florence is the famous Dominican Convent in which are still to be seen the frescoes of Fra Angelico—but enough of description.

I mentioned that on the day we arrived our Fathers in Florence were congratulating themselves on their good fortune in getting a Parish Church in which to labor. I must now tell you that on that very day they got notice from a Government Official to evacuate the premises in twenty-four hours. They have done so, but will sue for their rights, not as Jesuits but as individual citizens; with what success remains to be seen. The Congregation commenced its sessions on the 8th of September. To-day the 11th the last session has taken place and all is over, much to the gratification of all concerned. The last acts were a vote of thanks to Fr. Vicar for the favors obtained from the Pope; a letter of thanks from the Congregation, in the name of the whole Society, to our Holy Father the Pope; and a letter of thanks to Fr. General, who had sent to the Congregation a letter, in which he told us that though absent in body he would be present at our deliberations in spirit, and would offer up his earnest prayers to obtain the blessing of God on us. Having said something of the good people of this Community I must give you the personnel of the house; you know the names of all the assistants. The Secretary is Fr. Rota, a Spaniard. The Substitute of Italy is Fr. Baldi, of France Fr. Terrien, of Spain Fr. D'Arios, of England Fr. Charnley, of Germany Fr. Delplace. The cook is a Frenchman, the other Brothers are Italians and Spaniards. All seem to be very cheerful and are always ready to oblige. You may imagine what a pleasure it was to meet among the Procurators so many whom we met three years ago, and among the new ones to find Fr. Velez. He has not forgotten America nor his American friends, and takes delight in questioning me about his old acquaintances and the places he knew. He wants us to go back to America through Spain, and I am sure if we could do so, he would do all in his power to make

the trip pleasant. I send you a list of the members of the Congregation.<sup>(1)</sup> I must not keep this letter any longer; so asking your prayers for our safe return,  
I am your brother in Christ,

R. W. BRADY, S. J.

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## ST. STEPHEN'S MISSION.

SHOSHONE RESERVATION, WYOMING TER.

Sept. 20th, 1886.

DEAR BROTHER IN CHRIST,

P. C.

About the middle of last June an unexpected letter from Rev. Fr. Provincial directed me to be in the city of Omaha, with Brother John D. Kilcullin, by the 25th of the same month; there we should receive from the Rt. Rev. James O'Connor, the Bishop of that diocese, all needful information concerning our destination — St. Stephen's Mission, among the northern Arapahoes in Wyoming Territory. In obedience to this order I left Osage Mission for Kansas City at 1 A. M., June 22nd, was joined at Kansas City by Brother Kilcullin, and left that evening for Omaha, which we reached at 8.45 next morning. The Bishop received us kindly, and expressed a desire that we should begin our missionary labors by the 1st of July, if possible, that being the first day of the fiscal year. So towards evening we started on the Union Pacific for Rawling, seven hundred miles farther west. During our monotonous ride good Brother K. would now and then ask me what we should do after reaching Rawling, what chances there were of being safely guided through the mountains to the mission. "God will provide," was the only answer I could give. And so He did; for shortly before reaching Rawling we met on the train Rev. Father Cassidy, pastor of the church in that town, and an old acquaintance of mine. The surprise and pleasure of the meeting was mutual. We arrived at Rawling at 3 A. M. of the 25th, and after a short rest at the pastor's house we started at 8 A. M., on the regular daily stage, for Lander.

Ah! what a stage that was! Fancy one hundred and fifty long rough miles in a miserable, uncovered express

<sup>(1)</sup>See *Varia*.

wagon. Well, bad as it was, the country could offer us no better, so in it we crossed the Sweet-Water Mountains in a northerly direction on our way to Lander, the principal settlement in Fremont County, Wyoming Ter. A very corpulent Methodist elder, who was addressed as "Judge" took up a large share of our crowded vehicle. He was just returning from Salt Lake City, and seemed to have been wonderfully pleased with the Mormons. He could not of course advocate their principles, but he lauded many of their institutions to the skies and said that, in his opinion, the Mormons were not so bad as they were represented to be.

Our stage kept up an almost perpetual motion; our only halts were to change horses every fifteen miles or so. The day was clear; the air pure and bracing. But at noon a change took place. Large black clouds began to gather over us, and about two in the afternoon a terrific rain storm burst upon us. Since leaving my native Alps I had seen nothing so magnificent as that storm among the mountains; the lightning was incessant, and the thunder echoed peal after peal. You may be sure that we kept very quiet, and that the fat Judge had nothing more to say about Salt Lake City.

We could scarcely hold our umbrellas in the high wind, and they afforded us no protection; we were thoroughly drenched. We were certainly in great danger; we ran along at full speed—God's angels shielded us from the lightnings which were striking the mountain-peaks around us. In an hour or so the storm subsided, our cheerfulness returned and we kept on our way as merry as birds seem to be after a storm. A strong west wind helped to dry our clothes; the sky was cleared of clouds; and the sun shone on us for about four hours to our great content. As evening drew nigh, the mountain shadows grew longer and longer, and at last night came. Up, up we ascended, the air becoming steadily cooler; we were soon forced to put on our overcoats, and when at midnight we reached the top of the Sweet-Water mountains, the Sweet-Water—in the last days of June, remember—was frozen! Here we changed horses and conveyance; so while the baggage was being moved, we all jumped out and took some welcome exercise, for our limbs were stiff with cold.

Our dear Judge, in spite of his big fleshy cover, felt as bad as we did; and trying to get out, missed his footing and was thrown headlong to the ground, landing between the wheels of the stage. In the darkness of the night the summersault he must have executed was hidden from us; but

his cries for assistance soon brought us all to the spot. By the flickering light of lanterns the poor fellow was extricated from his dangerous position. You may imagine the expressions of sympathy: "Judge, O Judge, how do you feel? Are you hurt?" With long drawn groans he answered: "My back is broken! O Lord! my bones! If I were only home!" We cheered him and advised a little gentle exercise. His first steps were tottering; but as no bone was broken, he soon felt better. And now all was ready for a new start. We helped the Judge up, told him to think no more of his fall, but to try to sleep. Soon we were dashing down the steep, winding road as fast as four horses could pull us, while the good Judge was snoring as calmly as if he were reposing on a bed of down. At five o'clock, on the morning of the 26th we were at the foot of the mountain whose summit we had left at midnight. Here we crossed Beaver Creek, made a fire, warmed ourselves with a cup of strong coffee, started on at six, and about three in the afternoon reached Lander. Here we called on Mr. Ch. W. Crowley, with whom we took dinner. He then showed us to the Church of the Immaculate Conception, where we took up our lodging. For many months the church had been without a pastor. We sent out word to the Catholics around that there would be a late Mass the next day, Sunday. Next morning, in spite of the short notice, we had a fair attendance.

On the 28th we went to the Shoshone Agency, some sixteen miles west, to make our official call upon the U. S. Agent. He received us politely, gave us all necessary information concerning our Mission, and warned us to be careful in crossing the streams, now very high on account of the melting snow. A day was spent in buying provisions and house furniture, and at last, on the 30th, we started for the Mission. Two wagons carried our household goods. We were obliged to go out of our way to avoid deep crossings, and thus a drive, usually of about twenty-five miles and rapidly done, was much lengthened, and only by dint of hard work did we reach the mission at 9 P. M. after a long day's drive. So here we were at last at St. Stephen's Mission after a journey of over twelve hundred and forty-five miles.

The Mission is beautifully situated two miles from the spot where the Little Wind flows into the Big Wind River. It consists of a two-story frame building, and some thirty acres of land. In the summer of 1884 Fr. John Futz, of the German Province, came from Buffalo, with a coadjutor

Brother, to start this mission. For some time they lived in a tent and suffered many privations. In September he put up the house. But the troubles and vexations incident to the opening of a mission among savage tribes were too great for him to bear, and he was compelled in November, 1885, to give up the work. Selling what movable property he possessed, he left the house in the hands of Black Coal, chief of the Arapahoes, who was to take care of it until told what to do with it. The old chief promised to take care of the house; and he did so by moving into it with his family. Six months of uninterrupted occupancy had given him, he thought, full title to the house and premises, and he could scarcely persuade himself that we were come at that time of night, with our loaded wagons, to evict him. He showed no hostility, but he let us see clearly that he was not pleased. We compensated him liberally for his services, and he gave us full possession.

In accordance with the Bishop's instructions we are building an addition to our residence, large enough to accommodate about twenty-five Indian boys, as boarders. We are also preparing to build a comfortable brick house as a school for Indian girls.

Some one may ask, how is St. Stephen's Mission supported? What are its resources? What its prospects? Resources we have none, save the loving charity of our good Bishop, Rt. Rev. James O'Connor, and the offerings of the faithful. Should we succeed in starting a boarding school for Indian children the U. S. Government will assist us. The future of this mission is in the hands of God; more I know not. Our Indians, the Shoshones, as well as the Arapahoes, are to-day no less pagan than were their ancestors. They seem to have no special religious worship. Now and then they kill and eat a dog in the midst of carousing and war dances. Their greatest act of worship is the Sun-dance, which they hold in the fall of every other year: it consists of barbarous orgies, which are often accompanied by the death of some of the principal participants.

They dwell in tents, or lodges, which, in their nomadic life, they move at pleasure. A few cultivate small patches of vegetables; most do nothing, varying it at times with a little hunting. As a rule the women do all the work. In their social life they practise polygamy; its accompanying vices are common among them. The children are moral and obedient while under their parents' control. Their dress is, as a rule, scanty. Some few will at times put on the garments of the white man, but the Indian costume is generally

preferred. It is certainly the cheaper, consisting frequently of a blanket and breech cloth. They wear their hair long, like women; were you to see one of the braves on horseback going at full speed, with the wind in his face, and his long hair streaming behind, it would bring to your mind the terrible fate of Absalom.

Their carelessness about religion is really surprising; they seem quite unconcerned about a future life and the salvation of their souls. Some few have studied at the Episcopalian school, attached to the Agency; but they are as bad as the rest. Unlike many of these mountain Indians, ours have no Canadians intermarried with them. A few can be used as interpreters, and do well enough so long as you speak of temporal affairs; but when you speak of religion they are silent, and say they do not understand. So our only hope is the education of the children; the salvation of the two nations depends on these little ones. We need a good school for boys and one for girls. Shall we succeed in getting these? The matter is not so easy as, at first sight, one would think.

Our Indian chief, Black Coal, told the U. S. Agent in my presence that he did not care about our school; he added that he had never called for it, and, as they already had one school, the Episcopalian, he saw no need of another. The reason of his hostility is, of course, the loss of the house, which he had come to look upon as his own. Another great obstacle to the success of this Mission is the Episcopalian school which was opened a few years ago at the Agency, thirty miles west of us. Things are kept "booming" there; and why not? The Indian Department supplies all they wish; the superintendent is able even to make presents to parents and children, in order to gain a large number of pupils. Hence you see that we labor under many disadvantages, and the outlook for St. Stephen's Mission is by no means bright. However, we do not feel discouraged; on the contrary, we trust in God the more, for we know that the hearts of men are in His hands and that by means unknown to us He can change our worst enemies into our best friends.

Now I have shown you plainly, without any rose-coloring, what kind of field is open here to a man who is willing to sacrifice comfort, talents, life, if need be, for the salvation of these poor Indians, of whom so many go to eternal perdition. Some good and fervent souls are anxious to be sent to the far Missions of Asia and Africa to convert infidels and pagans to God, and to gain perhaps a martyr's crown.

Still these good and fervent souls feel no interest in the salvation of hundreds and thousands of people who are living in the same condition at their very doors! What an illusion! Would to God that these, my simple words, might enkindle in the hearts of our young students a spark of that noble zeal which burned in the heart of the great Xavier, of Anchieta, of many other heroes of our Society who bedewed with their sweat, and hallowed with their blood the shores of the Atlantic and Pacific. They labored in earnest without any hope of earthly reward, and history has scarcely transmitted to us their names. Truly did they sow in tears, thinking that perhaps all their labors were lost. But no, they were not lost. Slowly, but with Divine certainty, came the ample harvest which this day our Society is gathering with joy all over this country in her colleges, universities, and churches.

A word about our *modus vivendi*. Our community so far consists of two persons; the brother and myself, and between us we fill up the offices of the house. The order of the day is rather irregular with us, and depends in great part on the number of Indians who from breakfast to supper time visit us, now to get something to eat, now to beg a few yards of cloth. Besides these our daily customers, there come at times stragglers travelling through these mountains, cowboys, too, and Rancheros, all very hungry. So you see we pass most of our time in performing works of mercy. Our fare thus far has been most simple. For two months we kept what might be called a black fast, for we lived on bacon and Indian bread, and poor at that! For our consolation we had some coffee and tea; but milk, butter, eggs, vegetables were not seen on our table. Now and then we caught some fish in the river near by, but somehow or other they seldom bit on Friday, when we needed them most. Of late, however, we have fared better. This change has been brought about by a party of men to whom I gave a contract to make three hundred thousand bricks for us. These men came to start a brick-yard on our premises, and of course market followed them; so now we can obtain beef, vegetables, etc.

What are we going to do with so many bricks? Build a convent for the Sisters who are expected next spring to take care of the Indian girls of this Mission. On the 16th of September we began to break ground for the building which will be forty-nine by sixty-two feet; the walls will be thirty feet high. It will have a good basement, two stories, and a large attic. The house is intended to accommodate five

sisters and thirty girls; it is being put up with funds supplied by a charitable lady living far away in the eastern states. One hundred and fifty thousand bricks will be needed and have already been made; an equal number will soon be ready and will be kept to build a similar house for boys, as soon as the money comes. For the present we shall try to take care of the boys in our old house and in the addition we are erecting. The contract for building the Convent was given a few days ago to the lowest bidder for \$8,890. The building is to be completed by the 1st of March, 1887.

You see what we are trying to do for St. Stephen's Mission. Pray that God may bless our labors, and recompense the liberality of our benefactors, especially of our good Bishop whose kindly charity never fails us. -

PAUL MARY PONZIGLIONE, S. J.

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### CARDINAL MAZZELLA.

Father Mazzella's elevation to the rank of Cardinal Deacon, aside from its general consequence to the whole Society, possesses a very special interest for us at Woodstock. It was here that the new Cardinal spent many of the best, and, we believe we are not presumptuous in saying, the pleasantest years of his life in the Society. Among us he laid the foundations of a reputation now world-wide; and the theological works that constitute the public pledge of his fitness for his new dignity, were first written for our classes, and issued from our press. For this reason, it is natural that we should share more fully than others in the mingled, and to some extent opposing, feelings that such events must always excite in every member of the Society. Gratification at the honor conferred by the Holy Father on one of our own brethren, almost one of our own community, rejoicing for the increased power for good coming with such honors—these were the first emotions excited by the news of Father Mazzella's promotion. But mingling with these and perhaps outlasting them, was a sense of grief, for our loss in the separation, more or less complete, but inevitable, of a deeply loved associate and efficient member from the body of the Society. For many of us, this sense of loss was the renewal of an old wound; for we still recall vividly the con-



CARDINAL MAZZELLA.



sternation with which we learned, eight years ago, that Fr. Mazzella was to leave us, and assume more important duties at Rome. Nor could we avoid a certain regret, instinctive to every son of St. Ignatius, at seeing ecclesiastical honors, so carefully guarded against by our Holy Father, forced upon one of his children.

We have thought it well to print here whatever documents and details have fallen in our way concerning the appointment of our new Cardinal, together with some recollections of his life among us. Moreover, as several inaccuracies regarding Father Mazzella's earlier life have crept into the accounts that have gone the rounds of the newspapers, we take the opportunity to give a correct sketch of his whole career.

Camillo Mazzella was born on the 10th of February, 1833, at Vitulano, a town of several thousand inhabitants, lying in the kingdom of Naples, about thirty-two miles to the east of the city of that name. When raised to the cardinalate, therefore, last June, he was fifty-three years old.

There were several children in the family. Of the boys, three gave themselves to the service of the Church, Camillo, Ernesto and Pietro. Camillo and Ernesto were twins, while Pietro was some six years younger. Ernesto is now a Prelate and Vicar-General of the archdiocese of Benevento, the importance of which position may be gathered from the fact that under its jurisdiction are comprised no less than two thousand parishes. Pietro will be remembered by Woodstock students of about ten years ago as "Father Peter," by which title he was familiarly known to distinguish him from "Father Camillus." After teaching Philosophy in Woodstock from 1872 to 1875, he was recalled to Europe.

According to the custom prevailing among the wealthier families of Italy, the three boys received the first elements of their education from a tutor in their own home. At the age of about ten or eleven years, Camillo and Ernesto were sent to the Seminary of Benevento. This ancient city, though possessed by the Popes with little interruption from the year 1077, when it was given to them by Robert Guiscard, was entirely enclosed in the territory of the kingdom of Naples; and, being only about eleven miles distant from Vitulano, it comprised the latter with many other Neapolitan towns under its archiepiscopal jurisdiction. Our Fathers had at this time a flourishing college in Benevento, numbering between four and five hundred students. To their classes the seminarians came every day, thus adding about two hundred more to the number. On their entrance

into the seminary, the future Cardinal and Prelate took a very high position among their fellow-students. They were precisely similar in appearance and disposition, amiable, earnest and hardworking. Both in study and in piety they were reckoned the models of the school. In the class of Rhetoric, our present Prefect of Studies at Woodstock, Fr. Charles Piccirillo, was the boys' Professor, and he still relates how he made Camillo wear a ribbon in his button-hole during the whole year, as the only means of distinguishing him from his brother. This likeness extended also to their mental endowments, and they were counted of precisely equal talent. Though standing at the head of the class, their proficiency seemed to be due not so much to brilliant literary talent, as to a clear, logical, and exact cast of mind, joined to untiring diligence. After finishing the classical course of the Seminary, Fr. Mazzella and his brother made three years of Philosophy and four years of Theology, completing these studies in the year 1855, at the remarkably early age of twenty-two years and seven months. This being nearly two years less than the canonical age for ordination to the priesthood, the Archbishop procured a special dispensation from the Holy Father, Pius IX, and ordained Camillo and Ernesto sometime in the month of September of the same year.

Even before their ordination to the priesthood, the brothers had held canonries in their native town, two of these having been founded by their ancestors, and being consequently at the disposal of the Mazzella family. Accordingly, for the first two years after ordination, Father Mazzella remained at home, attending to his duties as Canon in the parish church of Vitulano. But on the 4th of September, 1857, he entered the Society, to which he was admitted by Fr. De Cæsare, then Provincial of Naples.

He immediately began his two years of probation at the novitiate of La Conocchia. This house has probably one of the loveliest situations to be found in the world. Seated on one of the hills that, to the north of Naples, extend in long promontories into the Mediterranean, it overlooks the city and bay, and has Vesuvius in full view to the south-east. The elevation on which the house stands is honeycombed with the excavations of an ancient Christian catacomb, from which it takes its name. After serving as novitiate for several years, La Conocchia was seized by the government of United Italy soon after the revolution of 1860, and transformed into a military hospital. Here King Humbert visited the cholera patients, during the scourge of 1884. Re-

cently the house and ground have been bought back by our Fathers from the government, and fitted up for use as a college. The splendid opening of this large establishment a few months ago, with our late professor, Fr. De Augustinis as Rector, is still fresh in the minds of all.

In this lovely and sacred retreat, Fr. Mazzella spent a year in the usual exercises of prayer, meditation and the various trials prescribed by the Institute. At the end of this year, and while still a novice, he was sent to the Seminary of Andria, in Apulia, to teach Philosophy. He remained there, however, only one year, 1858-59, being sent by his superiors at the end of that time to fill the same chair in the College of Cosenza, in Calabria, the southernmost division of Italy. It was probably in this college that he pronounced the first vows of the Society. How long his professorship might have continued, or what his subsequent career might have been, had his stay in Cosenza and Italy not met with a rude and abrupt termination from the revolution, we have no means of judging. But in the spring of 1860, Garibaldi, at the head of his red-shirted "liberators," crossed from the Island of Sicily to Calabria, landing not far from Reggio. Treachery had prepared the way, and not a gun was fired in resistance. From this point, he directed his march northward along the coast, until he reached the city of Naples. Wherever Jesuits were met with, they were driven out, and all their property confiscated; for in common with all anti-Christian conspirators, the hero of the red shirt honored the Society with his especial hatred. Cosenza, lying within ten miles of the sea-coast, came in the line of Garibaldi's march, and consequently the community there was obliged to take flight. Fr. Mazzella, with other priests and scholastics, was sent to Lyons, in France. Here, at the scholasticate of Fourvières, just outside the city, he spent the year 1860-61 in reviewing his Theology and preparing for his examination "ad gradum." So brilliant did his examination prove, that although he had not made his course of studies in the Society, but only as a secular student under Jesuit professors, he was chosen to make the public defence of *Universa Theologia*. One incident of this disputation is interesting, as showing to what an extent the secular power had at that time influenced the opinions of certain theologians in France. One of the professors of the Seminary of Lyons, a pupil of the celebrated Carrières, argued seriously against Fr. Mazzella in favor of the power of the State to create invalidating impediments to the sacrament of matrimony. As had been expected, Father Mazzella's disputation was a very brilliant

success, and was immediately followed by his appointment as Professor of the Short Course of Theology at Fourvières. This position he held for three years, after which he taught Moral Theology for two years more. At the end of this period, he was ordered to Rome to make the third year of probation, which he passed in the house of San Eusebio, an ancient monastery. His Tertian-master was the saintly and experienced Father Pellico, a brother of the famous writer, Silvio Pellico.

The causes that led to Father Mazzella's coming to this country had begun to work even before he left Lyons. Fr. Paresce, whose name is a household word, never to be uttered without affection and reverence in the Province of Maryland, having matured his plans for the foundation of Woodstock, and bought the property on which it now stands, began to look about for capable professors for his future scholasticate. With this view he applied to the Provincial of Naples, who granted him Fr. Mazzella, then at Lyons, and several other members of that province.

Immediately on finishing his third year of probation in August, 1867, Fr. Mazzella set out for this country, in company with Fr. Pantanella. The scholasticate was still at Georgetown, whither it had been removed from Boston in 1864. For the next two years, while waiting for the completion of Woodstock, Fr. Mazzella taught Dogmatic Theology in Georgetown. On the feast of St. Matthew, September 21st, 1869, Woodstock was solemnly opened and Fr. Mazzella installed as Prefect of Studies and Professor of Morning Dogma. The Latin oration that he delivered on this occasion was considered an extremely able production, but owing, perhaps, to our isolated position, away from all immediate intercourse with the outside world, the custom of beginning the scholastic year with such an oration has not been continued.

The printing of the works that have brought our Cardinal his great fame and led to his elevation, was begun in a very small way, almost immediately after the opening of Woodstock. Some of the scholastics, using a rude hand-press, began to put the lectures in type and strike them off for the use of the class. In 1872, a half medium treadle-press was obtained, and the publication began in real earnest. This important step was due in great part to the suggestions and advice of our present Father Provincial and our lamented Rector and Assistant, Fr. Joseph Keller, at that time Provincial of Maryland. It was pointed out by the former that a method of studying theology little in conformity with the

traditions of the Society had become more or less prevalent in our province, as well as in others where Ours are exposed to frequent contact and discussion with Protestant controversialists. Instead of the exposition of a complete system of dogmatic Theology, most of the labor of the course seemed to be devoted to the refutation of errors, positive demonstration and explanation of truth becoming rather a side-issue, introduced chiefly on account of its denial. Of course such a method, though it might produce tolerable controversialists, could give no really solid and profound theological training. It was therefore judged of the highest importance that from the new scholasticate of Woodstock there should go forth a complete course of Scholastic Theology; based on the great writers of the Church, especially St. Thomas and the noted theologians of the Society in the past, but dealing also with all modern questions, and refuting incidentally all the errors advanced by heretics down to our own day and country. The task was a gigantic one, and Fr. Mazzella was several times on the point of intermitting, if not relinquishing it entirely, but the persistent urging and encouragement of Fr. Keller kept him unflaggingly at work. The constant interruptions consequent on the duties of Prefect of Studies in so large an establishment as Woodstock left little leisure for thought and writing during the day, and accordingly most of the work on these volumes was done at night. Midnight almost invariably found Fr. Mazzella with pen in hand.

By untiring work of this kind, the four volumes corresponding to Father Mazzella's class of morning dogma were completed in 1876, and in the following year a second and revised edition was begun. But this was to be finished at Rome. The other four volumes necessary to make up a full course were to be written and published by Father De Augustinis, but only the treatises "De Re Sacramentaria" and "De Deo Uno" have thus far appeared, the author being apparently destined, like his former colleague, to finish his publication in Rome.

In the theological works of Fr. Mazzella, there are some characteristics that give them very great value as text-books for those students who wish to pursue a thorough and comprehensive course of studies. One of these is his remarkably luminous and exhaustive presentation of the state of the question, in the preliminary notes to each thesis. Originality cannot be claimed for the author, nor did he aim at it. In no case does he seek to make a reputation by destroying

the systems of those who have gone before, and substituting one of his own. But by a clear and methodical statement of the opinions of opposing schools, and a full exposition of the philosophical principles involved, he clears the ground, anticipates objections, and renders the work of demonstration easy.

A second characteristic of Father Mazzella's theological method is the exceptional skill with which he uses extracts from all the great scholastic theologians, more especially of St. Thomas, Suarez and De Lugo. His motive for introducing these more abundantly than is usual in text-books, is to accustom his students to the style of these Princes of Theology, and so to lead them to study their works for themselves.

In the year 1878, copies of the second edition of Father Mazzella's works "De Deo Creante" and "De Gratia Christi," as well as of Fr. De Augustinis' treatise "De Re Sacramentaria" were presented to the Holy Father, Leo XIII. So favorable was the impression made upon his mind, that a special brief was transmitted to the authors.<sup>(1)</sup>

It was without doubt owing in great measure to the esteem inspired in the mind of the Holy Father by the perusal of these volumes, that shortly afterward, when a chair of Theology in the Roman College had been left vacant by the elevation of Father Franzelin to the cardinalate, Leo XIII himself requested that Fr. Mazzella should be summoned to fill it. But before detailing this event, we must mention a charge entrusted to Fr. Mazzella during his stay with us, that was an evidence of the confidence placed in him by his superiors, and a proof that his ability was not limited to the regions of theoretical science. This was the Visitation of the Mission of New Mexico. Established by our Fathers of the Neapolitan province in 1867, at the request of the excellent and zealous Bishop J. B. Lamy, this mission had already effected a vast amount of good among the neglected but faithful Spanish-American Catholics and Indians of that territory; but it was judged that the appointment of a Visitor would tend to consolidate and facilitate the work. Fr. Mazzella was therefore commissioned for the purpose, and twice traversed the vast region embraced by the Mission, once in the vacations of 1875, and a second time in the summer of 1878. In the interval between the two visits, he empowered the Superior of the Mission, Father Baldassare, to build a college at Las Vegas.

<sup>(1)</sup> As this brief has been printed in the WOODSTOCK LETTERS, vol. viii, p. 44, it has been thought unnecessary to reprint it here.

In the discharge of his office as Visitor, as in all other details of his life in America, Fr. Mazzella showed not only the energy, zeal and firmness, that constitute a strong character, but also the moderation, prudence and tenderness that must be added to make up the complement of true greatness. His direction of the studies of Woodstock was always energetic, but never impetuous or inconsiderate. While his ability and erudition commanded the profound respect of all who came in any way under his direction, his unassuming modesty and charity gained their warm affection; so that when obedience called him away from us, it was not merely the learned Professor and capable Prefect of Studies that we regretted, but still more the simple, unaffected, humble religious and beloved companion. Another trait that may have contributed to this result was the facility with which Fr. Mazzella adopted not only the language, but also the customs, manners, and indefinable characteristics of thought and speech prevalent in our country. He seemed to make himself intrinsically, as well as exteriorly, all things to all men; and fell into American ways so naturally that when he took out his papers of citizenship, we felt the word "naturalized" to be, in his case at least, no misnomer. The impression made by his simple and frank piety on the secular persons with whom he came in contact, may be gathered from the following extract taken from a recent number of the New York "Catholic Review":

"The spirit of his Eminence Cardinal Mazzella, S. J., is strikingly indicated by a little incident which occurred when he was in this country. He usually visited Boston during the summer vacation to recreate at the Jesuit villa near New Bedford. The trip from Woodstock to Boston was made by rail rather than the much pleasanter sail by water from Baltimore. On being asked by a friend why he did not prefer the latter, he replied: 'Why, my dear friend, in that case I should lose two or three Masses.'"

Shortly after the beginning of the scholastic year, 1878-79, Father Brady, then Provincial of Maryland and New York, received a letter from Father General, directing him to send Fr. Mazzella immediately to Rome, to fill Cardinal Franzelin's vacated chair. The order was so unexpected, and the impossibility of at once replacing Fr. Mazzella so evident, that Fr. Provincial thought of sending a cable-despatch, asking for at least a postponement; but on consulting Fr. Mazzella he found that the latter had also received a letter, in which were these words: "For your greater consolation, I command you in virtue of holy obedience to leave for

Rome at once." In the face of such an order expostulation and delay were of course out of the question, and our Prefect of Studies was soon lecturing to a class of more than three hundred students in the Roman College.

This institution, since the seizure of its buildings by the Italian Government in November, 1870, has been generally known as the Gregorian University, a title which was given it in honor of Pope Gregory XIII, its second founder. The Government officials retained the name Roman College for the institution established by themselves in our buildings. Before the robbery our Fathers counted fourteen hundred scholars in the lower classes, while the schools of Philosophy and Theology added four hundred more to the number. Many of these were students from various seminaries of the city, who came to the Roman College for lectures. When Fr. Mazzella arrived in Rome in the fall of 1878, the classes had been carried on for some years in the building devoted to the German College, which being under the protection of the Prussian flag, was safe from Piedmontese avarice. The celebrated Fr. Kleutgen was then Prefect of Studies, but after a short period, his health having been seriously impaired, he had to be relieved from all scholastic duties, and control of the studies was given to Fr. Mazzella.

Leo XIII was not disappointed in the result of his choice. Yet neither Father Vicar nor Fr. Mazzella himself had any warning of the manner in which the Holy Father's satisfaction was to be shown, until a few weeks before the appointment of the new cardinal was actually published. As soon as the news reached them, they went together to see the Pope and endeavored to persuade him to spare the Society this little-coveted honor. The reply of the Holy Father is contained in the Circular letter written by Father Vicar to the whole Society, which though already known to our readers, we have thought it well to print here, in order that it may be preserved in the most accessible form.

REVERENDE IN CHRISTO PATER,

PAX CHRISTI.

Die 7 hujus mensis Sanctissimus Dominus Noster, Leo PP. XIII, plaudente Eminentissimo Cardinalium Senatu, R. P. Camillo Mazzella, Provinciæ Neapolitanæ, in Pontificia Universitate Gregoriana Scholasticæ Theologiæ Lectori, amplissimam Sacre Purpuræ dignitatem decretam voluit.

Accepto hoc nuntio, aliis sane faustissimo, dolebit profecto Ra. Va., dolerunt Nostri omnes, quod decennio vix elapso iterum patuerit in hac minima Societate Jesu ad summos honores aditus, quem firmissimis Instituti nostri presidii nunquam nobis non penitus interelsum velimus. Jam vero neque a me, cui legum nostrarum custodia commissa est, neque a R. P. Mazzella, voti religione gravissime obstricto, prætermissum quidquam puto, quod in re sibi sanctissima desiderare Societas possit. *Quidquid uterque, aiebat Nobis Sua Sanctitas, mihi opponere ex officio debetis, id ego optime perspectum habeo. Equidem non ignoro Societatem vestram ea mente comparatam esse, isque*

*legibus constitutam, ut nihil ipsa magis abhorreat, quam suis Sodalibus delatos id genus honores; verum etiam probe intelligo Societati nihil magis inditum divinitus fuisse, legibusque præscriptum, quam paratissimum erga Romanos Pontifices obsequium. Ego vero ita jubeo, ac tibi, P. Camillo Mazzella, coram R. P. Vicario, Societatis Præposito, in nomine Domini præcipio, ut Sacramenti, quo teneris, vinculo a me solutus, in Cardinalium Ordinem cooptari velis. Adversus hoc Summi Pontificis imperium, quum nihil conari amplius liceret, reliquum nobis erat, ut Sanctæ Obedientiæ presidio freti, ad Romani Pontificis vocem, tamquam ad Christi vocem, quam promptissimi essemus, nosque ab eo, qui locum Dei tenet, ferri ac gubernari, perinde ut senis baculum, sineremus; in quo, uti monet S. P. N. Ignatius, præcipuum Societatis nostræ bonum ac salus universa consistit.*

At vero Beatissimus Pater impositum Societati Novoque Cardinali honoris tantum onus pluribus verbis benignitate plenis levare curavit, unde nobis non parum accedit consolationis. "Velle se studium erga nos suum honore hoc mandando significare: studium vero ejusmodi a puero in scholis nostris susceptum adeo cum ætate crevisse, tamque firmo optimi de Societate judicii fundamento constitui, ut nulla prorsus vi labefactari posse videretur." Ne autem hæc tam benevolentis animi significatio intra parietes lateret, mox coram Purpuratis Patribus, adstante optimatum frequentio, Sanctissimus Dominus verbis amplissimis professus est, quanti Societatem Jesu semper fecerit, qua benevolentia prosequatur.

Sed mihi multam præterea attulit consolationem insolitus Novi Cardinalis meror, quo se præter omnem expectationem vidit e communi Societatis usu, veluti e carissimæ Matris complexu, in peregrinum quoddam cælum traduci, quod Nostris jucundum reddere honoris splendor valuit nullus. Malebat sane Eminentia Sua, Toleti nostri exemplo, *in umbra Societatis delitescere, quam in Sacri Senatus luce conspici*: itemque nostro cum Bellarmino, *dulces Societatis latebras tanto dolentius requirebat, quanto altius velut in Solem Romane Curie productum se intuebatur*. Atque is religiosi viri animus spem mihi certissimam facit fore ut qui ingenio, doctrina, virtute, rei Catholice studio, magno Societatis amore diu apud nos floruit, Nostrorum, quos Sacra Purpura onerabat magis quam honorabat, præclare facta æmulatus, Ecclesie ac Societati fructus deinceps ferat tanto uberiores ac præstantiores, quanto altior ipse atque illustrior. Quod ut dilectissimo Societatis Filio, in Sacra Purpura nobis minime amisso, Paraclitus ille Spiritus, qui bonorum omnium largitor est, plenissime concedere dignetur, curet Ra. Va., ut in sua Provincia omnes Nostrî Sacerdotes semel Sacrum faciant, cæteri vero coronam unam recitent.

Commendo me SS. SS.

Reverentiæ Vestre

Servus in Xto.

Fesulis die 16 Junii, 1886.

ANT. M. ANDERLEDY, S. J.

On the 7th of June, 1886, His Holiness, Pope Leo XIII, held a secret Consistory in the Vatican Palace, in which he created Fr. Mazzella a Cardinal Deacon, together with one other raised to the same rank, and five to that of Cardinal Priest. For the text of his allocution on this occasion we are indebted to the *Civiltà Cattolica* of the 19th of June.

"VENERABILES FRATRES:

In sacrum Concistorium hodierna die Vos advocandos censuimus non ea solum de causa ut viduatas pastoribus christiani orbis Ecclesias novis Episcopis donaremus, verum etiam ut de Cardinalium creatione ageremus, quam Collegii vestri decus et splendor, atque ipsa temporum conditio postulare a nobis videbantur. Non paucos enim e vestro numero postremis hæc annis vita excessisse Nobiscum doletis, in quorum locum alios modo sufficere decrevimus.

Quoniam vero Apostolica nostra sollicitudo ad cunctos se porrigit diversarum gentium Catholicos quos paterna ex animo caritate complectimur; ac summopere lætamur cum aliqua potior se Nobis offert occasio propensè in eos voluntatis argumenta exhibendi, opportunum hac vice putavimus ex diversis veteris ac novi orbis regionibus insignes quosdam Episcopos deligere in ordinem vestrum cooptandos.

Ac primo quidem oculos in Galliam intendimus, ubi lectissimi sacrorum

Antistites incenso studio et constanti mentis proposito Apostolicæ Sedi mire devincti, magnum et omni commendatione dignissimum unitatis cum Ecclesiæ capite in seipsis exemplum præferunt; ac fideles eorum curæ concrediti innumeris pene caritatis et pietatis operibus suum in Ecclesiam amorem et immotam erga Jesu Christi Vicarium fidem, plures inter gravesque difficultates, splendide profiteri non cessant; ac rei Catholicæ tuendæ vires suas et facultates libenter impendunt. Hac igitur purpuratorum Patrum renunciatione, tum sacro eorum ordini qui Galliæ ecclesiis præsent, tum universæ Gallorum genti publicum et singulare dilectionis Nostræ pignus dare constituimus, atque ea amoris et observantiæ vincula ætius adstringere, quæ generosam nationem cum Romana Ecclesia Romanoque Pontificatu conjungunt.

Mentem deinceps Nostram ad se vocant Fœderati Americæ Status et Canadensis regio. Florens in ea confederatione catholicæ religionis conditio quæ latius se in dies explicat, novisque augetur incrementis; ipsa etiam constitutio et forma, ad quam, secundum sacrorum Canonum leges, Ecclesiæ illæ quotidie magis se componunt; movent quodammodo Nos ac pene flagitant ut alium aliquem ex præcipuis earundem regionum Episcopis in Patrum Cardinalium sedes recipiamus.

Quod ad Canadenses attinet, omnibus exploratum est, quanta animi firmitudine Catholicæ fidei adhæreant, quam sincero in Ecclesiam amore ferantur, quam luculenter pietatem et fidem suam erga Romanum Pontificem difficilimo tempore probarint. Qua de causa minime dubitamus, quin unius ex Canadensibus Archiepiscopis ad tantam dignitatem evectio, in Catholicæ religionis decus cessura sit, bene ac feliciter vertat populo Canadensi, et ejus promptam erectamque in Romanam Ecclesiam voluntatem augeat atque confirmet.

Igitur hi sunt quos hodie ex variis orbis regionibus in Collegium vestrum referendos statuimus, nimirum:

VICTOR FELIX BERNADOU, Archiepiscopus Senonensis et Antissiodorensis:—ALEXANDER TASCHEREAU, Archiepiscopus Quebecensis—BENEDICTUS MARIA LANGÉNEUX, Archiepiscopus Rhemensis—JACOBUS GIBBONS, Archiepiscopus Baltimorensis—CAROLUS PHILIPPUS PLACE, Archiepiscopus Rhedonensis.

Quos omnes ardens religionis Catholicæ amplificandæ et salutis animarum procurandæ studium, singulare in hanc Apostolicam Sedem obsequium rerumque gerendarum prudentia maxime commendat.

Nec vero Italian prætermisimus, ex qua eodem honore augendos existimavimus AUGUSTUM THEODOLI, spectatissimum e clerico romano urbanum antistitem, qui variis jam officiis et curationibus naviter perfunctus, domus Nostræ Pontificalis Præfecturam multa cum fide ac diligentia postremo hoc tempore gessit; et CAMILLUM MAZZELLA Societatis Jesu alumnus, insigni doctrinæ fama ac pari virtutis laude præclarum.

Quid vobis videtur?

Auctoritate itaque omnipotentis Dei, sanctorumque Apostolorum Petri et Pauli ac Nostra creamus et publicamus S. R. E. Presbyteros Cardinales: VICTOREM FELICEM BERNADOU; ALEXANDRUM TASCHEREAU; BENEDICTUM MARIAM LANGÉNEUX; JACOBUM GIBBONS; CAROLUM PHILIPPUM PLACE; et Diaconos Cardinales: AUGUSTUM THEODOLI; CAMILLUM MAZZELLA.

Cum dispensationibus, derogationibus, et clausulis necessariis et opportunis. In nomine Patris et Filii et Spiritus Sancti. Amen."

Two days later, on the 9th of June, the conferring of the cape and biretta upon the two Roman Cardinals, Theodoli and Mazzella, was performed by the Pope himself in the Vatican. At six o'clock in the evening, the two newly appointed prelates met His Eminence Cardinal Pecci, brother of the Pope, and were conducted by him to the Pontifical apartments. Meanwhile, the Holy Father proceeded to the throne-room, where he seated himself, surrounded by the members of his household. A master of ceremonies then announced and introduced the new Cardinals, who, after mak-

ing the three usual genuflections, knelt and kissed the Pope's foot. His Holiness then placed upon each of them the cape and red cap worn by Cardinals. Whereupon they immediately uncovered their heads, kissed the hand of His Holiness, and received his embrace. Cardinal Theodoli, speaking in the name of his colleague as well as his own, returned thanks to the Pope in an address full of dignity and feeling. To this discourse, the Holy Father responded in words of fatherly affection, and finished by giving the Apostolic blessing.

After all the other persons present had left the hall, in obedience to the *extra omnes* of the Master of Ceremonies, the new Cardinals remained, together with Cardinal Pecci, for a private audience with the Holy Father. Finally having taken leave of the Pope and received the *zucchetto*, or skull-cap from the hands of the Sub-keeper of the Robes, they retired to the apartments of Cardinal Jacobini, Secretary of State.

The *Civiltà* remarks that by this last creation of Cardinals, the number is raised to sixty-six, of whom twenty-six were appointed by Pius IX, and the remaining forty by the present Pope. The dean of the Sacred College in age is Cardinal Newman, while the youngest is the Patriarch of Lisbon. There are still wanting four Cardinal Priests to make up the full number of seventy.

On the 18th of July, Cardinal Mazzella solemnly took possession of his titular diaconal church of St. Adrian in the Roman Forum. This is one of the most ancient churches of the city, and belongs to the Order of Mercy for the Redemption of Captives. In his discourse the Cardinal referred to the historical memories of St. Adrian, dating back as far as the sixth century.

As soon as the announcement of the new Cardinal's elevation reached Woodstock, the scholastics addressed to him a letter of which the following is a copy :

SODALES S. J. IN COLLEGIO WOODSTOCKIANO  
EMINENTISSIMO CAMILLO CARDINALI MAZZELLA  
S. P. D.

Quod te nihil ejusmodi expectantem, in purpuratum Romanæ Ecclesiæ Collegium Leo XIII P. M. sponte sua cooptaverit, id maximis nos gaudiis cumulavit. Tantam enim tibi apud nos in divinis scientiis sagacitatis et in negotiis prudentiæ existimationem nactus es; tot nobis religionis virtutumque exempla, tot pro nostris emolumentis acerrimi studii tui monumenta discedendo reliquisti; ut te semper, tanquam si præsens adfueris, et cogitatione et eloquio recoluerimus, et adhuc usque recolamus, licet jam longus fluxerit annorum decursus, et immenso Oceani dissidio sejungamur.

Mirum igitur tibi esse non debet, si pro nostro erga te obsequio et beneficiorum memoria tam ardentem tibi gratulemur, quod apud Pontificem, æquissimum nobilium ingeniorum judicem, meritis fueris tanta dignitate cohones-

tari; quod campus solertiæ tuæ tam fuerit amplificatus, ut longe major doctrinæ, virtutumque tuarum seges et proventus sit expectandus; tandem quod altissimo loco situs fueris unde non solum ipse magis fias conspicuus, sed insueta tuæ ipsius prudentiæ rerum maximarum accedat experimenta.

Sed præter hanc, qua tui causa exultamus, lætitiã, aliud quoque capimus gaudium, quod claritas honorum tibi collatorum radiolos quosdam in hoc nostrum Collegium reverberet, illudque splendore repentinò perfundat. Tu enim Sacræ Theologiæ interpretationem hæc primus auspicatus es: hæc tuorum laborum decem continenter annos fuit palæstra: exinde tuæ eruditionis fama, libris editis, crebuit, et ita fuit diffusa, ut dignus fueris ab ipso Romano Pontifice inventus, qui ad Cathedram Theologiæ in Gregoriana Universitate designaveris. Jure igitur nonnihil amplitudinis ex tua evectione nobis accessisse existimamus. Qua de re dum nos mirum in modum hilaramus, tibi hoc etiam acceptum ferimus, et gratias ex animo persolvimus sincerissimas.

Has enixe petimus ut tu æqui bonique facias, nosque sinas sperare fore ut, quemadmodum te nostri profectus studiosissimum quondam auctorem habuimus, ita deinceps te sinus experturi Woodstochiani Collegii auspicio et patronum validissimum. Vale.

WOODSTOCHII VII IDUS JUN. MDCCCLXXXVI.

To this letter Father Mazzella replied as follows:

CAMILLUS MAZZELLA S. R. E. CARDINALIS  
SODALIBUS S. J. IN COLLEGIO WOODSTOCHIANO  
S. P. D.

Jucundissimæ mihi vestræ litteræ fuerunt, quibus novam hanc dignitatem mihi gratulamini, qua me nec merentem nec opinantem Leo XIII Summus Pontifex pro sua benignitate auctum voluit. Neque vero tantum gratulationes vestras libentissime excepi, sed illud me maxime permovet, quod adeo gratam mei memoriæ teneatis, et si quid forte in vestrum commodum contuli, id honesta recordatione commendetis. Atque hæc eadem sensa erga vos, Patres Fratresque dilectissimi, animo meo assidue observantur, cumque in memoriã redeo illius temporis, quo versatus sum vobiscum, grata quadam delectatione recreari me sentio. Vestram enim in me benevolentiam, humanitatemque, vestra studia atque officia repeto, quorum adeo præclaras significationes exhibuistis, ut neque ullo amplius Europæ desiderio tenerer, quin immo nihil mihi potius esset quam ut reliquum vitæ cursum apud vos exigerem. At Deo aliter visum fuit. Cæterum hæc sensa, quæ assidue erga vos confovi ex quo tanto terrarum marisque intervallo distracti fuimus, tantum abest ut in nova hac vitæ conditione, qua me Deus esse voluit excidant mihi ex animo aut obliterentur, ut si quid in vestrum usum utilitatemque potero, id ultro impendere paratus sim. Gratias etiam vobis quam maximas habeo, quod mea dignitate ornari Collegium vestrum et accessione quadam honoris illustrari arbitremini. Id etsi non omnino inficior, quandoquidem in vestram civitatem jure fuerim adscriptus, tamen urbanitati vestræ potius quam meis laudibus virtutibusque tribuendum existimo. Verum hæc fluxa sunt atque externa. Tunc enim vero amplissimum huic Collegio decus accedet, si quod hactenus præstitistis, virtutis studium apud vos, et ea disciplina in scientiis theologicis et philosophicis ex purissimis S. Thomæ Aquinatis fontibus expressa efflorescat, quam S. P. Leo XIII iterato et gravissimis commendavit verbis et quæ societati nostræ vehementer cordi est. Unum superest, Patres Fratresque dilectissimi, ut vestram in me voluntatem potiore beneficio cumuletis; assiduis, inquam, precibus, quibus me commendatum impense cupio, ut gravissima illa munia quæ meæ sunt conditionis obire pro dignitate valeam. Valetate in Christo.

Romæ die 18 Julii, 1886.

CAMILLUS CARD. MAZZELLA.

The appointment of Fr. Mazzella as Cardinal was received with universal approbation both in this country and in Europe. Even the secular journals in America referred with marked satisfaction to his citizenship of the Great Republic and to his sojourn in our midst. It is also a testimony to the general esteem in which the new Cardinal's personal

character is held, that even in Italy and France, where the Society has so many open and secret enemies, not a single voice, so far as we have heard, has been raised in unfavorable comment upon the honor conferred upon him. From his native town of Vitulano, and from Lyons, where he was so well known a number of years ago, delegations were sent to Rome to thank the Holy Father for his choice.

With regard to the Cardinal's future mode of life little can be said at present. In its private details, it probably will not differ greatly from the simple routine that he has been wont to follow as a religious. In all public affairs, however, he must, of course, conform himself, both in dress and ceremony, to what custom requires of a Prince of the Church. In addition to the work of the various Roman Congregations of which he is a member, he will continue to direct the Gregorian University, as Prefect of Studies, and will reside there. The Roman municipal Government having lately purchased and torn down one half of the German College, with the view of widening the street, the remaining portion continues to be devoted to class purposes, while for the dwelling-place of the seminarians and faculty, the Hotel Costanzo has been bought. In this latter building, a suite of rooms has been set aside for Cardinal Mazzella, who will therefore continue to be almost a member of the community. To this fact, perhaps, is due the rumor lately printed in one of the daily newspapers of New York to the effect that the Pope is preparing for the foundation of a new institution intended for the higher education of the clergy, to be called the Leonine University, and having the Jesuit Cardinal Mazzella as Prefect of Studies.

But whatever may be the future occupations of Cardinal Mazzella, and whether circumstances permit him or not to keep up his connection with the Society, all the children of St. Ignatius, and none more than the community of Woodstock, will continue to regard him as their brother in religion, and will not cease to offer for him the prayers which he will need so greatly in his arduous position, and which Father Vicar has so earnestly requested for him.

# MEXICO.

THE MISSIONS OF FR. LABRADOR.

SALTILLO, June 24th, 1886.

REVEREND DEAR FATHER,

P. C.

\* \* \* \* \*

I presume you can dispose of very little time to read this letter, so I shall make it short. I hardly need say anything about the *status* of our College, as of course you must have seen the catalogue. Nevertheless do not believe everything it says, for it has many innocent and involuntary mistakes; for instance, Fr. Labrador remains in this college, and is not in Mexico, where the catalogue places him. The reason for this is that there has been of late a great call for him, and circumstances are such that in this matter we can by no means perform what is required of us.

Fr. Labrador alone gave the Missions in Patos and Parras, besides the one in Matehuala, where there were about twelve thousand communions. It was indeed owing to the special care of providence over him, that he did not die under the weight of so many arduous labors. Fr. Rector of this college lent him his aid on the last days. As might be expected, thousands of people were unable to make their confessions, for want of priests, as the missionaries had to come back so that Fr. Labrador might give the retreat to the boys of our college. As this Father cannot allow himself to be at rest, he invented reasons for preaching in this city, and gave *triduos*, *quinos* and *novenarios*. The best of all was the mission that he gave together with Fr. Alzola in the two parishes of this city. After Fr. Alzola had left him, he alone continued this mission in the Church of St. Francis and in the prison. The whole lasted about a month. There were more than two hundred marriages. One person, a child of forty years, received baptism kneeling down. There are other things of like nature which give great glory to God.

You can hardly imagine the extreme want to which these people of the borders are reduced. The country thereabouts is a real pigsty. Things occur there that could not be mentioned. As regards religious instruction, one cannot tell

how evident is the want of clergy. May God our Lord look down upon them, and may He send zealous missionaries to labor for their spiritual welfare. We Fathers, who reside at the college, did what we could here in the city to aid the mission, but outside the town who shall help Fr. Labrador unless the missionary of Poza de la Sal should come?

At present Fr. Labrador is giving a mission at a farm of this parish, which was preceded by another in a similar place. Big sharks are caught of as wretched a character as that one in Oña. Two more missions were given before these; and as at least two more are asked for, who will give them God knows. Fr. Provincial is expected in a few days,—will he take away with him Father Labrador? God will dispose. The Protestants have just finished a church up here on the same site, and, if I mistake not, with the materials of the old convent of San Francisco. I will not tell you anything else, lest you may be grieved. But, believe me, our dear Mexico has great need of God's merciful care.

\* \* \* \* \*

Your humble servant in the Sacred Heart,

F. RIVERO, S. J.

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SALTILLO, Sept. 29th, 1886.

DEAR FATHER IN CHRIST,

P. C.

While my scholars are hard at work on a prize composition, I steal a few moments to answer your kind letter. Let me tell you something of our missions. As soon as Fr. Labrador had recovered from his severe illness, he set out from this city for Palos, the cradle of Protestantism in these parts. When the Protestants learned that a priest was in their midst, their hearts were troubled and they left no stone unturned to hinder his work. However, the magistrates of the town treated the good father with all courtesy; and the people, led captive by sound doctrine, flocked to the church. The poor parson, confused and discouraged, left the town, and carried his wares over the border. After his departure all went smoothly: many confessions were heard, marriages set right, and bad books without number burned.

In the mission given soon after at Parras de la Fuente there were fewer obstacles to grace. The people were deeply moved, and filled the church at all the services. Almost all the simple country folk received the sacraments; few, however, among the wealthier residents. Our Fr. Rector

helped during the last days of the mission. He found Fr. Labrador with work enough for ten.

After preaching the word through all the country side, it would have been strange if the missionary had left us, in Saltillo, out in the cold. The time chosen for our mission was the month of our Blessed Lady; the field of labor, the parish of St. James. Fr. Labrador was aided throughout by Fr. Lorenzo Alzola, and during the closing exercises by the other fathers of this college. Over five thousand confessions were heard; nearly two hundred and fifty illicit unions were put right; and, according to his custom, the missionary prepared a large number of children for Holy Communion. They received the morning before the general communion of the mission.

Now let me change the scene to Santa Rosa, the residence of the present governor of Coahuila. Fr. Labrador told me that the first settlement was made here by our old fathers. Including those who dwell in the ranches and country houses in the vicinity, the inhabitants number about eight thousand. The fathers found the poor people in a God-forsaken state; many seemed ignorant of the first principles of a Christian life. About five hundred confessions were heard—a small number, indeed, yet most encouraging if we bear in mind the strength of Free-Masonry in Santa Rosa. The Confraternity of the Sacred Heart, the children of Mary, and a Conference of St. Vincent de Paul were established, and placed under the direction of the parish priest.

Some leagues from Santa Rosa not a few Indians are found, for whom civilized life seems to offer little attraction. From time to time they come into the town to buy of the whites. Both men and women are mounted on good horses. They have made attacks on Santa Rosa, and the present Governor of Coahuila has more than once been forced to cool their martial ardor with a little cold lead.

About five years ago, three or four of these Indians came to Saltillo, to settle some business with the Governor. They were accompanied by the pastor of Santa Rosa, and during their sojourn, paid our college a visit. How happy should I be to devote my life to the work of their conversion!

On the 27th of September, Fr. Labrador, after passing a few days in this college, departed for the city of Mexico, where he was anxiously expected.

I have much more to tell, which you shall hear in some future letter; I have tried your patience enough for the present.

Pray for the progress of the good work in your native land, and for us.

Your Reverence's servant in Christ,  
PEDRO LOPEZ DE ARROYAVE, S. J.

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OUR LADY OF GUADALUPE.

September 26th, 1886.

MY DEAR BROTHER IN XT.

I am sure it will please you to hear an account of the devotion of the Mexicans to Our Lady of Guadalupe.

The history of the apparition of the Patroness of the Mexican people, is too well known to refer to it here at length; I shall, therefore, without saying anything of the history, pass at once to the devotion.

Ten years after Cortez had conquered the empire of the Aztecs, the apparition took place. From that time the devotion has increased in proportion as the Faith spread among the natives who formed the empire of Anahuac, and the other independent states of that great monarchy, which afterwards formed what is called the Kingdom of New Spain. It has always been considered a special blessing of these neophytes that they received together with their Faith in Jesus Christ, a tender and ardent devotion to His holy Mother. They easily understood that she came to visit them in order to become in a special manner their protectress; for the Mother of God had the delicate condescension of appearing to them with bronzed features like themselves, and thus completely won their hearts, and obliged them, as it were, to receive Jesus Christ as their Lord.

There can be no doubt, indeed, that this apparition had a wonderful influence in the rapid and peaceful conversion of the Aztec Indians. The touching history of the apparition spread immediately among them. Their poets made it the subject of a religious drama, which they enacted and still play with indescribable joy. Their painters took it as the subject of their pencil. Their sacred orators pictured it in all its details from pulpits of the churches.

So great was the enthusiasm, and so immense became the devotion to the Virgin who appeared in Tepeyac that from the very beginning an appeal was made to Rome to obtain from the Holy See the favor of proclaiming her the patroness of the Mexican nation. This desire, however, was granted only in 1754, when Fr. John Francis Lopez, S. J.

was sent to Rome especially for this purpose by the Mexicans. Then came a glorious day, celebrated with ineffable rejoicing, by the whole nation—the day when the Bull of Benedict establishing her as Patron, and granting a Mass for the Feast of the Apparition with rite of first class and Octave was brought from Rome by Fr. Lopez, and published to the happy children of Our Lady of Guadalupe.

Neither time, nor the short space of a letter will allow me to give you more details of the history of this devotion. Wherefore, I must pass over in silence the part which two kings of Spain and that whole nation had in it, and confine myself to the actual state of the devotion in our own time. It is something wonderful that among a people where everything is change and revolution, the devotion to the Virgin of Guadalupe remains unchangeable like the religion that inspired it. It is not the work of man. Everything that was present at its origin has disappeared. Kings have passed away; empires have fallen asunder, and their broken fragments have tossed unceasingly like the waves of the sea. And yet devotion to the Virgin of Guadalupe and the tender love of the people towards her not only still survives, but goes on increasing in fervor from day to day.

Surprising it is indeed, to see the number of shrines erected in her honor throughout the Republic, from the humble hermitage on the same site, where to-day stands the splendid Colegiata, to the magnificent sanctuary just completed in the city of Cabadas. There is no place of importance that has not a chapel in her honor; and in the cathedrals, churches, and even in the smallest oratories she has an altar. Everywhere one meets magnificent paintings; and there is no cottage, however poor, where you will not find at least a simple print representing Our Lady of Guadalupe. The chieftains of the independence bore her image on their standards, and rich and poor wear it on their necks in reliquaries, or engraved on medals of gold or silver. Men and women of all classes of society are named after her; and many persons, places, mountains and rivers bear the name of Guadalupe.

At dawn when the bands of workmen begin their labors for the day, they salute her with songs, simple indeed, but full of faith and devotion; and as they return from the fatigues they have borne, they salute her once more before retiring to rest. These songs, it is true, are generally devoid of poetic inspiration, for they are but earnest prayers springing from faithful and simple hearts. The following stanza will serve as a specimen:

Oh! dearest Lady of Guadalupe,  
Patroness of our Kingdom,  
From death and hell deliver us,  
Dearest Virgin Mother.

I have often heard these simple hymns, and I can assure you the devotion and fervor with which they were sung excited my envy.

The clergy has done its part to foster this devotion among the faithful, although, in truth, there was no need of any stimulus. Our Fathers, as well as those of other religious orders, have always taken an active part in it. As to the Fathers of the Society, I may say that the Jesuits of the old Mexican Province made the devotion to the Virgin of Guadalupe so peculiarly their own that in the Collegium Maximum of Tepotzotlan, I saw magnificent paintings of Our Lady of Guadalupe bordered by pictures of St. Ignatius, St. Francis Xavier, St. Francis Borgia, St. Aloysius and St. Stanislaus. The Bull of Benedict XIV is due to the zeal and activity of Fr. Lopez: and many formerly and recently have written about this devotion. But to be brief, I shall say that the last history of Our Lady of Guadalupe that has seen the light during these two years is from one of our Fathers, who writes constantly against certain Protestants who have been striving to eradicate from the hearts of the Mexicans their love for their powerful protectress. Whatever the literary merit of the history referred to may be, one thing is certain, it has produced splendid results.

One instance is, that the Canon of the Puebla of Los Angeles on reading it conceived the project which existed last century, of crowning this sovereign image. He communicated his idea to the Archbishop of Mexico, who immediately undertook the crowning of Our Lady as his own work and has proposed to carry it out to the end. He then wrote to the other Archbishops of the Republic, and these to their suffragans. The result has been the cooperation of all for the realizing of the pious project of Mgr. Labastida. At present there is question of a petition to His Holiness Leo XIII, from the Mexican Church, that in his name and by his apostolic authority the miraculous statue of Our Lady of Guadalupe may be crowned with a crown of gold in December of the coming year.

The project is indeed a grand and sublime one, and worthy of that ever faithful piety of the Mexicans. It is said that a shrine of pure gold, with two golden angels supporting a crown encrusted with a thousand precious stones, will be the offering in proof of the filial and affectionate devotion

of the Mexicans to their national patroness a devotion which far from dying out is growing more and more ardent every day.

Very affectionately yours in Xt.

Y.

## IRELAND.

MUNGRET COLLEGE.

BRUSSELS, Sept. 30th, 1886.

MY DEAR BROTHER IN XT.,

P. C.

This letter will prove of itself that I have not forgotten my promise, howsoever dilatory I may have been in executing it. Filled with enthusiasm I really did intend to dash you off a long letter from our first halting place; but there were so many things to be seen, and consequently so much travelling to be done throughout the day, that in the evening I was unfit for anything except rest, and sometimes even too tired for that. As I have a little time on my hands at present, after having seen all I care to see in Brussels, I shall give you the first fruits of my tranquillity, as in duty bound after the solemn promise made to you.

Let me begin then with the first house of ours we visited after leaving America. I shall say nothing of our seven days' trip across, which was as dull as all fine trips are—I shall pass over our delightful sail "on the pleasant waters of the river Lee" from Queenstown to Cork famed for Shandon and its sweet sounding bells—and we shall go at once to the south-west corner of Ireland where the people are entirely Catholic, and of that strong devoted texture so peculiarly characteristic of the ever faithful Isle.

Through the zealous efforts of Fr. Ronan last year in its behalf, Mungret College is well known, at least in name, to Ours in the United States. Am I wrong in supposing that little more is known of it than its name? Since it has just sent forth its first little band of future missionaries, a fair quota of whom selected the United States and the Society as their portion, it may not be uninteresting to some of your readers to see Mungret and its surroundings as they appear to the passing visitor.

Mungret is a township about three miles south of Limerick, a city famous for the faith and devotion of its people,

and notorious in English History as the City of the Broken Treaty. The stone on which the violated Treaty was signed is still to be seen on the top of a large granite pedestal near one of the bridges of the city on the western bank of the Shannon. The drive from Limerick to Mungret, in a jaunting-car, of course, is over a fine hard road, through a well-cultivated and fertile country, encircled by the not distant and sombre hills of Clare and Tipperary, which are a fitting frame to the beautiful green picture. Notwithstanding all the prose and verse that have been written in praise of the Irish jaunting-car, I cannot look upon it as an unmixed good—indeed, I think there is a goodly admixture of evil in it, whether it be considered potentially or actually. More pleasant ways of locomotion are certainly conceivable. It is doubtless very romantic, but so are the lumbering old stage-coaches of our forefathers; on it you get a splendid view of the country through which you pass, but the same end could be attained on the back of an elephant or dromedary. It dashes along at such a break-neck rate, your hold upon the seat, and consequently upon life (for on the car these two are as identical as subject and predicate), is so frail, the bumping is so terrific, for a car with springs would be a veritable solecism, and to crown all, the chances of a good chilling shower at any hour of the day, and without a moment's warning, so numerous that, all things being considered, it requires pluck and resignation of spirit to mount one. Notwithstanding all these drawbacks, there is a fascination about the car that has forced all competing vehicles to retire from the field bankrupt. It must be a fascination like unto that which comes over a man to throw himself from some lofty eminence; and both impulses might be explained psychologically on the same principle. However, it cannot be denied that there is another element to be considered in favor of the popularity of the car—in many places it is the only vehicle in use; though in some large towns, as Dublin for example, cabs and hacks can be found for the less daring. I think too the driver of a car has much to do with its popularity; for in him usually are combined all that is racy, witty and good-natured in the Irish character. Like the wonderful vegetation of his country, though by no means so green as the unwary or the sharper will soon learn, his genius seems to thrive and luxuriate under open air influences; and the friction of intimate and continual intercourse with tourists and visitors has concentrated on the surface all the latent wit and humor of his race, ready to shine and

sparkle, and shock too, at the slightest contact. Not long since an English gentleman was being driven around the city by one of these "jarveys." They came to a large handsome Protestant church about which the Englishman made some inquiries. "It must have a good number of worshippers on Sunday," he said to the driver. "Well sir," the driver replied, "it does hold the devil's own lot of a Sunday"—an answer that reminds us forcibly of the *Romanos te vincere posse* of our Latin grammar days, and is quite as good as any of the Delphic oracles that are given to youths as models of intellectual acuteness.

But all this is a digression, during which we have been flying along from Limerick to Mungret, every moment in peril of our lives, and holding on manfully to the back of the seat. The College, though small, is a fine building, situated in a pleasant valley full of historic interest. A short distance away the glittering Shannon can be seen sweeping down from Limerick to the ocean. What is now the only Apostolic School in Ireland was originally built for an agricultural college, either by the State, or by some wealthy corporation whose supply was far in excess of the demand. After a few years of vain philanthropic attempts to educate the Irish husbandman in all the mysteries of farming, as it is carried on across the Channel, both the idea and the premises had to be abandoned; and the benevolent promoters of the scheme had to move farther north for a less benighted and a more docile people to profit by their instructions. As may well be imagined from the purpose for which it was first selected, it is in a very fertile region. Under the control of the Agricultural College it was well cultivated, and very perfectly supplied with all modern improvements. Fr. Ronan's quick eye soon perceived what an admirable place this would be for his College, and with the indomitable courage, characteristic of him, never rested until he had gained his point. I forget now the history of the transaction in detail, but I believe it was accomplished through the instrumentality of Lord Emly, who lives close by, and has ever shown himself a devoted patron of the College and of the great work that is done there. The result of it all was that our Fathers got the place virtually for nothing, having a small yearly sum to pay, which is merely nominal. The number of students in it at present is somewhere in the neighborhood of sixty, and this is as many as its limited dimensions can just now accommodate. For want of space, many applicants have to be turned away yearly. The training is somewhat analogous to that of a

novitiate, except the study and class. Daily meditation, examen of conscience, spiritual reading, instructions, etc., fill up the order of the day. The age for admission is between fourteen and eighteen. The students—or apostolics as they are called—of Mungret seem a fine healthy set of boys. We were quite surprised to see them playing baseball on their very extensive playgrounds. It seems that among the other good things Fr. Ronan brought back from America with him, the national game is to be reckoned. Of course, I do not mean to say that he mastered all the intricacies of the game, in flying visits from one city to another in quest of alms—that would require a life study; but he saw quite enough of it to appreciate it, and to see its usefulness in broadening men's ideas: and so, with the aid of some few American students, he started it in good working order. Unless they keep well acquainted with baseball literature in the meantime, I am afraid it will be scarcely recognizable in a year or two. Some of the older students who have been tried and found true are allowed to wear the ecclesiastical dress. There are only a few, however, who have this privilege. They act as guides or leaders for the younger ones. There are no prefects, nor is there any system of prefectship. They have all the academic classes including philosophy, and the training appears to be very solid and satisfactory. As is ever the case in a new enterprise, Fr. Ronan had vast difficulties to contend with, but he faced them like a brave man, and the marvellous success which has crowned his labors seems to indicate evidently that Providence was working in his behalf, and that the finger of God was in his undertaking. I have said that the building is far too small for present needs; but a new one is in course of construction, which will afford ample room for many more candidates. The new chapel is already roofed in. It is a very magnificent gothic building, more like a church than a chapel, and will easily hold, I should imagine, between three and four hundred.

All the country around Mungret is historic ground. It carries us back to a christianity and a monasticism that existed in Ireland long before St. Patrick set foot upon its shores to preach that wondrous faith, that neither time, nor persecution, nor invasion, nor deceit has been able in the least degree to undermine. All the fields are said to have been teeming with monastic cells, and beautified with handsome churches; and even yet everywhere traces can be found of ancient foundations. At the very gate of the College stand the ruins of two churches, one said to belong to

the seventh or eighth century, and the other, in a more perfect state of preservation, to the twelfth at the latest. Near the latter, some twenty or thirty years ago, the Anglicans built a parish church for the benefit of the minister and his household; for there was nobody else to occupy it, since the whole country is as Catholic as Spain itself. They were then in the hey-day of their greatness. Their church was the established church, which meant a good round sum for doing nothing. But Mr. Gladstone's bill came, the church was disestablished, the poor minister lost—not his business, for he had no business there at all—but his income, something far more precious. So he and his household—that is, pastor and people—had to depart, and to-day the modern Anglican temple is quite as much of a ruin as the old ivy-clad church by its side, in which Latin hymns were chanted, and the unbloody sacrifice daily offered up ages before Protestantism was a possibility even in imagination. Fr. Ronan wanted to buy out the old concern, in order to use the stone for his new building at the College, but the trustees, like the dog in the manger, refused to sell it; and there it stands crumbling and battered, a silent but eloquent witness of what Protestantism would be in Ireland without State patronage or a fat income of some kind. St. Patrick himself is said to have visited the monks of Mungret, and it is historically true that the first Bishops of Limerick were chosen from some of its celebrated monasteries.

About a mile from the College, stands all that is left of one of the most famous strongholds of Southern Ireland—the Castle of the Candle, as it is called. It is an enormous pile of stone, of very great extent, situated on the top of a rocky eminence. It has great lofty towers and vast thick walls. The old legend runs that on the last day of the year at night, a candle shot up heavenwards from the spot where the castle now stands and whoever was unfortunate enough to see it would die during the coming year. Hence the name Castle of the Candle. When St. Patrick visited Mungret he exorcised this unhallowed spot, and nothing but the name is left to perpetuate the tradition. Here the O'Brien, the last native lord of all this country, made his valiant, though ineffectual defense against Cromwell; and the breach is still plainly visible through which the Protector's fanatic followers entered to plunder and to massacre. From the top of one of the ruined towers is obtained a magnificent view of the lordly Shannon and of the whole country around for miles. It is indeed a magnificent spectacle, and all the history of Clare, Tipperary and Limerick rise up before you,

as you gaze upon their mountains towering up to the clouds. Fr. Renè is the present Rector of Mungret. He had a life time of experience in the Apostolic schools, and Father Ronan was fortunate in being able to avail himself of his efficient co-operation. He was exceedingly kind to us during our stay at Mungret, and frequently expressed his gratitude for the generous way in which Fr. Ronan was everywhere received in America. Fr. Ronan, the Founder of the Apostolic School, and its first Rector, is now Spiritual Director of the students. Unfortunately he was absent when we visited Mungret, but it was easy for us to see the filial affection which all had for him who has given his mind and his heart so devotedly to this noble work. We have most pleasant memories of our brief stay in the Irish Apostolic School.

Limerick is a thoroughly Catholic city. We went from Mungret to our college in the town, where our Fathers, with true Irish hospitality, gave us a most cordial welcome and made our stay with them most agreeable. Several of the churches are strikingly handsome. The new cathedral is a fine building with one of the most beautiful sanctuaries I have seen. Its steeple too is said to be a marvel of architectural skill. The Redemptorists have a very imposing church and residence, and are doing a great work in the city. They have a Confraternity of the Sacred Heart numbering thousands of members, all men; and last Corpus Christi they had a solemn procession of the Blessed Sacrament from their church in the city to the college at Mungret. The whole city turned out, and they who witnessed it said it was a spectacle never to be forgotten. But I must say, the thing that struck me most in Ireland—and it is a thing that must be seen in order to be appreciated—was the vast crowds that go to daily Mass and Communion. Of course I only saw our churches, but I am assured that it is the same everywhere. I really could see no difference between Sundays and week days. The churches seemed crowded at all the Masses. It is not to be imagined that they are women only, as is the case in some Catholic countries on the continent, where men are in a very striking minority at divine service even on Sunday; but in Ireland the men seem quite as numerous at the daily Masses in the churches. This is indeed a consoling and encouraging sight. In all her trials and troubles and revolutions, Ireland has clung tenaciously to the faith. Indeed, as sorrows press upon its people, they seem to become more and more devout; and it is hard to believe that God has not yet some high destiny in store for

a people who have served Him so faithfully and so lovingly, when all the powers of earth and hell seemed to have combined to separate them from Him. All the old churches are of course in the hands of the Protestants; though what earthly use they can make of them as churches would puzzle a wiser head than mine to divine. The old cathedral of Limerick, like the rest, is in the hands of the stranger. It is a quaint old building of a peculiar and indefinable style of architecture. Although massive, it is not a very large church, yet four times too large for the handful of people who assemble there to worship on the Sunday. A small portion is divided off for service, while the rest is simply a museum and nothing more. The Disestablishment of the Episcopal Church in Ireland was indeed a great blessing, as its continuance had been a silly injustice, but it was not far-reaching enough. It should have given back to their rightful owners the churches that had been stolen from them three hundred years before; whose every window and image, and carved stall, and memorial tablet tells of another rite, and another worship, and another faith which alone they had been erected to honor. I can see why the old Catholic churches in England were seized; it might at least be said in palliation that the nation had apostatized; and therefore, that it had a right to these buildings which it had erected and endowed. But in Ireland no such plea could be urged. The nation kept the faith, and keeps it still, as well as she ever kept it; and yet, she remains despoiled of the churches which her treasures and her sweat erected to the glory of God.

A good story is related in connection with the Limerick Cathedral. On the occasion of the Jubilee of the late Pope Pius IX, Limerick was illuminated. Permission had been asked to have a light on top of the tower of the cathedral, which was peremptorily refused. The Catholics were determined to have the bonfire there at every cost, and so the sleek old fellow (by the way all the church officials are sleek and well kept—the Church takes good care of the body anyhow while she starves the soul) who had charge of the entrance to the tower was inveigled into a rum shop, where he soon forgot all his cares and troubles and his duties too, his companions of course *mere passive se habentes*. What was the horror of the Protestant small portion of the population to see the tower of their principal church one blaze of light in honor of the Pope of Rome. The Protestant Bishop went to the Catholic Bishop to complain, but he had no difficulty in proving an *alibi*.

From Limerick we went to Dublin, where the same marvellous faith and devotion of the people continued to excite my wonder. Indeed there is nothing in Ireland that impressed me more than this. Its churches and monuments are the dead emblems of a faith that was, but the morning Mass and the daily Communion are the palpable living faith that can be seen and felt. It pervades all classes of society, the rich and the poor, the tradesman and the merchant, the lawyer and the statesman. All are proud of their faith, and no attempt is made to conceal it. In Ireland at least human respect will never keep a man from being a devout Catholic. So much for our short stay in Ireland. I may be able at some future time to tell you something more of other lands.

Yours in Xt.,

J. A. CONWAY, S. J.

## MALTA.

### BROTHER POLIZZI.

In the LETTERS for July an account was given of the wonderful restoration of sight to Albert Polizzi, a novice of the Society. From a letter of Fr. Ippolito Marchetti, S. J. to one of the Fathers of the Province of Turin the following interesting account of the wonderful favors bestowed by God on the young novice has been gathered.

After the restoration of his sight by the Infant Jesus, through the intercession of the Blessed Virgin, the fervor of Brother Polizzi in God's service became remarkable. It was a pleasure to see him at prayer or meditation. After partaking of Holy Communion, he seemed more angelic than human. One day blood began to ooze gently from his left side moistening his under linen. This bloody sweat began henceforth to be the constant effect of his Holy Communions.

In these dispositions he entered in the month of March on his long retreat; but as soon as he began to meditate, he fell senseless on the ground, so that two men were sent to assist him. After the hour of meditation was over, they called him and shook him, but in vain; all absorbed in God he remained in that state for a long time. When he came to, he told Fr. Angileri, socius of the Provincial, who was giving the Exercises, most extraordinary things, which,

owing to his tender age, he could not have known naturally. At the beginning of the third week of the Exercises, the Blessed Virgin appeared to him, and gently asked him if he was willing to participate in the sufferings of the Passion of her Divine Son, ordering him at the same time to take counsel of his Superiors on this matter. The novice at once informed Father Angileri of what had happened to him. Though incredulous as to the reality of such visions, the Father counseled him nevertheless to accept the offer. Our Blessed Lady appearing to him again, he willingly offered himself to suffer whatever God might be pleased to send him. Here is the result of the offer. The novice began to feel in himself the most cruel sufferings of our Divine Saviour, and in proportion as he went on meditating on the various mysteries of Christ's Passion, he began likewise to grow sorrowful and to be sad with Christ in the garden of Olives. With Christ too he was bound, and dragged through the various tribunals, where he had to endure all the injuries, buffeting and villanies that Christ suffered. To Christ the Jews said, "hail King of the Jews" and to him "hail follower of the Nazārene." During such contemplations, with the exception of a very slight breathing, the novice hardly gave a sign of life. The following day he had to endure the scourging at the Pillar, and his body became so affected with pain that no one could touch him. Towards evening he bore the crowning with thorns, which caused him such cruel sufferings that on coming to himself after the contemplation, he burst into a flood of tears, and neither he himself could touch, nor could he permit others to touch even a single hair on his head. The Master of Novices and Fr. Angileri tried to comfort him. On April the 11th a few moments after he had knelt down to contemplate the Crucifixion of our Lord, he became as it were powerless, and would have fallen to the ground, if those who assisted him had not borne him up, and placed him on a bench of the chapel where he was wont to pray. In this position though apparently senseless, he gave at times signs of great pain. But imagine the wonder, when the bystanders perceived that he had the stigmata in his hands and side! The Master of Novices, ordered that the novice should be brought at once to the room of Fr. Angileri, where taking off his shoes and stockings, to their great surprise they saw that the novice had the stigmata also on his feet. At such a sight all, novices as well as Fathers, burst into tears. When Brother Polizzi awoke, he began to cry as if in great pain. On Father Angileri asking him what had happened

him, in all simplicity he answered: "I ascended Mount Calvary with Jesus Christ, I carried my cross on my shoulders, and helped Jesus to carry His. I was nailed to the cross, and a soldier pierced my side with a lance, the wound of which gives me now intense pain. Ah! my Saviour," he exclaimed, "both of us were nailed to the cross, but *you* died and now you suffer no more, but *I* live in the midst of such dreadful pains; take me away, take me away my dear Saviour." Fr. Angileri, his uncle, summoning up his courage approached the novice and said to him: "Brother Polizzi, pray." At this command the novice at once stopped crying, and in less than a minute he became so absorbed in God as not to give the least sign of pain. When he is in this state his body becomes almost as insensible and inflexible as a log, so that no single man, however strong he may be, is able to raise him with ease. When he arose from his contemplation he suffered intensely from the wounds in his hands, feet and side and from his shoulders on which he had carried the cross. Every day, however, the Blessed Virgin appeared to him to comfort him and at times revealed to him secret things.

When the novice perceived that he had the stigmata, he begged Fr. Angileri to keep the thing secret from strangers; this the Father readily promised to do. A short time after, however, the novice went to the Master of Novices, to announce to him, that the Blessed Virgin had appeared to him expressing her wish, that all should know the graces which God had conferred on him; "not for your honor" continued our Blessed Lady to him, "but for the honor and glory of my Divine Son, that His goodness may be made manifest to all." \* \* \* \*

When he entered on the meditations of the fourth week of Spiritual Exercises, all his sufferings were changed into heavenly joys. On the very first day, however, of Holy Week, he began once more to grow sad and sorrowful. He again underwent all the pains connected with the mysteries of the Passion of our Lord. On Good Friday at 2.30 P. M., corresponding to 3 o'clock in Jerusalem, the wounds of his hands, feet and side reopened. A few hours afterwards seven physicians arrived, and on seeing the wounds, reopened at such an hour, they looked at one another in amazement without being able to account for it. On Easter Sunday his acute sufferings abated, and on receiving Holy Communion the usual bloody sweat did not come over him, nor did the blood flow from his side. However, the wound in his hands, feet and side continued to pain him consider-

ably, so that he was unable to close his hands or walk unless he was supported.

His ecstasies continued, and as soon as he began to pray he became so absorbed in God that unless supported he would fall to the ground. On such occasions he is usually placed on a bed, where he remains motionless for a considerable time. On the third Sunday after Easter, after receiving Holy Communion, a most beautiful heart trickling with blood, and surmounted by a cross was imprinted in blood on the piece of linen which he usually keeps on the wound of his side. The same thing happened again on the first of May, with this difference, however, that instead of the cross flames issued from it just as the Sacred Heart of our Saviour is commonly represented. On both occasions, when asked what he experienced after Holy Communion, he answered that as soon as he had received the body of our Lord, he felt as though his heart was cut asunder, and then cast out of his side.

Various trials and experiments have been made, both by Superiors and physicians, but all seem to confirm more and more the supernatural character of the stigmata. The Bishop has given orders to watch him closely. One day, when the Bishop was present and Brother Polizzi had fallen into one of his usual ecstasies, they tried all means to awake him, but in vain. The Superior then addressing the novice, commanded him in virtue of holy obedience to arise. No sooner was the command given than the novice arose, to the great astonishment of the Bishop.

On Friday, the fourteenth of March, the stigmata reopened, and his severe pains returned. These wonders have produced in Malta all the good effects of a great Mission. Every Friday at 2.30 P. M. the stigmata reopen and blood as usual flows from them, but especially from the wound in his side, which is considerable. During this time he suffers exceedingly, but with meekness, cheerfulness and heavenly joy. Twice a day he falls into ecstasy, during which, either our Lord or the Blessed Virgin appears to him. Sometimes during Mass, instead of the Host, he sees the Infant Jesus blessing him from the hands of the priest. At night the little room in which he lives appears resplendent with light, owing as it is believed to the heavenly visits he receives. His existence in a word is but a series of prodigies. On the Feast of Corpus Christi, the Heart of Jesus was again imprinted in blood on the piece of linen he placed on his side.

Of all the persons who are said to have been similarly

avored in later times after St. Francis of Assisi, at least twenty of them have been men ; all saintly indeed, but their virtue perhaps, fell short of that high standard, by which we measure the highest triumphs of divine grace. A rather singular incident happened of late to our novice. An officer, with permission of Father Provincial, put his beads on the arm of the novice whilst he was in ecstasy. The novice clasped the beads and held them in his hands till he came to himself again, when turning to the Father he said, "Tell the officer that the Blessed Virgin has just appeared to me, and told me, that I am not a saint, and consequently honors paid to saints should not be given to me."

Dear Father, this is the substance of the many wonders communicated to us by Ours in Malta. What strikes me most, however, is the profound humility of the novice who in the midst of so many favors and occasions of becoming vain, has such a low opinion of himself, that he considers himself one of the greatest of sinners. He has even gone so far as to beg of his Superiors not to dismiss him from the Society, and to receive him among the Lay Brothers. Let us thank God for giving us such a token of his love for us. We are requested by our Superiors not to communicate the letters of Ours on this subject to any secular, but may by word of mouth relate to them whatever may concern him. Some annoyance has already been given to the Society on account of this fact having been made public in Malta. Our Rev. Father Vicar, to whom was sent one of the hearts printed in blood, has been already called to Rome twice by the Pope. Rev. Fr. Ciravegna, Assistant of Italy, was to go to Malta, but it seems that the Holy Father has decided that a committee of Fathers should be organized in Malta for the purpose of drawing up an authentic process of all that has taken place so far. It is the opinion of wise and prudent persons that God wishes by these wonders to confound the spirit of unbelief so prevalent in our days.

## DAKOTA.

### ST. FRANCIS' MISSION.

ROSEBUD AGENCY, Oct. 25th, 1886.

REVEREND AND DEAR FATHER,  
P. C.

At last I am able to answer your welcome letter of Aug. 23rd, 1886, and send you some account of this mission, which belongs to the great family of the Sioux. It had already been started before these Indians were transferred hither from their old abode on the Missouri River. It had been decided to confide the Brulé Indians (as our red skins are called) to an Episcopalian minister. Their chief, Spotted Tail, objected to this and demanded a Black-robe. His request was acceded to, and a certain Fr. Frederick, an ex-Jesuit, accompanied the Brulés to their present site called the Rosebud Reservation. This Reservation is about forty miles wide and eighty miles in length. It is bounded on the south by the State of Nebraska, on the west by the Pine Ridge Reservation, on the north by the Great White River and the Cheyenne Reservation, and on the east by the lower Brulé Reservation. It is not known exactly how long Fr. Frederick remained with these Indians. Fr. Brassard succeeded him, then Fr. McCarthy. Next came Fr. Craft, who was banished from the mission by the Agent, next Fr. Bushman and finally Fr. Hospenthal. The latter was in charge when on the 1st of January of this year Fr. John Jutz took possession of this mission in the name of the Society. The mission was confided to the German Province by the Very Rev. Vicar Apostolic, Martin Marty. This prelate considered that it was only by means of a religious order that there could be any hopes of prosperous missionary work. A wealthy lady erected a school house here capable of accommodating one hundred Indian boys as boarders. On the Feast of the Annunciation I arrived here with a Brother and three Franciscan Sisters of the Heidhuisen congregation. It soon became clear that the school building far from being large enough to hold one hundred, was only capable of accommodating seventy, or, at the utmost, eighty children. The situation was lovely but inconvenient, and we were occupied for a long time in removing

the disadvantages resulting from this bad selection of a building site. First of all it was absolutely necessary to procure water, for as matters stood all the water for the house and stock had to be brought from a distance of five miles. We therefore set about sinking a well, and for months we worked without rest; finally on reaching a depth of one hundred and ninety-five feet we struck a vein of water. At present this water is brought to the surface by means of a windmill pump.

However, enough of these details. Our Indians are a harmless, friendly set; beyond a certain propensity to steal and lie, they are reliable enough. They prize the Blackrobes most highly. There is a report that they got rid of their last Agent on this account. For years they have desired a Blackrobe school, and would not hear of a public school which the Agent wished to open. The murder of Spotted Tail by his rival Crow Dog had no bad effect upon this desire, although Spotted Tail was the soul of the movement in favor of Catholicity. At present we have sixty-nine children inscribed on the school register, but alas! all are not present; for these Indians are so fond of their offspring that they indulge their every caprice. For instance, if a child has been corrected, or if we have thwarted his will in anything, he invariably runs away, and his parents are silly enough to wait till he is pleased to return. This is our greatest impediment for efficient teaching.

Regarding conversions among the adults, so far we have been able to do but little, as we have not yet learned the language well enough to give instructions, and our interpreters are not reliable, particularly in religious matters. In our school we have a young girl who acts as interpreter; she was several years in a convent in Minnesota. However, we cannot make use of her to interpret the sermons in the chapel, so we must wait till we learn the Sioux language. This is certainly a labor which requires much time, as these Indian languages have so little analogy with any other known tongues, and in their construction they drive all logic out of one's head. Still we have won some souls for Heaven; we have baptized fourteen children and three adults *in articulo mortis*. Several who had been already baptized we fortified with the sacraments in their last struggle. Now, Rev. Father, you have some items about our dear mission; if you can find anything worthy of insertion in the WOODSTOCK LETTERS you are welcome to it. I have so much to write that I have jotted down the notes at random without follow-

ing any order. Later on I may be able to send you a fuller account. I recommend myself and dear mission to your prayers and the prayers of others.

Yours in Christ,

E. PERRIG, S. J.

## ROCKY MOUNTAINS.

### MONTANA.

ST. PETER'S MISSION, Sept. 15th, 1886.

REVEREND AND DEAR FATHER,

P. C.

To get information from other quarters, I ought to have written about the Rocky Mountain Missions; so, to-day, I pen you a few lines, and let you know the chief events which have happened at St. Peter's since my last letter. The work is slow and uphill, but not devoid of success. On the 16th of May, solemn pontifical Mass was sung for the first time in our little church, and Confirmation administered by Bishop Brondel to fifty-three persons—whites, half-breeds and Indians. If the half-breeds were not so much addicted to roaming, the number would have been largely increased. Some three weeks before the coming of the Bishop, they had abandoned their village, named Chicago.

The part of Montana in which we live is the country for cowboys. These are a rough, bold set of fellows fond of the most daring feats of horsemanship. Every year they spend a considerable time in bringing together their cattle straying at large. The technical word for it is *round-up*. When this work is going on, one might well say that they are day and night in the saddle. The scene of their exploits extends in a radius of forty or fifty miles. They stay out all the time until they have driven the cattle into their respective corrals. When this is done they proceed to the task of branding them. Our mission owns a pretty extensive farm, thirty horses and four hundred horned cattle under the charge of cowboys.

During this summer I had a day of vacation. Being wholly free from the worry of the school, I started on horseback early in the morning with two companions. We cantered up hill most of the time towards the Missouri which flows fifteen miles south-east from St. Peter's. The scenery viewed from the summit of the mountain is gorgeous. All

along the way there are steep acclivities, rocky and woody hills, the brows of which are covered with fir and pine trees. From the loftiest heights the eye can wander at ease over ridges of mountains; it is the imposing range of the Rockies looming up at a distance of about one hundred miles. In less than three hours we had reached the banks of the Missouri. At present they are building on that spot a railroad from Helena to Fort Benton. Here and there the scenery is enlivened by clusters of cabins and very busy people. The rails run all along the banks of the river, and without doubt crowds of visitors will flock to this branch of the railroad to admire the beauties of the country. We alighted at one o'clock to take a hasty dinner in a deep valley, where the river glides at the foot of rocky walls rising perpendicularly one hundred and twenty feet in the air. In the afternoon we dived into a very wild cañon. We were in a virgin forest. Some tracks could be perceived on the ground; but they had been printed by bears, the unmolested lords of the place. After we had wandered for one hour or so, we found out that there was no egress; so dismounting, we had to climb up the mountain. The ascent was painful, but it enabled us to reach the mission at night.

Last year ninety children were educated at St. Peter's. The lack of accommodations had been an impediment to a larger number, which we expect to obtain pretty soon. We have four boarding schools; two for the children of the whites and two for those of the Indians. I teach the school for Indian boys; the others are taught by the Sisters. Until the close of last June, Catechism was taught in the vernacular, since all the Indian children, but a few, were Blackfeet. At present it is not so. Many have abandoned the mission, or left it with the consent of the Fathers, and their place has been taken by Indians or half-breeds of many tribes. In my school, for instance, there are boys of five different nations; Crees, Gros Ventres, Blackfeet, Assiniboines and Snakes. The Gros Ventres will soon outnumber all the others. In August their parents and relatives made a visit to the mission. The first time I saw them, they were at the table, where they showed that no other name could suit them better. With the half-breeds of the neighborhood I have in my school not less than thirty boys. To teach them English and prepare them for their first Communion will be my chief work for the opening year. The winter, according to indications, will be very severe; we have already had signs of it in heavy snow storms. I am your devoted servant and brother in Christ,

P. BOUGIS, S. J.

## OBITUARY.

FR. JOHN CLARKE.

On the 23rd of last February was laid away, in St. Louis Cemetery, New Orleans, all that was mortal of Fr. J. Clarke. He was born in Dublin, Ireland, on December 25th, 1853. On the death of his father, who was killed in the Crimean war, his mother took him to England, where a better opportunity offered of rearing her only child. But Providence had other designs, and at the age of six Fr. Clarke was without father and mother. How he passed what remained of his childhood we do not know, but as a boy we find him in the service of our Fathers at Stonyhurst. The bright, energetic lad attracted the attention of the Superior, who, seeing in the friendless boy the makings of a worthy member of society, determined to place at his command all the resources of a good education, and with this intention sent him to our College at Beaumont. While here Father Clarke showed signs of a vocation to the Society, and finally asked to be received into it. His request was granted, and he entered the novitiate at Lons-le-Saulnier, France, on December 13th, 1869. That he was a fervent, and pious novice we gather from those who were with him, and from the same source we learn, that the consequence of his severe self-discipline in those days, was that lingering disease, which worked silently on his system for many years, and at the close of his life manifested itself in such a painful form.

In 1873 he came to America, and spent four years at Grand Coteau, one at New Orleans, and one at Spring Hill, displaying wherever he was, zeal and tact in the management of those committed to his care. At the close of his College work he was sent to Woodstock, but, owing to ill health, was obliged to come South before completing his third year of philosophy. He spent another year and a half in the colleges with his wonted success, and was then sent to England to read theology. After his ordination he spent some time at the Apostolic School at Mungret, Ireland. In the summer of '85 he received a letter summoning him home for the opening of classes. But the school-room was to know him no more. On the return voyage he had several severe hemorrhages, and it was with difficulty that he reached his cherished southern home. When he arrived at New Orleans he rallied somewhat, and we began to hope; but as winter approached he sank so low that it was with difficulty that he could say Mass. Christmas day, the day of his birth into the world and religion, came round, and he celebrated the Holy Sacrifice once more, it was his last offering, for after a few days he was obliged to take to his bed, never more to leave it. The proverbial easiness of death by consumption had no place in his case, and in consequence great was the edification he gave by his fortitude and patience to those who knew how hasty and sanguine was his natural temperament; his only complaint was, that he did not deserve the kindness and charity shown him by the community. To one of his energetic character it was hard to die, but he made the sacrifice, and when death came on the evening of the 22nd of February it found him ready, and fortified with all the consolations of religion. He lay on his side, with his head bowed, so as to see the crucifix that lay near him, for he had not strength to hold it, and while looking at the emblem of salvation he fell asleep, and awoke in the presence of his God.—R. I. P.

## BR. JOSEPH WELLNER.

At Osage Mission, on Thursday, April 8th, Br. Joseph Wellner fell a victim to pneumonia in the prime of manhood, after a short illness of five days. He had just completed the 33rd year of his life, having been born on the 4th day of April, in the year 1853.

A German by birth, he came to this country in 1874 to avoid military service. Not long after, on November 24th, 1875, he enlisted under the standard of Christ in the Company of Jesus, in the humble rank of a Lay Brother. Naturally of a lively, genial disposition, he gave himself with cheerfulness and ready obedience to the service of our Lord by an exact observance of his rules and a faithful discharge of his duties.

At the novitiate he was employed as tailor and porter. The same duties, with those of Infirmarian superadded, he fulfilled several years in Chicago. After having been sent back to the novitiate for a few years, he was finally transferred to Osage Mission in 1884, to take charge of the students' clothes-room and dormitory.

All who knew him, especially his Superiors, praise him highly as a steady and willing worker, who never shirked any labor, but always did his work promptly and well. As he had learned well the fundamental lesson of spirituality, to be always actuated by higher and supernatural motives, we may hope that he is now enjoying the reward of his humble and hidden life, having heard the consoling words: "Well done, thou good and faithful servant, . . . enter into the joy of thy Lord."—R. I. P.

## BR. THEODORE LOHMANN.

Over twenty years ago Br. Lohmann was sent by Rev. Fr. Provincial to the novitiate at Florissant, to rest from long and faithful labors, and to prepare in retirement for his final reward, which appeared to be nigh at hand. Generation after generation of novices were edified by his spirit of cheerful obedience; young men came and went, grew up to manhood and died, and Br. Lohmann lived on, bent down with age, but with heart as light as that of the youngest novice. Frequently he received Extreme Unction and the Holy Viaticum; but each time death which seemed so imminent, was cheated of its victim. His mind had gradually become enfeebled; but habits of piety and obedience made his life edifying to the end. He prayed daily for the conversion of Bismarck, and his warm heart beat in sympathy with that of the Supreme Pontiff, of our Society and of the Universal Church. Death came at last; it gained slowly upon him, and he looked it bravely in the face. Calm in spirit, and blessing the holy will of God, he expired during the night before Easter, April 24th, 1886.

Born at Westkirchen, in Westphalia, January 13th, 1797, Theodore Lohmann was for ten years foreman in a liquor distillery at Schiedam, Holland. He came to the United States with Rev. Fr. Oakley, and entered the novitiate at Florissant, on February 3rd, 1835. There were then only two graves at the house of probation, at a spot which is now the centre of the garden; the mound which at present holds the sacred relics of so many of Ours was then a vacant grassy knoll. For twelve years he was the buyer at the St. Louis University, for four years at Cincinnati, for eleven more at Bardstown College. He was ever as indefatigable as he was judicious and edifying in the performance of his duties.—R. I. P.

## FR. CAMILLUS IMODA.

The sudden death of Fr. Camillus Imoda on the 18th of June, has deprived the Mission of the Rocky Mountains of one of her most valuable and zealous missionaries. He was born in Turin, Piedmont, on November 29th, 1829, and entered the Society of Jesus, April 22nd, 1854. He had already received Holy Orders and had acted as parish priest in a town near Naples. Perhaps the example of his brother in choosing the religious life influenced his own choice, and the elder in age followed, after a lapse of four years, his brother to the novitiate. Fr. Henry Imoda was for many years minister of the College at Santa Clara, Cal., but is at present minister of St. Ignatius' College, San Francisco. A third brother was for a time a temporal coadjutor of the Society. Their mother became a nun. Fr. Camillus, after two years of noviceship at Massa Carrara, in Italy, was made procurator of that College. In May, 1858, he arrived with eight companions at Frederick, Md., en route for California, for which mission he was then destined. A trip across the continent was in those days an arduous undertaking, and so they went by sea *via* Panama, the journey lasting twenty-five days. One of his companions had been intended for the Mission of the Rocky Mountains, but Providence sent Fr. Camillus in his place, and he accordingly set forth in May 1859 for the mountains. His first mission was among the Blackfoot Indians in what is now Montana Territory, and he had for a companion Fr. Hoecken. They spent that winter at the old Mission of St. Peter. From the first day of their arrival among the Blackfeet Fr. Imoda began to learn their language, and give his whole attention to their conversion. He followed them for weeks on their hunting expeditions, living on their food, sleeping in their wigwams and sharing their privations. Sometimes his whereabouts would be unknown for weeks. In the spring of 1860 Fr. Hoecken returned to Missouri and Fr. Imoda was ordered to St. Ignatius' Mission. There he remained until June 1861, when he went back to St. Peter's in company with Fr. Giorda. To his great grief in 1866 this mission was ordered to be closed for want of missionaries, and because the locality was not adapted to farming, owing to the want of proper means of irrigation. Fr. Imoda was accordingly sent to Missoula (then called Hell Gate) with the stock and effects belonging to the mission. On the 8th of September of this year he took his last vows. He was too deeply interested in the welfare of his first neophytes not to take his forced abandonment of them very much to heart. And so he prayed and entreated the Superior of the mission again and again to allow him to return to the Blackfeet. He even had recourse to the General of the Society. His prayers were granted and in 1867 the mission of St. Peter was reopened, but on a new and more favorable site. Thus it is to Fr. Imoda that the mission among the Blackfeet owes its existence. He thought nothing of privations and sufferings when there was question of saving souls, and in his frequent solitude he devoted himself to the study of the language, and with such success that he knew Blackfoot better than any other Father in the mission. He even composed a small grammar and dictionary, which unfortunately are almost unintelligible owing to the handwriting.

In 1880 he was sent to live permanently in Helena, Montana Ter., where the Society had a church and a residence, which became respectively the cathedral and palace of Bishop Brondel, when raised to the See of Helena. For the last three years he has acted as Vicar General. While attending to the duties of his office, to quote an obituary notice in the *Catholic Sentinel* of Portland, Oregon, "his characteristic zeal, kind and affable manner, and his many and most admirable qualities of mind and heart have won for him the highest respect and warmest love of a large

congregation, who to-day (June 18) with all tearful eyes and sad hearts, mourn his unexpected death."

He had been troubled for some time with rheumatic pains in the back; but no apprehensions were entertained either by himself or his friends as to the seriousness of the complaint. On Thursday morning he said Mass at 8 o'clock, and in the afternoon paid several visits and attended to some business as usual. In the evening not feeling so well, he called in the Doctor, who prescribed a simple remedy. About ten o'clock, Fr. Panneelyu, a secular priest attached to the cathedral, went into Fr. Imoda's room and, preparatory to a missionary trip on which he was to start the following morning, made his own confession and received that of Fr. Imoda, who then bade him good night, and wished him a pleasant and successful journey. These were the last words heard from his lips.

The next morning Br. Megazzini, hearing no answer when he went to call the Father to say the 8 o'clock Mass, did not ring the church bell, thinking him to be asleep and unwilling to disturb him. About 11 o'clock a gentleman having called to see Father Imoda on business, the Brother again knocked at the door which was locked. Being now alarmed he entered the room through the window and found the Father lying on his simple cot, pale and cold in death. The Doctor pronounced the cause to be most probably rheumatism of the heart. The sad news soon spread, and cast a gloom over the whole town where Fr. Imoda was universally beloved. The Bishop, then absent on a missionary tour, returned at once to Helena, and, on the day of the funeral, celebrated the solemn high Mass and preached in the presence of a very large and deeply moved congregation. The remains of Fr. Imoda were placed in the crypt under the cathedral. The people of Helena defrayed all the expenses of the funeral.—R. I. P.

#### FR. WILLIAM NIEDERKORN.

A long and painful sickness, by which he was almost constantly confined to his bed during a whole year, completed the preparation of Father William Niederkorn for his holy death. Born on the 18th of February, 1823, at Cessingen, in the Grand Duchy of Luxemburg, he acquired the rudiments of a classical education by the devoted labors of his elder brother Dominic, then a secular priest stationed close by, who had taken his education upon himself. After finishing his course in our College of Namur, Belgium, in 1848 he came with Fr. De Smet to the novitiate at Florissant. Eleven years later his brother Dominic followed his example, who is now the Spiritual Father of our College at Detroit, Mich. With the latter, their sister came to the United States to join the Ladies of the Sacred Heart, of whose western vicariate she is now the Provincial Superior. After a few years of teaching at St. Xavier College, Cincinnati, and of study at the St. Louis University, Fr. William was ordained in 1855, and stationed at our residence of St. Joseph's, in St. Louis.

A devoted laborer in the vineyard of our dear Lord, he was remarkable besides for his simple and sincere piety, his tender charity, and his strong common sense. For ten years, from 1871 to 1881, he was the Superior of our residence at Washington, Mo., where he finished the church begun by his predecessor. He also built a church at Loose Creek, where he lived as Superior from 1881 to 1893. For a considerable time before, he had been suffering from a painful hernia, which at last rendered him totally incapable of performing the labors of the spiritual ministry. A spinal affection supervened, accompanied by severe pains in his legs, so that he could find no rest night or day. The best doctors of St. Louis gave him no hope of ever recovering the use of his limbs. Still he trusted in the power of prayer. Transported last autumn in an ambulance to the novitiate at Florissant, he lay helpless on his bed for many weeks; but he kept on praying, and made about twenty novenas one after an-

other. After a while he began to walk a few steps. His eager prayer was that he might recover sufficiently to say holy Mass every day.

He was heard at last. On the patronage of St. Joseph, he said his first Mass after an interval of thirteen months, and he continued to celebrate almost daily till a few days before his death. His sufferings too were much diminished. With the last days of June however there came a change for the worse. On the 6th of July he was struck with apoplexy, and he died a short time after receiving Extreme Unction.—R. I. P.

#### FR. LOUIS MONACO.

On July 29th Almighty God was pleased to call to himself Rev. Father Louis Monaco. Those who saw him last year and were every day witnesses of his untiring energy and activity, could never have imagined that he would leave us so soon. He contracted a cold on June 21st while hearing confessions, and on the following day was prostrated by a violent pain in the side, with an acute fever. On June 27th he seemed on the sure way to a full recovery; but unfortunately, an old affection of the heart returned. Despite the solicitous care of Fr. Minister and the attendance of our best physicians, he grew weaker and weaker, undergoing intolerable sufferings. He could hardly sleep a wink at night. Ours and strangers who saw him in so painful a trial, could but be edified by his resignation to the will of God, and by his fervor in preparing himself for eternity. So far was he from fearing death, that he esteemed himself very happy. For years past his only happiness had been to live and to die for Christ. Being conscious till within the few last moments before he expired, he renewed his vows, asked us to pray for him, and surrounded by his brethren, surrendered his holy soul into the hands of his beloved Jesus. Solemn Mass of requiem was sung by the professors of the Palafoxian Seminary, and many acquaintances and friends followed his remains to the grave.

Rev. Fr. Monaco came to Puebla for two years, after having spent some time at Guanajuato and Jalapa, and attended many missions. In all things were his labors successful, but chiefly while accompanying the Bishop of Vera Cruz on his pastoral visits. In Puebla he soon became beloved. His great learning, his solid virtues, his plainness of manner, simplicity of character and largeness of heart won for him the esteem and friendship of clergy and people. He made everywhere so favorable an impression, that in the deep and lasting misunderstanding between the Society and the Palafoxians, he became an instrument of reconciliation and peace. As he was an eminent divine, he was made one of the first doctors of the new university established in Puebla by letters apostolic of December 10th, 1885.

When appointed Superior of the Colegio Catolico, he had the good fortune to make in it great improvements, and to give it lustre. A few months after his arrival, piety received a new impulse among the pupils, and the studies made steady progress. No detail in the management of schools could ever escape him. To form some idea of his labors, I may say that he himself filled the offices of Rector, Procurator, Professor of English, Confessor and Preacher. God alone can bestow on him a reward worthy of all the good he has done us. The secret of his constant success was in the inspirations he drew from the Sacred Heart of Jesus; in him were fulfilled the promises made in favor of all those who devote themselves to the spread of this devotion.—R. I. P.

## FR. PETER CHASSOT.

In the death of Fr. Chassot on July 31st, St. Ignatius demanded from us a sacrifice which we could but ill afford to make, and one which those who knew him would be reluctant to make, even as a sacrifice. His post was a difficult one to fill, and he was eminently fitted to fill it. As Professor of Hebrew he gave such an impetus to the study of oriental languages that the province must ever stand indebted to him.

Pierre Fortuné Chassot was born on the 28th of November, 1851, at Treyvaux, in Fribourg, Switzerland. He was educated at St. Michael's College in the city of Fribourg amid scenes well calculated to develop all his faculties of mind and body. When in after years he halted for breath on the easy stair-ways of Woodstock, he loved to recall the facility with which he was wont to climb, on the run, the steep hill on which St. Michael's is built. Though a born linguist, he gave no signs during his college career, of his peculiar talent. Besides the ordinary knowledge of Latin and Greek which students possess, he knew no other language than his native French. At the age of eighteen he entered the novitiate of the German Province at Gorheim. In a short time he mastered German so as to speak it like a native. During his noviceship the Franco-German war broke out, and he was sent to serve in the hospitals. The hardships which he had to endure, whilst undergoing this practical experiment, developed the disease which ultimately put an end to his life. The sight of blood, the sufferings of the wounded, loss of sleep and irregularity of meals, were difficult enough to a boy of nineteen, but the impossibility of keeping clean or of avoiding vermin was repulsive.

After taking his vows in 1871 he was sent to Marialaach to study Philosophy. On the completion of his course, he was ordered to the Juniorate to study German literature preparatory to teaching. After his literary labors were completed, he went to teach at Feldkirch, but owing to his failing health, it was found necessary to transfer him to easier work in a milder climate. In 1877 he began the study of Theology in Louvain. Being unable to pursue the regular course, he studied the compendium, and took up Hebrew, more, perhaps, as a pastime, than with any hope of becoming eminent in that branch. In a short while he made so much progress, that he was emboldened to commence the cognate tongues of Arabic and Syriac. He began, too, to study Sanscrit, but wisely determined, after a short experiment, to confine himself to the Semitic languages. He had now found his vocation, and determined to labor at it, as long as his Superiors should allow. After his ordination in 1880 he was ordered to Tronchienne for his Tertianship. Here he met some of the missionaries from Syria, and learned much to help him in his study of Arabic. His Superiors resolved to devote him to his favorite studies, and accordingly after his third year of probation he prepared to teach Hebrew in Woodstock.

When Fr. Chassot arrived amongst us in September 1882, he saw the difficulties he had to overcome and despite temptations to despondency, he determined to do his duty bravely. In his explanations he was clear, and showed, as far as his pupils could judge, a perfect mastery of his subject. He made it evident to all that Hebrew could be learned, that a knowledge of the language would greatly contribute towards a proper understanding of Scripture. He was, moreover, so very modest in his demands for time to be devoted to private study, that what he asked, and much more, was given to preparation for class. With his second class he was even more successful than with his first; for success had been achieved. To his patience, tact and ability must be attributed, in a great measure, what progress was made in the study of the Oriental languages in Woodstock. For not only did he teach Hebrew, but he inaugurated also the study of Syriac and Arabic, and gave all the encouragement in

his power, and set an example to such as dared to undertake the study of Assyrian and Æthiopic. In his efforts to promote his favorite studies, he was materially assisted by the example of Protestants in the United States. Much attention has been bestowed, within the past few years, upon the study of Oriental tongues. In the seminaries the chair of Hebrew is becoming daily more prominent. Amongst those who cannot attend college lectures, circles are formed for the study of Hebrew, and the same instruction is conveyed by mail, the same exercises performed, as in the class-room. Summer schools also have been established in various cities for the study of Hebrew and kindred languages. The ever-increasing numbers in attendance at these schools made it evident that, at no distant date, we shall have to solve many theological questions by an appeal to sacred philology.

In the summer of 1884, after a hard year's work, Fr. Chassot determined to take up the study of Assyrian. He resolved to attend the summer school held in Worcester that year. After finishing his own labors in May, he made whatever preparations he could make, in order to derive the fullest benefits from the public lectures. Such was the favorable impression made by his talents and attainments that he was invited to conduct a class of Syriac during the next season. Of course, he declined; though not without the hope that, sooner or later, he might be able to inaugurate something of the same kind for Catholics. His failing health obliged him to abandon the hope, as well as to resign his chair in Woodstock.

When he returned from Worcester, it was evident to all that the strain had been too much for his strength, and that the cold and moist climate of New England disagreed with him. He complained of never having been able to keep warm. The cold settled upon his chest; his breathing which was always difficult, now became more so, and finally, he became subject to distressing fits of coughing. The best doctors of Baltimore were consulted, but with very slight hope of a radical cure. During the next year he remained under medical treatment, going frequently to the city, though he did not discontinue his classes. He never lost his courage, even when his health seemed poorest, hoping for a complete cure on the return of spring. Spring came and summer, too, but no permanent improvement followed. The doctor pronounced the weakness of his lungs and throat chronic, and stated that the only hope of prolonging life was residence in a dry climate. It was determined, accordingly, to send him to New Mexico. It was with sincere regrets, and cordial wishes for a speedy return, that he left us in August 1885. Little did we imagine that within one short year we would have to offer the suffrages of the Society for the repose of his soul.

For three years he labored amongst us, never relaxing any of the enthusiasm which enabled him to overcome first obstacles. He succeeded in endearing himself to all who had an opportunity of knowing him outside of his class. Towards others he was remarkably kind and considerate. Though he was passionately fond of the water and of boating, it was with the greatest difficulty he could be persuaded to go to St. Inigoes, lest his presence there and the consideration shown him should be, in any way, a restraint upon the scholastics. Not to be a burden upon others, he insisted upon doing his share of rowing on the excursions, and even took part in the impromptu races which usually ended the day's outing. These were often a severe tax upon his strength, as, carried away by the excitement of the moment, he was liable to exert himself too much, and would not cause delay by giving up his place to another. No one, however, suspected this trouble the first year, as his malady had not fully declared itself, and his condition was unknown. He often contrasted our facilities for boating and excursions with the difficulties which he, and others equally fond of adventure, had to contend against when they crossed the waters of Marialaach in a scow, using as an oar a piece

of board clumsily nailed to a young pine tree fresh from the mountain side.

In stature he was tall, his shoulders were high and broad, his chest weak and ill-developed. His features retained to the last their deep, European flush. In appearance he was grave and even reserved. Sickness and years had deprived him of the animal spirits which were said to have characterized his youth. Yet the spirit of his younger days was manifested by the keen relish and the laugh, half-apologetic, with which he heard of such harmless dissipation as may take place in a well regulated community. One can easily imagine how he chuckled inwardly, as with countenance as impassive as that of a Sioux chief he witnessed the scene which he describes in the following words: "One day the parish priest of one of the Indian pueblos near by, came to my room with two Indians. . . . I was much amused at the remark of one of the worthy men, who, on being shown various specimens of Arabic handwriting, told us without flinching, that, when his boy was attending the school he used to write exactly in the same way."

While he was not a man of one idea, his favorite subject of conversation was the language, literature, history and customs of Oriental nations. He had read everything within his reach that could in any way throw light on his linguistic studies. If it had pleased God to preserve his life he would assuredly have become an eminent linguist. At the end of his first year amongst us he could converse without difficulty, and when he left us after three years he had mastered our idiom and pronunciation so well that he might have been taken for one who was using his native language. He spoke Italian with ease, and, after three months' of Spanish, progressed so far as to be able to hear confessions in that language. This was no easy task, as his penitents took liberties with their language which would be resented in Castile. "The Mexicans," he says, "have sometimes loose notions about the propriety of words, as you may judge from the following fair specimen, one out of a thousand. Imagine to yourself a good old pious woman coming to you with most contrite disposition and telling you: *Padre, me acuso de todos mis pecados, presentes, ausentes y contemporaneos.*" It is not known how far he had advanced in speaking Arabic, though it is certain that he was able to question an Arab and obtain from him the proper pronunciation of the various letters. On his arrival in New Mexico he was sent to Albuquerque where he improved for a time. He caught a cold in the beginning of January from which he suffered for a few weeks but "recovered again," as he says, "quite fairly, and I feel now, I may say, better than ever." The summer heat began to prey on his exhausted vitality. The following letter gives an account of his last days:

"I would like to write you a long account of the last days of Fr. Chassot; but my occupations do not permit me to do so. I must be satisfied with a few words. He died, as he lived, a good son of the Society. In the beginning of July the heat here [Albuquerque] was scarcely endurable. The doctor advised Fr. Chassot to spend a few weeks at Santa Fe. He consented, and, accompanied by another Father he set off. But before leaving, having a presentiment of death, he told me many things; amongst others, that the Doctor of Baltimore had told him that his malady was chronic and must run its course. Afterwards he made his will in these words: 'Father, I have left some books in my room, some of them belong to Woodstock, and the rest to Buffalo.' That was all. At Santa Fe he was placed under the charge of the Sisters of Charity who took excellent care of him. He had a Doctor whom he liked, and we Fathers visited him frequently. But his disease made rapid strides. During the last week of his life I received from his uncle the information that his only brother was dying, and after a few days that he was dead. His sickness was precisely the same as that of Father Chassot. I did not

dare to communicate the news to him. He used to recall his sister who died too of the same malady.

He made his last confession to one of our Fathers. On the evening of the 26th he received Extreme Unction, and from that day forward he was confined to his bed; for he was extremely weak. During his last days he suffered much, but with great patience and resignation. Here is what the Sister Superioress wrote to me on July 27th: 'Father is truly very edifying and patient. He knows that he is in a very critical condition and may die at any moment. He is, I think, anxious now to receive his reward. He made the remark to the Sister that he hoped his Father, St. Ignatius, would soon take him.'

In fact St. Ignatius did summon him to his feast in heaven, as the Father's holy life gives us reason to hope. His death was very calm and he retained consciousness up to within a half hour of his end.—R. I. P.

#### FR. JOHN F. BERGIN.

Fr. John F. Bergin died at the novitiate, Florissant, on Tuesday night, August 10th, shortly before 11 p. m. Though taken away in the prime of life, within little more than a year after his ordination, just when he seemed prepared to do much for the glory of God, he bore his sickness with great resignation and through many days of pain calmly looked forward to the moment when he should go to meet his God.

The illness which terminated fatally was consumption, the result of a severe cold which the reverend Father contracted last April. As Father Bergin was by no means a strong man, the disease gained headway rapidly and in five months had completed its work. Shortly before the end, he was compelled to give up his office of vice-president of St. Louis University, an office which he occupied but one year, but during which short time by his too great solicitude to have things in perfect order, he did much to injure his already weak constitution. He retired to the novitiate, in hopes of building up his shattered health, but it was too late. He declined day by day and was soon brought to death's door. During his illness, he edified all by the perfect resignation with which he bore his sufferings and though in acute pain, never uttered a word of complaint, but would rather look to the comfort of others than to his own, questioning them minutely, to be sure that he was giving as little trouble as possible. He prepared himself quietly for death and was fully aware of its speedy approach, remarking to a Father attending him in his last illness, "if there is no change soon, I will not last two hours"—and in fact, not long after, he expired.

Fr. Bergin at the time of his death was but 32 years of age, having been born at Cincinnati, August the 24th, 1854. He studied for six years at our College in St. Louis and entered the Society immediately after, July 2nd, 1873. After the usual time spent in the novitiate and juniorate, he passed to Woodstock where he gave three years to the study of philosophy. Towards the end of his third year at Woodstock, his health gave way, and he was obliged to return West before passing his examination in philosophy. He taught a few months at Cincinnati; two years at Omaha and almost three years at St. Louis. As during all this time his health had not notably improved, his Superiors deemed it best that he should study theology privately. Shortly after his ordination, which took place in February 1885, he was appointed vice-president of St. Louis University and at once set to work with zeal to make the College as successful as possible. He proved very efficient in his new position, and though an exact disciplinarian, merited the respect and love of the pupils. Ever kind and courteous and willing to help along the students falling behind their classes, he established a reputation which will always be remembered by those attending the College at that time.—R. I. P.

## BR. PRISCUS CASO.

The residence of Isleta, Texas, belonging to the Mission of New Mexico, was saddened by the unexpected death of Br. P. Caso. He was taken sick on the 10th of August last, and in twenty hours or so the disease made such rapid progress as to put an end to his life. This Brother was the last of the three Neapolitan Jesuits, who, in the year 1866, founded that mission, the other two being Frs. Gasparri and Bianchi. Their first entrance into the field of their labors was contested by a band of three hundred well-armed Indians, against whom they had to fight for life. In 1871 Br. Caso, while accompanying Father P. Tomassini in an expedition to Socorro, was suddenly surrounded by an overflow of the Rio Grande, whose alarming progress he was barely able to escape. At Conejos, Colo., where he was afterwards stationed, he had to face the inclemency of two winter seasons, destitute of almost any means but his tried patience. In another poor and solitary residence he even endured the pains of starvation, and, what is at times still worse, the gloominess of a perfect seclusion, especially when Fr. Carrozzini, his Superior, went out on missionary excursions. Many other trials like these, which we omit for want of space put to test Br. Caso's virtue, and largely contributed, we trust in writing his name with golden letters in the book of life. —R. I. P.

## FR. PATRICK KENNELY.

Father Patrick Kenney was born in Listowel, County Kerry, Ireland, of devout Catholic parents, on the 11th of February, 1853. Indeed, such was the influence of their piety over the hearts of their children, that no less than five dedicated their lives to the service of the Almighty. Three of them, Fr. Patrick Kenney being of the number, entered the Society. His early years were spent in attending the school of his native town.

But meanwhile, God, who had destined him to labor in America as a member of the Society of Jesus, spoke to his heart. Faithful to the divine call, Fr. Kenney generously offered the sacrifices it demanded of him, and applied for admission among the children of St. Ignatius. His request being granted, he proceeded to Milltown Park and entered the novitiate on the 10th of May, 1872. After remaining there one year he was sent to Clermont, where he had the happiness of pronouncing the first vows of religion. The piety and fervor which had caused him to be loved and admired by his fellow-novices, did not cease to edify his brothers during the studies of the juniorate and scholasticate. The former were made at Lons-le-Saulnier, the latter, partly at Vals and partly at Laval.

Having now completed his philosophy, Fr. Kenney set out for the Mission of New Orleans. On his arrival, he was sent to Spring Hill, where for three years, he fulfilled the arduous offices of prefect and teacher. Considerate and kind, he won the affections of those, whose minds he improved by his knowledge, and whose hearts he turned to God by his zeal and piety. From these same qualities, no doubt, came the influence he exercised over outsiders, and which, combined with his zeal gave expectation of much fruit in the future, had his life been spared.

But his health naturally weak and delicate, had now become completely undermined by consumption. Perceiving that his condition rapidly grew worse and desiring, before the close of his life to hold in his hands the Bread of the Strong, he sought and obtained permission to be ordained before the usual time. He then applied himself to the study of theology, and on completing a short course, was raised to the priesthood in New Orleans, during the ember days, preceding the Christmas of '83.

Sometime after his ordination, Father Kenney went to Grand Coteau,

performing there what offices the weak state of his health permitted. But the inclemencies of the weather during the winter of 1885 proved too severe for his already shattered constitution and his condition became worse. In hopes that a change of climate might bring the sufferer some relief, he was sent to Spring Hill, where he arrived in the beginning of June. The illness, however, could no longer be stayed. The sufferings increased; still, they were borne with great and edifying patience to the end. On the evening of the 22nd of September a change came over him, and feeling that the hour of his death had come, he asked for the last sacraments, which were immediately administered to him. After having received the last consolation of the Church, he addressed those assembled in his room, asking their pardon for any disedification he might have given and begging their prayers to assist his soul in her last struggle. Two hours after, Fr. Kennedy had quietly breathed his last.—R. I. P.

#### MR. JOHN B. O'LEARY.

Religion, when she restores to God the son she received from God, forbids a tear, and our mother the Society regards such days as days of triumph. Such a day and such a triumph did the brethren at Frederick witness on the twenty-second of September last, when our much-loved brother, Mr. John B. O'Leary, went to his reward. Born at Georgetown, D. C., on the twenty-fourth of June, 1864, he had hardly completed the first quarter of his twenty-third year when God called him away. He received his early education at the school of the Christian Brothers. In 1877 he entered Gonzaga College, where he remained until his departure for the novitiate at Frederick, in 1879. At college his quiet, unassuming ways gained unto him many a friend, and his uniform conduct wrought that untold good, which the example of the docile and diligent scholar must ever work among school fellows. But it was at Frederick that the full beauty of his character developed itself. As a novice, he was truly remarkable for his childlike piety and unfeigned humility. Of how many other virtues he became master in this school of holiness only God and he himself know. He seemed to bury his own little troubles and his own feelings, the more completely to give himself to the service and the solace of his companions. The two years of noviceship, full of victories over self and full of the good things born of charity at length drew to a close. Then came that fairest of all mornings, when he knelt at the altar, and there in the presence of the Saviour, whose divine countenance had for years been drawing him on, he sealed with heaven a solemn contract, the heroism of which was to clothe with its own splendor every little act of the coming five years. In the juniorate he put forth all his energies to fit himself for the arduous, but consoling and fruitful duty of teaching, which he was destined to perform only in will and purpose. In every little undertaking, that promised to increase his store of knowledge, and so widen the prospective sphere of his usefulness, he took a deep interest. His companions cannot but remember the active zeal he displayed in furthering the progress of clubs, formed at intervals for the cultivation of literature and elocution. Indeed, this ardor of his, coupled with the graceful figure of which he was possessed in those early days, with his nice perception of oratorical proprieties and with numerous other excellencies, more than once elicited the remark that he would one day be an ornament to the pulpit. Neither did he, whilst thus improving his mind and inspiring his friends with high hopes for his future, allow his fervor of heart to grow cold. In 1883 he bade farewell to the home of his religious childhood, to journey to Woodstock. Arrived here he threw himself with his wonted earnestness into the study of philosophy, and success seemed to attend his efforts. But at this juncture God interposed, and,

for reasons best known to Himself, unexpectedly cut short the long career that seemed to open out before our brother. During his sojourn at Frederick, his health had been exceptionally good, nor did it lose any of its vigor during the early part of his first year's stay at Woodstock. Towards its close, however, a scrofulous swelling appeared upon his neck, and gave the first indications of coming trouble. Long and tedious as was his trial, he, nevertheless, with the help of that grace which always attends chastening, proved equal to and bore up manfully under the burden imposed. During his second year his disease so sapped his strength, that from sheer weakness he, who was before a leader in all kinds of recreation, was forced to become an idle spectator of our games and sports. Indeed, so feeble was he as examinations drew near that Superiors thought it best to allow him to spend his vacations at Frederick, and forego the trip to St Inigo's. At the opening of classes in '85 he returned to Woodstock with the intention of finishing his course of philosophy. The seemingly improved condition of his health led many to believe that he would compass his intention. But they soon perceived their mistake. At the very beginning of the year he was forced to abstain from study. After a little space, he was confined to his room. Later, his lungs became affected, and day by day it grew painfully apparent that he was not to move long among us. Last June, when all hope of recovery had been given up, he was again sent to Frederick. There he lingered through the months of July and August, and there, finally, on the twenty-second of September, he yielded up his pure soul to its Maker. Such was the life, such the enviable death of a young brother. He sowed on earth to reap in heaven and his harvest will therefore be fuller.—R. I. P.

#### FR. FREDERICK BRAMBRING.

Father Frederick Brambring was a native of that part of Westphalia, which is called Sauerland, being born in the town of Brilon, April 6th, 1837. Both his outward features and his character betokened the Saxon. He was, indeed, a true son of the red soil of Westphalia (ein echter Sohn der rothen Erde). He began his classical studies at the *Progymnasium* of his native town, passing successively through all of its six classes. Here he lived amid scenes fraught with sacred memories, which may, even then, have turned his thoughts toward his future vocation: for this school occupied the buildings of the College of the Society of Jesus before the suppression. In the last official report we find that Fritz Brambring, on leaving this school for the *Gymnasium* of Münster, merited the highest mark not only in conduct and application, but also in all the important branches of study. And in a special certificate, written by the Rector of the school, we read that "he was always distinguished by good moral deportment, and an honorable, firm character, which had gained for him the confidence of his teachers." The boy is father of the man. The next two years he spent, I believe, at Münster, finishing his classical studies in the fall of 1856. In the capital of Westphalia he was not only surrounded by monuments of the past glories of the Society of Jesus, but became acquainted with live Jesuits; for the novitiate was at the outskirts of the town. He heard their eloquent sermons in the cathedral and other churches, he probably went to confession to a Jesuit. From the *Gymnasium* it was an easy step to the novitiate. We find him there in October, 1856. He remained four years at the *Friedrichsburg*, studying Humanities and Rhetoric the last two years. In 1860 he began his philosophy in the scholasticate of Aachen (Aix-la-chapelle). In the first year he had severe hemorrhages, which, for a time, endangered his life. He was, however, able to finish the *triennium*, standing at the head of

his class. In the meantime Rev. Fr. Anderledy, then Provincial of Germany, had purchased the wonderful old Benedictine abbey of Maria-Laach (S. Mariæ ad lacum). Thither he brought the scholastics from Aachen, establishing his own residence in the midst of his well-beloved scholastics. From Laach *Frater* Brambring returns to the *Friedrichsburg* for the next three years as professor of the juniors—a significant proof of the esteem in which he was held by his Superiors both as a religious and a scholar. From 1866–70 we find him again in the classic retreat of Maria-Laach studying Theology. Those were the palmy days of Laach. It was then the abode of a group of men who have helped to shape the character and thought of contemporary Catholic Germany. Fr. Roh, the celebrated preacher, was Professor of Theology, with Fr. Wilmers, a distinguished Theologian and author of several excellent works. The latter, more than any other left the impress of his mind upon Fr. Brambring. Fr. Cornely, now professor in the Roman College, taught scripture, Fr. Schneemann canon law, Fr. Riess ecclesiastical history. Rev. Fr. Anderledy was Rector and Professor of Moral Theology. I have often heard Fr. Brambring speak with admiration of him as Professor of Moral Theology, and quote his solutions of knotty cases. In 1869 our young theologian was ordained priest by Bishop Meurin, S. J., Vicar Apostolic of Bombay, who had come to Europe to attend the Vatican Council. From 1870–72 he is professor in the College of Feldkirch. The following year he made his Tertianship at Tronchiennes. From 1873–75 we find him as teacher in the then struggling little Canisius College, Buffalo, where he pronounced his last vows. Next we find him at Feldkirch once more, chiefly as Professor of History and College preacher. In 1877 he was sent to Laval, where he taught Ethics and Theodicy for two years. In 1879, at the instance, I believe, of his revered Professor Fr. Wilmers, he was called to a chair of Theology in the Catholic University which the Bishop of Portiers, Cardinal Pie, had established in his episcopal city. The disaster which overtook the French Provinces of the Society in the following year, cut short his career as a University Professor. He continued, however, to teach Theology at Mold, in England, a gloomy old prison which the scholastics of Lyons converted into a cheerful home. In 1882–83 Fr. Brambring is back again in his own province, as Professor of the third year of Philosophy at Blyenbeck. At the end of that year he came to Woodstock.

Fr. Ming, to whom I am indebted for many of these details, writes as follows about our departed Father: "Fr. Brambring was without doubt an extraordinarily gifted man. He distinguished himself in nearly all the branches which he studied: in literature, in the classical languages, in history; he was conversant with the natural sciences and mathematics; was a pretty good preacher; in Philosophy and Theology he was deep, solid and clear, his conception was grand and lofty, his judgment independent." This, I think, will be generally accepted as a pretty correct estimate of Father Brambring's intellectual calibre. What with his splendid mind, his retentive memory, the rare opportunities he enjoyed for cultivating his talents, and his indomitable energy, it is no wonder that he came to be a thoroughly equipped man. His printed lectures, which, of course, he had no time to polish, give no idea whatever of the idiomatic elegance which he was capable of imparting to his Latin style. But his predilection was for Greek. His knowledge of the language and literature of ancient Greece was very great. Among his papers there was a carefully written commentary on Goethe's *Faust*, which I have heard spoken of with praise, and a good deal of other literary work, also a good many papers on historical questions and a vast number of well-planned sermons.

Fr. Ming continues: "He was a religious of great earnestness and practical piety, made great sacrifices for the sake of obedience, and strove sincerely to be helpful to others; in all his undertakings he showed great

energy and perseverance, and was capable of overcoming even the greatest obstacles. Hence his early death is a real loss to the Society." Father Brambring always took great interest in his scholars, liked to talk to them on literary or scientific subjects, endeavored to widen their intellectual horizon. In his intercourse with them, and in fact with everybody, while wholly free from anything like affectation, he was exceedingly affable and polite, always welcomed visitors with a smile, never seemed annoyed at being interrupted in his studies, ever eager to give help and render service. For quite a number of years he befriended a German nobleman who was "down," at very great personal inconvenience. But nobility of pedigree and nobility of soul do not always go together. This person finally turned upon his benefactor, sneered at his *Jesuitical* conscience, at his vows and his rules. Fr. Brambring felt deeply hurt, his indignation was great. "You sneer at my rules," he writes, "but to me they are sacred. And let me tell you, when there is question of a rule, the Superior can, in certain contingencies, grant a dispensation, but if he does not, I will suffer death, before I break one of them." This was an emphatic statement of his reverence for our rules, and we have been the witnesses of the quiet regularity of his life in our midst. His love for his scholars at Woodstock was very great, as most of them, I think, had good reason to know. It was his wont, for it lay in his kindly nature, always to encourage them, to lift them up, cheer them on. To crush any one with harshness, to quench the dying spark of hope in any one's breast, was not in his nature. Had there been any doubt as to this mutual affection between Fr. Brambring and his scholars, the scenes which we witnessed during his illness, would have effectually removed it. Indeed their devotion to him was most admirable, and no less touching was the heart-felt gratitude and affection he showed them in return. How often did we see him burst into tears when he witnessed or was told of some fresh token of their kindness to him. This man of modest mien, of shrinking disposition, of halting speech (he had not very well mastered the English language) edified and attracted toward him persons whom he met outside of our houses. An occasional visit to Washington was a great recreation. He used to return to his work quite refreshed after such a visit. Whenever he went there, he was sure to be called upon for a sermon. And his scholarly, yet popular discourses, were very much appreciated. He became acquainted with a few gentlemen in Washington. One of them writes during his sickness: "I feel so grateful to our good God that He made me known to him (Fr. Brambring); and I sometimes wonder for what wise purpose it may have been,—for there is a motive, of course, for all things that happen. If I can discern nothing else in it, I can sincerely say that I am edified and elevated by the sight of a man of giant intellect, freely devoting himself to the service of the King of kings,—why, therefore, should we ordinarily weak mortals begrudge Him the *little* service that is ours! Father Brambring has stimulated me, by my little association with him, to purer thoughts and holier aspirations than I had before. This he has done, not by direct word, but by the elevating influence of his company and presence. . . . The feeling with me, since I have known him, is why so unworthy a being as myself, should come to know one of the mighty chosen ones of God."

Idleness he did not know. And by his devotion to his work he shortened his days. We all used to say to one another: "Fr. Brambring will kill himself." Already in the winter the first symptoms of Bright's disease began to appear. In the spring he broke down and had to go away. In August he came back from the north and went to the hospital in Washington, where he remained about ten days. He said to me afterwards: "No one has any idea of what I suffered there." But he was anxious to come back to Woodstock, where he remained till his end, surrounded with all the tender care that our Holy Father bids us give to our sick. He rallied a little at first. But the day came when the Doctor had to speak the decisive word. From that moment he was as eager to

die as he had been till then eager to live, recover and resume his work. How often we heard him cry out: "Come, O Jesus, come, my dear, dear Saviour, and take me away!" However, he had the strangest ups and downs, so that we were all puzzled, and the Doctor, as Brother Infirmarian said, was, at one time, at his wits' end. Our sick Father himself once said with a smile: "I have seen many wonderful things in my life: the majestic Alps covered with everlasting snow, the fury of the storm upon the ocean; I have spoken to my students of the wonderful attributes of God, but the most wonderful and inexplicable thing is—that I cannot die." His cross was heavy, and he felt it, and he told us frankly, and with tears, that he felt it. But his thoughts constantly turned to sacred things: the Blessed Sacrament, which he was always eager to receive, Our Blessed Lady, St. Joseph, his vows, which he renewed time and again. One day he requested a scholastic to look in the Breviary for the Office of St. Andrew, and read the beautiful words with which the Apostle salutes the cross. He had to read them twice and three times—and then the Father continued murmuring: *O bona crux, O bona crux!*

As the sickness wore on, the crust of Westphalian reserve melted away completely, and he unfolded all the depth of feeling, that had been hidden in his soul. Again and again he asked the blessing of his Superiors and of other Fathers, kissed their hands, begged their pardon for his faults, and requested them to beg pardon for him of the community. One day, while speaking of his shortcomings, he said to me: "How different things appear to us, when viewed in the light of eternity." What scenes of leave-taking from his dear Scholastics! And that dear venerable Father, 'the man of gold,' as he called him, his most assiduous visitor, the sight of whose cheerful countenance he liked to see at his bed-side more than any other, whose gentle speech always comforted him, with what affection he embraced him one day and then burst into tears! At times, as his weakness grew, he lost control of his will-power, and would become a little querulous, but afterwards excuse himself, saying that these were *actus primo primi*; and be effusive with words of gratitude: "They are doing too much for me, too much!"

At last the deliverance came. Toward nine o'clock on the evening of October 19th his agony seemed to be at hand. Father Schleuter said the prayers for the agonizing, then said some aspirations in German which the dying Father repeated distinctly and with great fervor. Shortly afterwards he lost consciousness, and expired Wednesday, October 20th, 1.45 A. M., having a few days before completed his thirtieth year in the Society. On Thursday morning his mortal remains were laid to rest in our little cemetery, *in spem resurrectionis*.—R. I. P.

## V A R I A .

**ADVERTISEMENT.**—We have been obliged to omit from the present number two continued articles, one on the Chaplains of the Mexican War and the other on Louisiana; we hope to continue them in our next numbers. Interesting accounts of the labors of Ours are solicited, and items for the **V A R I A**. Our thanks are due several contributors for their promptness in responding to our request for articles.

**Açores.**—The people of Villa Franca lately celebrated with great solemnity the memory of their illustrious compatriot, Benedict de Goes, S. J., missionary and explorer of Asia at the beginning of the 17th century. The name of "Bento de Goes" has been given to the largest square in the town, wherein it is proposed to erect shortly a monument in honor of the intrepid Jesuit.—*Letters of Jersey.*

**Alexandria, Egypt.**—The Rev. Fr. Provincial of Lyons assisted at the laying of the first stone of the Church attached to the College, at Alexandria. The Gov. Pasha represented the Khedive; the compliments addressed to his Highness, by Fr. Besson, were immediately telegraphed to the Khedive, at Cairo. The number of scholars at the College is 140. At the last distribution of prizes, the French Consul announced that diplomas given by our Fathers would have the same value as those coming from Universities in France.

**An Old Calumny.**—In a book lately published under the title of *Portland in the Past*, and written by Mr. Wm. Goold, the following occurs:—

"Rasle was a 'Jesuit of the four vows,' the fourth of which is to undertake any mission to which they may be ordered. A part of the Jesuit creed is that the end justifies the means; hence the encouragement of the Indians to drive off the settlers."

To this the Rt. Rev. James A. Healy, Bishop of Portland, replied in a letter given to the public press.—Among other things he said:—

"As a pupil and friend of the Jesuits for forty years, although not one myself, and being passably conversant with their writings, I have found them all concordant with St. Paul: 'and not rather (as we are slandered, and as some affirm that we say) let us do evil that good may come, whose damnation is just.' Romans iii, 8. I am told that in Europe there has long been a standing offer of reward to any one who would produce the phrase, *The end justifies the means*, or its equivalent, from any approved Jesuit writer. Now, therefore, for the vindication of their good name, or for their condemnation, if they deserve it, I hereby offer to pay for 100 copies of your work, above named, if you produce to the satisfaction of any Protestant gentleman, acceptable to both of us, from any Jesuit author, known as such, a thesis or declaration that 'the end justifies the means.' You may begin with the hand book of Father Rasle, namely Father Busenbaum's *Medulla Theologicæ Moralis*."

Mr. Goold replied by saying that there are at least fourteen Jesuit authors who wrote in support of the rightfulness of tyrannicide, "which I hold" Mr. Goold naively proceeds, "is equivalent to the maxim that 'the end justifies the means.'" "A strange answer" the Bishop replies, "from an American, who certainly would not maintain that William Tell for the killing of Gessler, or Brutus for the killing of Julius Cæsar were assassins." He then commends again to the perusal of Mr. Goold Father Rasle's well-thumbed copy of Busenbaum, which is preserved in the Library of the Historical Society of Portland. Up to date the desired citation has not been found.

**Aragon.**—At Verdu (Lerida), the house where Blessed Peter Claver was born, has been added to the possessions of the Province.—This is a source of great joy to the people.

**Auriesville, New York.**—The second annual pilgrimage to the shrine of our Lady of Martyrs, at Auriesville, took place on August 15th. The little village is a picturesque place. Situated in the valley of the Mohawk and nestling at the foot of an extensive slope, whereon stands the dedicated shrine, its position is engaging and secluded. The beauty of water and woodland, field and meadow would of itself repay the pilgrim's journey thither, but sunlight and clear sky gave an expression of holy peace to a scene which once witnessed the heroic toil, and tragic death of Father Jogues. The pilgrims numbered upward of 4000. When Auriesville was reached the various sodalities formed a long procession, and moving slowly up the hill sang the Litany of the Blessed Virgin. The shrine is situated east of the village. It stands within an enclosure of about five acres of ground, which has become the property of Ours. The enclosure is on a side hill and is reached from the winding roadway, leading from the village, by a rustic flight of wooden steps. Just at the head of these steps and directly in a line with the shrine stands a white wooden cross twelve feet high, and set on a pedestal which is three feet square. This, in turn, is raised upon a little mound so that the aggregate elevation of the cross is about eighteen feet. On each of the four sides of the pedestal is an inscription; that in front reads:

"On this Indian village site the mission of the martyrs was founded in his blood by Father Isaac Jogues, S. J., slain October 18, 1646. In this, the first chief Iroquois mission, fourteen priests, S. J., suffered and toiled till its destruction in 1684. Erected for the two hundredth anniversary."

On the opposite side are the words:

"The blood of martyrs is the seed of the church."

On the side facing east is the inscription:

"In memory of the native converts of the missionaries, Hurons, Algonquins and Iroquois, whose virtues like those of the primitive christians, shone in captivity and persecution, especially of the Lily of the Mohawks, Catherine Tegakwita, the Iroquois virgin, born here in 1656; baptized in the mission church, Easter Sunday, 1676; died in Canada, 1680."

And on the side facing west:

"Near this site, Rene Goupil, novice, S. J., was slain for the sign of the cross, September 29, 1642; and before and after, in different years, many other christians, men and women, companions and disciples of the missionaries, of French and various Indian races, offered up their lives."

The front of the cross-tree bears the inscription: "To the most Holy Trinity, June 1646." and on the back: "St. Mary's 1667—St. Peter's 1673." The shrine itself stands back a few feet further from the road; for the present it is a little chapel of wood only ten feet wide by twenty long, with stained glass windows and covered by an octagonal dome. Within there is a statue of "Our Lady of City" supporting the prostrate form of the suffering martyr. Stretching on the east side of the shrine and fronting it tents were arranged which would accommodate about 5000 people while hearing Mass.

Four low Masses were said, and at 10.30 o'clock a high Mass was sung by the Rev. Father Fives of Troy. Communion was then administered to about 2600 persons. Instructive addresses were delivered. In the afternoon receptions into the sodalities of the Blessed Virgin Mary took place, and about 100 were received. During the reception the choir rendered appropriate music. The sodalists were addressed by the Rev. Father Scully, S. J. The services at the shrine were very impressive and solemn. The shrine was covered with flowers arranged in symbols emblematic of the services. When the hour arrived for the return to Troy a procession was formed of the sodalities similar to the one in the morning and they marched to the trains.

Besides Fr. Casey, under whose guidance the pilgrimage was conducted, there were present: Rev. Father Loyzance, S. J., pastor of St. Joseph's; Fathers Ryan, S. J., of Baltimore; Scully, S. J., of Jersey City; Hudon, S. J., and Turgeon, S. J., of Montreal; and Fives, of Troy; also Brother Fabian and many other Brothers of Troy and vicinity.

**Beyrouth.**—"The University is succeeding very well. About 550 students, boarders and day-scholars, follow the classes. The Seminary counts 65 students, and the Faculty of Medicine 40. You know, Dear Father, how the ministry is exercised in our residences. At Beyrouth especially the concourse of the faithful is very great. On Sundays and Feast days our large church is

filled to overflowing. The greater number are poor, so that our church is called the church of the poor, a title very honorable to us. The Sodality of the gentlemen is directed by Fr. Barnier, that of the European ladies, by R. Fr. Superior; Fr. Zelle is Director of the Sodality of the old students, the flower of the young men of Beyrouth. Our residences are so many centres of perpetual missions; from all parts there come to us souls who wish to make their peace with God. But how much there remains to be done! We see around us a multitude of men, whom we know to be on the road to perdition. For these we can only pray. The Mahometans do not oppose us, but woe to him who should try to make proselytes of them. He would by the very fact compromise all the Christians. Happy are you, Rev. Father, not to be hampered in your ministry!—Our printing-presses are no longer so busy. The demand for books has greatly decreased. The reason of it is clear:—the Oriental clergy took many books from us, which they paid for in stipends taken for Masses. At present these stipends are wanting, and hence fewer sales of books.—Fr. Belot is still Director of the printing office, and has a great deal of work on hand, as he takes upon himself the correcting of all the proof-sheets.—Br. Elias does the printing and Br. Antoine directs the casting of type, the photo-engraving, etc.” *Extract from a letter of Fr. Cormean, S. J.* At the distribution of prizes on July 19th, 1886, Fr. Lefebvre, Superior General of the mission of Syria, gave a discourse recapitulating the work done by the University since its foundation. “Eleven years ago” he said, “the college-seminary of Ghazir, for many reasons which need not be recalled, was transferred to Beyrouth, and thanks to the generosity of the faithful in noble and opulent America and the resolute spirit of a father well known to most of you, this large establishment has been brought to completion. From its foundation the University of St. Joseph has steadily progressed; its pupils have each year increased in number, until at present they number upwards of four hundred and fifty.”

**Boston College.**—*The True Religion and its Dogmas* is a new book by Fr. Russo. The work is concise, clear and convincing in thought, and in style is bright and vigorous. The San Francisco Monitor justly says: “The old-fashioned dry-as-dust method of explaining Catholic doctrine is happily avoided. Catholics and non-Catholics alike will find the principal doctrines of the Church presented lucidly and interestingly.” Thomas B. Noonan of Boston is publisher.

**Canisius College, Buffalo.**—The college continues to prosper. There are now 120 boarders and 170 day-scholars.

**China.**—Fr. Couvier is earnestly at work revising and getting ready for print his Chinese-Latin-French dictionary. Instead of 12,000 characters it will have 40,000 illustrated by examples taken from classical authors.

**Cleveland, Ohio.**—Our Fathers of the Buffalo mission have this fall opened a new College in the city of Cleveland, O. It is called St. Ignatius' College, situated on the corner of Jersey and Carroll Streets, opposite St. Mary's church. Bishop Gilmour and the clergy of the city are well disposed towards the Fathers, and bespeak success for the new College. The students are recruited from nearly all the parishes of the city. The Fathers resolved to start with only one class of either course, and to receive Catholic boys only. There are at present seventy boys in the school: thirty-five in the Latin class, and as many in the Commercial.

**Corea.**—M. Cogardan has signed a treaty with Corea. He did not obtain all that he desired on account of the influence exercised by China over the king of Corea, who was kept ignorant of everything that was going on. The Prime Minister was replaced during these negotiations; and for twenty days, M. Cogardan often saw his attempts just upon the point of being frustrated. He did not obtain a special clause for religious liberty; but after some slight changes made in the text of other articles, the missionaries, with passports, have the right of going and coming, of going about without assigning a reason for their travels; they can instruct, teach and open schools: they are amenable only to their Consuls. Besides, a verbal promise has been made to cease

persecuting the Christians. In fine, Mgr. Blanc and his missionaries are truly satisfied with the result.—*Chinese Letters.*

**Creighton College.**—In the Interstate Exposition at Omaha, Nebraska, Creighton College had on exhibition Philosophical and Chemical apparatus, minerals, rare books, specimens of class work, coins and other curiosities. During the course of the exposition students of the College were in attendance to explain the utility of the apparatus, and to illustrate by experiment when feasible. A public exhibition of the Malden Triple Lantern with Chadwick-Steward dissolving system, of recent electrical appliances and other scientific apparatus from the college collection was given at night during Fair-week in front of the Exposition Building.—During the present year an astronomical observatory was built on the grounds of the College at the cost of \$3000. The telescope is equatorial and has attached a driving clock to guide its motions; moreover, the observatory has an astronomical clock and regulator with chronograph and electrical contacts for the purpose of distributing central time to merchants and others, who will make electrical connections with the college observatory.

**England.**—On July 29th, Fr. Perry, of Stonyhurst, in company with Mr. Lockyer, Messrs Maunder and Turner, of the Greenwich observatory and other English scientists set sail on the steamer Nile for Granada, one of the Windward Islands, for the purpose of observing the total eclipse of the sun. They reached Granada on the 19th of August. It will be Fr. Perry's duty to study the inner corona.

**Father Barbelin, S. J.**—The life of this venerable and beloved pioneer of Catholicity is being written by Miss Eleanor C. Donnelly. The work is a gift of that distinguished lady to the Renovation Fund of old St. Joseph's Church, Willing's Alley. This donation, we understand, is a most exhaustive account not only of Father Barbelin's times, but also of the early history of the Jesuit missions in and around the Quaker City. It is dedicated by special permission to Most Rev. P. J. Ryan, Archbishop of Philadelphia, and bears His Grace's *Imprimatur*. An admirable preface has been contributed to the work by Rev. Dr. Horstman, Chancellor of the Archdiocese. The book is now in press and will appear at an early date.—*Catholic Standard.*

**Father De Smet.**—A bust of Father Peter John De Smet is to be presented to the Chicago Historical Society. The bust is of marble and of heroic size.

**Father Farmer.**—August 17th was the centennial anniversary of the death of Rev. Ferdinand Farmer, S. J., of St. Joseph's Church, Willing's Alley, below Fourth street, Philadelphia. Father Farmer was born in Suabia, Germany, in 1720, and entered the Jesuit Order at Landersperg, in September, 1743. He arrived in America in June, 1752, and after serving on the mission in Lancaster, Berks, Chester, and Cumberland counties, came to Philadelphia in 1758. In 1779 he became a trustee of the University of Pennsylvania, and after the Revolutionary war founded the Church of St. Peter, in New York. He continued to officiate at St. Joseph's until his death, August 17th, 1786. It is stated that the American Catholic Historical Society intend to publicly commemorate his memory by a memorial service in the fall.

**Fordham, N. Y.**—A magnificent new building has just been erected at St. John's College, Fordham, at a cost of nearly \$60,000. It is intended mainly for the Scientific Department of the College. Its extensive laboratory, with auditorium built in ascending galleries, and its elaborate apparatus room are well worthy of a visit. There are, besides, recitation rooms for the four senior classes, and a spacious hall for the new library.—St. John's Hall, which hitherto had been partly given over to laboratory purposes, becomes, in consequence of this, quite a distinct department for the younger students. They have now their own playgrounds, recreation-rooms, study-halls, class-rooms, and chapel exclusively for themselves in the beautiful old seminary building adjoining the church on the western end of the college grounds.—Extensive

changes have also been made in the middle divisions—some of the old landmarks disappearing in the work of improvement.—*N. Y. Paper.*

**France.**—A new diploma for special secondary teaching has been introduced, and is destined to ruin classical and literary studies. An immense amount of mathematics will be exacted, likewise physics . . . political economy, some elements of natural and civil law, history and geography; but no Latin, no Greek. However, those that wish to continue their classical studies, will be enabled to do so. This diploma will serve for S. Cyr, the Polytechnic, and nearly all the professions, excepting those of Public Instruction and the Diplomatic school.—*Chinese Letters.*

**Galicia.**—From the *Wahrheitsfreund* of July 28th, we are sorry to learn that the Novitiate of the Province of Galicia was destroyed by fire on July 3rd. The farm-houses, barns and stables with their contents, the roof and part of the upper story of the College, as also the roof and the two steeples of the adjoining beautiful church were consumed by the devouring flames. The interior of the church, thanks to the strength of the vaulted ceiling, was spared, though the ceiling itself was partly damaged.—The Novitiate was situated at Starawies, and at the time of the sad accident the community numbered one hundred and fifteen.

**Georgetown.**—The Villa near Tennallytown which will be remembered by the scholastics of former years, was sold last month. It was bought for the Province and College in 1851.—The venerable Father James Curley, so long director of the astronomical observatory and professor of botany at Georgetown College, celebrated his ninetieth birthday on Monday, October 25th, having been born in 1796. His health and activity at this advanced age are remarkable, and his mental faculties unimpaired. He has been at Georgetown College since 1827, and was a valued friend of Joseph Henry and other eminent scientific men in their day. He now bids fair to rival the years of the centenarian Professor Chevreul in Paris, and a host of friends join in the wish that he may do so.

**Geronimo.**—Fr. P. Tomassini and Fr. L. Fede, who were giving a mission in the Cathedral of San Antonio, Texas, went the other day to pay a visit to the terrible Geronimo, who at the time was detained at San Antonio by the U. S. Government. Accompanied by Col. Otis they betook themselves to the camp of the famous chief of the Apaches, and immediately began the conversation by announcing themselves as Catholic missionaries and by showing him an image of our Redeemer. Geronimo grasped the crucifix and took it to his camp, giving unequivocal signs of religious feeling. Fr. Tomassini called him again and presented him with a large medal of the Blessed Virgin. The Apache chief looked at it with surprise, then pressed it against his breast and hung it around his neck. The Father then asked him if he prayed to God, the Great Spirit. Geronimo without saying a word, holding the crucifix in his hand, made the sign of the cross in the presence of all. Finally, the Father asked him if he had been baptized; and he, taking off his hat, put his hand on his head in the place where he had received the regenerating waters. All this Geronimo did without once speaking a word, and so the Father could get no further proofs of his Christianity. But if he is a Christian, how badly has he shown in deed what his name and creed require of him!—*Revista Catolica.*

**Grecian Archipelago, Tinos.**—(From a letter to Fr. Socius) . . . "God only knows the good the Jesuits do in this poor Island, rich in faith but poor in everything else. Their coming here dates three hundred years ago. Even during the suppression of the Society, they lingered on as secular priests, till the last old decrepit Father crawled out to die of joy in his young superior's arms, when the company was restored. They are adored by the Islanders and through persecutions and calamities innumerable, have maintained the Catholic faith, which is almost extinct in the Cyclades, except in Tinos and Syra, where they have Residences."

**Life of V. R. Fr. Roothaan.**—On November 23rd, 1885, the centennial anniversary of the birth of John Philip Roothaan, twenty-first General of the So-

ciety of Jesus, appeared a new biography of this distinguished man, written in Dutch by Fr. J. Alberdingk Thym, S. J., like Fr. Roothaan, a citizen of Amsterdam. The sources from which the author draws his material are mainly an historical sketch by Fr. E. Termecoren, S. J., published in the *Précis Historiques* in 1853, a series of letters of Fr. Roothaan to his family extending over his whole life, and his writings, preserved as precious documents by Messrs. Hermann Van Lennep and W. J. Hofdyk. By means of these Fr. Thym can furnish many interesting facts before unknown to the public. The author graphically portrays the beautiful character of his hero, as novice, scholastic, priest and Superior; his fidelity in observing the rules, his love for the Institute and especially for the Spiritual Exercises, his faithfulness in every religious duty—his characteristic virtue according to his secretary, Fr. Pierling. Fr. Roothaan was remarkable all through his life for his tender devotion to the Sacred Hearts of Jesus and Mary, and he used every effort to make them better known and loved.

His Protestant teacher, Dr. David J. Van Lennep, had the highest esteem for his young pupil, as we may see by the following extract from one of his letters. "Jam vero is est J. P. Roothaan, ut si ad præclaras illas animi ingenique dotes quibus jam nunc eminet, talis, qualem vestram esse audivimus, institutio accedat, nihil non egregium ab eo sperari expectari possit. Etenim literas Græcas et Latinas non, ut multi solent, leviter attingit, sed in eas prorsus se insinuavit; nullum non intelligit Scriptorem, ad nullius vim ac stylum non assurgit. In Cicerone, Demosthene, Platone, Græcis etiam tragicis ita versatus est, ut accuratus fieri non possit. Auctores etiam veteres, non ad animi tantum oblectationem, sed ad usum etiam fructumque vitæ legere nihilque non eo conferre solet. Porro, quum per se acri judicio valeret, illud etiam Logice, Dialecticæque et omnino Philosophiæ scholis frequentandis acuit in dies atque exercuit. Animi vero dotes habet eas, ut plenior officii, probitatis, humanitatis, mansuetudinis adolescentem, non modo nullum unquam viderim, sed nec cogitare quidem possim."

Fr. Roothaan had an extraordinary talent for preaching, and it is related by Fr. Boone, his companion when giving missions, that he so moved the hearts of his audience, that one heard nothing but sobbing and crying. Although deprived of the possibility of being an apostle by the burden of the Generalship, he labored earnestly to produce apostolic men. As a scholastic, he was a living image of Blessed Berchmans; as a General, he reproduced the characteristics of St. Ignatius, and like our Holy Father, he saw a whole world to be conquered. To prepare his army nine Provinces were established by him: the Venetian, Turin, Lyons, Toulouse, Austrian, Belgian, German, Dutch, and Maryland, as well as two vice-Provinces: Ireland and Missouri. He restored the mission in the Archipelago, founded that in the Madura, that of Kiang-Nan in China, one in Algeria, in the island of Bourbon, in Madagascar, in Jamaica, in Canada, in the Rocky Mountains and those in different parts of South America. Fr. Minimi, in his panegyric of V. R. Fr. Roothaan, says that to appreciate fully the apostolic spirit of the great General "one had to see him in the solemn moment when he bade farewell to his generous sons setting out to conquer error, and extend the empire of Jesus Christ. Then the very depths of his heart were stirred with emotion; then his eyes burned brightly with holy ardor; then inflaming words fell from his lips, and expressions of sorrow that he himself might not go whither he sent others. Once a prelate expressed his surprise to Fr. Roothaan, that religious of great intellect and talent should be sent among unknown and savage nations, where men of moderate ability could work with equal fruit: "This is not my opinion," was the answer; "on the contrary, I will devote the best part to evangelizing—that most sublime of works." True to this conviction, he wrote regarding this point to Rectors and Provincials: "Date et dabitur vobis."

It is to be hoped that this well written life of one so dear to every member of the Society of Jesus will soon be translated into English. The study of the eminent virtues of this truly representative Jesuit could not fail to be profitable. Fr. Thym publishes many valuable documents, many of Father Roothaan's own writings, and a carefully compiled chronological table of all the memorable facts connected with the life from 1785 to 1853. The volume numbers 304 pages.

A. S., S. J.

**Littlehampton, England.**—The apostolic school at Littlehampton sent out fourteen apostolics (as they are called) this year. Of these nine entered

the Society, and the remaining five went to various other religious orders. The school is at present in a most flourishing condition and numbers in all sixty-seven students.

**Los Angeles, California.**— Since last January Fathers Tomassini and Montenarelli, have been giving Spanish missions in the land made dear to Jesuits by the labors of Fr. Kino and Fr. Salvatierra, Southern California. The first mission was given on January 27th, in the Church of our Lady of Angeles in the city of Los Angeles. In no place were their efforts crowned with greater success than at Monterey. While giving the mission at Bakerfield, Fr. Montenarelli became so seriously ill with a severe cold as to necessitate his immediate return to Colorado. His place on the mission was filled by Fr. D'Aponte. In all about 28 different missions were given in as many different places, and as a rule were eminently successful, being especially remarkable for the number of men who attended them.

**Loyola, Spain.**— The works at Loyola are going on prosperously; everything is covered now; the main stair-case and the furniture are yet unfinished. Enough, however, of the new building is completed to accommodate the Juniors and the novices of the second year. The people of Guipuzcoa have shown unparalleled devotion to St. Ignatius. They voluntarily gave their labor in the erection of most of the buildings. These same people felled the trees, squared the trunks and made beams of them; and carried on everything with great pomp and affection, the parish priests themselves being foremost in the work. At present (Sept. 12th, 1886), they are having solemn celebrations to thank God, for having, through the intercession of our Holy Father, St. Ignatius, almost wholly preserved from the ravages of cholera the cities of those provinces. The Bishop of the diocese celebrated pontifically on three successive days. The sermons of the morning were in Spanish and those in the evening in Basque; and were delivered by orators of distinguished eloquence. The lighting of the temple and the grandeur of the worship have been extraordinary. The people of the different districts of the province of Guipuzcoa presented themselves at the Holy House during the three days.

**Louvain.**— *A public defence by a former student of Woodstock.* (From the *Bien Public*, July 1st, 1886): "This year again at the theological seminary of the Jesuits, there was a public defence of theses embracing all the most important questions in Theology. The honor devolved upon Rev. Joseph Grimmelsman, of the Province of Missouri, America. The occasion was honored by the presence of Mgr. Paul de Goethals, Archbishop of Hieropolis, and Vicar Apostolic of Western Bengal. As on other similar occasions the *élite* of the University world here, as well as many of the clergy, both secular and regular, flocked to the exercises. Among others, there were present the Rev. Fr. Provincial of the Jesuits, Fr. Baudavyn, O. P., formerly Provincial of the Dominicans, M. Canon Jansens, the professors of theology at the University, and the professors and clergy of the American College. Before this distinguished gathering, Fr. Grimmelsman defended for five hours, the seventy-three theses which he had chosen. His adversaries were M. Professor Ledoux, Professor M. Lamy, Professor Jungmann, Professor Dupont and Dr. Torget, men well versed in theology, and masters of all the subtleties of dialectics."

**Mangalore.**— (Extract from a letter of Father Zanetti) . . . "This little Novitiate of Ours does not contain over six members counting both Novices and Scholastics, as your Reverence may see from the *Status Missionis* which I have sent you along with this letter. Not a few more have lately applied, and some of them probably will be received. We are rather slow in receiving any, and one of the conditions for admittance is that they shall have passed certain examinations. The College is in quite a prosperous condition, and owing to its success in its various examinations, ranks among the best in the Presidency of Madras. By the report which I send you along with the *Status*, you will be better able to pass a correct judgment on the state of the College. The work of our ministry among Christians and Pagans likewise carries with it the blessing of God. In the free exercise of our missionary labors the number of languages spoken, is not the least among the many difficulties to be overcome. That the work of the missionary may be useful at

large, he should possess a knowledge of the English, Konkane, Tulu, Canarese, Malayalam and Tamel languages. Thanks be to God we have every reason to hope for a brighter future considering the good spirit that reigns among our native seminarians and Scholastics, and the fair knowledge they possess of the above named languages."

In the missions of Mangalore, the number of Jesuits is 38: 1 Bishop, 23 priests, 8 Scholastics and 6 lay Brothers. There are 21 secular priests, over 20 Goanese priests, 25 catechists and 66 Carmelites of the third order. The Catholics number 43,679. There is one seminary having 18 students, one College with 322 pupils and 28 schools which 2520 pupils attend. During the past year 100 Pagan adults were baptized and 21 Protestants converted; there were 1008 Confirmations, 71,088 Confessions, 134,453 Communions, 421 marriages.

**Manitoba.**—*St. Boniface.* "On the 7th of September at 8 o'clock in the morning, His Grace, the Archbishop, said the Mass of the Holy Ghost, and afterwards preached to the assembled masters and mistresses and boys and girls of the different educational institutions of *St. Boniface*. This he does every year. The ceremony is a very simple one; a few hymns sung with great zest by half a thousand young people, during low Mass, and then the sermon. So much and no more is what a careless observer might have to say of this yearly blessing at the opening of schools. But to any one that knows our Manitoba past and can reflect upon the present, every additional year invests the beautiful simplicity of this archiepiscopal act with fresh and fresh charms. Here is a man of marvellously varied gifts and still more varied experience, one in whom the heart is as tender as the head is strong, with thirty-five years of episcopate behind him, with the record of an apostle among the Indians, of a peace-maker among conflicting civilized races, of a high-bred, nobly born gentleman in society, of a fascinating writer and an eloquent speaker, and—last and crowning merit—of a whole-souled man of God. We listened with undivided attention, because we felt that we have before us a Prelate who would have shed lustre on the noblest sees in Christendom, and whose bright mind gilds whatever it touches. We are warmed by the heat of his language, because we know that what he exhorts us to with such deep conviction he has practised for half a century with a fervor that has often been heroic.

On this last occasion His Grace was particularly persuasive. With a view to filling the young minds of his hearers with a great esteem for the Catholic education they receive, he told them what the prize had cost him. For ten years he struggled against prejudice and bigotry, in order to win and keep for the children whom he so dearly loved the priceless privilege of being educated in thoroughly Catholic schools. Their teachers might remember what the pupils were too young to have witnessed, the harrowing anxieties of that fight for the faith of future generations. The rising generation are now enjoying the peace that has followed upon the triumph of so righteous a cause. Let them pray earnestly for its continuance. Let them recall with gratitude the noble work done by the singularly able and devoted priests who directed the students of *St. Boniface College*, especially amidst the vicissitudes of the last twenty-five years, and, while proud of the past, let all be full of reverent love for the members of that great teaching Order that were now entrusted with its management. Let them also think with filial fondness of those wise and gentle Sisters of Charity who, during nearly forty-two years of brave and earnest labor here, have identified themselves with our beloved North-western country. Heaven had blessed the children of *St. Boniface* with unusual bounty. 'Yesterday,' His Grace said, 'Bishop Mc Intyre told me, with tears in his eyes, that he had not a single Catholic school in his diocese, not one school in which the children could publicly make the sign of the cross, or be taught the necessary truths of our holy religion.' Here, on the contrary, we have five hundred youths of both sexes brought up in the life-giving shadow of the cross. Religion was the golden thread woven through and through their young lives. How grateful they should be for so inestimable a boon!" *Northwestern Review.*

**Necrology of the Society, 1885.**—In the whole Society, during the year 1885, 228 died; of these 125 were Fathers; 36, Scholastics; and 67, Brothers. The average age was 52.35. The percentage of those over 60 years was 40.4. Out of 228 there were 25 over 50 years in the Society. The percentage out of each Province was:—

Venice.....	0.89	per ct.	Ireland.....	1.67	per ct.	Paris .....	2.16	per ct.
Rome.....	0.96	"	Mexico .....	1.69	"	Belgium .....	2.50	"
Toledo.....	1.04	"	Champagne..	1.72	"	N. Y. Maryl....	2.65	"
Holland.....	1.18	"	Aragon.....	1.78	"	Missouri .....	2.73	"
Germany.....	1.22	"	Lyons.....	1.79	"	Toulouse.....	3.00	"
Castile .....	1.30	"	Naples .....	1.83	"	Portugal .....	3.01	"
England.....	1.35	"	Turin.....	1.90	"	Galicla.....	3.14	"
New Orleans	1.41	"	Aust. Hung.	1.94	"	Sicily.....	3.40	"

The percentage of the whole Society was 1.92.

**New York.**—*St. Francis Xavier's College.*—The College reassembled on Monday the 13th of September in the 15th Street half of the building, which remains standing. The new building containing a large hall above, which is to be used as a lecture and assembly hall, and that below, to be devoted to the gymnastic exercises of the boys, is almost ready for use. The upper room is beautifully decorated, the whole of the ceiling being frescoed in an elaborate geometrical design in blue, gold and various half tints of brown and green. There is a small stage at the upper end and the whole is lighted by bronze pendant chandeliers and brass sconces on the walls. The walls themselves are wainscotted half way up in ash and Virginia pine, above which they are colored in deep brown and olive green. The upper part of the windows is filled with stained glass in neutral tints.

The hall below is for recreation and contains various contrivances for athletic purposes, adapted to all ages and strength. The old college and church of the Jesuit Fathers on 16th Street, has disappeared, and the ground (quite a large site) is being prepared for the erection of a new college, which is about to be put up immediately. The new building will be constructed of stone and red brick, and will be of a massive and extremely artistic appearance. In style it will conform to the clerical architecture employed in the church next to it. The interior will contain the reception rooms and living rooms of the community, a fair sized theatre and class rooms, etc., for the College. Of the eighteen students accepted for the ecclesiastical seminary of the archdiocese of New York, seven were graduates of *St. Francis Xavier's College* and four from Fordham.—*New York Paper.*

**Oña.**—*The Cartas de Poyanne*, which, owing to the expulsion of our Fathers from French soil, were discontinued for the last six years, have been resumed under the new title of *Cartas de Oña*. We have received the first number, from which we extract the following items.—*Collegium Maximum of Oña.* The building of this scholasticate was an old Benedictine Abbey so very famous in the eleventh century under St. Iñigo, its second abbot. The relics of this saint are still kept on the major altar of the church in a beautiful and costly urn; while less precious urns, placed on both sides of the altar, contain those of some old Castilian kings and princes, either founders or patrons of the Abbey. When our Fathers took possession of the place, the rooms and corridors were in a deteriorated state, as they had for a long time given refuge to poor country families, who adapted them to their household needs and purposes. The cabinet of Physics although as yet young and unprovided with the latest improvements, is wantless as to what is necessary for the class-room. The zoological museum is well furnished. Its rarest curiosity is the head of a celebrated Indian criminal, reduced to its smallest proportions by the savages themselves. The museum of mineralogy contains 4000 specimens, and the library, many thousand volumes. Oña has also a meteorological observatory. One of the features of the community is, besides its perfect religious discipline and thorough scientific training, the variety of nationalities of its members.—*Consillas.* A seminary is being built at Consillas, near Santander, for the gratuitous education of such young men as the lack of sufficient means might withhold from the priesthood. Don Antonio Lopez, a Spanish nobleman, is the founder of this highly religious institution, and our Fathers are intrusted with the direction.

**Orientalia.**—Assyriology has been lately enriched by the completion of the valuable work of Fr. Strassmaier, S. J. It consists of a complete vocabulary of Assyrian and Akkadian words in six parts, entitled "Woerterverzeichniss der Assyrische und Akkadische Woerter." For the last four years Fr. Strassmaier has been at work in the British Museum collating the origi-

nal tablets, and has thus provided for the future Assyriologist an invaluable storehouse, for the time when the present clay and stone records shall have crumbled away; which event, if we judge by the present progressing obliteration, is not very far distant. The work of Fr. Strassmaier embraces a vocabulary of 9012 words, each word giving the cuneiform text, the context, and sometimes pages of texts from other inscriptions when the word occurs, together with many transcriptions, in Roman letters. In the appendix is a table of the usual Assyrian signs together with a syllabus of Assyrian, of Ancient and of later Babylonian characters, thus supplying a want long felt by the students of the latter texts. There is also a glossary of the Liverpool Babylonian texts which were published previously in cuneiform, giving the contract tablets from the time of Nebuchadnezzar to Darius. The text was edited with the publications of the sixth Oriental Congress at Leiden.—Another work of patient and laborious research, not only in Assyrian and Babylonian history, but in comparative study of the texts of scripture as parallel with Assyrian records, has been given to us by Fr. Joseph Brunengo, S. J., in his splendid series on the Empire of Babylon and Nineveh, from the beginning to the conquest of Cyrus, according to the cuneiform records and compared with the Bible. The historical research and reading, and the patient toil exhibited in this monument of early history, make it an invaluable work for reference. The translation in English of this work would be a valuable aid to the English students of Bible History. The history of each Assyrian monarch is recorded in turn, with reference step by step to every known Assyrian inscription, and to every cognate citation in the Bible, a perfect network of references, thus showing that the history is built upon the most solid groundwork of the earliest documents. In a similar masterly style the History of Babylon is treated, with an interweaving of theological knowledge, that leaves the book not only a record but a well balanced history shining forth in the light of revealed truth. The two volumes are supplemented by a laborious, painstaking, and excellent chronology—a task in itself as difficult and as important as can well be imagined.

Another new work is from the gifted pen of Fr. De Cara, S. J., who has achieved a marked success in his treatise entitled: "A critical examination of Philology and Language as applied to Mythology and the Science of Religion." Vigourous, as well as other competent judges, praises unqualifiedly the successful completion of a task that hitherto has met with but indifferent success. A fuller account of the merit of this new work may be given in another number. His review of Italian writers on Egyptology is full of interest and will help much to arouse and sustain the energy of those who are pursuing these studies. In Sanscrit, Fr. Joseph Van den Gheyn, R. A. S. continues his indefatigable labors.—In 1886, besides his treatise on the "Populations Danubiennes" we find his "New researches on the eighth class of Sanscrit Verbs." This is his third paper on this question, and was referred to in discussion by Whitney at the meeting of the American Oriental Society at Boston, May, 1885.

**Philadelphia.**—*Old St. Joseph's.* The old St. Joseph's College, north of the Church, has been fitted up and turned into a parochial school for boys, and a similar institution for girls has been opened at 417 Locust Street. Books are supplied free to both. A special Latin class for young men desiring to enter the priesthood in the Society of Jesus, has been started in St. Joseph's pastoral residence. Those who attend school during the day can follow their studies there in the evening.

*The Gesù.* The free reading room and gymnasium, under the charge of St. Stanislaus Conference of the Gesù, opened for the season on Monday evening, September 20th, with an address by the pastor, Rev. Father Villiger, S. J. The rooms, have undergone great improvements since the close of last season, The Reading-Room has been painted and refurnished, and the Gymnasium entirely refitted. Besides the Reading-Room and Gymnasium, a series of lectures and entertainments for the benefit of the young men will be given every Monday evening, commencing Oct. 4th, at 8 P. M.

**Philippines.**—On account of the cholera the opening of our College at Manilla, was delayed until November. The Minister of Public Instruction has lately issued some decrees which do not augur very favorably for the future of our schools, or our religion. In our chapel at Manilla on the 8th

of December, there were 1000 communions.—Our missions at Mindanao continue to prosper. Fr. Gerbert baptized in one of his monthly tours over 100 infidels. Ours have commenced several new "reductions," so that after a few years, with God's blessing on the work, there will be few pagans around Mindanao.—At Tamontoca, our Fathers lately met with a serious loss. About two o'clock the Moors from Dato Uto, set fire to the orphan asylum, the residence, the old church, and the new one in course of erection. Nearly everything was reduced to ashes. Even our provisions of rice did not escape. Happily no lives were lost. The good will manifested on all sides consoled the Fathers in their affliction. Troops were immediately sent out for the protection of Ours. And the Commandant came forward and gave what money and provisions we needed. A rich Chinaman and, in fact, all the inhabitants of the missions contributed most liberally. Ours feel confident that this manifestation of hostility will only serve to bind the people closer to them, and enable them to do more good in the future.

**Propagation of the Faith.**—Reverend Father Croonenbergh of the Zambeze mission, as an introduction to a lecture delivered by him at St. Francis Xavier's, New York, gave a brief, though striking synopsis of Catholic charity towards the support of mission work. The two vital sources of support to the 400 Catholic missions, are the *Society for the Propagation of the Faith*, founded at Lyons, in France, about 63 years ago, and the *Holy Childhood*, for the last 43 years centred at Paris. By trifling contributions from adult Catholics for the "*Propagation of the Faith*," and by contributions more trifling still from school children for the "*Holy Childhood*" (viz., 12 cents a year), the Catholic missions dispose yearly of nearly \$2,000,000.

The Society for the Propagation of the Faith yearly receives from Europe \$1,332,000; and bestows—

"	"	America	24,000	on European Missions	\$ 202,000
"	"	Asia	1,000	" American Missions	145,000
"	"	Africa	5,500	" Asiatic Missions	605,000
"	"	Oceanica	2,000	" African Missions	266,000
				" Oceanic Missions	109,000

The Holy Childhood (exclusively for pagan children) yearly receives from Europe \$576,673; and bestows—

"	"	America	27,515	on European Missions	—
"	"	Asia	3,714	" American Missions	\$28,000
"	"	Africa	520	" Asiatic Missions	320,000
"	"	Oceanica	615	" African Missions	200,000
				" Oceanic Missions	60,000

The yearly total resources from both sources is \$1,993,000 and the total expenditure in missionary work is \$1,953,000; the surplus is for the expenses of administration.

A comparison of the alms given by various countries to the *Holy Childhood*, is interesting

<i>Europe, France</i> .....	\$225,000;	number of Catholics <sup>(1)</sup> .....	35,000,000
German Empire.....	120,000	" " "	25,000,000
Belgium.....	61,000	" " "	5,500,000
Italy.....	46,000	" " "	20,000,000
Austria.....	32,000	" " "	33,000,000
Holland.....	31,000	" " "	1,500,000
Alsace-Lorraine.....	18,000	" " "	1,000,000
Switzerland.....	12,000	" " "	1,000,000
Spain.....	9,500	" " "	10,000,000
Ireland.....	9,000	" " "	4,000,000
England and Scotland.....	5,000	" " "	2,000,000
Portugal.....	3,000	" " "	3,000,000
Turkey (Jesuit College, Constantinople).....	146	" " "	2,000
Denmark (Jesuit schools).....	116	" " "	3,000

<sup>(1)</sup> The number of Catholics is only approximate.

Greece.....	40	number of Catholics .....	6,000
Sweden.....	9	“ “ “ .....	1,000
Russia.....	5	“ “ “ .....	?
America, United States.....	15,000	“ “ “ .....	8,000,000
Canada.....	9,000	“ “ “ .....	1,500,000
Remainder of America.....	4,000	“ “ “ .....	?

Of course in France, Belgium, Austria, Spain and Portugal not all nominally Catholics join in Catholic works; those who are Liberals naturally refrain from liberality to the Church. The resources of the *Society for the Propagation of the Faith* would give statistics as remarkable as those already given. The conclusion drawn by Fr. Croonenbergh, then, is that by organization and without any burden on Catholic communities, Europe alone can bear nearly the whole weight of Catholic *Propaganda*; furthermore, that by a further extension of these simple means of obtaining resources to other states of Europe and to America, missionaries would not in future be obliged to solicit special help to carry on the noble work for which their present resources are only half adequate. The number of missionaries throughout the world is generally estimated at 7000, but in reality it would reach 8000. To this number should be added about 4000 Brothers and Sisters of various Orders. The humble and active Franciscans on the missions, according to the English *Catholic Missions*, number 3500; the Jesuit Fathers, according to official statistics, number 2560, including Canada and the United States where not more than 100 members are engaged in mission work, properly so called; The Dominicans number 800; the secular Priests of the Missions Etrangères (Paris), 700; the Lyons Society, 400; the Oblates, 150; and several other associations fill up the number of 8000.

**Rome.**—Cardinal Mazzella is to continue Prefect of Studies in the Roman College. Fr. de Maria will be assistant Prefect of Studies and Father de Mandato will lecture on Dogma. Fr. De Augustinis will also lecture on Dogma. Fr. Lugari replaces Fr. Anselmi as Rector. Fr. Bucceroni is occupied at present in revising the *Compendium of the Privileges of the Society*, which will be printed with the Bulls of the Popes in the 3rd vol. of the Institute.—The Propaganda has published a decree full of the praise of our Fathers of the old Society and of their works in China. It recommends the Bishops to urge their missionaries to the study of Chinese literature, in order that they may be able, as formerly, to gain influence over the upper classes.

**St. Louis University.**—The Post-Graduate course of Lectures for 1886-87 was resumed on Monday, October 12th, and will continue till the middle of April, with a recess of four weeks at Christmas. The subjects for the Private series and the Lecturers are as follows:—Fr. James Hoeffler will give four lectures on Psychology; Fr. H. Moeller, four on Ethics; Fr. T. Hughes, ten on Anthropology; Fr. H. J. Votel, four on Physical Science; and Fr. T. Hughes, ten on Biology.—The property of the University has been sold to be put up in business blocks, the price being \$463,000 or a little over \$950 a front foot. The University was founded in 1826 before the city had 6000 inhabitants. The new St. Xavier Church is situated on the south-west corner of Grand and Linden Avenues. The excavations for the new College have been completed and the University will occupy the central position of the block on Grand Avenue, directly south of the church,—thus commanding a clear view of Pine Street and of the city below. Until the buildings are completed classes etc. will be held in the old University.

Father Coppens' second work entitled, *A Practical Introduction to English Rhetoric*, of which we printed the Preface in our last issue is now published. It is clear, thorough, and, what it professes to be, practical. It will fully answer the purpose for which it was intended and "guide the steps of the young through the pleasant paths of literature, without exposing them to the danger of losing what is far more precious than all the literature of the world—the purity of their faith and the innocence of their heart."

**Spain.**—One of our Fathers while preaching a mission in *Valencia* during the rage of the cholera, in one of his sermons offered his life to God, if He would spare the people who were dying on all sides. Fifteen days later the

cholera ceased entirely in the city, and the preacher's offer seems to have been accepted, for he was called to receive the reward of his labors, at the time that the epidemic disappeared. During the scourge, water blessed with the medal of St. Ignatius was in great demand. There was a stream of people constantly coming to our College for a supply. One of Ours writes that many miracles have taken place through the intercession of St. Ignatius. In one village the disease ceased as soon as all the inhabitants had gone to confession and been blessed with the water of St. Ignatius.—*Fr. Miguel Mir* has been admitted a member of the Spanish Academy at Madrid; this is the first instance of the reception into that body of a Jesuit since the expulsion of the Society from Spain in 1767. *Fr. Mir's* chief work is entitled *Harmony of Science and Faith*.

**St. Mary's Co., Maryland.**—On the 26th of September, 1886, Rev. J. M. Giraud opened a jubilee mission at St. Inigo's with a very good attendance and attention. The exercises continued with fervor till the close on Wednesday, when the Papal Benediction was given at 10 A. M. There were 247 confessions and, in the words of an old resident, "some hard-crabs shedded off." The Rev. Father arrived at St. Nicholas, fifteen miles from St. Inigo's on Wednesday, P. M. Here the attendance was very limited at the 9 o'clock Mass on Thursday, on account of insufficient notice to the people. But in the afternoon of Thursday the crowd became larger, and throughout the Friday and Saturday exercises, the church was too small. The people were very attentive and kept the confessor busy. There were 306 altogether. The close was at 10 A. M. on Saturday. After resting that night in the hospitable house of W. W. Cecil, at the old Clifton factory, the mission was opened at St. George's, some nine miles from St. Nicholas. The first Mass at 7.30 was well attended and there was a crowd at the 10.30 Mass. The music at this church as well as at St. Nicholas added to the interest of the exercises. From late Mass on Sunday, until the close at 3.30 on Tuesday, the mission was all that could be desired. A discourse on the reasons why people do not go to confession seemed to produce a great effect. Many non-Catholics were present. Though the congregation is much smaller than the others, there were 282 confessions. Benediction of the Blessed Sacrament was given daily in all the churches except St. Michael's. A beginning was made in this last church on Thursday, at 9 A. M. Attendance was straggling in the beginning but they still kept coming in so as to keep the priest busy. The mission was a success, and the beautiful little church was overcrowded at the principal exercises. The number of confessions heard was 205. The Rosary was recited in all the missions daily. The total number of confessions in the jubilee Missions given by Fr. Giraud was 1040.

**Tchang-Kiang.**—There are 32 scholars in the boys' school, and 20 in the girls' school. Col. Denby, the U. S. Minister paid them a visit. He is a former pupil of Georgetown College, and holds his former teachers in high esteem. He is anxious to show his affection towards their brothers in China. He and his secretary, Mr. Fleming, on every opportunity praise all the works of Ours.

**Trinity Church, Boston.**—Father Nopper has published an interesting sketch of the History of Holy Trinity Church, Boston, which is about to celebrate the golden Jubilee of its foundation. He tells in simple words the history of the many trials and painful vicissitudes through which this church passed, before it arrived at the prosperity and peace, which it now enjoys. In our next issue we hope to give an abstract of this interesting history. Till a few years ago Holy Trinity was the only German Catholic Church in New England. Fr. Nopper states also, with pride, that Holy Trinity school was the first Catholic school in the six New England States.

**Washington, D. C.**—St. Joseph's unfinished German church, Washington, D. C., heretofore in charge of our Fathers, has been given up to the Archbishop, and will be hereafter an English and German parish church, with regular parish limits. Fr. Schleuter, S. J., has been succeeded as pastor by Fr. Schmitt transferred from Frostburg, Md.

**West Indies.**—In the *Meteorologische Zeitschrift* for June, mention is made of the more important meteorologic stations of the West Indies, fitted with good instruments and in charge of good observers. Among these are: Havana, Cuba, at the Jesuit College, in charge of Padre Benito Viñez; Port au Prince, Hayti, directed by Jesuits; two in San Juan, Porto Rico, one controlled by the government, the other in a Jesuit residence.

**Zambese Mission.**—The following account of the labors of our Fathers in South Africa, is taken from the "Letters of Jersey" and may prove of interest to our readers.

Father Weld, as is generally known, left Europe in Feb. 1883, to succeed Fr. Depelchin in the government of the mission. The sad experience of less than three years in which numbers of Ours fell victims to the fatigues and privations of their noble work, and to the fever so prevalent in the missionary districts, determined Fr. Weld to build a house of studies. Here the Scholastics attached to the mission could be educated, learn the language of the natives, and accustom themselves to the requirements of the climate. Here also the Fathers weakened and tired by their labors in the interior could come and recruit their feeble strength, make their yearly retreat and taste from time to time the sweetness of community life. This plan Fr. Weld soon carried into effect, and at present there is at Drumbrody a flourishing scholasticate occupied by four Fathers, eighteen Scholastics studying Philosophy and eight Brothers. But the idea of Fr. Weld included more than the building of a Scholasticate at Drumbrody; he intended to found there a large Catholic village of natives. In this also he has so far been successful. Eight Catholic negro families, numbering in all sixty souls, are already settled upon the banks of a small stream not far from our house. Some of them are employed in working upon the farms belonging to the Scholasticate, while the others gain a fair livelihood by cultivating the land on which they dwell. With the consent of their parents baptized boys and girls from the Catholic school at Grahamstown are adopted and educated by us, on condition that when they become of age, they will settle permanently in the new-born village. The boys are taught their catechism daily by Ours; and the girls by two ladies of the neighborhood, who await the early arrival of the Sisters, in order to become novices. Mass is said every Sunday for the small congregation, and already the Caffirs have learned a number of hymns which they sing during the Holy Sacrifice. So far the outlook for the success of the Drumbrody experiment is very encouraging, and at no distant day the South of Africa, with the blessing of God, will present the same scene of prosperity and virtue, which flourished in Paraguay in the early days of the Society.

Reports from other points of the missions are equally gratifying. At *Grahamstown* in addition to the College of St. Aidan, there is a school for the colored children with an attendance of about a hundred. The negroes have already noticed the different spirit which underlies the activity of the Protestant ministers and that which prompts the zeal of our Fathers, and they have not been slow to manifest their preference for the latter. There is every hope of successful labor among the three thousand Negroes residing at Grahamstown, and already Ours have a good hold upon the affections of a large number.

**Home News. — Ordinations.** Cardinal Gibbons, who was to confer Holy Orders, arrived on the evening of August 25th. Occasion was taken of this his first coming to Woodstock since his elevation to the Cardinalate, to give him a reception. He was met at the depot by Fr. Provincial and Fr. Rector and other Fathers of the college faculty, while the Scholastics bearing torches awaited his arrival on the bridge which spans the Patapsco. When the Cardinal reached the bridge, rockets were fired from both sides of the structure giving momentarily a fairy-like illumination to the river and woods. The choir then sang a four-part chorus, Clari's Cantate; and the procession moved slowly up the new wooden path, which was gracefully outlined by Chinese lanterns. On reaching the summit of the hill the Cardinal was conducted to a pavilion, situated on the broad lawn that fronts the College, while around were seated the Scholastics and Fathers. The lawn was a coronal of light within the circle of which blazed pyramidal masses of light in cardinal colors and symbols. Rockets, Bengal lights and brilliant red balloons put the sky in keeping with the earth. The college windows were illumined, and the

mellowness of the light against the grey granite, gave a delightful contrast to the cardinal hues that prevailed on the lawn. When the Cardinal was seated, the following programme was presented :

FEST MARCH, ORCHESTRA, *Michaelis.*

*Address of Congratulation, Fr. Piccirillo; Ordination, Mr. Connell; Pastor, Mr. Mulry; Vicar-Apostolic, Mr. Mc Namara.*

EXULTEMUS, CHORUS & ORCHESTRA, *Clari.*

*Bishop, Mr. R. O'Connell; Archbishop, Mr. P. Walshe; Apostolic Delegate, Mr. J. H. Smith; Cardinal, Mr. Fagan.*

FINALE, ORCHESTRA.

The reply of his Eminence to all these expressions of good-will and affection was in kind. He regretted most sincerely, he said, that his health and strength would not permit him to answer as he would wish. He was grateful from his heart for the princely reception that had been tendered him—a reception, indeed, which he had been led to look for; but which far surpassed his expectations in its scale of magnificence. But it was not so much to this outward splendor that he looked, as, to quote Father Piccirillo's beautiful words, to the smiles of greeting and welcome and love which beamed towards him from all sides. It was indeed ever a happiness for him to come among the sons of Loyola. His love for Woodstock was ever fresh. Great has been the record of that young but illustrious seat of learning; and its name has already gone forth. To bring learning to Rome was like carrying coals to Newcastle. And yet two of the Fathers from Woodstock had been called to that city, to take professorial chairs in its highest seat of learning. And there they had gained additional lustre. One was to day listened to with respect and attention by the learned of Rome; the other (and he thanked God for it) had been meritedly raised to the princely rank of the Cardinalate.

Among the addresses none had touched him more nearly than that which dealt with his life as Vicar-Apostolic; for it had brought back to his mind many tender memories of the past. He himself could vouch for the truth of the description of the ignorance with regard to the faith which, at the time referred to, prevailed in North Carolina. That Catholic pictures and statues were commonly to be found in the parlors of Protestant families (sold to them by pedlars, and bought in entire ignorance of their meaning) was, as the speaker had stated, quite true. Indeed, it recalled to his mind a little incident, connected with his stay in the region of his labors as Vicar-Apostolic. Whilst he was once casting about to obtain a statue of our Lady, a Protestant offered to show him the "statue of some woman or other which had fallen into his hands." It proved to be a fine statue of the Immaculate Conception. "There it is," said the owner; "it's a fine statue of a woman, *but that darned snake under her feet spoils it all.*"

For years he had come regularly to Woodstock to raise its students to the dignity of the priesthood; and these occasions had been happy moments; for he knew well what were the studies and training that went to the making of a Jesuit priest: he knew what zealous laborers he was admitting into the Lord's vineyard. Why, the Jesuit priests were a part of the history of Maryland in whatever was most glorious. With the noble colony that first put foot upon the shore of Maryland were two Jesuit priests; the first Bishop to take charge of its Catholic children was a Jesuit; the priest who erected Woodstock, the great college of the United States, was a Jesuit.

Then his Eminence in words that "added praise to praise" dilated upon his love for Woodstock and the Society; and concluded with again and again tendering his heart-felt thanks to those who had so kindly and lovingly received him. The gracious and consoling words of his Eminence, recalled to the minds of many the words of Rev. Fr. Vicar in his late letter.—"In tantis autem . . . . laudibus . . . . decet omnes nos diligentissime nobiscum ipsis reputare, quot quantæque sint, non dicam gloriandi, sed permodeste de nobis sentiendi cause."

The ordinations to the priesthood took place on Saturday, August 28th. Twenty-eight were ordained. Of the Province of Maryland New York. — Francis B. Goeding, John A. Chester, William J. Tynan, William F. Gre-

gory, John C. Keveney, Thomas J. Gannon, Michael H. O'Brien, Francis W. Gunn, Francis X. Brady, Charles C. Jones, James T. Gardiner, William H. Walsh, William H. Judge, Daniel M. Mc Elhinney, Patrick S. Murphy, John T. Hedrick, Thomas W. Wallace.

Of the Province of Missouri—Marshall I. Boarman, James J. Conway, Eugene A. Magevney, Alexander J. Burrowes, Henry W. Otting.

Of the Mission of California—John D. Walshe, Jerome Ricard, Vincent Chiappa.

Of the Mission of New Orleans—Alexis de Stockalper, Patrick J. O'Leary, and René Motte, of the Mission of New Mexico. Fr. John P. Mc Donnell was ordained in Galveston, on the 2nd of July, by Bishop Gallagher.

*Carmina Leonis XIII.*—The Scholastics have brought out in English verse the poems of our Holy Father. They have been very favorably received even by Protestant critics. The New York *Independent* says: "The volume has made its appearance in good form with neat red-ruled margins, the Latin originals on the left hand page and the English translations on the right. The poems are ecclesiastical in subject and Italian in color composed in simple metrical Latinity . . . They are illustrated with numerous notes which are helpful in their way . . . The translations are done with great pains and on the whole well done, though they depart widely from the original in metrical form. They are musical and poetic and faithful enough to be above criticism."—Murphy and Co. of Baltimore, are the publishers.

*Old Books.*—Father Piccirillo is making a collection of Catholic books printed in this country before the year 1825. Contributions of old books and pamphlets, and information concerning them, will be gratefully received.

*Why am I a Catholic?*—At the request of the Editor of the *North American Review*, Father Brandi, our matin Professor of Dogma, contributed an article to that periodical on the subject, "Why am I a Catholic?" With a sort of tacit acknowledgement, probably, of the claim of the Catholic Church to priority of time in existence, Father Brandi's article was given the precedence in order of publication, in a series of similar articles by ministers of various denominations. The article was remarkably well received, having been copied into almost every Catholic paper of the United States. At the request of friends and with the authorization of the Editors of the *Review*, it has been republished at Woodstock in pamphlet form, and with some additions.

*Messenger of the Sacred Heart.*—On the 27th of July last, the *Messenger of the Sacred Heart*, which for the last sixteen years, was issued monthly from this house, changed its offices to the Gesù, Philadelphia. The first number of the *Messenger* in the United States appeared in April 1865, under the editorship of Fr. Sestini, S. J., who continued in that capacity until November 1885, when the infirmities of old age made it necessary to transfer the burden of his office, to younger and stronger shoulders. He is now at the Novitiate in Frederick under the care of the infirmarian, and enjoyed the celebration of his Golden Jubilee or Fiftieth Anniversary of his entrance into religion, on the 30th of October. Meanwhile, the *Messenger*, under its new Editor Fr. R. S. Dewey, and his assistant Fr. F. X. Brady, is growing so rapidly in circulation that one thousand additional copies of the October number had to be ordered, to meet the demands of its widening circle of subscribers.

The following changes have taken place in our Faculty: Fr. Grimmelsman teaches the 2nd year of Philosophy; Fr. Romano teaches the short course of Theology; Fr. Jovene succeeded our lamented Fr. Brambring, as Professor of evening Dogma, but was obliged to discontinue teaching about the beginning of November. He was replaced by Fr. Devitt, lately Professor in Georgetown, and formerly Professor of Philosophy in Woodstock.

Fr. J. A. Conway, who has taught Philosophy for the last three years in Woodstock, and Fr. Brett, who has just finished his course, reached Rome about the middle of October to begin their *biennium*. Their address is: Collegio Gregoriano, 102 via del Seminario, Roma, Italia.

## CONGREGATIO PROCURATORUM

HABITA FESULIS DIE 8 SEP. 1886.

R. P. ANTONIUS MARIA ANDERLEDY

VICARIUS GENERALIS

NOMEN ET COGNOMEN	ORTUS	INGRESS.	GRADUS
<b>ASSISTENTES</b>			
P. Matthæus Ciravegna..... <i>Assistens Italia</i> .....	19 Mar. 1825	18 Nov. 1842	25 Mar. 1860
P. Franciscus Grandidier..... <i>Subst. Assist. Gallie</i> .....	18 Jul. 1823	22 Aug. 1845	2 Feb. 1862
P. Joan. Jos. de la Torre..... <i>Assistens Hispania</i> .....	19 Mar. 1830	9 Oct. 1852	15 Aug. 1865
P. Robertus Whitty..... <i>Assistens Angliæ</i> .....	7 Jan. 1817	8 Apr. 1857	2 Feb. 1868
P. Gaspar Hoewel..... <i>Assistens Germaniæ</i> .....	15 Sep. 1831	14 Oct. 1856	2 Feb. 1874
<b>PROCURATORES</b>			
P. Secundus Franco..... <i>Prov. Taurinensis</i> .....	22 Jan. 1817	5 Feb. 1832	25 Mar. 1850
P. Augustinus Henriet..... <i>Prov. Neerlandiæ</i> .....	4 Mar. 1817	10 Oct. 1835	19 Mar. 1853
P. Antonius Caradonna..... <i>Prov. Siculiæ</i> .....	18 Nov. 1821	2 Dec. 1837	2 Feb. 1855
P. Cajetanus Tedeschi..... <i>Prov. Venetiæ</i> .....	13 Sep. 1820	16 Sep. 1838	2 Feb. 1856
P. Franciscus Ferrante..... <i>Prov. Neapolitanæ</i> .....	2 Mar. 1818	3 Nov. 1838	2 Feb. 1856
P. Hugo Molza..... <i>Prov. Romanæ</i> .....	8 Mar. 1821	17 Oct. 1840	2 Feb. 1856
P. Gaspar Szczepkowski..... <i>Prov. Galicianæ</i> .....	1 Jan. 1823	12 Sep. 1840	2 Feb. 1858
P. Georgius Porter..... <i>Prov. Angliæ</i> .....	27 Aug. 1825	7 Sep. 1841	2 Feb. 1860
P. Eduardus Kelly..... <i>Prov. Hiberniæ</i> .....	3 Dec. 1824	23 Oct. 1842	2 Feb. 1860
P. Josephus Janssens..... <i>Prov. Belgiæ</i> .....	4 Sep. 1826	24 Sep. 1845	2 Feb. 1863
P. Ambrosius Monnot..... <i>Prov. Lugdunensis</i> .....	4 Apr. 1831	8 Nov. 1846	15 Aug. 1864
P. Mauritius Meschler..... <i>Prov. Germaniæ</i> .....	16 Sep. 1830	8 Nov. 1850	2 Feb. 1867
P. Paulus Fristot..... <i>Prov. Campaniæ</i> .....	29 Jun. 1833	31 Aug. 1851	2 Feb. 1870
P. Emmanuel Mourier..... <i>Prov. Franciæ</i> .....	7 Jan. 1835	29 Nov. 1855	15 Aug. 1872
P. Eduardus Higgins..... <i>Prov. Missouriianæ</i> .....	23 Dec. 1838	15 Jul. 1854	2 Feb. 1873
P. Franciscus Schwarzler..... <i>Prov. Austriæ</i> .....	30 Aug. 1840	14 Sep. 1858	2 Feb. 1876
P. Josephus Castellá..... <i>Prov. Aragoniæ</i> .....	4 Apr. 1843	12 Oct. 1859	2 Feb. 1877
P. Radulphus de Scorraille..... <i>Prov. Tulosanæ</i> .....	24 Jan. 1842	14 Jul. 1860	2 Feb. 1877
P. Robertus Brady..... <i>Prov. Maryl. Neo-Ebor.</i> .....	6 Oct. 1825	31 Aug. 1843	8 Mai. 1877
P. Josephus Velez..... <i>Prov. Toletanæ</i> .....	19 Apr. 1843	31 Jul. 1860	15 Aug. 1877
P. Josephus Da Cruz..... <i>Prov. Lusitanæ</i> .....	9 Dec. 1847	20 Apr. 1861	2 Feb. 1881
P. Ludovicus Martin..... <i>Prov. Castellaniæ</i> .....	19 Aug. 1846	13 Oct. 1864	2 Feb. 1881

## COLLEGES OF THE SOCIETY

IN THE UNITED STATES AND CANADA.

PLACE	NAME	PROVINCE	1885-86		1884-85	
			STUDENTS	GRAD. A.B.	STUDENTS	GRAD. A.B.
Baltimore, Md.....	Loyola College*.....	Md. N. Y.....	148	3	134	...
Boston, Mass.....	Boston College*.....	Md. N. Y.....	297	9	261	19
Buffalo, N. Y.....	Canisius College.....	German.....	278	7	289	11
Chicago, Ill.....	St. Ignatius College*.....	Missouri.....	274	8	306	3
Cincinnati, O.....	St. Xavier College*.....	".....	293	11	263	7
Detroit, Mich.....	Detroit College*.....	".....	243	...	227	...
Fordham, N. Y.....	St. John's College.....	Md. N. Y.....	230	12	283	9
Galveston, Tex.....	St. Mary's Univ*.....	N. O. Miss.....	...	...	100	...
Georgetown, D. C.....	Georgetown College.....	Md. N. Y.....	207	10	216	14
Grand Coteau, La.....	St. Charles' College.....	N. O. Miss.....	94	...	102	...
Jersey City, N. J.....	St. Peter's College*.....	Md. N. Y.....	104	...	127	...
Las Vegas, N. M.....	Las Vegas College.....	Naples.....	215	...	249	...
Milwaukee, Wis.....	Marquette College*.....	Missouri.....	162	...	151	...
Montreal, Can.....	College Ste. Marie.....	Miss. of Can.....	351	...	...	...
Morrison, Colo.....	Sacred Heart College*.....	Naples.....	31	...	24	...
New York, N. Y.....	St. Francis X. College*.....	Md. N. Y.....	398	15	382	11
New Orleans, La.....	Im. Concept. College*.....	N O Miss.....	363	6	364	5
Omaha, Neb.....	Creighton College*.....	Missouri.....	178	...	199	...
Prairie du Chien, Wis.....	College of S. Heart.....	German.....	103	...	115	...
St. Boniface, Manitoba.....	College of St. Joseph.....	Miss. of Can.....	105	4	...	...
Santa Clara, Cal.....	Sta. Clara College.....	Turin.....	254	...	259	...
San Francisco, Cal.....	St. Ignatius' College*.....	".....	841	2	757	2
San Jose, Cal.....	St. Joseph's College*.....	".....	97	...	...	...
St. Louis, Mo.....	St. Louis Univ.*.....	Missouri.....	344	5	337	1
St. Mary's, Kan.....	St. Mary's College.....	".....	288	4	285	4
Spring Hill, Ala.....	St. Joseph's College.....	N. O. Miss.....	119	13	141	10
Washington, D. C.....	Gonzaga College*.....	Md. N. Y.....	118	...	138	...
Worcester, Mass.....	Holy Cross College.....	".....	151	15	163	25
TOTAL.....			6287	124	5915	121

\* Day Schools.

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DOMICILIA	Baptizati	Heret. Conversi	Confess. partic.	Confess. gen.	Comm. extra T.	Comm. in T.	Matrim. benedic.	Matrim. revallid.	Extreme Unction.	Catecheses	Parati ad Iam Comm.	Parati ad Confirm.	Exhortationes	Conciones	Exerc. Spirit. Sacerd.	Exerc. Spirit. Relig.	Exerc. Spirit. Stud.	Exerc. Spirit. priv.	Mission. (per hebdom.)	Novene	Tridua	Visit. Xenod.	Visit. Career.	Visit. Infirm.	Sodalitates	Sociales	Pueri in schol. paroch.	Puelle in schol. paroch.	Schol. Domin.
ANDOVERIA	67	10	11678	93	178	9652	.....	14	44	150	104	136	209	92	.....	4	3	.....	.....	.....	.....	.....	.....	275	2	242	95	160	2
ANDOVERIA	28	7	41000	380	753	18000	.....	.....	63	144	186	.....	110	164	3	10	3	.....	.....	.....	.....	.....	.....	1102	4	1388	17	13	.....
ANDOVERIA	33	8	1500	7	20	1200	.....	.....	.....	4	100	20	100	200	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
ANDOVERIA	41	70	77044	1196	3145	67300	.....	.....	.....	596	308	237	248	121	3	4	8	.....	.....	.....	.....	.....	.....	866	10	3828	.....	.....	140
ANDOVERIA	294	19	95722	580	270	96000	111	3	296	62	345	324	18	366	.....	.....	.....	.....	.....	.....	1293	6	866	10	3828	.....	.....	140	
ANDOVERIA	264	7	20740	219	593	19800	48	1	76	755	60	142	162	63	.....	.....	.....	.....	.....	.....	322	134	1250	6	4000	800	750	90	
ANDOVERIA	77	7	89842	20	.....	.....	.....	.....	.....	200	423	1805	127	721	2	.....	.....	.....	.....	.....	30	.....	638	4	1690	210	216	.....	
ANDOVERIA	120	11	28855	74	7693	28927	29	.....	.....	60	233	54	81	242	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
ANDOVERIA	74	.....	14825	92	6233	10340	15	.....	.....	32	155	185	87	75	109	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
ANDOVERIA	90	9	13786	309	6235	7347	11	4	83	54	31	.....	17	119	3	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
ANDOVERIA	8	2	8646	21	.....	13890	.....	1	8	82	.....	.....	74	149	4	3	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
ANDOVERIA	116	12	22700	27	208	24000	24	.....	.....	43	181	143	255	118	87	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
ANDOVERIA	63	5	6250	15	83	6200	12	3	38	160	37	207	30	155	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
ANDOVERIA	368	16	57500	407	363	40035	100	.....	.....	354	140	400	200	66	94	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
ANDOVERIA	335	19	13852	30	503	11534	67	.....	.....	239	203	275	145	160	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
ANDOVERIA	250	45	108956	930	1500	109480	150	2	294	588	876	358	315	274	3	16	6	5	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
ANDOVERIA	380	16	39849	324	51050	16200	34	5	139	184	74	209	82	146	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
ANDOVERIA	297	11	55000	1200	500	48700	104	.....	.....	320	200	170	.....	250	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
ANDOVERIA	989	59	18195	1852	.....	.....	4	9	2245	150	173	130	.....	844	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
ANDOVERIA	154	28	76748	337	10342	69895	36	3	266	104	124	501	62	135	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
ANDOVERIA	111	32	64386	472	369	44381	38	14	79	317	208	198	72	139	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
ANDOVERIA	177	18	24028	351	281	17500	57	11	116	159	144	.....	13	180	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
ANDOVERIA	128	.....	4548	6	1320	4000	22	.....	.....	42	76	20	.....	150	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
ANDOVERIA	108	3	3200	210	1400	2500	19	.....	.....	35	90	60	.....	135	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
ANDOVERIA	325	6	54125	500	7040	48176	31	.....	.....	225	50	309	.....	135	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
ANDOVERIA	213	14	28000	185	300	46000	39	.....	.....	230	110	225	219	87	70	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
ANDOVERIA	72	19	9920	74	2300	7700	5	.....	.....	45	352	65	19	35	60	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
ANDOVERIA	93	10	2280	62	76	1850	9	.....	.....	44	164	40	.....	67	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
ANDOVERIA	35	21	5054	87	.....	734	8	6	18	305	32	36	32	90	.....	11	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
ANDOVERIA	12	.....	9509	260	.....	5675	6	6	8	30	122	.....	2	93	24	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
SUMMA	5245	554	1007738	17277	102775	771016	1019	120	6635	6094	5213	5065	2722	5510	18	78	22	9	58	62	43	4891	1181	18747	120	42766	4551	5360	130

ERRATA: p. 247 line 27 instead of 1767 read 1797.  
p. 249 " 5 after *scholastic* read *novices*  
" " " 27 instead of *in* " *it*