

A. M. D. G.

# WOODSTOCK LETTERS.

A RECORD

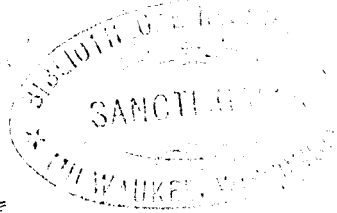
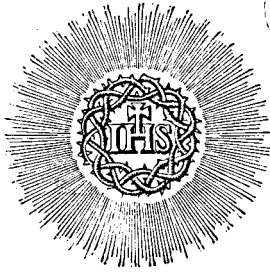
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*Of Current Events and Historical Notes connected with  
the Colleges and Missions of the Soc. of Jesus  
in North and South America.*

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VOL. VI.

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WOODSTOCK COLLEGE

1877.

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# WOODSTOCK LETTERS.

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VOL. VI, No. 1.

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## POTTOWATTOMY INDIANS.

THE MISSION OF OUR FATHERS AMONG THEM FROM 1846  
TO THE PRESENT TIME.

In the WOODSTOCK LETTERS for January 1875 I gave a brief historical sketch of the Pottowattomy Indians, in which it was stated that this tribe was partially civilized in Michigan by Fathers of the Old Society; that after the suppression of our Society they were cared for by secular priests; that the United States government removed the tribe in 1838, from Michigan to Sugar Creek, at the head waters of Osage River, and just outside the western border of Missouri. At the death of Rev. Mr. Pettit, in January 1839, the Pottowattomy mission, it was said, passed under the spiritual care of our Fathers. Some general account of their language was given in the preceding article; also the progress of the mission till 1846, was therein briefly described. It is proposed now to complete the narrative, and bring the history of this interesting tribe of Indians down to the present time.

In 1846 it was determined by the Government again to

remove the Pottowattomy Indians, as also the Osage tribe ;\* this purpose was not executed however till 1847. The district of land selected as a reservation for the Pottowattomies was on the Kansas river, or as it is called by the people of Kansas, the Kaw river ; it was just thirty miles square, lying immediately west of Topeka. The town, St. Mary's mission in the S. E. corner of Pottowattomy county, is twenty five miles west of Topeka and it is at the centre of the reservation.

Before again taking up the thread of their history, a few general remarks concerning the Indian races in America and their languages, may not be out of place. There have been described and enumerated four hundred Indian languages, all quite distinct from each other. Of these four hundred tongues, one hundred and fifty were spoken in North America ; sixty were spoken in Central America and the West Indian Islands ; one hundred and ninety were spoken in South America, the greater portion of them by tribes inhabiting the forests and llanos between the Amazon and the Orinoco rivers. I never found it possible to doubt the unity of this wonderful race of men, if we consider their physiological type. Just as the most cursory and superficial observer does not mistake the Chinaman, wherever he may see him ; so, no one will ever confound the aboriginal American, from any part of the continent, with the inhabitant of another hemisphere. It seems equally certain, if we judge by the same norma of physiognomy and general appearance, that the American Indian is of the Semitic race ; and, on inquiry, I find this to have been the opinion most generally held from the beginning, by the learned in ethnology. The languages of the aborigi-

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\* The Osage tribe was settled in south east Kansas, on the Neosho river, and it was under the spiritual charge of Fathers Schoenmakers and Bax. Father Bax, early in April of 1847, came to the Novitiate to bid good-bye, ask the prayers of the novices and to conduct to St. Louis the lay brothers appointed for the new Osage mission, viz: Bros. John Sheehan, Thomas Coghlan and John De Bruyn.

nes have not as yet been fully mastered and collated by learned philologists. The Mezzofanti, Wiseman or Max Muller, who is to trace their analogies, reduce them to unity, and show their Asiatic parentage, as the Aryan languages, including the Sanscrit, \* have been followed up to a Japhetic origin; the great minds, I say, that are to do this work for the American languages have yet to appear. Humbolt after extensive travel in North and South America, concluded to the striking likeness of the aboriginal races, but he doubted as to the common origin of their languages.† Many learned philologists have found points of agreement in the general structure of these four hundred tongues, and in their sounds of vowels and consonants. One peculiarity which is, in a greater or less degree, common to all Indian languages as spoken, is that they abound in gutturals, which are so deep that many authors describe them as pectoral sounds. Father Adrian Hoecken, when a missionary among the Flatheads, met on the Rocky Mountains in the northern part of Montana, a tribe of Indians who when talking seemed to speak entirely with the throat and chest; so that they did not use the tongue, the teeth, or the lips, at all, in talking; and hence, their language, if it can be styled such, possesses no consonant sounds; and no interpreter was able to learn their mode of speaking so as to be understood by them. Among these four hundred aboriginal tongues, several have been found to possess striking analogy to the Hebrew; and of those possessing this resemblance to the language of David and Isaiah, was one

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\* Max Muller, *Lectures on the science of Language*, credits the Jesuits at Goa with being the first Europeans that learned and made known to the Christian nations the Sanscrit. Sir William Jones who perfected grammars and dictionaries of that rich language, was no doubt, much aided by the writings of those early missionaries.

† "From the Terra del Fuego islands to the river St. Lawrence and Behring's straits, we are struck at the first glance with the general resemblance in the features of the inhabitants. We think we perceive that they all descend from the same stock, notwithstanding the enormous diversity of language which separates them from one another."—*New Spain*, book ii, chap. 6.

spoken south of Patagonia, on the Islands about Cape Horn. Father Gailland, who besides being learned in many polite languages, both ancient and modern, is an adept in the Pottowattomy and some of its cognate Algonquin dialects, thus speaks in a letter received from him under the date St. Mary's Mission, Sept. 1, 1876:

"That the Pottowattomy Indians belong to the Semitic race, may be inferred, it seems to me, from the great analogy of their language to the Hebrew; and from the similarity of their habits with those of the Jews. First: In the Pottowattomy language the personal pronoun is inserted in the verb, as is done in the Hebrew: with this difference, however, that in the Pottowattomy it is placed in the beginning of the verb; while, in the Hebrew, it is at the end. When two personal pronouns are so combined that one is the subject of the verb, and the other the object, as for instance, '*he is angry against us*' that combination is expressed in both languages by a final variation in the verb. Besides, both the Hebrew and the Pottowattomy have a greater number of voices than any of the European languages: this constitutes the chief beauty and strength of the languages; e. g. besides the voices peculiar to the Latin, the Pottowattomy and the Hebrew have the causative, frequentative, etc., etc. Secondly: As regards family and social habits, the Pottowattomies, like the Jews, call first cousins, '*my brothers, my sisters.*' Again, it was an ancient custom among the Pottowattomies, when a man died childless, that his brother should marry the wife of the deceased, in order that children might be raised up to the departed brother. And generally a man called his brother's children, '*my sons, my daughters,*' and also a woman was wont to call her sister's children, '*my sons, my daughters.*'"

These analogies, and the like customs pointed out by Father Gailland, are striking, and they say much in proof that the Pottowattomies and the Hebrews are kindred races of men. It is true, that, on the other hand, at least

one aboriginal language of America was found to have affinity to the Basque; and others were believed to have points of agreement with the Uralo-Altaic families of languages. These facts, if admitted, would show that there were migrations to America from Europe also; but the dominance of the Semitic type is still plain to be seen by the general observer, in the physiological facts; and by the learned philologist also in the analogies of language. It is not improbable that several races migrated to America in primitive times, but that all these different races were, so to say it, absorbed or assimilated by a dominant one, which dominant one was Semitic; somewhat as all the nationalities, with their languages, in the United States, are now merged and finally lost in the English.

But to return to the removal of the Pottowattomy Indians in 1847 from Sugar Creek, to their new reservation on the Kansas or Kaw river, the Fathers themselves were very desirous for this change. The mission at Sugar Creek was surrounded, and often disturbed by roving bands of savages, belonging to various tribes; and little good was effected among them by the missionaries. Their vicinity to the Missouri border enabled these savages to procure whiskey with facility; and when maddened with the wicked "fire water," no bounds could be set to the bravado and ferocity of these vile ruffians. The Kickapoos, who, as said in the former article, had run away from the missionaries and their own homes near the present Fort Leavenworth, in 1838, persuaded to take the step by the bold eloquence and the big promises of a young prophet, these same Kickapoos, finally made their way to the neighborhood of the Sugar Creek mission, where they excelled all the wild men of the prairie, as drunkards\* and horse thieves. For a detailed statement of the facts and circumstances connected with the

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\* Henry R. Schoolcraft, writing of the Indians in 1821, reflects on the fact that they all manifest a strong inclination to intoxicating drinks. Also Alexander Humbolt, in the work above cited, *New Spain*, book ii, chap. 6, notices

transfer of the Mission to St. Mary's, I shall have to subjoin a letter from Father M. Gailland, which is written in simple and graphic language, and is the testimony of an eye witness to most of what he says, he having gone to the Pottowattomy Mission in 1848. He consented to write this narrative on being importuned, though he is very infirm from long exposure and many hardships endured in the course of nearly thirty years beyond the borders of civilized settlements.

WALTER H. HILL, S. J.

LETTER OF FATHER GAILLAND TO FR. W. H. HILL  
ON THE HISTORY OF THE POTTOWATTOMIES.

1847-48-49.—In the fall of 1847 Rev. Christian Hoecken with B. Andrew Mazzella accompanied the Indians who left for the Kansas valley, where their reservation had been selected. There they found the prairie band, that had come from Iowa. They were in great exultation to meet their friends and relations once more, after the lapse of many years, and to be ready to support each other against the wild tribes of the Rocky Mountains. The valley was beautiful and rich; but like almost all the western regions, rather destitute of timber. Immediately they set to work; built wigwams, split rails, cleared up fields in scattered villages. Unfortunately the fear of the Pawnees and of the Sioux, their enemies, drove them too far south, into the Shawnee reservation; in the spring, they had to move back north, and recommence their work. The spot for the location of the mission, had been wisely chosen on the northern side of the Kansas. It was nearly in the centre of the reservation

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the same fact; but he says that the tribes of South America show an aversion to all such beverages. Does this difference arise from that of climate, race, or from what is more purely an occasional cause? The letters of early missionaries likewise testify to these same facts.



and of easy access to all the villages around. But the difficulty was to persuade the Indians to come and settle in the vicinity. This they refused to do, under various pretexts, but in reality because they feared the incursions of the wild tribes. And yet, unless they gathered close to the mission, no permanent and solid good could be done among them. At last, the decisive step was taken; F. Verreydt, the superior of the mission, with Fr. Gailland, and a lay brother, and four religious of the Sacred Heart, struck their tents and started for the place where they intended to locate the mission. On the 8th of September they were detained by high water on the bank of the Kansas. Next morning, as the water had subsided, they forded the river, opposite Uniontown. At noon they stopped for dinner on the bank of a river, afterwards called Cross Creek, in the very place where now stands Rosseville. After dinner they continued their journey till sunset, when they were standing on the mission-site. That day was to be memorable in the annals of the mission, it was the day of the foundation of St. Mary's, a day afterwards dedicated to B. Peter Claver, the 9th of September, 1848. Two log-houses were prepared for us in the prairie. We began to work at them, that we might have a comfortable shelter against the cold of the winter: for as yet they had no door, no window, no floor. In October, the Indians began to move near to the mission in large numbers.

In spring 1849, we built the church, a log-building, which, although not elegant in form, and of mean material, had however the honor of being the first church in that wide region between the Mississippi and California, and was afterwards raised to the rank of a pro-cathedral. The Indians contributed with their own money to the erection of the church, they gave to that effect \$1700; the Society for the Propagation of the Faith gave \$600. The church was dedicated to the Immaculate Conception. Henceforth the mission assumed the name of St. Mary's. During the

same year, we also put up the school buildings, one for the girls, the other for the boys. We began immediately to keep school. We had at first great difficulty in getting children and keeping them for any length of time; the parents did not appreciate as they should the education of the youth. Another source of much annoyance was the Baptist school, which was set up in opposition to ours. The least trouble that arose between us and the children, was for the parents a sufficient reason to withdraw the children from our school and send them to the Baptist's. Nay, frequently the children took it upon themselves to leave us and go to the other school, which conduct of course was nearly always right and we were in the wrong. This year also the mission underwent another considerable change. F. Verreydt, who had presided over its cradle and subsequent expansion, left for St. Louis, and Rev. Father J. B. Durinck succeeded him as superior.

F. Hoecken also left early in 1849 for Michigan to visit the scattered Pottowattomies that had remained, and to induce them, if possible, to migrate to the West; but in this he was sorely disappointed; they were indeed glad to hear a priest that spoke their language so well, but would not hear of moving out of Michigan.

1850.—Although on the northern side of the Kansas, where the mission had been located, the soil was richer, less broken and better timbered, yet we could not prevail on some Indians to come and live at St. Mary's. Some said the ground was too low and therefore subject to inundations; others, that there was not timber enough to supply the wants of all; some pretended they could not afford to lose the improvements already made on the spot where they had first "squatted." But this was only a pretext to hide their cowardice; the true reason of it was the fear of the wild Indians, of the Pawnees principally and of the Sioux. They thought St. Mary's was too much exposed to the incursions of those barbarians. Nearly the half of

our neophytes refused to come over the Kansas. In order therefore to keep up their faith and piety we built two chapels in their respective villages; one in the village of St. Joseph, near the Baptist mission, the other on Mission Creek, which was dedicated to our Lady of the Seven Sorrows.

1851.—This year shall be forever memorable in the annals of St. Mary's. The Holy See decreed to appoint a Vicar-Apostolic for that vast region, which lies east of the Rocky Mountains to the Mississippi River. Rev. Fr. J. B. Miége, S. J., was selected for that arduous work. The new prelate was consecrated in St. Xavier's church, St. Louis, on the 25th of March, 1851. The new Bishop was invited to come and fix his residence in St. Mary's, as that mission was older and had more catholics than any other place in the Vicariate. The Bishop willingly accepted the invitation. We prepared for his reception. At last, on the 24th of May he arrived at St. Mary's. An Italian Father, F. Ponziglione, destined for the Osage mission, accompanied him, as also a lay brother. The Fathers of St. Mary's, with a number of Indians went in procession to meet him the distance of a mile, and conducted him to the church. It was too late in the evening to perform the solemn reception; it was postponed to the next day. Early in the morning of the 25th, the Indians, men and women, filled our mission yard, and were very anxious to show their high consideration for the great Black-gown. The women were on foot, carrying on their shoulders their squealing babies, wrapped up in red, green or blue blankets. The men were on horseback. At the fixed time the procession began towards the church, headed by the choir-boys, followed by the acolytes and clergymen, with the Bishop. The Indians in their cavalcade by quick and precise evolutions representing a variety of figures, displayed a grand and attractive spectacle. The singing of the choir, the frequent discharge of musketry by the soldiers, the modesty and

piety of the neophytes added to the solemnity of the ceremony.

But, in this world, it seems, sorrow must tread on the heels of joy. We had hardly rejoiced at the arrival of our Bishop, when we had to weep over the melancholy death of our beloved missionary, F. Christian Hoecken. He had left for St. Louis, to accompany F. de Smet on his journey to the Rocky Mountains. On the third or fourth day of navigation on a steamer bound for the Yellowstone, the cholera broke out on the boat, and in a short time it had laid low eleven victims. F. Christian ministered to the sick day and night, until at last he was attacked himself and fell a victim of charity, expiring in the arms of his friend F. de Smet. He was a native of Holland and had spent over fifteen years among the Indians, whose language he spoke admirably well. It would be difficult to find a priest as zealous for the salvation of souls, as forgetful of self and as pious. He was particularly devoted to the poor and the sick, and his delight was to be with them. Although exhausted with fatigues and weakened by many infirmities, he always recited the divine Office kneeling before the Blessed Sacrament. And whenever he held the Sacred Host for Communion or Benediction, his face beamed with an uncontrollable joy. One of the Fathers of St. Mary's went immediately to St. Joseph's to carry that melancholy news. In order to test at the same time the affection of the Indians for the deceased, at the end of the Mass, having simply announced F. Hoecken's death, he told the chief of the village to address a few words to the people. Immediately Joseph Meohkomie arose, and with a gravity dignified by the circumstances, said: "My fellow Christians: We have sustained a great loss in F. Hoecken, we lose a father, a protector, that for so many years tended our sick, fed our poor, watched over all of us. F. Hoecken is dead, and we hope gone to his everlasting reward. Let us shed no idle tears. The love, the respect we had for F. Hoecken

let us transfer to his successor here present. He is sent by the same Lord, invested with the same power, preaches the same doctrine. The man is changed, not the authority, nor the doctrine of truth."

During summer we had the visit of Major Fitzpatrick, Agent of the Cheyennes and Arrapahoes, who took to Washington a delegation of the most distinguished Indians of various tribes, to inspire them with fear and respect for the great American nation. They were extremely pleased with the reception; in return they gave us wild songs, dances, delivered speeches each in his own dialect. They greatly admired the morality and industry of the Pottowattomies. "We go to Washington," they said, "we will tell our Great Father to send us the same Black-gowns, that are among the Pottowattomies, to do among us what they are doing at St. Mary's."

1852.—The present year was very calamitous to the mission; two contagious diseases succesively visited us and decimated our neophytes. First, towards the end of December, 1851, the small-pox broke out in our village and raged for two months, carrying away one, two, three and even five victims every day. In some families five died in a few days. So great was the number of the sick that some days one could not find anybody to dig the graves or to make the coffins. Then in the summer time, the measles took away the children whom the small-pox had spared.

At last, the long and continual dread of the Pawnees came to an end. From the very day they settled at St. Mary's our neophytes never spent one night in peace; they were repeatedly startled by some alarming news of the coming of the Pawnees, and indeed the Pawnees did come several times and stole horses, until they were finally pursued and chastised by our Indians. This chastisement brought them to a sober mind, they concluded to make peace with the Pottowattomies. They came therefore to the number of two hundred or three hundred, and smoked

the calumet of peace with them. Thus ended the war between the two nations, kindled by the treachery of the cowardly Kaws.

Twenty-five miles below St. Mary's, where Soldier Creek empties itself into the Kansas, there was a good settlement of Pottowattomies and half-breed Kaws, that had never been visited by the missionaries. One day, one of the Fathers of St. Mary's was going as usual to St. Joseph's, across the Kansas; but no sooner had he left the mission, than he heard an interior voice urging him to go to Soldier-Creek instead of St. Joseph's. So strong is the interior command, that he feels forced to obey it. It was not in vain that he went there. Just as he arrived on the spot, they were sending to the mission to call the priest for a man dying of the cholera. The Father baptized him, and prepared him for death, which soon took place. On that occasion several persons begged the priest to instruct and baptize them. The Father yielded to the wishes of many, and stayed ten days with them. As the number of Christians had increased quite considerably this year, we built a chapel in that settlement; it was dedicated to the Sacred Heart of Jesus.

1853.—The emigrants to California, that went across this vast Indian country, had given such a favorable description of its riches and beauty, that there was a general disposition in the neighboring States to have it opened to the whites for colonization. It seems that some half-breed Wyandots were put up to agitate that question before the American people: they organised a kind of mock-government, and begged the Government in Washington to receive them into the Union. With that prospect in view General Manypenny, Commissioner of Indian affairs at Washington, came up to St. Mary's, to examine what were the dispositions of the Pottowattomies. He had them assembled, and having communicated to them the future policy of the Government in regard to the settlement of this

hitherto inaccessible desert, he asked whether they would like to have their land divided and become citizens, or to exchange this country for another of their own choice. The Chiefs replied that they were not ready as yet to answer that question; and it would take some time, before they would have matured an answer.

This year (1853) the Pottowattomies had an opportunity of showing the sincerity of their friendship for the Pawness. The latter sometime this summer, while on the buffalo-ground, were attacked by the Sioux and overpowered by their number. Hearing that the Pottowattomies were in the neighborhood, they sent word to them, informing them of their distress. The Pottowattomies immediately sped to the battlefield and did not leave it until they had fought off the foe.

As some disorder began to creep into the community, to stop the evil, the Chiefs framed some laws, and appointed some honest and impartial men to see to the execution of said laws.

1854.—In the beginning of March, Bishop Miége returned from Rome, where he had been sent to assist at the General Congregation, which elected Rev. F. Beckx General of the Society of Jesus. He brought fine presents to our poor cathedral: an organ, a painting of the Immaculate Conception, vestments, a chalice, an ostensorium. This year we had flourishing schools of eighty pupils. The Commander of Fort Riley invited us to visit that garrison; we complied with his wishes. One of the Fathers had the celebration of divine service every month for the soldiers.

At last a radical change is coming for all the Indian tribes of this country; Congress has organized two Territories in their midst, Nebraska and Kansas. This vast region is now open to the whites for settlement. The Indians will have finally to become citizens and disappear.

1855.—This year the Pottowattomie mission assisted other houses of the province of Missouri, where assistance

was much needed. We gave to the Novitiate of Florissant two thousand dollars, and to the Osage mission five hundred dollars. The present year is again a year of calamities: we had to endure the horrors of famine, pestilence and war. In the first place the great drought of 1854 having completely ruined the crops, many people were reduced to the last degree of destitution, the Indians especially, who are so improvident. They subsisted on their scanty small game and on the little help they received from the relief committees. We shall ever be thankful to Generals Pomeroy and Lane, as also to Mr. Collamer, Mayor of Lawrence, for their liberality. The cholera did havoc also among our people. But the worst of all the calamities was the civil war which broke out on account of slavery. The war was first confined to Kansas, but such was the agitation of minds throughout all the States, that it was easy to predict it would become general. Some wanted to take up arms in defence of the South. We advised them to be on their guard and not to side with any party. When the Government shall call upon your help, we added, then you shall have an ample opportunity to declare your fidelity. They obeyed, though with reluctance; they remained neutral for two years, and then, at the call of the Government, one hundred young men enlisted for the service of the United States.

1856.—The Winnebagos sent a delegation to the Pottowattomies from Minnesota, begging to be received into their reservation: the place where they were located was untenable; they were surrounded by implacable enemies. The Pottowattomies received them kindly: but on account of the absence of the principal Chiefs they could give no decisive answer; they requested them to come the next year to present their petition.

Our annals record the wonderful death of Catherine Kwashima, a girl four or five years old. Catherine's parents being pagans she was reared by her aunt Piwosikwe.



Catherine's intelligence was wonderfully precocious: she understood and relished spiritual things like a grown person. One day as Piwosikwe was going from her house to the river to wash, Catherine taking her by the arm, went along. As they were walking, Catherine said to her aunt: "Aunt, is it true that in heaven there shall be no hunger, no thirst, no cold, no excessive heat?"—"It is so, my niece."—"Is it true, that in heaven there is no sickness?"—"It is undoubtedly so, Kate. In heaven there is no fever and ague, no pleurisy, no consumption; no suffering, but a perpetual blooming health; no old age, but a continual spring of life is enjoyed in heaven. The life of God is infused into the blessed soul."—"No tear, no sorrow!" exclaimed young Kate. "No, my dear niece, no tear, no sorrow, no privation is felt by the blessed in heaven," rejoined Piwosikwe. "Heaven is the home of joy and comfort. In heaven everything is good, unchangeable, eternal like God."—"Pray, dear aunt, tell me, whence proceeds this pure and incomparable happiness?" asked Catherine.—"From God himself," answered Piwosikwe; "the citizens of heaven see God in His divine light, possess Him without fear of ever losing Him, are happy with Him forever. Heaven is our true home, we shall never be happy until we are in heaven. Do you understand me, Kate?"—"Not very well, aunt; please explain it to me."—"Well, Kate," said Piwosikwe, "here on earth we do not see God our Father, we see but his works; we are, as it were, far from Him. Again, the earth is not our permanent home; heaven is to be our everlasting home; we are created not for the earth, but for heaven."—Kate for a moment was silent, as it were amazed and enraptured; then bursting forth, she exclaimed: "How beautiful is heaven, aunt, how happy are its inhabitants! I want to go there; here on earth we are too miserable. I must tell you, dear aunt, what vision I had last night. I saw myself carried up above the clouds into the beautiful place; there were myriads of people all beaming

with happiness. There I saw your own son, my aunt, filled with joy."—This circumstance is the more striking, that Pivosikwe's son mentioned in the narrative, had died many years before Kate was born, and no one remembered having spoken to her of the dead child.—"In the centre of that beautiful place there was erected a large cross glittering like gold," continued Kate; "by the cross stood a lady of an amiable and dignified countenance. She beckoned to me to come near and occupy the place prepared for me in that rich abode." Pivosikwe, having finished the washing, returned home with young Catherine, who complained, in the way, of headache. Arrived home, Kate laid herself on her bed; a few minutes later she had lost consciousness. Three days after, Kate's body was lifeless, and her uncontaminated soul had fled to the celestial mansions.

1857.—Our annals this year record two illustrious deaths. That of Sister Louise at the convent of the Sacred Heart, who, although in feeble health for twenty years, taught the Pottowattomy girls, and edified them by her charity and humility. The second loss we had to sustain is that of the Superior of the mission, the most loved and lamented R. F. Durinck. He was navigating with five men on the Missouri river, going from Leavenworth to Independence. The skiff struck against a snag and upset. He had by hard labor put the mission on a good footing. His patience, longanimity and charity endeared him to all.

*(To be continued.)*

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## EXPULSION OF THE JESUITS FROM LOUISIANA IN 1763.

*(Concluded.)*

At last the inventory was begun! It took some time to gather together and put in order the goods and furniture of so large an establishment (that of the Jesuits in Illinois, six leagues from Fort De Chartres), and to collect the cattle dispersed through the woods and open country: besides, there was good reason for being in no great hurry about the matter—the longer the delay, the greater was the profit to those engaged in the work.

While this was going on, the people of the country around had plenty of time to reflect on what was passing before their eyes. The condemnation of the Jesuits was sorrowful news to the savages; the French were for the most part thrown into consternation by it, and regarded it as a public calamity. Justly attached to their pastor, they were about to lose him with no prospect of getting another in his place. No time was lost, therefore, in presenting to the Commandant and to the Commissioner of the country a petition asking in the name of almost all the people that at least Father Aubert, pastor of the French Cascakias, might be retained. As the answer to this petition seemed to be unreasonably delayed, a second was sent a short time afterwards. In the meantime, the more thoughtful and sensible of the inhabitants began to ask themselves by what right the goods of the Jesuits had been seized, and what power the French authorities could have over their persons in a land ceded by treaty to the crown of England. Then too, said they, eighteen months had been granted to all the settlers in the Illinois territory, without distinction, to decide

whether they would remain there or remove elsewhere ; why were the Jesuits excepted from this general benefit. What especially aroused their indignation was the seizure of certain sacred vessels belonging to a chapel of the Hurons of Detroit. Father Salleneuve, a missionary to that nation, had brought these vessels with him to the country of the Illinois, when he took refuge there, two years and a half before this time.

This Father, moreover, who had come from the Huron mission, and Father de la Morinie, of the post of St. Joseph, did not belong to Louisiana, but to Canada ; extreme want alone had forced them to withdraw to the Illinois territory, and they were only waiting for a favorable opportunity to return to their posts. Father Salleneuve had received no employment on the Illinois mission, and if Father de la Morinie had taken charge of the church of St. Genevieve, it was not because that charge had been laid upon him, but because he was moved to do so by a zeal which could refuse no labor for God's sake. Plainly, the Council of New Orleans could have had no knowledge or thought of these two Fathers when decreeing the expulsion of their brethren ; but the authorities of the Illinois country were of a different opinion, and the Jesuits submitted without complaint or resistance to any interpretation that might be given to the command. Indeed it is hard to see what else they could have done. To protest against the order and its execution was useless, for the notary who must have received the remonstrance was himself personally interested in their destruction : he had acted the part of sheriff in carrying out the decree for their expulsion, and had not even troubled himself to keep up a show of propriety. To put up their protest in public would have been worse than useless : they would have been treated as rebels against the public authority, seized, and perhaps put in irons as felons ; on this point, explicit orders had been given. But the Jesuits had no such intention : their Superior at New Orleans had begged them,

in the name of Jesus Christ, to submit to every thing, and to take their way to that city without regard to any reason which might seem to dispense them from obeying; and their only desire was to fulfil this command. They remembered that they were disciples of that divine Master who delivered himself up to them who judged him unjustly, and who like the lamb before the shearer, opened not his mouth. This time, at least, not even their bitterest enemies could find fault with their practice of blind obedience. They went farther: fearful lest the petitions presented by the settlers might bring upon them the suspicion of intriguing and fomenting rebellion, they wrote to the Commandant and to the Commissioner, asking them to pay no attention to the representations made to them, but to hasten arrangements for the departure. The officials, however, had less regard for this letter than for the danger of a popular outbreak with which they were threatened, and they accordingly gave orders that Father Aubert, pastor of the Cascasias, should remain at his post until the Council of New Orleans should decide what was to be done with him.

Meanwhile, the auction had been finished: house, furniture, lands, and stock were sold; the slaves were to be taken to New Orleans and sold for the benefit of the King; the chapel was to be razed to the ground by its new owner. The Jesuits were allowed their house, the use of which until the time of their departure had been guaranteed to them by an article of the sale. They did not find themselves at all embarrassed by the amount of furniture that had been left in it; in fact, the bedsteads and mattresses were the only articles remaining, so that they were obliged to borrow some chairs and a little table from their friends. The chapel was in a still more lamentable condition; the sacred vessels had been taken away, the steps of the altar had been cast down, the rich lining of the vestments had been given to negresses notorious for their bad life, while the great crucifix which had stood upon the altar, and the candlesticks, now figured

upon the side-board of a house of ill fame. From the marks of spoliation visible in the chapel, it might have been supposed that the enemies of the Catholic religion had been at work there.

At this stage of their affairs, the Jesuits of the Illinois mission were joined by a brother missionary, Father de Vernay, who came from the station of Saint Angelo, some two hundred miles away. The order for his expulsion had been sent thither, and so faithfully was it executed that even a little store of chestnuts found in his house, was seized and sold with the rest of his modest furniture. Father de Vernay, be it remarked, had at this time, been sick with the fever for six months, and he did not recover until after his arrival in France, six months later. But this was no reason for deferring his departure: the decree had gone forth; and besides, how could he remain in a dwelling destitute of both furniture and provisions? He began his march in the month of November: he had to traverse woods and moist prairies, exposed to the rain and the cold; and so poor Father de Vernay was in a sad plight when he came to join the little band of exiles awaiting embarkation.

It was the interest of the Jesuits that this embarkation should not be too long delayed. There was reason to fear danger from the ice which fills the Mississippi, sometimes as early as the end of November, and which, closing in upon the boats caught in it, crushes them, or at least stops their progress and reduces those on board to a great want of provisions.

The time fixed for their departure at length arrived, and on the 24th of November, 1763, the Jesuits went on board the flat-boat which was to carry them down the Mississippi to New Orleans. The craft was by no means overloaded by the weight of their baggage; they had nothing but their beds and a little wearing apparel, with some provisions which they had reserved for the voyage and which had to serve not only for their own subsistence, but also for that of

forty-eight slaves who were in their company. These negroes were suffering severely from the distress prevalent in the colony. They no longer belonged to the Jesuits, having been confiscated to the King, but their old masters retained for them the same kind regard which they had always shown them, and shared very willingly with these wretched creatures the provisions which they had brought with them. This charity was the more necessary, as the provisions put on board by the royal authority were very moderate, being sufficient for only fifteen or twenty days; whereas at that season, as several years' experience had shown, the voyage would in all probability require from forty to forty-five days.

Fortunately, M. de Volsey, the officer in command of the troops, took care to provide whatever was wanting. He was in another boat with about twenty Englishmen: these men had been made prisoners some months before by the savages in revolt against the English, and had been carried by them to the Illinois settlements, and handed over to the French. The Commandant of the fort at Chartres sent them to New Orleans. All were men of vigorous appetite. Every evening, after landing, M. de Volsey, the chief of the whole party, accompanied by some others, went into the woods to hunt. They were almost always successful, and the bears and buffaloes which they shot amply supplied the deficiency of provisions.

This was not the only kindness shown to the party by the courteous Commandant. In this winter season a considerable time was required for the embarkation and landing of such a number of slaves, old men, women, and children: on landing in the evening, they had to climb the high, steep, and slippery banks of the stream, at the risk of falling into the Mississippi and being drowned. Then, after reaching the top of the bank in safety, they had to look for a camping-place in the woods with which the river is everywhere bordered; this was oftentimes to be found only by clearing some spot thickly set with briars and undergrowth; then

it was necessary to gather wood enough to keep up seven or eight large fires all night; and finally, tents were to be erected in order to protect the travellers from the keen air of the November nights. Luckily the Jesuits were provided with tents for themselves and the slaves, this privilege having been granted them in the seizure of their goods. M. de Volsey always allowed full time for these various labors.

The weather proving much more favorable than is usual at this season of the year, the voyage, which might have been much longer, lasted only twenty-seven days. During this time, the Fathers managed to say Mass on every Sunday and feast day.

Along the whole extent of the route, about one thousand miles, there are, if we except the settlement of the Germans not far from the city itself, only two posts established, one among the Arkansas, and the other at Pointe Coupée. At the Arkansas settlement, which is distant about four hundred miles from the Illinois region, M. Labaret d'Estrépy, Commandant of the post, gave the Jesuits a courteous and honorable welcome. At Pointe Coupée, also, M. d'Esmazilières, the Captain in command, gave them the same kind reception. Father Irenæus, a Capuchin stationed at the latter place, in charge of a parish some thirty or forty miles in extent, showed the Jesuits Fathers as much attention as he could have done to his own religious brethren. Finally, when they were about twenty miles from their destination, they stopped at the house of M. de Maccarty, formerly the King's Lieutenant at New Orleans, who by his kindness recalled to their remembrance the good will which he had always shown towards the Illinois missionaries while he held the position of General Commandant. This gentleman gave them additional proofs of his friendship after their arrival in the city.

On leaving the friendly shelter of M. de Maccarty's roof, the Jesuits found themselves in a difficult position. New



Orleans was before them, but they knew not where to obtain a lodging. They could not go to their old house, for they knew that it had been sold and was already occupied by other masters; and in the present condition of their fortunes, they could not reckon upon the charity of their former acquaintances. But Providence provided for them in their necessity.

M. Foucaut, Comptroller of the Navy and Shipping, who was in command at New Orleans during the absence of his superior officer, learned from M. de Volsey the embarrassment of the Jesuits, and sending for them to his own house, told them that he had procured for them lodging with M. Le Sassier, a member of the Council. By this gentleman they were treated with great politeness; he even invited them to make his house their home until their departure for France.

Meanwhile, the Capuchins, hearing of the Jesuits' arrival, came at six o'clock in the evening of December 21st, to meet them on their landing, in order to testify their sympathy for those in misfortune, and their desire to render them every service in their power. The Jesuits went next morning to thank the good Fathers, and were received by them with every mark of the warmest charity: the Capuchins begged them to take their meals with none but themselves during all the time of their stay. This invitation was gladly accepted. The Capuchins could not offer the exiles a shelter under their own roof, for their convent was only a dwelling which they had rented and which did not even afford room for the whole of their own community; but the Jesuits took a house in the neighborhood, and during the six weeks which elapsed before their departure they received every mark of kindness and charity from the good religious. The Jesuits found means to show their gratitude for this treatment: the books of the New Orleans residence had been left to their own disposal by the decree of expulsion; with these they formed a library, small, it is true, but of no

mean value in so new a country, and begged the Capuchins to accept it.

Many others also, even among the most distinguished persons of the city, showed a friendliness towards the Jesuits, which, under the circumstances, could not be suspected of insincerity. The Procurator General visited them and assured them of the pain which he had felt in executing so odious a duty in their regard. A short time before their departure, the chief Commissioner, M. d'Albadie, sent them a letter which he had written for them to the French Secretary of the Navy, and which he wished them to present with their own hands; in it he asked a pension for each of the Fathers, and gave favorable testimony of their conduct.

In spite of all this, the Jesuits saw plainly that their longer stay in New Orleans was not desired. It was the month of January, perhaps the very worst season of the year for a voyage across the Atlantic; but they found a new and staunch ship, the *Minerva* of Bayonne, commanded by a certain Captain Balanquet, who had made himself famous in the last war, and who was in high repute for honor and probity. These reasons determined the Jesuits to embark in his vessel. However, two out of the six Fathers remained behind. Father de la Morinie remembered the terrible sea-sickness which he had suffered on his former voyage, and which had almost proved fatal, and he therefore preferred to delay his departure until the Spring, when the sea would be less rough. Father Meurin petitioned the Council for permission to return to the Illinois. Under the circumstances, this was rather a bold resolution, for he had absolutely nothing to count upon for subsistence: the goods of the Jesuits were sold, the French settlers were under no obligation to Father Meurin, and the savages were in a condition rather to need assistance than to afford it. Moreover, the health of this Father was very poor, as it had always been during the twenty-one years which he had spent in Louisiana; but he saw the great danger in which the

Illinois neophytes were of forgetting their religion, if they remained long deprived of missionaries, and counted all difficulties as nothing, provided he could but resume the labors of his mission. Father Meurin's request was granted, and the members of the Council even promised to ask a pension of six hundred francs for him from the King.

The four other Jesuits sailed on the 6th of February, 1764, in company with the Abbé Forget du Verger, member of the Congregation for the Foreign Missions, and Vicar General of the Archbishop of Quebec in the Illinois region. For ten years this clergyman had shown himself very friendly to the Jesuits in that country, and his company at this time was an offset to whatever was disagreeable in their voyage.

The weather continued favorable until the vessel was off the Bahamas. Here they had to pass the famous strait of Martyr's Island. The captain, vigilant and skilful, did his best to avoid it; for about twelve hours he kept the helm down and the vessel headed towards the east, but in vain: towards midnight, the ship was carried by the violent currents upon the outlying rocks around the Martyr. The shocks of the vessel upon the rocks were terrible: a craft less staunch would surely have been shattered, or at least would have opened her seams, but the *Minerva* shipped not an inch of water more than ordinary. Meantime the passengers fell to their prayers and made various vows for their safety. By sunrise they were off the rocks: after tacking all day from one side of the strait to the other, they found forty-five fathoms of water towards evening, and shortly after the lead failed to reach the bottom. The travellers breathed freely once more, and the next morning they sang the *Te Deum* in thanksgiving for their preservation. The weather was fine for the rest of the voyage, excepting the day and night of the 6th of March; the evening before this day, St. Elmo's fire, as the sailors call those mysterious electric flames which sometimes play around the mast-head

and yard-arms of vessels at sea had foretold bad weather, and in fact the storm was very violent, and extended so far that its force was felt equally at Bayonne, almost three thousand miles distant from the vessel.

On the 6th of April, the *Minerva* cast anchor in the roadstead of St. Sebastian, in Spain, the weather being too unfavorable to admit of her crossing the bar of Bayonne. The Jesuits of the college of St. Sebastian received the French missionaries with all the charity due to strangers and exiles. They could not help expressing their surprise that even in the depths of the North American forests, peaceful missionaries engaged in converting the savages and ministering to the spiritual needs of the French were not safe from the persecution of their Catholic fellow-countrymen. Like the Illinois settlers, they could not understand what power the French authorities could lawfully exercise over subjects transferred by treaty to the crown of England. A surprise was also in store for the newly-landed Jesuits themselves; they were being sent to France, and here they found their brother-religious of that kingdom, banished from France and taking refuge in Spain.

It was at St. Sebastian that they heard of the ordinances of the Parliaments of Paris and of other places, decreeing the expulsion of those members of the Society who would not apostatize by abjuring their Institute. They had been in town only two days when Father Nektous, the last Provincial of the Guyenne province arrived. This threw the missionaries into a new perplexity: how could they venture to enter France at the very time when their brothers were being chased out of it? They took courage, however, and remembering that they bore a letter to the Secretary of the Navy which they were obliged to present with their own hands, they resolved to cross the Pyrenees at all hazards. At San Juan de Luz, they found three Jesuits who were crossing into France. The two older of these religious were nearly eighty years of age; the third, a young man,

had undertaken to guide his aged companions across the mountains. The cheerfulness and frank gayety of these new travelling comrades reassured the missionaries and encouraged them to continue the journey which they had begun. Reaching Bayonne on the eve of Palm Sunday, they met there several bands of their fugitive brother-religious, on their way into Spain. All of them were welcomed kindly by the Archbishop of Bayonne. On Holy Thursday this prelate gave them communion with his own hand in his Cathedral, immediately after having communicated the canons: on the following day, he asked a dozen of them to dine with him, and showed them many other marks of friendly interest. During their stay of a fortnight at Bayonne, the Jesuits received similar marks of kindness from many other persons, and notably from the Baron d'Orjol. This gentleman scarcely ever quitted them, and did every service that could have been expected even from the oldest and most affectionate friend.

On leaving Bayonne, the Jesuits took out a passport from the mayor of the city. This is a precaution which foreigners are obliged to take in order to enter the country and travel therein with safety, and as the Jesuits regarded themselves thenceforth as strangers in France, they desired to shelter themselves by this means from any ill-treatment they might encounter. At Bordeaux they found a large number of their brethren gathered together, uncertain of their future lot and fearful lest the corporation of that city should follow the example set by the capital. The two bands of exiles consoled each other by the story of their adventures.

Up to this point the four Jesuits from Louisiana had travelled together. On leaving this city they separated and each one directed his steps to that part of the country where his own particular business called him. Two met again at Paris. On their different routes they found as before many kind persons to assist them, particularly at Or-

leans, where the monks of Chartreuse showed them that warm attachment and charity which their holy order has ever entertained for the Society. Everywhere the same surprise was felt that the cession of the Illinois territory to the English had not protected the Jesuits from all harm. Those who spoke with them were astonished at their tranquillity in the midst of their trials, and in view of the difficulties they had to fear for the future. The Fathers foresaw how hard it would be for them to find suitable retreats and necessary means of subsistence; but they placed their confidence in the providence of God, which had never deserted them, and they firmly believed that it is only when human means fail that the loving hand of the Lord makes itself most plainly felt.

Arriving at last in Paris, although entirely unknown in that city, they received the same marks of esteem and friendliness which they had met with in the whole course of their journey. People of all ranks, even the highest, who had always been attached to the Jesuits, took this opportunity to give new proofs of their love for the order.

The four fathers met at Versailles in order to present to the Secretary of the Navy the letter which they bore for him, but as the day which he appointed for their first audience was still far off, they sent the letter by post, and each one withdrew whither he hoped to receive the assistance to which he was justly entitled.

I believe that I have faithfully kept the promise which I made at the beginning of this letter to tell only the exact truth, and I believe also that I have said nothing that can give offence to any one; you may therefore show this document to all who wish to see it.

PARIS, SEPTEMBER 3, 1764.

## RESIDENCE OF ST. MARY'S, BOSTON, MASS.

1868-1876.

The residence of St. Mary's, Endicott and Cooper streets, was given in the year of our Lord 1847, by the Right Rev. Bishop of Boston, John B. Fitzpatrick, to the Rev. Fr. John Mc Elroy, as the representative of the Society of Jesus, in the province of Maryland. From that date to the present year 1876, the Society has held the original property, consisting of a church, and house adjoining; and by purchase has added thereunto.

When the property first came into the hands of the Society, it had a front of only 85 feet on Endicott St., with an equal depth on Cooper St.; to-day, preserving its original depth, its frontage is 285 feet. Then, the parish embraced the whole territory known as North End, and a very large section of the West End of Boston. It was however, subdivided by the Ordinary: and the church of St. Joseph in the West End, and of St. Stephen in the North End, have taken a large part of the original parish.

In the year 1871, the Lowell Eastern and Fitchburg Rail Road Companies, received permission from the Legislature, to enlarge their facilities for traffic, by condemning for the public good, Andover St. and parts of Nashua and Minot St., thereby curtailing the limits of the parish, and reducing its numbers. The Gas-house Company, also, by extending their works and levelling many dwellings lessened the population. At present the parish counts nearly ten thousand souls.

The dimensions of the "Old Church" were 60 by 85 feet. The floor and galleries gave sitting room to about 800 persons. The basement was used exclusively for the boys of the parish and accommodated easily five hundred and more.

To provide room for our people, a chapel in the upper story of the schoolhouse, on Lancaster St. where the Sisters of Notre Dame labored, was opened, and there Mass was said for the girls at 9 A. M. and for the people in that neighborhood at 10 A. M.

Rev. Father McElroy and one assistant Priest, with two lay brothers, formed the first Community of Ours in Boston: but as more Masses were needed, and two Fathers could not attend to the wants of their charge, Superiors sent two other Fathers, and from that time, to the years 1875 and 1876, four of Ours labored in the Mission of St. Mary's. In the years 1875 and 1876, the number was increased to five. These Fathers said regularly on Sundays and holidays of obligation, eight Masses for the people, and notwithstanding, many for want of room were unable to be present at the Holy Sacrifice.

From the year 1868 to 1876, the want of church-room, entailed on the Fathers, besides the labor of two Masses, each, the fatigue, on the part of two of their number, of singing the late Masses at half-past ten A. M. and of preaching thereat. It was a very exhausting duty after the labors of the three previous days spent in the confessional.

Before the arrival of Ours in Boston, the small number of Priests, the want of church-room, the absence of any system to gather together the faithful, except to hear Mass, precluded the organization of Sodalties. With the introduction of the Sisters of Notre Dame, these difficulties were somewhat lessened or removed. Fr. McElroy with the sanction of the Right Rev. Bishop Fitzpatrick, organized the *Married Ladies' Sodality*, and entrusted its management to the Sisters of Notre Dame. The Bishop frequently assisted at the reception of members, and by his presence and words of fatherly encouragement, gave his approval of the erection and spread of Sodalties. The *Sodality* of the *Married Ladies*, under the title of the Immaculate Conception, numbers in its ranks three hundred and sixty mothers.



The meetings are held weekly in Lancaster St. chapel, are presided over by a Sister, and frequently receive an instruction from one of the Fathers.

In the year 1857, Rev. Fr. Bernardine Wiget, S. J., called a meeting of the men of the congregation in the basement of the church for the purpose of forming a Sodality among the male members. About twenty-five responded. The meeting was organized, and the first reception was held in February 1857. The good example of the few, the words of encouragement from the ordinary and pastors, the regularity in the lives of the Sodalists, in a short time attracted candidates from every section of the city. This Sodality was more properly a Sodality of men, without the distinction of married or unmarried, in its earliest days. It embraced all classes, from the age of sixteen upwards; and soon numbered, between old and young, youths and boys, nearly eighteen hundred on its roll.

Some years after, Fr. R. W. Brady, S. J., Superior of the house, saw the necessity of separating the young unmarried men from the old, and of forming them into a distinct Sodality, to be known as the *Young Men's Sodality* of St. Mary's. These two Sodalities require the members to attend meetings weekly, and to receive the Sacraments of Penance and holy Eucharist monthly. The *Married Men's Sodality* meets on Sunday at 7 P. M., when the Rosary and Office of the Blessed Virgin are said and an instruction is given by the Director. This Sodality numbers nearly five hundred active members. The sick and poor of the Sodality are helped pecuniarily by private collections taken up among the members and by disbursements from the treasury. On days of communion, it is a most edifying sight to witness the well-filled ranks, approaching the Holy Table.

Since their separation from the *Married Men's Sodality*, the *Young Men*, ranging in age from sixteen years, to twenty-five, have gone on steadily increasing in numbers. Like the senior Sodality, this body is presided over by one of

the Fathers. Meetings are held weekly, at which the attendance, especially during the winter months, is large. An instruction is always given by the Director. The members receive the Sacraments, on the third Sunday of every month. Officers are generally faithful to their duties, kind and prudent in seeking delinquent members, and reporting to the council the cause of absence. The number of members at the last count was within one or two of four hundred.

To spread the devotion to the Blessed Virgin, and to provide for the regular accession of members to the *Young Men's Sodality*, and from them to the *Married Men's Sodality*, two other Sodalities for the youth of the parish were organized.

The *Catholic School Sodality* is composed of those pupils of the boys' school, who have made their first communion. They remain therewith connected, until they have reached the age of sixteen, when, by "transfer" they are admitted amongst the young men. By "transfer" is meant, that a testimonial of membership is given, signed by the Director, the Prefect, and Secretary, which testimonial entitles the bearer to membership without probation, in the *Young Men's Sodality*. This system of "transfer," is adopted in behalf of a member of the *Young Men's Sodality*, who enters the married state. He is forthwith admitted as a regular member among the married men.

The *Public School Sodality*, is another source from which recruits are obtained for the ranks of the two Sodalities mentioned above. This is composed of boys under sixteen, who go to the public schools, but attend the parochial Sunday school. Weekly meetings are held on Sunday afternoon, at five o'clock. The Rev. Director, after the singing of the Litany by the members, and the recitation of the Little Office of the B. Virgin, gives them an instruction. The fourth Sunday of the month, is their day of communion. The two Sodalities of boys, approach holy communion on the same

Sunday, at the Mass for the children of the parish, to which no one is admitted but teachers or officers connected with the schools.

In connection with the Catholic school, and under the charge of one of the teachers, but subject to the control of the Director of the school, there is a Sodality for those preparing for their first communion, and known as the *Holy Angels' Sodality*. These, on the day of first communion, or as soon after as many be convenient, are received, without probation, into the *Catholic School Sodality* of the Blessed Virgin Mary, thereby transferring them to the care of the Queen of Angels.

The Sisters of Notre Dame have, besides the Sodality of the married ladies, one for young ladies, to whom instruction is given suitable to their state. It is formed in part from the graduates of the school, not however to the exclusion of any young lady of the parish of virtuous inclination. Amongst these Sodalists are to be found, that remarkable portion of the "devout sex," who, though humble in life, are recognized by the Catholic and Protestant world as models of purity and attachment to the faith.

A *Girl's Sodality* is organized amongst the scholars of the school, and is composed of those more advanced in learning. It numbers one hundred and thirty members. Under the charge of the Sisters, and formed of the pupils attending school, is the Sodality of the *Holy Angels*, numbering two hundred and ten — also the *Sodality of the Infant Jesus* for the little ones of our school, with one hundred and twenty-six members. The *Public School Sodality* for girls is also under the supervision of the Sisters of Notre Dame, with one hundred and fifty members.

The *Bona Mors Association* was formed from the beginning of the parish. Every third Sunday of the month, the members receive holy communion, attend vespers, after which the celebrant reads the prayers of the association, and the large attendance, loud and fervent responses of the

people, bespeak the earnestness of the members. About four thousand, are enrolled within this association. *Sanctuary* and *Scapular Societies* furnish the sanctuary with all things necessary, and promote the devotion of the Scapular of Mt. Carmel.

The *Conference of St. Vincent de Paul* is composed of the most influential and practical members of our Church. Under its direction the distribution of alms to the poor, has been most judiciously made. Previous to its establishment, many received assistance who were unworthy of it. The members, according to rule, meet weekly, and the wants of the poor of the parish are made known to the Conference, which appoints a committee to examine, report and relieve the worthy and needy. The members also very kindly give their services in caring for the public school children, by assisting the Rev. Director in ascertaining the cause of absence from their Sodalties. This Conference, to secure funds to relieve the poor, avails itself of lectures, concerts, lotteries, and donations from Sodalties, etc., etc.

The *Temperance Society* requires from the members an assessment of 25 cents per month, to meet the expenses of the Society, which, besides its spiritual character, provides for the wants of the sick of the association. It may be properly called a temporal and beneficial Society. Members, wearing badges, and under the officers, receive the Sacraments (by rule) on the 4th Sunday of the month. The meetings are bi-monthly. Men and women compose this organization. At the public meeting, usually, an address is made by one of the Fathers. The number of members at the present date, December, 1876, is two hundred.

The *School Association* is in a temporal sense, what the Sodalties are in a spiritual sense. It has been, and is to-day the bank from which has been drawn the revenue to support the school of our parish. Every member is assessed the sum of 25 cents monthly, or three dollars per year.

This assessment is gathered by gentlemen of the congregation, who undertake this work gratuitously, and who, in the discharge of this duty, go from house to house, from cellar to garret. It is, on their part, a work not unfrequently attended with great inconvenience, as it is done principally after work hours and on Sundays. The parish is districted, and the people are notified from the altar, of the appointment of a collector. The amount received from this source, per month, during favorable times, has ranged between five hundred and six hundred dollars. As some compensation, if we may so speak, the Holy Sacrifice is offered twice in the week for these our good benefactors. Before the opening of schools in other parishes the collectors were permitted to receive members and their dues from these parishes, but this source is now closed, and our dependence is mainly on our own parish.

In connection with this association, we ought not to omit the name of one, whom we regard as worthy of all praise. A poor man, with a large family, engaged in the dirt and heat of the gas house of the city, obliged by contract to ten hours of labor, gave since the year 1859, from the noblest and most disinterested motives, his time, every evening, after work hours, to this association. On Sundays after Mass and holy communion—he is a weekly communicant—he has tramped the whole day, going from house to house, from suburb to suburb, in search of members and their dues. No weather, winter or summer, cold or hot, rain or sunshine was able to prevent him in his zeal in behalf of the Catholic school. Unable to read or write, he was obliged to have a companion to inscribe the names of members and the amount received. God blessed his zeal. During the last seventeen years, his books of account show the incredible sum of more than sixty thousand dollars collected by him alone, after the fatigue of the day. The name of William Whall deserves the respect and gratitude of every member of our Province. Now in his seventieth year, he is still active,

still asking the good God to spare him a few years more, that his eyes may behold another better and larger building for school purposes, than the one destroyed to make room for the new Church.

The Fathers hear confessions on Thursday evening from 7 till 10 P. M., with an interruption for supper. Thursdays are set apart for those who approach weekly, and the other days for all who come. The Fathers estimate the number of confessions heard by each of them as ranging between twelve and fifteen thousand yearly. The brother sacristan, who counts the particles, reports the number yearly distributed as ranging between sixty and seventy thousand. Though from this a correct estimate of the number of confessions cannot be formed, for many who confess at our church go to communion elsewhere.

Since the year 1868 three missions conducted by Ours, of New York, Missouri or Maryland were given. Each was successful, in proportion to the facilities offered the faithful for receiving the Sacraments. We have no data, to guide us in giving the number of converts. The Baptismal record of 1875 and 1876 mentions forty-five for these years. Our surroundings are almost entirely Catholic, few Protestants living in the parish.

On the first Friday of the month, after Mass, the prayers in honor of the SACRED HEART are said, and the Benediction of the Most Blessed Sacrament is given. This Mass (at 7 P. M.) is always numerously attended, and the kneeling crowd resembles a Sunday congregation. During the Mass the girls of the parish school sing appropriate hymns. The number of communicants is between four and five hundred. The devotion of our people to the Sacred Heart, was strikingly manifested on the occasion of the consecration of the parish, December 7th, 1873. The confessionals were thronged, communions numerous, and many date from that day the end of a career of sin. It was announced at the Masses, that the act of consecrating the parish and people

to the Sacred Heart, would take place after evening services. When the Father came to robe for solemn Benediction, with Deacon and Subdeacon, they found every part of the church and galleries crowded by the people. Many, unable to gain admission to the church, remained kneeling in the vestibule, exposed to the cold of a northern winter. Our aged sacristan, who has been and yet remains connected with the church from the year 1847, had prepared the altars, and lighted every gas jet and candle. At the foot of the altar, surrounded by the members of the Society, knelt the Father superior, who, in a loud voice, in the name of the people, repeated sentence by sentence, the act of consecration, and was responded to by the assistants, and the kneeling masses of devout worshippers. One felt that this act of consecration, was, at one and the same time, a declaration of faith and a manifestation of love towards the Sacred Heart of Jesus. From that day the devotion is more known and appreciated by the people. Many private Novenas are made by the afflicted for temporal or spiritual succor. Mothers make them for their husbands, neglectful of their Easter duties or addicted to some vice, and the wayward one is silently yet irresistibly brought back to grace. Temporal favors are granted, such as work or situations, ere the novena is concluded.

Many remarkable instances of the intercession of *Our Lady of Lourdes* have occurred within the parish. Cures have been effected, which, in the course of nature, seemed impossible—acute pain has instantly left the sufferer, on the application of the Water of Lourdes. Every day, and sometimes five times a day, are requests made for the water, as a relief in danger. But particularly in child-bearing has the miraculous interposition of our Mother been felt. The medical practice of the day, besides the lamentable example of sterility or feticide amongst those who differ from us in faith, is a temptation and danger to a Catholic mother in labor. Our Fathers have had occasion to exact a promise,

not to allow the offspring to be put in danger of temporal and spiritual death, to save herself. On one occasion, a mother was declared by the physician, as not able to give birth to the fruit of her womb. The mother was growing weaker and weaker. She sent for a Father, made known her condition, the opinion of the physicians—for the family physician had called a consultation, and it had been decided that the mother could not bring forth the child, nor could they save her without causing its death. The Father having heard the confession of the sufferer and given her holy communion, bade her have hope, and on his return home, sent her a small phial of the water of Lourdes, with the request to place her confidence in the Mother of God, and on no account permit the physicians to attempt feticide. Her prayer was heard—mother and child are strong and healthy.

Our brother sacristan is obliged to keep on hand a large supply of *St. Ignatius' Holy Water*, to satisfy the devotion of the people, who use it for any and all the ailments life is subject to. In diseases of the eyes and throat, the faith of the patient is frequently rewarded.

Our people belong to what is called the poor class, a laboring people, living from day to day by the work of their hands, and rarely are able to lay by a little for the day of sickness, or loss of work. They are mostly from Ireland, or of Irish descent of the first and second generation. Their faith is strong—their nature generous. When an appeal is made by the priest of God, their last farthing is given in the spirit of faith. Few among them own the house in which they live, and hence, when unable from loss of health or work, to pay the rent, collected weekly, they are obliged to remove, and seek accommodations elsewhere. They have their faults as a people, but their faith in God, and open-handed generosity, will overbalance the failings of an impulsive nature. We have had many exhibitions of their faith and generosity, but none so strikingly great as when



we contemplated the building of a new church and residence.

To appreciate their generosity, it must be remembered, that when the old church, built in 1835, was open for service, the Bishop of Boston, Rt. Rev. B. J. Fenwick, S. J., in order to raise funds, was obliged to sell the pews in fee simple, giving thereby this property into the hands of the purchaser, to be at his disposal, for his own benefit, subject however to a tax of six per cent. for the benefit of the pastor. When therefore it was announced that another church was to be built, a difficulty presented itself, involving a probable outlay of twenty thousand dollars, to secure the pews, without losing the good will of the people. Many of the pew-holders depended on the rent for their daily bread—the pews had descended to them by will or purchase in better times—some might be supposed ready to question the right in law to remove the pews; others, living at a distance, and not at all interested in a new church, might demand the full cost of the pew. Besides, to add to the difficulty, the pew-holders had before them the example of the late Bishop, J. B. Fitzpatrick, who, in the sale of the Cathedral property, on Franklin St., indemnified the pew-holders. But our people as a body, gave up cheerfully all right to the pews—those who depended on them for their bread, were met in a generous spirit by the pastor, and his terms willingly accepted. No grumbling, lawsuits, or unkind reproaches were heard of against any one of the Society.

We record another instance of their faith and generosity. When it was announced that a new church was to be built, and that on them we leaned for support in this great undertaking, an appeal was made to them from the altar to come forward and say what they were willing to contribute: by this appeal, and but once made, they subscribed more than *ten thousand dollars*, to be paid in instalments half-yearly, or yearly. Their faith seemed to grow livelier and more active, when they saw the preparations made for the

building. During the digging out of the foundation, every one seemed to watch the progress of the work and take the deepest interest in it.

As a means of raising money to purchase land, etc., a grand fair was announced. After three months of preparation, the fair was opened during Easter week of the year 1874. It was held during six weeks, and at its close, the people placed in the hands of the pastor, as the net result of their labor, the unprecedented sum of *forty one thousand dollars*. So large a sum of money was never before given, by any parish or congregation in the United States.

Again, January the 1st, 1876, our good people were told that a fair would be held in the new basement, to continue during the month of February. With one month's preparation, and four weeks of fair, our people exceeded, if we consider the times and the short preparation, their first munificent offering; for they presented as the net result of their fair, the sum of *thirty thousand dollars*.

We may sum up the amount contributed in the space of less than two years as over *eighty thousand dollars* in cash, and in the equivalent, by the surrender of the deeds of the pews, as more than *ten thousand dollars*. It is but just to say, that we found many generous friends among the other parishes: they felt the warmth of friendship for St. Mary's, either because they once belonged to the parish, or because they had chosen Ours for confessors.

To these figures, add the yearly sum, through the school association, of more than five thousand dollars—the collections at Pentecost for the education of Ecclesiastics for the diocese averaging two hundred and fifty dollars—Christmas and Easter offerings, complimentary to the pastor, each nine hundred dollars—collections for the *Home of Destitute Catholic Children*, yearly two hundred and fifty dollars—the *Orphan asylum* fund of one hundred and fifty dollars yearly—the offering to the holy Father, averaging four hundred dollars—the new Cathedral collection, about four hundred an-

nually—the Woodstock collection, averaging three hundred dollars—collections for the poor, under the auspices of St. Mary's conference—appeals from the *Sisters of the good Shepherd*, the *Infant asylum*, the *Carney Hospital*, the *General Hospital* collection. To those add the almost monthly authorization of some private begging. Yet despite this strain on their resources, and its frequency, our people have never failed to give more liberally than any other congregation in the city.

Again, in the year 1869, the want of accommodations obliged Superiors to buy a residence, at a distance of two streets from the church, the cost of which was ten thousand dollars. Our people, in the joy of their hearts at seeing the Fathers better accommodated, gave the sum of \$8,890, at the fair, to cancel the debt.

It is time to give some details about the *New Church and Residence*. During May, 1873, the negotiations for the purchase of land adjoining the school property were concluded. The land together with the houses there, nine in number, seven of brick and two of wood, was bought at a cost of \$60,000 dollars—securing thereby a lot, including the site of the school and old church, of 285 feet in length, by 85 feet deep. The plans for the improvements were drawn by the master architect of church buildings in the United States, Mr. P. C. Keely. The church is of the Roman style. The external dimensions are 198 feet, 4 inches by 83 feet, 6 inches.

The towers are 26 feet square, and 160 feet high from the sidewalk to the top of the cross. The basement is 13 feet, 10 inches between the floor and ceiling, excellently lighted by nine large windows, 8 by 7½ feet, on each side. There are 6 confessionals; 212 pews furnished in ash, each easily seating seven persons; two altars and a large sanctuary and vestry. The whole building is to be heated by steam. The contract for heating was made for the small sum of \$5,200 dollars.

The nave ceiling of the church is 68 feet in height; the side-aisle ceiling, 35 feet. The church is entered from Thacher Street, by an arcade of three large doorways, between the two towers.

The church floor, will have 276 pews, finished in cherry and ash, of the same dimensions as those in the basement, accommodating 1932 persons. The chancel is apsidal—large and spacious for all our requirements. The niches for the two side altars, are sufficiently deep to give good effect to the altars. The vestries are two in number and large. The chantry, or rooms over the vestries, will go around the entire apsis, and will open by an arcade of pillars and arches into the sanctuary. The openings in this arcade will be closed by a lattice screen, so that the singers—a choir of sanctuary boys—will not be seen by the congregation in the church. The body of the church is divided into nave and aisles, with two rows of light beautiful columns with handsome capitals. The ceiling is vaulted and enriched with pictures, representing the Assumption, Annunciation, and Immaculate Conception. The church windows are high from the floor to guard against the street noise. The organ gallery over the vestibule is 34 feet deep and 40 feet wide. The basement walls are of trimmed granite, and the body of the church of face brick, with granite trimmings and mouldings.

The High altar, when finished, will be a grand feature of the church. The style is Roman. The extreme height from the floor to the top is 36 feet; the width 20 feet. It stands out from the wall five feet—the depth of altar is 6 feet 7 in. The ascent to the platform is by five steps, with a rise of 7 inches and a tread of 14 inches. The materials of which the altar is made, are white, black, and Bardilio marble, so arranged as to give light and shade; and no other material will be used in its construction, from base to top.

Marble or metal statues, fifteen in all, will be placed in this order: two archangels in the side niches of the antipen-

dium; an Easter Lamb in the central niche; the crucifixion in the Exposition niche; four Seraphim in niches on either side of the Tabernacle; two large statues, one of St. Ignatius, and the other of St. Francis Xavier in the end niches and reredos; in the centre over the Exposition niche, a life-size statue of the Sacred Heart of Jesus or Mary; over the niches of SS. Ignatius and Fr. Xavier, two adoring angels. The altar will be surmounted by a broken pediment, on which will be two reclining angels. There will be twelve columns—eight in the antependium and four in the reredos—the whole altar to be surmounted by a magnificent halo. The sanctuary will be 75 feet wide; the depth from communion rail to altar steps, 12 feet.

The foundation of the new church was begun in the summer of 1874. The first Mass said in the basement, was the first communion Mass of the children of the parish, June 13th, 1876, and the basement was opened for the people, Sunday, July 30th, 1876.

The Pastoral Residence is built on the site of the foundation of the old church. Its dimensions are 60 feet on Endicott St. by 85 feet on Cooper. It is four stories high, and contains eighteen rooms for the Community, independent of the basement, with kitchen, store rooms, etc. The style is in keeping with the church—the basement of granite, and the windows arched. A small area of 13 feet separates the church from the house, with a covered way for the use of the Fathers. The work on the residence was begun Monday, Sept. 25th, 1876, and the house completed will be given into our possession in March, 1877.

A few words on our *Schools for Boys and Girls*. March 14th, 1858, a boy in the "Eliot school," a public school, situated on Bennett St., North End, was severely and cruelly flogged for thirty minutes by a master, for refusing to recite the commandments as worded in a Protestant Bible, or Bible history. Several other boys were flogged for the same offence, and in consequence of this interference with the rights

of conscience, nearly four hundred boys left the school. To provide for their education and to protect them against the law of truancy, Rev. Bernardine Wiget, S. J., then the Director of the men's Sodality, appealed to them, by their faith, to assume the cost and responsibility of the education of these youthful confessors of the faith. Subscription lists were opened, and funds in abundance were placed at his disposal—a building was let—teachers and books were provided. Such is the origin of the Catholic school for boys, under the guidance of our Fathers. From that day to this the school has existed. During the period of many years, the attendance has numbered over four hundred pupils. A Father gives his immediate attention to the studies and discipline. The teachers are eight in number, at present. Besides the duty of the class room, the teachers are required to be present on Sundays and holydays with their scholars. A plain English education is given. Students distinguishing themselves in the master's room, may win a scholarship in Boston College, entitling the recipient to a full classical course, free of any expense, except for books. These scholarships were granted to compensate in part the people of St. Mary's parish for moneys taken therefrom to build the College. The first idea in the mind of the Rev. John McElroy, and which was approved by the Ordinary, was to erect the College and church on the "Jail Lands." This property was bought for that purpose, and at that time was situated within the limits of St. Mary's parish. A municipal law of the city empowers the inhabitants of wards to object and deny their sanction to certain kinds of buildings. Their approval was refused for college or church purposes, and, in consequence, the land was sold back to the city from which it had been bought. No other suitable property being for sale, the South End of the city was chosen for a church and college. The change of position and the desire to reconcile and compensate our parish for moneys taken from it, led to the grant of scholarships. The boys of the school are well behaved,

attentive to study and school, and practical in religious duties. Their faith is not endangered by the surroundings of Protestantism, but quickened by every event, and by the example and influence of teachers and companions.

During the prevalence of the small pox, in the year 1872, our school was specially protected from the loss of a single child, in the months of September, October, and November. Some few contracted the disease, but in every instance regained their health. This special protection we attribute to the confidence of the children in the Mother of God. Every child received a miraculous medal to wear in her honor, and was told to say daily some prayer to her. Moreover, the Director of the school, remembering the example of our Fathers at St. Louis, in a somewhat similar danger, had placed a medal over the doors opening into the school, and over the doors of each class room. Death was around us, and the parish seemed a fair field for the ravages of the disease. The Fathers were busy from morning till night, giving the rites of the church to the infected, their visits reaching as high as twenty a day, during the worst season. The master of the school, was seized by the disease, unknown to himself, and passed through the worst form of the attack in the discharge of his duties, before any one discovered his condition. As soon as it was known, the city authorities obliged him to go to the common hospital until recovery. Notwithstanding this entrance of the disease within the very walls of the class room, thanks to the Mother of God, *not a child lost his life*. The master after a few weeks returned to his duty.

From so Catholic a parish, we might reasonably complain of the comparatively small number of children attending the two schools. There are between eight and nine hundred in both; but these do not represent more than one half of the male and female children under our charge. The enemy has sown cockle amongst us, by the erection of eight public schools, in our parish, and immediately adjoining us. Books without cost—large and attractive buildings—the

officers for truants most active to learn the cause and prevent the frequency of absence—the prospect or hope of parents that their daughters may obtain, after graduation, the position of teachers, may be assigned as some of the causes of the small number attending the Catholic school. So far, our parish is the only one in the city of Boston, and probably in the State of Massachusetts, that maintains a parochial school for boys.

The school for girls is under the charge of the Sisters of Notre Dame, a body of religious women first introduced into the Eastern States by Fr. John Mc Elroy. They began to teach in an humble building on Stillman Street. The present school building, situated on Lancaster St., was bought for a school for boys, to be taught by the Christian Brothers; but, as they had not the men to send, the building was given to the Sisters to be used as a school for girls. These Sisters, by superior tact in controlling their pupils, by the maintenance of a kind but firm discipline, by the influence of example and the spirit of perfect docility, in every measure connected with school, to the wishes of the Ordinary and pastors, have won for their body the good will, respect, and veneration of pastors and people. Their schools are numerously attended, and their scholars, in after life, show the training received, by their fidelity to the practices of holy faith. The number of scholars, at the present time, is five hundred and twelve.

These Sisters have under their charge the Sodalities of

Married Ladies	360	members
Young Ladies	476	“
Pupils of the School	130	“
Holy Angels	210	“
Infant Jesus	126	“
Public school	150	“
Add Sunday School children	340	
Total	1792	

Number of Sisters employed, 9.



The Fathers have under their charge the Sodalties of

Married Men	500	members
Young Men	400	"
C. School Sodality	100	"
Sunday School Sodality	175	"
Holy Angels	80	"
Boys in Sunday School	377	"
Temperance Society	200	"
St. Vincent's Conference	37	"
Boys of Catholic school	500	"
Total	2369.	

FATHER JOHN PRENDERGAST, S. J.

The hand of death has spared our Community, with but two exceptions, during the period of eight years. Fr. Prendergast, after the completion of his studies, was sent by superiors to St. Mary's. From the beginning, great things were predicted of him. His energy in teaching—indomitable perseverance in the interest of his pupils, the many efforts made, from year to year, to lead the van of classes in college, gave evidence of zeal for the glory of God within his heart. After his studies, the field of zeal was changed, but not the spirit that won all hearts, especially amongst an apparently abandoned class of the ragged poor boys, who made their living by selling papers, cleaning boots or running errands. The class assembled on Sundays for Mass and instruction in the basement of the old church. Fr. John was entrusted with their care. It was in the exercise of his duty as Instructor that the seeds of death were sown in a body naturally robust. He preached with the same energy and zeal with which he had taught, and so absorbed at times was he, that clad in the vestments for Mass, he passed from the altar down the aisles without being

aware of his position. His confessional was crowded by his boys on the evenings preceding the monthly communion. Late at night, he awaited the coming of some little fellow whose work did not allow him to be present before 10 P. M. Early the next morning, Fr. Prendergast was expecting others who could not go to confession at any other time, and from 7 till 9 o'clock, the time for Mass, he was in the midst of his little parishioners, reproving this one, encouraging that one, and mercifully absolving all of them. He loved them, and they loved him. Superiors recognizing his tact in the management of boys, gave him the position of Director of the Young Men's Sodality. Fr. John saw but few attending the weekly meetings, and still fewer approaching the Sacraments. He braced himself for the work, to bring back absentees, to persuade others to join, to induce all to a monthly reception of holy communion. His zeal was blessed. The Mother of sinners heard his prayer, saw his zeal and gave a force to his pleadings to join the Sodality, which even the most indifferent could not resist. He sought them everywhere, in season and out of season. If he met a number standing on the street corners, Fr. John had a kind word for all, and he left them not without having asked the oft-repeated question, "do you belong to the Sodality?" The Sodality soon counted in its ranks hundreds, ranging in age, from sixteen to twenty-five years, all monthly communicants. Death called him to his reward when young in years, but full of good works.

Fr. Prendergast was born in Ireland, April 1st, 1830—entered the Society, August 13th, 1851, died May 11th, 1869, at Boston College, whither he was taken in the first days of his sickness. A rupture of the bowels was the cause which, by undermining his system, eventually led to his death. Afterwards an abscess formed in his throat, which ended in dropsy.

## FATHER JAMES A. MCGUIGAN, S. J.

Father James A. McGuigan, S. J. was born in Philadelphia, December 10th, 1818. He entered the Society, August 30th, 1847, was ordained priest August 18th, 1856, in the church of St. Ignatius, Baltimore, Md., and died in Boston, at the Residence of St. Mary's, Salem St., December 18th, 1876. In his youth, he was remarkable for devotion to the Blessed Mother of God, and was among the first to be enrolled in the Young Men's Sodality, attached to St. Joseph's church, in his native city. Besides taking an active part in everything relating to the Sodality, he was one of the most regular at meetings and at the monthly communions. He thus merited the approbation of his companions, who elected him to the office of Prefect of the Sodality.

In his twenty-fifth year, feeling himself called to a closer union with God, he left all, abandoning the world, and went to Holy Cross College, to study, and, if deemed worthy, to enter the Society. The same habits of regularity which distinguished him in the counting house, accompanied him in the duties of student and teacher; for in this latter capacity he was engaged during the three years of his residence at Holy Cross, from 1843 to Aug., 1847, when with the approval of Superiors, he went to Frederick, Md., to begin his noviceship. Every duty of the fervent novice was faithfully performed by him.

After the two years of probation, he was sent to Georgetown College, in the capacity of prefect and teacher of the class of rudiments. Besides the five hours in the class room, he shared equally with others the duties of prefect, in keeping studies, yard, and dormitory. Multiplied as were these duties, and made the occasion of exemption by others not so exact, our good Scholastic, scrupled the omission of the least part of a quarter of an hour given to spiritual reading. During the ten years of the combined duties of prefect and teacher, from our personal knowledge of his habits, we

never knew him to omit, or curtail the common duties of a most fervent religious. Meditation, examens, spiritual reading, weekly communions, each had for him its due interest; not that of routine, but of duty before God. During the days and months of a lax discipline in college, when authority was despised, and on more than one occasion, openly defied by the majority of the students, no change was observable in the habits of regularity in our brother. Faithful to every duty assigned, he sought not himself but God in the midst of disorder and rebellion. The obedient scholar and disorderly pupil, each received from Fr. McGuigan a conscientious attention; the former, paternal kindness, the latter, inflexible justice tempered with mercy, hidden from all but the recipient.

After his ordination the duties of prefect, teacher and priest, were as faithfully performed, as when less was required of him. During his twenty years of priesthood, he was never known to omit the offering of the Holy Sacrifice daily, if we except the last nine months of his life, when sickness prevented him. He was heard to say, that the Holy Sacrifice daily offered, was the best preparation for death. When sent to the Residence of St. Mary's, he never once availed himself of the privilege of five hours confessional duty, to excuse or exempt himself from Matins and Lauds. Almost to the day of his death, he said the divine Office, as regularly as when in health.

By nature possessing a strong will, he heroically conquered it, whenever obedience demanded, through the voice of Superiors. His love of poverty was as remarkable as the regularity of his life. Amongst his effects, after death, there was found nothing superfluous—but rather a scarcity of necessary clothing. Heart disease, of which he died, showed him a patient and resigned religious, under a most painful strangling or suffocation. No murmur escaped him. God's holy will was his prayer and comfort. May he rest in peace.

## THE JESUITS IN CINCINNATI.

*(Concluded.)*

At the time when the war was raging fiercely in Kentucky and Tennessee, when every steamboat and screeching locomotive dragged to the city its freight of wounded humanity and living woe, new hospitals were opened for the wounded and dying from the battlefields of the South-west, and our Fathers were busy night and day administering the Sacraments to Catholics, and laboring at the conversion of non-Catholics, many of whose hearts had been opened by the self-sacrificing devotion of the Sisters of Charity. "To the angel of the army of the Cumberland," a toast was publicly offered and a eulogy pronounced, in the principal hotel of this city, at a reunion of the officers of the army of the Cumberland. This is a trifle but it shows what the veterans thought of the soldiers' friend, the Catholic Sisters of Charity.

Here as elsewhere, at the urgent solicitation of the Most Rev. Archbishop, our Fathers, besides renewing the spirit of many Orders of religious women frequently every year by the Spiritual Exercises of our holy founder, give regular exhortations to these sanctified servants of Mary. From time to time, as if by stealth, they go forth to give missions in the adjacent country, and during vacation they follow the laudable custom of finding rest from their ordinary labors by applying themselves to the work of giving retreats. Such facts are well known, they help to fill the gaps of time usefully; but they are so universally in practice as to need no special comment among us. A friendly spirit has always existed between the clergy of the city and ourselves, as is evidenced by the fact that they procure students for

the College in preference to other institutions, and frequently invite Ours to preach and perform public functions of various kinds.

If prudence did not admonish us to respect the modesty of the living and be silent in their praise, a word should be said of the labors of that missionary, whose name is known throughout the length and breadth of the land, for his eminent success in evangelizing the German and French speaking portion of the population—Fr. Weninger. He makes Cincinnati his headquarters, whence he goes abroad to hear his thirty thousand confessions every year, and do those other great works of zeal, the story of which is echoed in the books and treatises he has published.

There is still another way of producing fruit in souls in which the Jesuits of Cincinnati have not been idle or failed to contribute their mite to the common good; that is the publishing of good books. Because they were mostly of a religious character and of general rather than collegiate interest, they were known by their connection with their several authors rather than with the College. Still, the offices and practices of devotion to the Sacred Heart of Jesus, the billets of the confraternity, minor treatises on kindred devotions and similar works were very early, if not first, published here. Again and again reprinted, they have scattered hence over the Union. The *Spiritual Exercises* of St. Ignatius, with explanations in Latin, for the use of religious and priests took their rise here; likewise the *Epitome Pastoralis*, in which little work all that pertains to the sacred ministry and sacerdotal life is given briefly but clearly, and adapted to the peculiar circumstances of this country. Afterwards, the "Manual of Christian Doctrine" was issued in its English dress, from the original German. It is, as it were, a compendium of Dogmatic and Moral Theology, where both Protestants and Catholics can learn for themselves the true religion. This work, praised by so many, though somewhat inelegant as far as English diction is con-

cerned, passed through several editions within the first year after its original appearance. Then followed a book dedicated to the people of America, wherein the author shows that Protestantism is not only a form of belief begetting internal anguish and despair and leading direct to infidelity; but that the Catholic religion is the only true one, that it is full of consolation, that it should be embraced by every right-minded man who casts off the prejudices of the sects and removes the principles of infidelity, both of which the author refutes. To show how thoroughly up to the times this book was found, it need only be stated that within a few months no less than four editions were exhausted.

There was likewise published that truly golden book "The Imitation of the Sacred Heart of Jesus." It remains a monument of Fr. Arnoudt's piety more lasting than storied urn, and praise chiselled in the mute marble. Fr. Fastré in the translation did full justice to the latinity of the saintly author. On his own account the same Father has written several volumes of a devotional character, on the lives of the early martyrs, which appeared first in serial form in the pages of the "Messenger of the Sacred Heart." Whilst the publishing of these books, manuals of devotion and occasional smaller works was going on, another Father was instituting a Sodality or community of prayers for the conversion of America—Our Holy Father Pius IX has enriched the confraternity with many indulgences, and even during the life-time of its founder it had taken root in other dioceses.

During the years 1862-63 this house seems to have suffered somewhat from the want of a full pastoral staff. In fact, the frequent sickness of several of our members produced a pressure of work on nearly all—but the religious spirit set everything to rights; for, as the history of the house puts it, "quisque suo (sc. officio) strenuam operam navarunt." The College opened under favorable auspices, and nine of the students received their degree at the end of the

year. It is the custom here for the graduates to make a retreat of some days shortly after the commencement, in order to determine their vocation and begin life with due consideration. The results have always been very beneficial and saved many a bitter sorrow in after life to those who might otherwise have made a false step.

Another event was the purchase of the ground on which our new building now stands. Though all felt the need, few perhaps cherished the hope, of seeing the edifice so soon rise in stately proportions to gratify their eager longings. Between forty and fifty thousand confessions and communions rewarded the labors of the years 1862-63.

It is well known that in those troublesome times not only native born and adopted citizens, but also all such as had declared their intentions of becoming citizens were subject to compulsory service in the army. When the draft took place in this city, four of Ours were unfortunate enough to draw prizes in the lottery. Two of them were priests and two scholastics. Thanks to physical infirmity, both the priests and one of the scholastics were legitimately dispensed, but the remaining one of the four was compelled to buy a substitute for \$300. The parishioners, on hearing the news, generously came forward and contributed enough to buy off all; but, thanks be to God, their assistance was but slightly needed.

The number of scholars increased this year, principally on account of the extension of the Commercial course. This department has never received the encouragement given to the classical course, on which most of our care has always been lavished. In fact the quality of the students who take this course would hardly justify extended efforts; for they remain under our influence only a short time, as a general thing, and the difference between them and the boys engaged in the classics, both in abilities, spirited effort and good will has always seemed an anomaly.

Meanwhile the fervor of piety continued, encouraged as



it was by the industries of the chaplain as well as the assistance of the professors. I forbear mentioning the name of that Father, to whom the College owes a debt of gratitude, and to whom the Society is indebted for more than one vocation which, but for his fostering care, might have been lost. He took an interest in the boys, and they felt it. He had the judgment to see that the whole body could not be directed like some vast machine; on which account he treated with them individually, advising, encouraging or scolding them apart, as necessity required. A thousand little industries, constantly varied, made the fickleness and caprice of boyhood an element for good in the formation of a solid, pious, christian character, which stole upon them almost without their knowledge, and certainly without the least degree of irksomeness. Practical exhortations suggesting ever new devices for honoring God easily and secretly; special novenas and devotions from time to time; now some orchestral music by the boys; again an unexpected or unusual adornment of the chapel; little billets suggesting exercises of devotion or spiritual reading. These and similar ways in which the activity of the boys was brought into play, made the Sodality of the Blessed Virgin Mary prosperous and influential.

Though an indication of zeal on the part of the secular clergy, it is a matter of regret for us that circumstances have changed this condition of things within a very few years. Now almost every parish has a boy's Sodality connected with it. Believing that charity begins at home, the pastors try to keep our students in their own parish Sodality, in order to give stability to the young organization. Nor can we insist on retaining our own pupils so easily as might be supposed; since the good will of the secular clergy, their influence and patronage has a great deal to do with the success of our College. Thus what is more or less a necessity of the present time, will grow into a precedent or custom, which it may afterwards be difficult to change.

The same difficulty of steering safe between the Scylla of excessive concession and the Charybdis of unwise opposition, we likewise experience in regard to confession and holy communion; because some of the boys are under the patronage of the clergy who like to keep their control, and their parents are anxious that they should go to confession and communion at their own church, and with them.

It is no unusual thing to see the chapel quite crowded during recess with those who go to visit the Blessed Sacrament. They are advised to do so, it is true; but they are left entirely free to visit or not. Though many of them may perform the act with all the levity of childhood, still a good spirit is thereby fostered, and human respect which might prevent many really well intentioned from visiting the Blessed Sacrament, if they were observably the only ones to do it, is now not at all harmful. The greater number of the boys in arriving here in the morning, go first to the chapel to call down the grace of God on their work of the day, and many before returning home after class likewise drop into the sacred place to say some prayers. When we consider that all this is freely done, that in nine cases out of ten, they know that no professor can possibly observe them, that God is their only witness, there is certainly matter for much rejoicing.

In 1863-64 the grand altar of our church was finished. It is large and suits the architecture of the church. There are sixteen statues, in niches throughout the various portions of the altar. A centre piece, of much beauty and artistic merit, placed in a recess, represents St. Francis Xavier (the patron of the church) preaching to the Japanese. The statues of the Japanese, one of whom is a Bonze, as well as that of the Saint are extremely natural and fully life size. These statues were made and painted in a Bavarian monastery. The whole structure cost about \$5000 or \$6000. The altar together with the rest of the church is rather dark-colored, because it would be impossible, if

painted light, to keep it clean or neat-looking in such a smoky city as Cincinnati.

Some years ago it was customary to perform some drama at the annual Commencements. For reasons easily understood and appreciated, this practice has been discontinued. The ordinary exhibitions now are exclusively literary. If at times it seems proper to get up either an original or classical drama, it is either rehearsed in private or acted in public for some charitable object. Thus of late years considerable sums have been raised for needed charities, and laudable emulation produced among the students. In the early days of the College, i. e. about 1846-47, the annual Commencements embraced several successive nights, one of which, for instance, would be devoted to the exercises of the juniors, another to those of the senior students; or one was set apart for strictly literary, but elementary exercises, another for dramatic or linguistic performances, a third for nothing but discourses, graduates valedictory, masters orations, and the President's Address. This custom, though to the taste of the present day rather crude, seems to have succeeded quite well.

On the feast of St. Ignatius, in the year 1864, a temporal coadjutor, Brother Francis Van der Borgt, a Belgian, died holily in this house. He was in many respects a remarkable man. My earliest recollections of him are coupled with the idea of never having seen him wear a hat: winter or summer, it was all the same: he went hatless. It is said of him, truly or not, I cannot say, that he was so unaccustomed to any head covering that he once got into an omnibus on his way to St. Louis, without noticing at all the absence of his chapeau. Though somewhat eccentric, "Brother Frank" easily acquired an ascendancy over people. He was sacristan for many years, in which office he had ample opportunities of attracting veneration by his sanctity of life and inspiring the wayward and undisciplined with a holy fear of his rebukes. It may well be doubted whether

his influence was not greater than that of many priests. He labored, "according to his degree," to advance piety and devotion, by exhortation, by distributing rosaries and pictures, and especially by instituting a "congregation of the Immaculate Conception," which is still in flourishing existence. In the eyes of hundreds, no one was equal to "Brother Frank;" and yet he had few natural gifts in his favor. A shrivelled old man, low of stature, mean and humble in exterior, not at all prepossessing, but poorly acquainted with the English language, gifted apparently with nothing but virtue, zeal, and an intense desire of keeping the altar and church like his own heart, worthy of his divine master. When he died there fell upon his bier the tears of many, of whose prayers we might well be jealous.

The history of the house refers again and again to the admirable spirit of harmony and fraternal charity existing in this community during these sad years; as if it were a relief to turn from the outward picture of discord and ruin caused by the civil war, to view the serene happiness of that life to which our Saviour has so kindly called us. May it never disappear from among us! That nothing has ever happened to ruffle it, the writer of this article can, with thanksgiving to God, bear ample testimony.

In 1866, a church for the colored people was opened by Ours in Cincinnati. Any one who is acquainted with the character of the negroes, knows what sacrifices are demanded of the pastor of St. Ann's, and how ungrateful is the soil which the "negro priest" cultivates. These poor creatures degraded and debased by years of hereditary servitude, seem destined as a class to remain in perpetual childhood, and as a race almost bear the marks of divine displeasure. Those who have lived in the North or been raised in cities, being more intelligent, almost look down on their less fortunate brethren; but the mass of their people are dull, ignorant, slow, fickle, unreasonable, moved by the slightest impulse of feeling or pleasure, jealous of one an-

other to the last degree, appreciating so little any efforts made for their elevation, that the favors of long years and the devotion of a life-time of charity are no security for fidelity on their part, if the promise of greater temporal good is held out to them. They seem to have caught by instinct the doctrine of some modern Philosophers, that religion is a sentiment. They believe that it consists in external rites and show, rather than in faith or any unity of doctrine. To-day they may seem to be bound to Catholicity with bands of iron, to-morrow they will cast off what before they held most firmly, in apparently happy unconsciousness of their inconsistency and their sin. No one who has not dealt with or instructed them can conceive the extent of their ingratitude and stupidity. The only gleam of hope for any extensive good among the race, the only prospect for the permanent conversion of any considerable number, lies in the education of the young: little can be hoped till another generation has risen. This is the reason why a school for negro children has been in connection with St. Ann's from the beginning. The boys are taught by hired teachers, the girls are taken care of by generous and devoted Sisters of Notre Dame. The contributions of the poor colored people would scarcely supply the church with candles; but Fr. Weninger and the Blessed Peter Claver Society (composed of white citizens, mostly Germans, and founded by that venerable missionary), have hitherto supplied the pastor with the means of carrying on the good work. *Vivat, floreat, crescat*; but successful or unsuccessful, the task has been ennobled by the sacrifices and sufferings of generous apostles.

With the years 1866-67 we come to what may be termed "The Third Epoch" in the history of St. Xavier's; for this year was signalized by the erection of a new edifice, designed, it is true, originally, as a residence for Ours, but used partially for class rooms, till divine Providence sends us the means of putting up the buildings which our needs require. The structure is situated on 7th and Sycamore

streets. Even in its unfinished state it attracts the admiring gaze of visitors to our city; but when completed will be one of the objects of interest, not only for every tourist, but also for our citizens. That portion now finished is 66 feet in breadth, facing on Sycamore street, by 120 in depth on Seventh; is five stories high, exclusive of the mansard roof; with the exception of the stone foundation and basement story is of brick peculiarly made, and finished with heavy stone facings; massive and majestic, suggestive of strength and durability no less than beauty. The motto, *Ad Majorem Dei Gloriam*, deeply carved in a rosette of solid stone, set in the ceiling of the freestone porch, tells the character of the Institution to the curious stranger whose admiration has been attracted by the imposing structure. Towards this undertaking one zealous clergyman subscribed \$10,000, another \$1000, whilst a catholic layman of this city, who is always foremost in works of charity, donated \$1000. These sums together with a few smaller amounts were all the aid received from without; the remaining funds, amounting to about \$130,000, were the result of years of saving and economy in the management of the College finances. It remains to be seen whether in the completion of the undertaking, the founding of Professorships, the establishing of suitable annual prizes for excellence in the ancient and modern languages, and in the sciences, there are persons who will emulate the generous founders of numerous non-catholic Institutions. It is to be hoped that the work may be speedily finished, and thus an Institution be here permanently established in which the branches of the very highest education may be taught.

A strenuous effort has been made for years past to bring the library of the College up to a standard suitable to its necessities and reputation. The result is that inside of twenty years, notwithstanding the poverty of our treasury and the outlays for new buildings, the number of volumes has advanced from six thousand to about twelve or fourteen thou-

sand, exclusive of pamphlets, all purchased with the funds of the College or obtained by private donation. The works are in the main well selected, many of them valuable and rare. Among the latter may be mentioned a "Universal History," translated from English into French, in one hundred and twenty-six volumes; the "Classica Latina," in one hundred and fifty volumes; a French "History of China," in fourteen volumes; the Greek and Latin Fathers in one hundred and twenty-five; Lord Kingsborough's "Mexican Antiquities," in nine folio volumes, elegantly bound; and Bibles of various dates and in different languages, with a copy of the first edition of it printed in America, the Lord's prayer in fifty-three different languages etc., etc. In the collection of old and rare books are contained several published within half a century after the invention of printing. Among the books of languages beyond the range of ordinary study at the present day, may be mentioned a Chinese Speaker, a Sanscrit grammar, an Ethiopic Latin dictionary, all the alphabets of the nations of Hindostan, several works in various Indian language, etc., etc. It contains the ordinary standard works in general literature both English and foreign, as also in History and Philosophy; it is most complete, however, in its Theological department.

The Library, properly classified, is conveniently and neatly arranged in a hall on the ground floor of the new College building. The books occupy open shelves in a series of alcoves ranged along the side of the wall; above being a gallery with additional shelves. The framework is of wood, adorned with simple and appropriate carving. The library by itself, together with an explanation of the system on which it is carried on and order produced, would merit an extended notice.

The Museum contains a tolerably fair collection of conchological, geological and mineralogical specimens, but is yet far from perfection. From the preceding sketch of our difficulties and comparatively rapid progress in other respects,

material as well as spiritual, the reader will be prepared to hear without surprise or censure, that our provision of philosophical and chemical apparatus, at the disposal of the professor of physical sciences, is rather unsatisfactory and incomplete. Not having the ample resources which State schools command, this department necessarily absorbs a large share of the solicitude and all the available funds of those whose duty it is to provide apparatus suitable to advancing science.

Secular gentlemen of marked abilities have invariably presided over special branches, such as music and drawing. Prof. Eich, Prof. Brusselbach, now holding a prominent position in the public schools of Cincinnati, and Prof. Gerold, the distinguished organist, have had charge of the musical department since about 1859. Mr. C. Collier well known to others beside Cincinnatians, now a Trappist, and Mr. A. Pickett, the architect, directed for a long time the school of drawing. I may remark *en passant*, that both these branches, and notably drawing, have become of late quite a feature in the education of the public schools of this city. The growing importance of our annual industrial expositions and the mechanical genius of our citizens, no less than the spreading tendency to raise the standard of common school education and have the highest degree of intellectual and artistic culture, at the minimum cost to the private purse of individuals, may explain the prevalence of one; whilst the large number of German citizens, to whom music is a national heritage, and the well deserved fame of Cincinnati in the encouragement of the art as well as the science of music, are sufficient to account for the attention paid to the other.

This year, 1866, began the custom now in vogue here, of having Benediction of the Most Blessed Sacrament and an instruction on the Sacred Heart of Jesus, at night, on the first Friday of every month. It has worked well, the attendance being large and the fruit remarkable. In two or



three months after beginning this practice, the number of communions was more than doubled. The Confraternity of the Sacred Heart as well as the Apostleship of Prayer are in active and successful operation in the parish. Among the students of the College, the first Friday of the month is celebrated with Benediction and an exhortation by the Chaplain; and every Saturday afternoon the Litany of the Blessed Virgin is sung in the Chapel by all the boys.

To add to the number of Sodalties in our parish, a new one was instituted in 1867. It was designed for the reformation and continuance in the faith of poor little boys, who at an early age are forced to earn their living as boot-blacks and newsboys. The temptations and dangers to which they are exposed are innumerable; yet, thanks to the zealous labor of one of our Fathers, they have in great measure ceased to be the scandal, but have become the edification of all. No means is left untried by the various Protestant Sunday Schools of the city to attract these poor little fellows to a new belief. An establishment called "*The Bethel*," situated on the public landing, where the harvest is likely to be most plentiful, has for years carried on its work of proselytism, by means of gifts, cheap or altogether free meals, donations of clothing, and such like inducements for selling birthright for a mess of pottage. Reading rooms have been established, special facilities afforded to the boys in the pursuit of their calling, military companies and battalions of cadets have been organized, public dinners have been gotten up, a regular system of pic-nics inaugurated, and, to crown all, besides the almost countless contributions of all classes of citizens, one "public spirited" gentleman gave \$90,000 or \$100,000 towards endowing this useful establishment. From this it may be judged how necessary it was to make some efforts to keep the unprotected little ones of Christ from the ravening wolves. Though no such inducements for fidelity were or could be offered by our poor priest, he has kept around him by

charity, sacrifice, and all the attractions his humble means afforded, a goodly number of youths who else had lost the faith. It would be an interesting narrative to tell the various industries to which he had recourse in his work ; such as appointing monitors for given squares in the city, to report whatever any of the members of his Sodality were guilty of, and often the members were so well disposed, that they would come of their own accord to report their delinquencies. On one occasion the Reverend Director found himself in a very disagreeable situation, through his anxiety to see to the welfare of his young charges. A pic-nic was set on foot for the newsboys by a certain Col. Moore, a philanthropic gentleman of the city who takes a lively interest in them. As there was nothing obviously wrong, our Father could not prevent his boys from going, but as he had reason to believe that some anti-catholic impressions might be left, or some designs be had against their faith, he determined to go there himself. Promptly at the appointed hour he was at the rendezvous, when he saw that most of those encouraging the business were the Directors of "*The Bethel*," he would have liked to withdraw, but it was now too late to retire from the contest, without betraying too evident want of good faith, and making known his design ; so he made the best of a bad bargain and tried to feel at his ease. But that was only the least of his troubles. When the procession was ready to start, Fr. B.—was requested to head the line in company with the Director of the Bethel and a certain judge of some fame in this city. Preceded by a band, arm in arm with Brother Lee of the Bethel and Judge Carter, he marched through the principal streets of the city, feeling at every step of the way as if he were the only object that any one cared to look at, and bemoaning the misfortune which had placed him in such a plight. But of this enough ! It is said that many of these boys lead a life of comparative innocence amidst all their temptations, and that their worst transgressions afford matter for confessions

which persons of apparently more sanctified life might envy. Whence can God not draw glory for His name! Where can He not manifest His grace and power!

The original charter granted to the College was limited; but in 1869 an advantageous and perpetual charter was secured, by a law passed in the General Assembly of the State. The Act of Incorporation was accepted, of course, by the Board of Trustees. Its passage called forth some rampant eloquence against the Jesuits, from a member of the Hamilton county delegation in the House, who was chagrined at not being allowed to present the bill and thereby acquire the prestige and influence growing out of its adoption. There was however, very little opposition developed.

The harmony existing among the community this year may be judged from the fact that not only those of other houses envied those living here, but even the inmates of this College were accustomed to style themselves "the happy family." Happy, indeed, the superior who feels that he can make obedience sweet and the yoke of the Lord so light! That the masters, who are in general notably laborious, might be afforded means of suitable recreation from time to time, according to the mind of St. Ignatius, an eligible and delightful villa overlooking the Ohio river and situated in Kentucky, six miles from this city, was purchased at a cost of \$18,000. The scholastics returning from their course of studies at Woodstock have often had occasion to enjoy this pleasant retreat.

A successful business transaction in 1871 enabled us to pay off some of our debts, as well as indirectly put us in a position to obtain a new parish school house on favorable conditions. The Purcell Mansion property on Walnut Hills, though bringing in very little rent had been every year increasing in value to such an extent that it was deemed advisable to sell it. A street or place graded and paved at our expense was run through the premises and the property divided off into lots. By this manœuvre several

thousand dollars more were realized, than could have been obtained by selling the whole piece of ground. \$29,000 of the proceeds were at once laid out in purchasing a city lot about two squares from our church, with the intention of building a parish school there in course of time. But God provided otherwise, giving us still easier means of obtaining our end. There was a district school within about a square and a half from our house, very well appointed and excellently furnished, one of the buildings being quite new; but the accommodations were insufficient for the number of boys and girls attending. Accordingly, the city Board of Education had been anxious to obtain a lot in the same neighborhood sufficiently large to erect on it a new school house; but some how or other could not find any so well suited to the purpose as our new purchase. Negotiations were entered into to see on what condition Ours would give up their lot. The result was that they gave us their school houses together with the ground on which they were built, which was smaller than ours, their furniture, a neat bonus of several thousand dollars in exchange for our property, and agreed to pay \$300 for every month they occupied the premises after the date of exchange. This transaction was not effected without some trouble, newspaper opposition and slanders, nor without the evident assistance of St. Joseph, to whom Masses and other offerings had been promised in the event of success. Some friends of ours in the Common Council and Board of Education were of considerable service to us in the matter, though they probably looked to their own interest and that of the city, more than ours. The exchange was an advantage to us, for we might not have been able to build for years. Together with our large lot we sacrificed fine prospects, but acquired a present good of probably greater value. Owing to our meagre finances we could not have done better in the way of a bargain, but neither could the city with all its appropriations. If it did not choose to accept the conditions it was free to purchase elsewhere if it could.

As we approach nearer to the present time, prudence bids us err on the side of deficiency rather than abundance. With the year 1873 we draw this sketch to a close; in the hope that a worthier pen may some day trace the good deeds, and hold up to merited admiration the virtues of those who have labored and suffered and given their hearts' warm affections to the advancement of our Society and the greater glory of God in this city.

May the success of the past be but a prelude to what is in store for us; may our present flourishing condition be a faint omen of the future; may God make our virtues as bright as our labors are profitable, and deign to give the blessing of abundance to both!

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## COLLEGE OF SAN SALVADOR, BUENOS AYRES.

### SEQUEL TO THE ACCOUNT OF ITS DESTRUCTION.

Two years ago we furnished our readers with an account of the burning of our College at Buenos Ayres, and in the May number of last year we related the beginning of the reparation. On the present occasion we can furnish an agreeable sequel to that history. The best citizens and men of standing have united in a body to restore the College, and the central wing of the west part is already built. The first floor of the portion reconstructed is intended for the boys' refectory: above that, will be one of the dormitories. But, for the present, Superiors think of using that upper floor for the classes, which, during the interval since the catastrophe, have been held in the remains of the old building. This old building will be assigned for the present to the professors, who have been subject to the grave inconvenience of going to the Seminary every evening and returning in the morning to the College. The building is

advancing, though money is very scarce ; in fact, becoming more and more so.

The new structure will offer advantages such as the old one had not. At the same time, it will not present the magnificent appearance of the other, which had three fine stories besides the basement. The present has only two—this is out of prudential motives, for our enemies are already grumbling that the Jesuits have gained by the whole transaction ; that they have a new college finer than the old, without paying a cent for it. The church adjoining the College escaped the flames, only because there was but little combustible matter about it : the rabble intended to burn it ; indeed they were more furious where things were more sacred. It was in the course of construction at the time of the fire, and now it is almost completed, owing to the untiring care of Fr. Satò. It has a magnificent cupola, rising majestically over everything else in the city.

However, with all this we cannot congratulate ourselves on enjoying peace and security. It is only the good and honorable citizens who interest themselves in reconstructing the College, and removing the disgrace of February 28th. As to our enemies, they surround us on every side, live in impunity, through the fault of a weak and sectarian government, are bitterly disappointed that they have not routed us out, and are setting new snares, concocting new plots in secret. This gives us the more reason to wonder that we maintain our ground against them ; and we implore the favor of God, that as He gave us strength and protection in the first attempt, He will not fail us in the second and third, if our object is His glory and the salvation of our pupils.

In close connection with the events of the riot and conflagration, I might say something about the sickness and death of Fr. Albi. The cause of his sickness was the hard usage he met with on that occasion ; and the effect it produced upon his mind was such, that neither the distracting occupations of college life, nor the natural gaiety of his

temperament, could relieve him from the impressions of grief produced by the catastrophe. Sadness slowly consumed his vigorous and robust constitution. Excellent religious as he was, and mortified in his habits, he suppressed the signs of his internal sadness, and endeavored to preserve his old joviality, which, in circumstances such as ours, was no slight comfort and relaxation to us. But *Gutta cavat lapidem*. Under the pressure of his gloom and moved by a special inspiration from heaven, he begged of the Blessed Virgin to send him some grave infirmity, or even death, if it were best for the salvation of his soul; and to secure his object he recommended it to the prayers of his penitents. Distinguished among them was an excellent lady, Rosa Britto, who is connected by blood with Blessed John de Britto. She came to the College, lamenting with tears in her eyes that her confessor, whom she loved as a father, should entertain such an idea. On the 16th of July, the feast of Our Lady of Carmel, Fr. Albi delivered the panegyric in our Church of the Conception: he renewed his fervent prayers to her who is styled *Comfort of the Afflicted*; and after a few days he began to suffer in the head, was attacked by a serious malady, and took to his bed on the feast of St. James. On finding himself thus seized by what the doctors pronounced to be a galloping consumption, and seeing that his prayers were heard, he exclaimed: "I have no reason to complain, for it is what I desired." In this manner he prepared himself for the practice of extraordinary patience, which was particularly necessary under the violent remedies applied. Two days before his death, he requested to have Fr. Rector called, and among other things said that his Reverence should not be afflicted at his sickness, for he had himself begged for it, through the intercession of Mary, and also death itself, if it were for the good of his soul: he desired only to be recommended to the prayers of all, that God might grant him the resignation and patience necessary in his condition. The prayer seemed to produce a good effect; for the malady abated, and on the

30th of July, the doctors congratulated themselves on having arrested the pulmonary affection and placed the patient out of danger. But, towards midnight, after having confessed to prepare for holy communion on the feast of St. Ignatius, he began to be delirious. The disease was complicated. His confessor was called: in an interval of the delirium, he said: "Come, Father, let us finish quickly." Then having confessed, he began to wander again, till Extreme Unction was administered. Coming to himself once more, he recovered his former serenity, answered every question, and, as long as he had strength left, continued to recite with devotion various ejaculatory prayers and sentences of Holy Scripture, particularly: *Moriatur anima mea morte justorum*. At length, he breathed his last without a struggle, at 10 o'clock on the morning of St. Ignatius' feast.

His funeral was quite an ovation. Fr. Albi had been one of those who suffered most in the attack upon our College, and our friends availed themselves of this occasion to show a mark of their love for the Society. They did so in excellent style; it was a protest against the barbarity of our enemies, and their savagery. The procession was made up of his Grace, the Archbishop, various canons, priests, religious, senators, deputies, etc. Fr. Rector could not prevail on them to ride, but they would all walk on foot from the College to the cemetery, about a mile; the bier was carried by hand: more than seventy carriages followed empty. Let us trust in God, who can draw good out of evil, that this testimony of genuine affection for us will help to keep us in a city, which stands so much in need of good colleges, and of a christian education for the young. The dangers for innocence are so great, where the general corruption is so wide-spread. May it please God that our enemies too be moved by a ray of grace, and returning to their duty do, as one of them has already done—he has abjured his errors in presence of Fr. Satò, and broken off his connection with the secret societies.



# WOODSTOCK LETTERS.

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VOL. VI, No. 2.

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## POTTOWATTOMY INDIANS.

THE MISSION OF OUR FATHERS AMONG THEM FROM 1846  
TO THE PRESENT TIME.

*(Concluded.)*

1858—Napshinga, first Chief of the Miami tribe came to St. Mary's with all his family to be instructed in the Catholic religion. After a sufficient instruction they were admitted to baptism. Napshinga is a good sensible man. At every council of the nation he tries hard to get a Catholic school and Catholic missionaries. He is the only man of his tribe that has not fallen a victim to whiskey.

The country around us is fast being settled. The Indians are afraid the whites will covet their land, which lies at the gates of Topeka, the capital of Kansas. They fear, not without reason, that very soon they will be compelled to sell out their lands and look out for a home in another wild region. To avert that impending calamity, in their national councils the Chiefs with the elders and wise men of the tribe begin to agitate the question of sectionizing the land and becoming citizens of the United States. The question created two parties: the sectionizers and the anti-sectionizers,

and produced great animosity between them. The question therefore remained for the present undecided.

1858—1860—Rev. John Schultz, who since Fr. Durinck's death had directed the mission, is appointed Rector of the College of Cincinnati. Rev. J. Diels succeeds in capacity of Superior. This year there was in the Indian territory, but especially in Kansas, such a heat and drought that it surpassed any human recollection. Nearly all the springs and creeks dried up; the fruits burned on the trees; for the whole spring and summer not a blade of green grass or vegetable of any kind could be seen. Had not divine goodness had mercy on us, undoubtedly we would have all perished. But divine providence did not fail at that hour of need. All the States vied with each other, which should be the quickest and most liberal in helping their suffering fellow-citizens of Kansas.

1861—The country is being settled fast. One of the Fathers of St. Mary's attends exclusively to the whites. He rides hundreds of miles to direct the Catholics to certain points, where afterwards they will build a church; and by his instructions and exhortations to keep up their faith. During the fall, one of the Fathers went to the head waters of the Grasshopper to visit our Kickapoo neighbors. He was welcomed by the Chiefs and the notabilities of the tribe. They requested him to stay with them, establish a school, and build a church. The Father replied that he could not stay himself, as he was needed in St. Mary's, but if they persevered in their present dispositions, they surely one day would realise their hopes. In September, Rev. J. Schoenmakers, Superior of the Osage mission, all on a sudden, arrived at St. Mary's. He had to fly from the Osage mission: some of the Rebel leaders, suspecting him of preventing the Osages from going to the South, threatened his life.

At last the Pottowattomies have arrived at the culminating point of their historical life and material prosperity. The step they are taking forebodes their final ruin as a tribe;

but it is unavoidable, being brought on by the force of events. A delegation, has come from Washington to make a treaty with the Pottowattomies, by which they will sectionize their lands, have a portion thereof allotted to each individual, acquire, if they choose, the right of becoming citizens, and cede the surplus of the land to a Railroad Company. There was a strong opposition to the treaty, especially by the prairie band. The leader of the opposition was the eloquent Shahgwee.

On the day appointed for the meeting, all the Indians were at the Agency, sitting on the sod. After the preliminary preparation, Commissioner Dole arose, and said: "My friends, by order of the President I have called you to this meeting to induce you to sectionize your land and come under the law as citizens of the United States; or to sell out here entirely, and take in exchange another reservation, which shall be assigned to you farther west." Hereupon Shahgwee came to greet the delegates: all eyes were on him. He is painted, wears a feather cap; he has broad shoulders and high breast, that gives his lungs and the magnitude of his heart free and easy play. His full Indian attire adds solemnity to the circumstances. Then standing in front of the delegation our speaker said: "Gentlemen of the delegation, I too come before you to speak in the name of my fellow Pottowattomies: I tell you, Messrs. Commissioners, we cannot accept either of these propositions; we are not prepared to sectionize our land and come under the law: it is only now we begin to see into the habits of the white men. Were I to make that step now, the whites would immediately surround me by the hundred, and by a thousand artifices get hold of my property; like so many leeches they would suck my blood, until I should be dead of exhaustion. No, we are not advanced enough in civilization to become citizens." "But then the laws will protect you," said Mr. Dole. "Ah, the law protect me!" answered Shahgwee; the law protects him, that understands

it; but to the poor and ignorant like the Indians it is not a shield of protection; on the contrary it is a cloak to cover the lawgiver's malice." The Commissioner replied: "If you do not think proper to become citizens, then choose the other alternative given you; sell out to the Government this reservation and purchase another farther west, where you will be unmolested by the whites; we will pay you well." "You will pay me well! Ah! not all your gold can buy from us this our sweet home, the nearest to the graves of our ancestors. Here we have been born, here we have grown up and reached manhood, here we shall die. But ye white men why are you so covetous, so ravenous of this my poor limited home? Behold with what liberality I treated thee. I was once the undisputed owner of that vast region, which lies around the lakes and between the great rivers; I ceded them to thee for this paltry reservation in the barren west. I gave to thee Michigan, Wisconsin, Illinois, Indiana, and thou begrudgest me this little spot, on which I am allowed to rest and labor! Is this thy return to my beneficence? Is this the character of thy mercy? Thou hast driven my forefathers from the shores of the Atlantic; are you going to pursue me until I disappear in the waters of the Pacific? Oh! for God's sake have mercy on me; cease to hunt me from desert to desert like a wild beast. Show us barbarians, that civilization has softened your hearts as well as enlightened your minds." Hereupon Commissioner Dole reminded the speaker that the President wished them for their own good either to sectionize the land or move away from Kansas. Shahgwee answered: "I do not thank the President for such a desire; I think we know as well our interests, as the President: when he is enjoying himself with his friends, what does he care about us poor, benighted, forlorn Indians? One thing I wonder at, that the President, who should be like a rock, immovable in his mind and convictions, changes so often and so quickly. To-day he thinks and says the contrary of yesterday. On

the same subject he speaks one thing to me and another to you. The President told me, when he assigned me this reservation, I remember it well, he told me that this land should be my last and permanent home. What business has he to tell me to change my abode? This place is mine: I can leave it or keep it as I please." Thereupon one of the delegates remarked, that this country being settled by the whites as well as by the Indians, "it is but right that in our regulation we consult their wishes; otherwise there will be no peace, no harmony between the two races." Shahgwee replied: "A pretty thing is this. Suppose a stranger comes into your house, and declares himself dissatisfied with the way your domestic affairs are managed, would you listen to his whims? What have we to do with the whites that are settling among us? If our manner of acting displeases them, why do they come in our way? Let them allow us to manage our own affairs, and we will let them manage their own." Here Com. Dole called the speaker's attention to the division of parties, that were among them. "You were once," said he, "a great nation, formidable to your enemies. The name of Pottowattomy was a terror to the Sioux and the Osages; unite once more; reconcile the different parties for your common interests, and you will be again a great and happy people." Shahgwee quickly retorted: "You have the brass of exhorting us to peace and union, whilst at home you take up arms against each other and fight to the knife. The South is arrayed against the North, the son fights against the father; the brother against the brother. Your country is turned into one vast battlefield; and those rich plains, that once produced so abundant crops, are laid waste and reddened with the blood of American citizens. Sir, restore peace and union among yourselves, before you come and preach it to us." These words provoked Com. Dole, who betrayed his emotion. He quickly arose and said: "Whether you like it or no, you *must* sign the treaty." The orator, no less excited and in-

dignant, several times repeated the words, "you *must*, you *must*," adding: "This is an imperious command;" then in a doleful tone he said to the Commissioner: "Ah! thou art the strongest; I am the weakest." After which, turning himself and casting an angry look at the young men seated on the sod, in a thundering voice he said: "Ye braves of the Pottowattomy nation, why do you not rise; but no, the braves are all dead; you are mere children." This is the last eloquent appeal to the patriotism of the Pottowattomy youth: this is the last effort of the Pottowattomy nation to preserve her life and autonomy. From this we will see her dwindle away gradually, until she will have disappeared in the night of oblivion.

After a few days the treaty was signed by the chiefs We-wesa, Majce, Miyenigo, Micorica, and afterwards ratified in Washington. By this treaty each head of a family is entitled to one hundred and sixty acres of land: the others to eighty acres. They are moreover therewith to draw in different instalments all the money due to them by the Government, such as, annuity funds,—agricultural funds—school funds; and if they choose, to become citizens. The mission was to receive six hundred and forty acres; but without the knowledge of the Chiefs the grant was reduced to three hundred acres. To make up for that, the Chiefs had a provision inserted in the treaty, which allowed us, besides the three hundred acres, to purchase at the Government price one thousand acres.

It is greatly to be regretted that the surplus lands should have been sold to a Railroad Company; both the Indians and the settlers would have been much benefited by it.

1862—During the present year civil war is raging with the utmost fury. The Government made an appeal to the Pottowattomies for help; immediately about sixty young men responded to the call and showed themselves ready to defend their country.

1863—The present Agent of the Pottowattomies is very

much opposed to our mission and to our schools especially. More than once he tried to have us migrate south with the Indians, as if we were a nuisance to him here. With this object in view he tried to form a delegation of Chiefs to go to Washington to make some addition to the treaty. But when he thought he had succeeded in his plan, his own friends turned against him, and declared openly, that they did not trust his honesty and would have nothing to do with him any more. Providence was kind to us, the hostile officer was removed, and a good man, a sincere friend, put in his place.

We have a right to rejoice: this year our mission acquired a new protectress in heaven. Mother Marianne O'Connor, a religious of the Sacred Heart, went, we hope, to receive the reward of a laborious life among the Indians.

1864—When General Price advanced towards Westport, Mo. with his army, and threatened to invade Kansas, some Pottowattomy Indians fearing a general massacre fled into old Mexico, crossing the Rio Grande at a place called El Presidio del Norte; they were about one hundred in all. In their march they were first attacked by the northern troops as secessionists; then they were hotly pursued by the southern army.

1865—Our schools are flourishing both as to the number of pupils and their proficiency. Many people in high station passing by, ask to be allowed to see them, and bestow high praises on them. But we have enemies ever in the city of Washington, who would fain see them suppressed. Senator Pomeroy was obliged to take up their defence. He did it nobly.

1866—A delegation of Chiefs go to Washington to arrange minor matters concerning the last treaty. Dr. Palmer is at the head of it. This year the Pacific railroad came through St. Mary's.

1867—In order to undo what in the last treaty had been done in favor of the mission, our enemies are hard at work

to have our good agent removed from office, and have another less favorable installed in his place. But happily their design failed—The Indians begin to sell part of their lands—The whites are getting numerous about St. Mary's.

1868-1869—This year several secular priests resorted to St. Mary's mission to make a few days retreat. Partly on account of political disturbance, partly through the wickedness of designing men, the treaty with the Government having not yet been ratified by the Senate, our agent, Dr. Palmer, took a delegation to Washington to have it carried through. But the doctor did not dissemble the difficulties he was to meet with in the capital with such delegates. The free-masons had gained over to their side the principal Chief. They boasted openly that they would soon put a stop to the ambitious encroachments of the priests; that if the mission was not entirely suppressed, at least it would be so crippled as to do no harm any more to the Indians. Tired of his stubbornness, the Indians held a public meeting, in which John Pomnie, a secondary Chief, severely reprehended Wewesa for playing into the hands of the enemies of the Fathers, of the Catholic faith they professed, the free-masons, the excommunicated children of the Church. "You are not," said he, "invested with the authority of Chief to act according to your notions, but to promote the welfare of the community over which you have been placed. Now, what interest is dearer to us than to possess in our midst the Fathers to watch us and direct us, the Catholic school to educate our children; and you would take as our representatives at Washington men of such description? Can infidelity represent religion? Can the devil represent God? But, keep your delegates, if you are so infatuated by them; all we ask is that Mr. Bertrand should be added to the delegation as the representative of the Catholic party." Mr. Bery Bertrand was brought out and chosen as one of the delegates by universal acclamation. At Washington Dr. Palmer had no trouble in carrying out his views.



Having declared before the Department of the Interior, that Mr. Bertrand truly represented the great majority of the sectionized Pottowattomies, whilst all the other delegates together represented but a few individuals, all the measures concerning the mission proposed by Mr. Bertrand were adopted. The treaty was finally ratified by the Senate and approved by President Johnson. By the treaty the mission had the right to purchase one thousand acres of land at the Government price, viz. at a dollar and a quarter per acre. But some malicious fellow without consulting the Chiefs had inserted the words *in a body*; as all the land was supposed preempted about St. Mary's, he thought to compel us to leave the fine bottom and to pick up our thousand acres over the hill. Happily there were left in the elbow of the river about seventy acres unpreempted, which enabled us to take up our thousand acres *in a body* from the mission down to the big bend of the river. To avoid any farther difficulty we immediately paid down the price of the land, and the Government issued letters patent for it.

About five hundred of the prairie band refused to sign the treaty: they were allowed on Soldier Creek a diminished reserve of ten miles square. There they are now owning the land in common, receiving annuities from the Government, and send their children to a Quaker school. They daily get thinner by sickness. The whites that surround them steal their timber and their ponies.

The greatest change for St. Mary's took place during this year: the thing was so much the more startling for us, as it was the less expected. In the month of May, Rev. Fr. Keller came up to St. Mary's and announced to us that it had been concluded in the council of the province, that a grand college should be built in St. Mary's, and orders were given to commence the work early the ensuing spring. God, it seems, in his infinite wisdom and mercy has decreed that St. Mary's should continue for future ages the mission commenced in Indian times, namely, that St. Mary's should

diffuse all around among the white population the light of faith with human knowledge, as she did among the poor benighted savages. The college meets with a good deal of difficulty and opposition; it has to pass through the ordeal of humiliations, lest falling into pride it become unfit to promote the glory of our crucified Lord. We may indulge the hope, that placed under the patronage of the Immaculate Virgin, it will one day triumph and fulfil its glorious destiny.

We had the projected institution chartered according to the formality of the laws of Kansas in December, 1868. We also bought a seal for the college: in it is represented the rising sun of Kansas; and a young eagle ready to take his flight high up, with this motto: "To science and virtue." May the college prosper to the greater glory of God.—Amen. On the 4th December 1869 Rev. Fr. Patrick Ward succeeded Rev. Fr. Diels as superior of the mission. Rev. Fr. Diels had to pass through turbulent times; but with prudence and perseverance he steered his course through tempestuous seas and finally brought the ship safe into the harbor.

1870—1876—What a change has been brought on the mission in the space of twenty-eight years! The railroad has replaced the hunter's path; on those hills, where the antelope used to range exclusively, thriving towns, rich orchards and vineyards charm the traveller's eye; the centennial prairies are turned by the hand of industry into vast fields yielding crops of all descriptions; a stately stone church is erected by the old log cathedral, a magnificent brick college stands on the ruins of the rickety building of the Indian mission. Would to God that refinement and malice had not replaced innocence and simplicity.

We have arrived at the gloomiest page of the Pottowattomy mission; a sudden cold wind from the northern regions has blasted the beautiful flowers, that but yesterday displayed so much freshness in its magnificent garden. Un-

til this time the Pottowattomies had acquired to a great degree the habit of industry, were regular in attending to their religious duties, and by the purity of their morals and vivacity of their faith had been the edification of their white neighbors. But now, in accordance with the treaty stipulations, the Government begins in different instalments to pay out to them large sums of money. The whiskey comes along with the money and flows in torrents; nearly every house in St. Mary's is turned into a saloon. Sharks of all kinds follow the Indians wherever they go, and never lose sight of them night and day; they use all manner of frauds and artifices to get hold of the Indian's money and property. Seeing himself undone by those he looked upon as friends and protectors, the poor Indian in despair of ever redeeming his condition plunges still deeper into drinking and all sorts of excess. In consequence thereof many of our neophytes have become quite negligent in the practice of their religious duties. Many have sold their lands and become homeless. Many by imprudent exposure to the inclemency of the weather have met with a premature death. Some were drowned, some crushed by the cars, some fell by the hands of assassins.

What a sad spectacle it is for a missionary to see the work of so many years thus destroyed, and his flock devoured by merciless wolves. Like the prophet standing amidst the ruins, what else remains for him but to weep over the work of destruction; to bewail his sins, to implore divine mercy, and to sigh after a better home? One thing, however, in my bitter grief consoles me, that a certain number, small indeed, have remained firm, and that to my knowledge none of those that have forsaken the path of virtue have lost the faith; this revives in them sooner or later especially in times of sickness and adversity.

Now of that once great Pottowattomy tribe some live in Canada; three small bands have remained in Michigan; about one hundred inhabit the northern part of Wis-

consin; a few are scattered through Iowa. Some have emigrated to the Indian Territory; one hundred near to Chetopa; they are attended by Rev. Bononcini; about two or three hundred settled on the Canadian river. They are attended by Rt. Rev. Robot, O. S. B. Within the old reserve the sectionized Indians may count perhaps six hundred.

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## APOSTOLICAL LABORS IN HAVANA.

HAVANA, SEPT. 1ST, 1875.

DEAR FATHER PORTES,

I have contracted a heavy debt with your Reverence and am now about to pay you a little instalment. But I must tell you, first of all, that the multitude of my occupations has been the sole cause of my long silence. They have, indeed, been far more numerous, of late, than is ordinarily the case, and my only comfort is that Almighty God has bountifully supplied me with strength equal to the emergency. Though I cannot boast of enjoying good health, I manage to get on pretty well.

The political and financial condition of this Island does not interest us except in so far as it may exercise an influence on morality. I shall, therefore, merely mention that the state of uneasiness, produced by the present scarcity and the gloomy prospect for the future, has a great deal to do with hindering the people from hearing the word of God with profit. However, our labors are not entirely fruitless, as they are sometimes rewarded with an abundant spiritual harvest. Such was notably the case at Santiago de Cuba.

This place, one of the oldest settlements on the Island, thickly populated, rich in products and carrying on an extensive commerce with Europe, has been, of late years, vis-

ited by very heavy calamities. The insurrection caused sad havoc there, wasting its fields, checking its commerce, and reducing to a state of misery many families who had before been in easy circumstances, or even wealthy. In this place the masonic headquarters for the whole Island had been established and the busiest and most powerful of the members dwelt there. Add to this, the awful scandal of having a schismatic clergyman, in the shape of a pseudo-Archbishop, pretending to exercise the sacred functions! With the cruelty of a Nero, this man sent into exile, or to prison, the priests who remained faithful to the Roman Pontiff. You may imagine what great damage this must have caused!

The ecclesiastical authority having been reëstablished and the exiled priests restored to their ministries, they commenced again their labors with renewed zeal and activity. But while a few persons admired them as martyrs of the faith and discipline of the Church, the greater part looked upon them with suspicious eyes, and stood aloof from them, owing to the prejudices caused by the masonic and schismatic sects. Such being the state of things, and as they saw that their authority and prestige were not great enough to put a remedy to the evil, they applied to our Father Rector, asking from him two Fathers of the Society to give the spiritual retreat to the clergy, and a mission to the people. Father Ignacio Santos and I were appointed to this enterprise, because we happened to be the only ones whose occupations allowed them to be absent, for some time, from the college.

We started from Havana, on the 20th of Jan., with the blessing of Heaven, and with so visible a protection, that there was nothing more to wish for. Both in going and returning our voyage was very happy, and our health could not be better for continual work. Besides, magnificent and unexpected results crowned our labors.

We reached Santiago de Cuba on the night of the 24th

and took lodging in the Seminary, where the substitute of the ecclesiastical Administrator of the Diocese resided, together with the canons and priests, who had remained faithful to the ecclesiastical authority. All of them were very pious and edified us by the joy they felt at having suffered for the Lord.

The 25th was spent in preparing the plan of attack, and on the 26th the work began in the following way:—Father Santos was engaged alone to give the retreat to the clergy who had been schismatical. The other priests also assisted, for some hours, when their occupations allowed them to do so. Father Santos gained their good will by his gentle manner of acting, and induced them by his exhortations to make a public retraction of their errors; so that one of them, best qualified by his dignity, after a sermon of Father Santos, made a solemn retraction, from the pulpit, before a numerous concourse of people. His noble action moved all to tears and feelings of thankfulness to God who thus changed the hearts of men.

Meanwhile I was occupied in another task of less, though not of little importance. In the morning I used to go to the military hospital, where were to be found more than one thousand inmates. As the departments were so vast that it was impossible for me to go through them all, I brought together the convalescents, who were very numerous indeed, and gave them an exhortation. Then I went along the wards, stopping with those who were more dangerously ill. I exhorted them, in a loud voice, in order that the others, also, might hear me; and thus I disposed the dying to receive the last sacraments and gave, at the same time, religious instruction to all.

In the evening I went to the prison, and there having gathered together all the prisoners, I taught them the christian doctrine, and preached the eternal truths. So I was engaged for ten days, which was the time spent by Father Santos in giving the retreat to the clergy.

The result of my labors was that more than sixty convalescents in the hospital, and eighty prisoners, received holy communion: for the greater part of the latter it was the first confession and communion made in all their life. The former were Spanish soldiers, who knew the christian doctrine and had practised it, but had not received the holy sacraments since the insurrection broke out, because they were compelled by their military duties, to pass most of their time in the woods pursuing the enemy.

On the 6th of Feb., Saturday before Quinquagesima Sunday, we inaugurated our mission to the people in the Cathedral. I was very much afraid indeed. It was necessary to speak on burning subjects, but in such a way that they should not burn nor cause any pain. We had to convince them of our mission of peace, but without a compromise with error or vice. All lent us an attentive ear, and looked at us with a sharp eye to form their opinion about what we said, either from our words or from the gestures with which they were delivered. But to what purpose all that attitude of suspicion towards us? Almighty God was with us, and spoke through us; and thus they became very soon persuaded that nothing but charity moved us: their prejudices were overcome, and they surrendered unconditionally.

The Cathedral, which has five broad aisles, was not wide enough to contain the people that flocked to hear the sermons. Such recollection and such earnest attention I have never seen in this Island, nor even in Spain. Father Santos took for himself the most difficult task, the catechetical instructions, and I preached the sermons, both using as much freedom as if we had been in a thoroughly christian hamlet: so sure were we of the docility and good will with which they listened to us!

We spent the mornings of Ash Wednesday and the three following days in explaining the christian doctrine to the children of the colleges, in two different churches; and on the first Sunday of Lent the general communion of these

little angels took place, with much edification to the older people, who admired their devout and modest behavior.

We devoted the following week entirely to the older persons, attending to the confessional, in the mornings, and preaching, in the evenings, until Sunday, on which day there was a general communion. This was not so numerous as those that take place in Spain under our Fathers; but perhaps none of them numbers so many persons who entirely reform their lives, or who come from so great a distance to receive holy communion.

Besides what was done in the hospital, whose inmates were somewhat backward in christian instruction, and among the prisoners, who, for the most part, had not received any other sacrament than Baptism; and besides what was done in the schools, where the children had been neglected, is it not a wonder of God's grace, that more than three hundred persons returned to the reception of sacraments for which they had not cared for a long time—some of them for a space of thirty years? Is it not a miracle of the grace of God to have gained to Him many schismatics and not a few freemasons? Is it not a great result to have gained those souls, winning them back to respect for the Church and to submission to her lawful pastors? And all this in one month, by two priests only! Had we remained there during the whole of Lent, the fruit that we should have reaped is incalculable: because it was precisely then, when all human respect was overcome, that those who had not before attended the mission were hastening to join it, so that up to the hour of our departure we kept on receiving men of importance and hearing their confessions.

But time was pressing us, and it was necessary to return to the college by the end of February; because on the 2d of March another mission was to begin, here in Belen, which I was to preach; and Father Santos was to resume his charge as secretary of the college.

We set off from Santiago de Cuba on the evening of



the 24th, accompanied to the steamer by the ecclesiastical Administrator, the canons, and all the seminarians, with very remarkable demonstrations of affection towards us, and of sorrow at our departure.

The 2d of March, one day after my arrival at Havana, the spiritual Exercises in our Church of Belen were commenced. This Mission is given every year at this time. Father Rector gave the explanation of the christian doctrine, and I preached the sermons. There was a large attendance of men anxious to hear the explanation of the commandments of God, given with such clearness and abundance of practical instruction. The result was excellent; and if all did not make their confessions, it was not for want of conviction, but for other impediments very common in this country. We hope, however, that God will grant that the seed sown in their hearts may bear fruit some later day.

We closed this mission on the 14th, and I started, on the 19th, for Cardenas, where they waited for me to continue the work begun in May of the previous year. I will tell you now what had been done in the aforesaid month of May.

I resided in the College of Sancti-Spiritus, and as our Church was not yet entirely built, I had no place where I could constantly preach: therefore I wrote to Father Rector of Belen, telling him that if there was plenty of work, I was at his disposal. He took me at my word, and called me to Belen. Here I preached some sermons during Lent, and many in sundry villages, which have all the vices of the cities without their culture and good manners.

The fruit was almost imperceptible among the adults. I only obtained a general communion from the boys and girls, the good effect of which is yet felt, thanks to the constant care of an excellent priest they have now.

Before that time the parish priest of Cardenas had asked a Father to preach during Holy Week, but as I knew the importance of such a city, I told him to wait for me until

the month of May, when I should be at leisure to devote myself to his parish. In fact, about the middle of April I was there. I commenced with the prisoners, and before May, all of them, more than eighty in number, had made their confession and received holy communion. I tried to give all possible solemnity to this act; the military Governor, the body of Magistrates, and all the corporations of the city, accompanied by the band of the Volunteers, were present, so that it attracted the attention, and excited the curiosity of the city, whose inhabitants cared very little for all that belongs to the Church: little less was done in the hospital.

With these preliminaries I began my preaching of the month of May. I used in my sermons very few flowers, but many big truths. There was a large attendance, and it was always increasing, so that many a day the church could not contain the people. The parish priest and all the clergy, who are very exemplary there, helped me admirably. I spent one week in the preparation of the children; and I gave them, at the end, holy communion. On the last Sunday of the month, the general communion took place, with such a concourse, that it was necessary to have a second communion on the festival of Corpus Christi, because we could not hear the confessions of all the people for the first. The best of all was that the Congregation of the Sacred Heart of Jesus was established, and continues to increase and prosper. It is wonderful, that whilst before, there was scarcely anybody who communicated in that parish, now more than two hundred persons approach the sacred table on the first Sunday of each month.

It is worthy of mention that in the first general communion, at the end of May, six young ladies at least, whose confessions I heard, and some of whom were twenty years of age communicated then for the first time in their lives.

Then I went to Cardenas, as I was telling you, and preached every day until the end of Holy Week. The ef-

fect of my labor was, to strengthen those who walked in the right way, and to conquer some of the obstinate. The communions of prisoners and sick persons, of children and old people, took place as had happened in the other cases. I then came back to Havana. A short time afterwards, came the month of May with all its work. There was daily preaching in our Church, but this did not prevent me from going to other churches, where a Father of the Society was asked for with great eagerness.

Those labors were not fruitless; but where God gave his special and very abundant benediction, was in the Act of Consecration to the Sacred Heart of Jesus. It was too late when the news came, so that there was not time, humanly speaking, to prepare the people—doubtless because our Lord wished that the power of his grace should be shown all the more visibly.

In our Church, and I believe this was the only one, we had a triduum of sermons before the day of the Consecration; but there was time enough to print and distribute twelve thousand copies of the order and wish of the Holy Father, together with the act of consecration; and the reading of this document was so efficacious, and the grace by which it was accompanied so abundant, that never have the churches of Havana been attended by so many truly devout men, all of whom went to confession and communion.

I will relate to you an incident, which happened in our Church, and is of great significance:—A lady, one of the highest rank in Havana, had, set in a ring, a precious stone of great value, and of very pleasant associations to her, because it was a family gift. This lady as she was about to communicate, remarked that she had lost the diamond. She did not become disturbed, but communicated, gave thanks, and went to the sacristy to leave her address, in order that the lost treasure could be returned to her. She said afterwards, with great simplicity, that she had not felt anxious about it, because, as all the people who were in the

Church at that time, had approached holy communion, whoever had found the diamond, would return it to its owner; and so indeed it happened.

Almost the same attendance was remarked in the other churches of the city, and an unusual movement was observed in the other parts of the diocese. What wonders God works without the aid of anybody!

I related to you the principal things that occurred here, but do not think we limited ourselves to them: it would not be fair. Besides preaching in our church on every Sunday, every festival, and whenever any person asked a function, of thanksgiving, for instance, to be celebrated, we went very frequently to preach in the churches of the city, and of the neighboring country. Indeed if it were not that Father Rector is very circumspect in the concessions he makes, all the members of this community would not be sufficient for these labors. Sometimes, however, it cannot be denied that we are more than hurried to fulfil all our labor. See the catalogue and you will remark that every body in the College has plenty to do, that is to say, has his own allotted burden. Without neglecting any of those duties, many missions were given in Cardenas, in the beginning of November and about the end of the same month, in the parish del Angel, of this city; in December, in Regla, in San Felipe of this city, during the spiritual exercises in Belen; and besides that, some Fathers went away to preach in Holy Week at Bejucal, Alquizar, Güines and Quioican.

We are to give the spiritual exercises in five Convents, to the seminarians, and to the Sodality of the Children of Mary. We have to preach every month to the Sodalities under our care: these are, St. Joseph, All Souls, and that of the Sacred Heart of Jesus. We have to give an exhortation every week to the Confraternity of the Sacred Heart of Mary, to the Conferences of St. Vincent of Paul, and I know not how many other things that I cannot now call to mind. In short there is incessant work; and if we consider the small

number of workers, and the circumstances of this country and climate, it would be quite impossible to perform it if God our Lord did not care for us with a special providence. A thousand times blessed be His name because He grants us strength to work for His glory and the salvation of souls!

I omitted, on purpose, to speak about the Sodality *de la Anunciata*, and of the feast they celebrated in the month of May, since I know an account of all that was sent to your house. I will only say that this Sodality is increasing, and is destined to be one of the works that will give great glory to God, here in Havana; for youths of great promise, who will have a great influence on the habits of others, belong to it.

We direct also a Sodality of Ladies, in which those of the highest rank and standing in Havana are enrolled, and this serves as a powerful check upon many of them, and a more powerful allurements to virtue. At the present moment, they are preparing a great catholic demonstration, after having obtained from the ecclesiastical Administrator permission to gain the Jubilee, provided they visit in procession three churches only, and they are going to do it on the 9th, 10th and 11th of this month. That will be a thing never seen in Havana before, and will arouse the attention of the slothful. I will tell you something about this after it shall have taken place.

Now, my dear Father, it is time for me to bring this letter to a close. It is quite a long one for me, engrossed as I am by so many occupations, but it will seem rather short, I fear, to you in your desire to learn all that we are doing here for the glory of God. Indeed, I would like to relate to your Reverence, and all our dear Fathers and Brothers, many other things that could contribute to their joy in the Lord: for the Society continues always working with great zeal and, thanks to the blessings which Almighty God showers upon her, all our undertakings produce grand results. May God keep us every day more and more closely united to

Him, as we are children of the same Mother, and of so good a Mother.

I recommend myself to the holy SS. and prayers of your Reverence.

YOUR SERVANT IN CHRIST,

JUAN HIDALGO.

(From the "*Cartas de Poyanne*," July, 1876.)

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### OUR FIRST VACATION AT ST. INIGOES, ST. MARY'S CO., MD.

It was an intensely hot day last 4th of July when the philosophers were busy packing trunks and valises to take with them to their new sea-side retreat. Nor can we forget the happy cheerful looks of all, but especially of the younger portion, that bespoke the feelings of joyful expectation that filled their breasts.

The one great need which had been felt since the opening of Woodstock had been remedied.—A new villa through the kind provision of superiors had been built at the close of the scholastic year 1876, on the shores of old St. Mary's river and was ready for occupation.—Hence the joyous bustle of preparation for departure.

Four P. M. came and with it the train that was to bear them to Baltimore. Arriving there in about an hour, they boarded the staunch old steamer *Express* that soon after swung from her moorings to carry them to their destination. We will not describe their trip, as we were not of the party, it having been arranged that we theologians should have our turn after the philosophers. We anxiously await news from the villa. After a few days, communications are received lauding it in the highest terms and speaking in the

most enthusiastic manner of the completeness with which every thing necessary to their enjoyment had been provided. Our philosophers found their most sanguine expectations realized and they now thought of their return to Woodstock as of an event that was to terminate a most agreeable vacation by the sea-side.

Meanwhile the theologians were bidding their time at Woodstock, and seeking, during those days of intensest heat, a breath of cool air. Ah! who can forget those days of last July, with the thermometer, day after day, up to a point frequently above a hundred?

Three weeks at length rolled by, and in the afternoon of July 25th, there was another departure from Woodstock, and this time it was a party of theologians. No fear was depicted on any countenance, no misgiving filled any breast—all knew that the villa was a success.

The same boat lay at her wharf to convey the second party to St. Inigoes. Steaming out of the basin, as the North branch of the Patapsco is here called, attention was soon attracted to the wharves and immense Elevators of the Baltimore and Ohio Railroad Company and, a little farther beyond, to the embankments of Fort McHenry, celebrated for its noble and successful resistance to the British fleet in the war 1812.

Further down the Patapsco we pass Fort Carroll. At North Point, celebrated as the site of one of the land engagements of the war of 1812, we enter the Chesapeake Bay. Night has already closed on us and soon the numerous lights appearing on our right announce to us that we are opposite Annapolis, the capital of our State. It is situated at the mouth of the Severn river.

We remain on deck to enjoy the refreshing breeze. At about ten we pass the *Mary Washington*, conveying on their return trip, our brothers, the philosophers. Our courses lay in opposite directions—opposite, yet the same, for both they and we were following the course marked out by obedience. May our paths thus always converge!

Early next morning we came in sight of the numerous wharves at which our boat had to touch; we did not reach our landing till some hours afterwards. At seven we bade good bye to the very gentlemanly officers of the *Express* and distributed ourselves amongst the fleet of row-boats that had been left for us on the shore. A row of half an hour brought us to the villa, when the priests who were of the party prepared to say Mass and the others to assist.

After breakfast, the next thing in order was to take a view of the surroundings. On all sides could be heard expressions of wonder and delight at the natural advantages of the site and the wisdom of superiors in selecting it as a place for vacation.

The villa is constructed with a view to comfort rather than architectural beauty. It is seventy feet long by sixty in width, and three stories high. On the first floor are situated the chapel, refectory, the rooms of Frs. Rector, Minister, and two smaller rooms for guests. On the second floor are located a large recreation room, a spacious billiard room and four smaller rooms for guests. On the third floor is the general dormitory capable of accommodating fifty or sixty. The building, as we intimated, was found to be neither of Moorish nor Gothic design, but built in what might be designated the *country* style, pure and simple.

The view from the point on which the villa has been erected is certainly very grand. In front, the St. Mary's, St. George's, and Potomac rivers, unite in their onward flow to the Chesapeake, and form an expanse of water ten miles in width, and bounded on the south by the Virginia shore. On the north our land is bounded by St. Inigoes Creek, a beautiful body of water and large enough to float the assembled navy of the United States. Indeed it was for some time seriously contemplated by the Government to establish here a large naval station and the project has not been abandoned.

There are many places to which excursions can be made.



St. George's Island, a few miles off, and once owned by the Society, was the terminus of several excursions. Gunboat Spring, a favorite locality for the crews of the gunboats that, during the late war, guarded these waters, was a chosen resort for boating parties. Chancellor's Point too became familiar to our oarsmen. A few more daring spirits rowed down the St. Mary's, crossed the Potomac and landed on the Virginia shore. Theirs was a feat to boast of, but they found no imitators to follow in their course and emulate their fame.

Four miles up the St. Mary's river, and on the east bank, is the site of old St. Mary's city founded by Lord Baltimore, but of which not a vestige now remains. It is perhaps the most charming site in the State, but St. Mary's was not destined to be the metropolis of Maryland. Patriotism and pleasure combined to make this the objective point with many an excursion party. The innumerable inlets, tributaries of the St. Mary's, and in themselves large sheets of water, gave to the boating a very pleasing variety.

With regard to the bathing, that most important feature of summer resorts, it cannot be denied that St. Inigoes possesses very decided advantages. It can be indulged in freely and safely, and the water is sufficiently impregnated with salt to make such exercise both refreshing and invigorating. The prevalence, at times, of sea-nettles is the only drawback to enjoyment derived from this source. We cannot attempt to describe the sensation which follows the sting of the nettle—It must be felt to be appreciated.

Those whose inclinations led them, even in the midst of the pleasure season, to seek the spiritual welfare of their neighbor, had opportunities for gratifying their pious bent. On every Sunday and holy day the pulpit of the little church near by was filled by one of the visitors—an arrangement which proved grateful to both pastor and people. A short mission, too, was given, attended with the happiest results. The crowds that flocked to the church from all the country

around, despite bad roads, hot weather and the busy season, their eager attention, close observance of the order of exercises and fervent reception of the sacraments gave proof of the deep and lively faith within them. The simple, earnest piety of the colored people, who form about a third of the congregation, was particularly edifying. All were anxious to avail themselves fully of the season of grace which the mission inaugurated, and at the closing ceremonies, when the Papal benediction was solemnly given, every portion of the church and sacristy was filled with devout worshippers. After this exhibition of sincere interest in their spiritual welfare, it seems hardly just to speak of St. Inigoes' congregation as lacking that spirit of faith and devotion to the Church bequeathed them by their pious ancestors. They certainly left upon the minds of those who witnessed the progress of the mission, the impression that they were ready to respond heartily to any well-directed efforts in their behalf.

Besides the advantages which St. Inigoes so justly claims as a spot where our days of vacation may be spent so pleasantly and so profitably, it has other charms which must forever endear it to the members of the Society. The history of the Society in these parts is coëval with the settlement of Maryland and many of the earliest scenes of the history are laid in and about St. Inigoes. A few miles off, the first cross was reared on the soil by Jesuit hands, and the first sacrifice offered to God. But a mile above us, the pilgrims of the *Ark* and *Dove* landed in quest of a settlement. They laid out the city of St. Mary's, and there our Fathers lived, labored, and died. The very property on which the villa is reared has descended to us from the pioneers; and but a few yards distant, near where the modest residence of the pastor now stands, the stately mansion till recently overlooked the river and bore witness to colonial times.

Near by, too, is still pointed out the site of the old church which must have been built when St. Mary's ceased to be

a city. It in turn yielded to the present edifice whose erection dates from 1820. The adjoining graveyard holds all that was mortal of the few of Ours whose place of burial is known. It is to be regretted that reverence for the holy dead did not urge their successors in the mission to place above their remains some mark to tell the names of those who lie beneath. This kindly office has been done for three only. The marble shaft over the grave of Fr. Carberry, the last buried at St. Inigoes, was reared by his flock, and is a fit memorial of his virtues and their devotion. His name is still in benediction among the old members of the congregation.

It would be too long to enumerate the places and objects which carry us back to the days of the first settlement, and serve as connecting links between the present and the distant past. There is scarcely a place of note in this portion of St. Mary's County which does not borrow much of its interest from association with doings of the Fathers who planted the faith in the mission of Maryland.

Amid such scenes, and with every facility for innocent and healthful enjoyment, it is not strange that weeks went by which seemed as days, and brought to a close the first vacation at St. Inigoes, marked by constant evidence of the most untiring solicitude and unwearying kindness on the part of Superiors, and of lively appreciation and heartfelt gratitude on the part of the Scholastics.

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## OSAGE MISSION.

OSAGE MISSION, NEOSHO CO., KANSAS,

DECEMBER 30th, 1876.

DEAR FATHER,

The health of Fr. Schoenmakers having been considerably impaired since his return from the Indian Territory, at his own request he was relieved from the office of superior of this mission, which he had held since April 29th, 1847. His place was taken by Fr. Adrian Sweere, who came here on the 6th of July, 1876.

The last spring was a very wet one. Rain fell without measure and the floods that followed were unprecedented. Both Fall river in the west and the Cana in the south occasioned an incalculable loss of property. In the Osage Reservation, down in the Territory, the Cana rose to a height never known before. I saw the marks left by the water at fifty feet over the ordinary level. People had to run to the hills to save their lives, houses were badly damaged, crops and fences were washed away. The Osage half breed settlements were almost ruined.

The Protestant Ministers, who have succeeded us in taking care of the Osages, are in the habit of saying that the education we give is antiquated, and is not fit to give noble aspirations and generous feelings to the youth. Well, a little incident which took place during the last flood comes just in time to bring light on this subject.

It had hardly rained for two days when the Osage Agency which lies on the left bank of Deep ford, one of the tributaries of the Cana, was all flooded. Along the stream, quite close to the Agency, there stands a stone building, some thirty-five feet high, and used as a steam mill. This was soon invaded by the water in a fearful way. The employés

having noticed the quick rising of the water, lost no time, and all ran away as fast as they could, with the exception of one, a young man who was sleeping some where above stairs. The water however coming to his bed made him get up. The poor fellow looked all around, and saw that there was no longer any chance for him to get out by the ordinary door, for the basement was already all filled up; the only way left open was that of going higher up, and as the water was rising all the time, he was compelled to get on the very roof of the building, and you may imagine with what loud and pitiful cries he was calling for assistance! He was heard, and a large number of people soon assembled on the bank of the creek to see what could be done to save him.

The water had formed quite a river between the mill and the Agency. A skiff was procured and two stout men, well provided with all kind of rigging to be ready for all contingencies, started to the rescue of their friend. They had gone but a few yards from the bank, when seeing how high the waves were rising, and how rapid the current was, they lost courage and gave up the undertaking! At the moment they had started on such a noble enterprise a universal cheering from the bystanders accompanied them for a few minutes, but now that they return, a silence of death prevails amongst the people; they look at one another, not knowing what to do! In this general suspense behold a brave young Osage Indian, by name Martin Nickatuka, advances with an air full of determination; without saying a word, gets on the skiff, throws out all the rigging, with the exception of two oars, and lets himself be carried down by the stream.

People are bewildered at such daring, and wonder what will be the success of the young brave! But Martin had made his plan and well he knew what he was doing.

He had noticed that the waters rushing against the mill, just as against an island, divided themselves into two streams

rolling down with great rapidity, and meeting together into a main current a good way below, leaving between the point of junction and the building a large body of still water. Now all the hope of Martin was to get into this harbor if possible. There was no time to lose.

He had gone but few rods when seeing that the moment was favorable, he made a dash across the current, and with an herculean effort paddling his skiff over the waves he enters the calm water in safety. And now rowing his little boat without any trouble reaches the building, and helping the poor young man into his skiff, is steering quietly down the stream, and after a while lands him among his friends.

This Martin Nickatuka, who is a married man some thirty years old, was reared at our school, he well knows how little sympathy the white men have for his race, he can tell you how many wrongs his people have suffered, especially of late years from white speculators. But he forgets all this, and shows himself a good christian by returning good for evil, even at the risk of his life.

In consequence of this very wet season, our travelling through these western plains not only became more laborious, but also more dangerous. However, we attended to the needs of our people as usual, without any serious damage, divine Providence always assisting us, sometimes even in most wonderful ways.

This last summer we erected another small church in the beautiful little town of Neodesha, which lies at the confluence of Fall river with the Verdigris in the County of Wilson, some thirty-five miles south west of this Mission. I had the first Mass in this church on the 6th of August, Sunday in the octave of St. Ignatius; and therefore I gave the name of our holy Founder to the new church.

During the month of September I visited the Osages and found them in a state of destitution. The Agent, who managed their affairs for nearly three years, having squandered all their money on the pretext of civilizing them, had

brought them to a state of beggary. Visiting the settlements on the Big Cana, I heard that this vast Indian Territory south of Kansas had been formed into an Apostolic Prefecture, and I was officially assured that very Rev. Dom Isidore Robot (with whom we are personally acquainted) had been appointed by the Congregation de Propaganda Fide as a Prefect Apostolic over this Indian Territory, nay more, he had already visited the Osage settlements on Bird creek. It was natural for me to conclude that my duties with the Osages were now over, so bidding them farewell, I left the Indian Territory. By this arrangement the Province of Missouri loses the missions she had amongst these Indians since 1824.

I have at present nothing more to say in regard of the Indians; but before I conclude these letters I am bound to acknowledge that during the twenty-six years I have labored amongst them as socius of Fr. John Schoenmakers, they have been very kind to me, and this I must say not only of the Osages, but of all the other tribes with whom I came in contact during this long period of time.

As to the result in christianizing them, if it has not been as abundant, as perhaps it was expected, this is to be attributed to different causes. First, to the want of laborers in this barren part of the Lord's vineyard; for during our long stay with them we never were more than three priests, and for a good while we were only two. One of us being bound to mind the temporalities of this mission, and the other having to attend to the church, to the education of the Indian children, and at the same time visit the half breeds, who formed quite a little parish, there remained only one free to devote himself to the good of the wild Indians. And as these, according to the different seasons of the year, now pitching their camp in the midst of large forests, and then moving on the top of very high hills, keeping always their towns at a good distance one from another (say one day's travel), it follows that the poor missionary charged

with the duty of visiting them, not only had very hard work in running after them, but never could do anything permanent amongst them, and all that he could do was to keep them friendly, and induce them to send their children to this school.

Another great difficulty we met with during the many years we lived with the Osages, was the want of funds necessary to effect anything amongst them; for with the exception of a small allowance yearly given us by the U. S. Government for the board and tuition of the Indian children, we never received any assistance either from the Propagation of the Faith (established in Lyons, France) or from our Rt. Rev. Bishop, or from our Superiors, or from any Catholic Associations of the different States of the Union; but as an old proverb says, we were left to paddle our own canoe the best we could.

Finally the greatest obstacle we had was a systematic opposition of Government Agents to all that we were doing, or would advise to be done for the temporal as well as spiritual advantage of our poor Osages.

In regard to the Osage half breeds, who are the more enlightened part of the nation, I must say that not only they always treated me well, but generally they also answered to my calls, and attended to their christian duties as regularly as circumstances would allow, though they well knew that in so doing they were incurring the disgrace of their Agents, who always abuse them because of the religion they are professing. May the Lord bless them, and grant them to persevere in their good dispositions.

Before I finish these letters I should chronicle the death of Fr. Philip Colleton, our colaborer in this mission for over eight years. He was a zealous, energetic, and very popular missionary. He was gifted with a great power, that of bringing the most obstinate sinners to the Sacraments of Penance and holy Eucharist. He had a great devotion to the Mother of God, and did his best to propagate the



same amongst the people. He was brought to his end almost suddenly, by a violent cough, which afflicted him for several months. He died on the first day of this month being fifty-five years old, of these he had passed twenty-four in our Society.—R. I. P.

PAUL MARY PONZIGLIONE, S. J.

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## RETREATS AND MISSIONS BY THE FATHERS OF MARYLAND.

Since our last sketch of missionary labors, our Fathers have again gone through the usual round of Retreats to Priests, Seminarians and Religious Communities. Forty-five retreats are on the list for the vacation of 1876, all given during the excessively hot months of July and August. This work at such a season is somewhat severe; but it is cheerfully done in view of the great good it produces; and as the vacation is the only time at which the Fathers are free to give Retreats and the communities to make them, nothing remains but to make a virtue of necessity and to enter bravely on the task, in the hope of the gratification experienced when it is happily accomplished.

Our missionary bands have not been idle since the last report. A mission at St. Joseph's church, Providence, R. I., gave forty-five hundred communions, and thirteen adults baptized; besides a confirmation class of three hundred and twenty-seven, seventy of whom, though advanced in years, had never received Holy Communion, and many had never been to Confession.

The next mission was at the church of the Immaculate Conception, in the same city. On the 2d or 3d day, five children were baptized, presented by their mother who had

been touched by the grace of God after many years of neglect. Another mother came to one of the Fathers, in great distress about her three children, who for the sake of clothes, had been sent to a Protestant church by their negligent father. The missionary, of course, expressed his sense of such conduct in somewhat forcible language, which may have been reported at home. At any rate, on the following evening, the negligent man sent his eldest child to confession and removed them all from the danger of perversion: five thousand communions and seven hundred and twenty-four confirmations, crowned the work.

On the 23d May, the Fathers left Providence after four weeks of severe and uninterrupted labors. After a few days of much needed repose at Holy Cross College, Worcester, they went to Portsmouth, N. H., where a small congregation gave them comparatively easy work. Nine hundred communions was the result, together with two hundred and seven confirmations, the half of adults.

Our southern band had but one mission since our last notice. Pittsburg was the field of labor for two weeks in June, and yielded a good harvest to the three Fathers engaged there. This closed the spring campaign; the summer months being devoted to the Retreats. Early in September the missionary work was resumed, but this time by one band only; as sickness, fatigue and old age had prevented the formation of a second.

September 16th found the Fathers at Chicopee, Mass., for a mission which gave the usual result of considerable fatigue, rewarded by consoling effects of divine grace. No particulars however have reached us in regard to number of communions, etc.

October 8th a mission was begun in the Cathedral of Providence; the success of previous missions in the city had given the Fathers a great name; and in consequence, their reappearance was hailed with enthusiasm and the church was more than filled at every exercise. The "notes" of the mis-

sionary call it "a grand success.—The church is packed at night; many have been turned away for want of room; two or three hundred must have been obliged to go away without having heard the preacher. As the church is old and poorly constructed, the Bishop and priest are uneasy at the crowds that come into it." Extracts from the public papers were sent to us, all speaking in the highest terms of the success of the Fathers but we all know sufficiently well the weight of such praises, and therefore we care not to insert them here. It is however worth noticing that such sentiments expressed by the secular press show that Catholic works and practices are looked upon with less prejudice now than they were some years ago in New England. It is a sign of progress in the right direction.

At the close of the first week, the letters tell us that four thousand communions had been given. The Bishop says that the women, to whom the first week was devoted, have been thoroughly roused. A large number of difficult marriage cases, hardened sinners, persons who had abandoned the church and were not known to be Catholics, had been attended to.

The second week was for the men, and produced similar fruits. Eight thousand communions were announced at the close of the mission, as the result, and on the last day, three hundred adults were confirmed by the Bishop. The papers of the city, with one voice, proclaimed this as the grandest, and most fruitful mission ever given in Providence.

Next came New Bedford, Mass., and here the political excitement inseparable from a Presidential election was to be dreaded as an impediment, to say nothing of bad weather. But in spite of all difficulties, the communions were thirty-three hundred, or one thousand more than they had been at the last mission there not long before. Six converts were baptized, many marriages rectified; but perhaps the best fruit of all was the erection of two Sodalties, one for young men and one for young ladies. These give the best promise of permanence to the conversions wrought by the mission.

Abington, Mass., was the next on the list. There had been some trouble in this parish, and it was feared that many would not approach the sacraments. But the grace of God overcame all obstacles. "The mission at Abington," says the letter of Nov. 29th, "ended last Sunday night with the usual ceremonies. We thought it best to remain over a day for the stragglers; and it was worth while, for some of the people could not come at any other time and some hardened sinners held back, but in the end came to confession. The population is much scattered; in fact, it is made up of people from small towns in the neighborhood. Many persons have to come over country roads, five, six, and even ten miles. The larger part of the congregation is at Rockland, about two miles off. The first days of the mission were very stormy, and yet the people attended well. When the storm was over they came in crowds. The pastor thought there were about two thousand people all told; we had two thousand communions. Much good was effected. Many had said they would never come to church again; the young men, especially, had fallen away. The pastor, an excellent man and a graduate of Worcester, was extremely anxious about them, as many had not been to Mass since the trouble began. Thanks be to God, I think all came and made the mission. Certainly there was no lack of young men at confession. It was the impression of the pastor that all had made the mission. Many who had been away for years and had weathered two other missions, came up this time and were reconciled. This people as a body is the best I have seen here; living in the country, most of them having their pieces of land, they are free from the taints of our cities. Temperance is held in esteem by them. By the by, our superior was so much pleased that he gave a lecture on Monday in order to encourage the members of the T. A. Society.

The Sodalities for young ladies and young men were looked to and stirred up last Sunday. I think we have

every reason to be satisfied, and to all appearances the faith has been revived where it had received a severe shock."

The next letter speaks of a mission given at Cambridge, near Boston, the site of the celebrated Harvard University. Of course, the mission was not called for by the students of the University, but by the zealous pastor of the Catholic congregation of the town. The letter also gives a sort of summary of previous missions, and hence we shall insert it here in full. It is dated Dec. 23d, 1876. "The mission at Cambridge ended a week ago, and now two of our bands are resting here whilst the superior has gone to a little place, Turner's Falls, Mass., to give a mission. Our labors in Cambridge were quite consoling, some hard cases turned up, though there had been a mission there last February. Some veterans came to confession who had not surrendered for many years before.

The cause of temperance, which our superior advocated in February, had thriven meanwhile, and in the confessional we saw the good effects. At the end of the mission, he gave another lecture on temperance and about four hundred men took the pledge.

There were about three thousand communions in ten days. Six or seven of the students of the University attended and made the mission. One of the young men, a sophomore, called to see about his vocation to the priesthood; beyond this move of his I know nothing. There were four baptisms, two being the children of an infidel, who lost the faith sometime ago. His daughter, a young woman, made her first communion, and another daughter, her first confession. Such cases of neglect are not rare in these parts. The father did not come to the mission.

Altogether we have had this season more than twenty thousand communions: there were about twenty baptisms.

In Chicopee, the point most worthy of note was the good done to the drunkards, though the labors of the band were eminently successful in other respects.

In Providence, many persons who for a long time had neglected their duties and had been dallying with Protestantism returned to the Church; an apostate made a public recantation. Several marriages were rectified by the Bishop: three hundred adults were confirmed, about a hundred of whom made their first communion. The Bishop was highly delighted, as you may judge from his letter to me some time ago.

The mission of New Bedford was a success. Many marriage cases, some of long standing, were settled. The Protestants attended regularly, which is quite unusual in this part of the world. A few adult Catholics were prepared for first communion and these would have been a large class for confirmation, but the Bishop could not come.

Abington, of which I wrote to you so recently was up to the standard, though there had been so many causes to shock the faith of the people.

I shall be in Manchester, N. H., from the 28th to the 1st proximo, to give a triduum to some Sisters of Mercy. Our next mission will be in Dedham."

The mission at Turner's Falls, referred to in the preceding letter is thus recorded in a letter from the Father who gave it: "The congregation is small but very good. They come four and five miles over the snow in every cold weather, and attended regularly all the exercises. Many Protestants assisted and their prejudices were removed. On Sunday, 24th Dec. I sang late Mass and preached, and did the same on Christmas day, as the Pastor went to another station five miles away. The poor people never had a mission before. Many had been away from the sacraments for ten or twenty years. There were four hundred communions and one hundred confessions of children who had not made their first communion."

This closed the centennial year, 1876, and we have no doubt that there was more joy in heaven over the results of these missions and retreats, than over all the display of worldly pride and prosperity at the grand Exhibition.

The year 1877 is too young yet to furnish much matter for our notices. But we can quote another letter to close this account, in the hope of more materials in future. The date is 1st Feb. 1877. "The '*holy commissioners*' have just returned from giving a very successful mission at Brighton, Mass. Many who had allowed the last mission to pass without coming to the church, attended regularly this time and received the sacraments. Brighton in a *sui generis* place; a goodly proportion of the population is made up of drovers, butchers, jockeys and stable boys; and at first sight, one would prefer christians of more lenity, to use a phrase from moral; but I must say that they made the mission well; and we look at results, not antecedents. The hardest sinners, many who had not been inside of a church for years and were looked upon as almost lost to the fold, came and made the mission. About two dozen, mostly adults, were prepared for their first communion; there were fifteen hundred communions, and more than seventeen hundred confessions. At the end of the mission, a Sodality was organized with two hundred members to begin with. By the way, I am glad to see that Sodalities are becoming quite popular in New England, and that they are doing a great deal of good. Some parishes in Boston have large and well-managed Sodalities.

During the Christmas vacation I gave a triduum in N. H. The pastor of the place treated me very kindly. He is a great friend of the Society, and took occasion to say, whilst I was with him, that the coming of Fr. McElroy to these parts was a new era for the church and that his labors have been followed up and improved on by excellent men. He notices a happy change in affairs in the last twenty years, and says that it is in a great measure, if not wholly, due to the Society, that sent good and zealous men here whose example was imitated by others and was the cause of emulation to all."

Finally let me invite your readers to unite with me in giving heartfelt thanks to the Sacred Heart of Jesus for the graces and blessings bestowed on the mission, only a few of which can be known or mentioned. Let us implore the Divine Heart to increase the number of zealous laborers, to bless their words with power to melt the hardest hearts, and to multiply the fruits of the Precious Blood.

P. M.

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THE EXECUTION OF CHARLES H. SIMPSON  
AND MARTIN HENRY, ON THE 9<sup>TH</sup> OF FEB.,  
1877, AT PORT TOBACCO, CHARLES CO., MD.

Early in November of 1876 I visited two prisoners, who had recently arrived from Leonardtown, in St. Mary's Co. I found them in solitary confinement, charged with a murder and robbery, which had been perpetrated on the previous 9th of July. I was not only admitted, but welcomed to communicate with them by all the public officials. The only reply that Martin Henry made to my offers of instruction, was, that he was State's evidence and that he was not exposed to the risks of a trial, much less to the probability of condemnation. His public confession, which he made implicating the other prisoner, afforded him ample protection, whilst he awaited only the time of court to testify and go forth as a guardian of society. I could make very little impression upon him and left him to seek Charles H. Simpson. Simpson determined to deny not only all participation in the crime for which they had been arrested, but his presence in the county at the time of the alleged murder. He expressed his thanks for my visit, but his mind being wholly absorbed by the thoughts of his impending trial, he could



attend very little to religious discourse. My first visit then resulted merely in a manifestation of good will, profitless to the prisoner and discouraging to myself.

Their trial came on, they were furnished with able counsel, no direct proof could be produced against them, yet so connected was the circumstantial evidence, that no man reasonably doubted their guilt. The verdict was murder in the first degree. The sentence of death, after three days of investigation in open court and three days more after it had been concluded, was solemnly pronounced by Chief justice Brent, the least affected persons being the prisoners themselves.

They were now doomed to die; and so great was the public indignation, excitement and terror arising from the crime they had committed and the danger to which the unprotected portion of the community might be exposed, that no voice was raised in their behalf and no commutation of sentence could be expected. One of their counsel, who was a Catholic, visited them in prison and clearly stated to them, the necessity of preparing for another world and the futility of delay. He told them also, that however diverse might be the path which ministers might point out to them as leading to heaven, the only secure road was the Catholic Church. He had been their greatest friend, and the assurance that the day which the Governor appointed for their execution would be the last of their lives, induced them to listen seriously to religious truths.

Martin Henry was born in Louisiana of a Catholic mother who died when he was about two years old; until six years of age, he lived with a Catholic woman, but after that time, although his master and family called themselves Catholics, he was taught neither the faith nor the practices of the Catholic religion. He grew up like a wild shrub in the garden, neither cultivated by the hoe nor pruned by the knife, or like a beast of burden, regarded as profitable for

the amount of labor he might perform and the sum he might bring if he were to pass into other hands. After the emancipation he left Louisiana and lived for several years in Connecticut. Being gifted with a good memory, he there learned to read; but indulging in intoxicating drink and various kinds of dissipation, he was compelled to seek an asylum in some other place. He came to Washington city, and thence to the works on the southern Maryland railroad, and there he became acquainted with Charles H. Simpson.

Simpson was born in Fauquier County, Va., and belonged to a family named Ferguson. His master and mistress, who were advanced in age, regarded their colored people as if they were their own children, imposing no restraints and allowing them almost unbounded license. Simpson particularly was a pet, encouraged to show his manliness in beating every boy of like age on the farm and in the neighborhood. He knew no law but his own will, no fear but that some one stronger than himself would retaliate. The lady of the family occasionally attended church; the colored-people's church was amusement on Sundays. He grew up a reckless savage; gross pleasures were his aim; anything that thwarted this purpose, was the only evil object in the world. After the emancipation he wandered away from Virginia into Washington and thence to St. Mary's County where he lived probably for the space of two years. There he usually attended St. Joseph's church and learned in this cursory way some of the doctrines and many of the practices of the Catholic faith. There also he met Martin Henry.

The work on the railroad in St. Mary's County was soon suspended, and the two new acquaintances journeyed to Washington, working in that city and the country adjacent, sometimes together, sometimes apart. Late in the month of June of last year, Simpson went down to Charles County, where he had previously worked at the fisheries, and whilst

there formed a plan of robbing a store, which was considerably exposed to danger, near the high road. Fearful of being unable to accomplish this alone, he proceeds to Washington again, where meeting Martin Henry, he induces him to accompany him on the projected expedition. They landed at Glymont, called at one or two places on their way to the store, asking some questions regarding it which subsequently became strong evidence against them. They even entered the store after dark, bought some little articles; deterred however by the presence of two or three men, whom they found in the store, they retired and taking their position behind an adjoining fence, they waited until the clerk closed the store and sought rest for the night in his accustomed place in the attic. Owing to the great heat, the windows were left open, and he lay upon a pallet on the floor, placing a revolver near his hand; although so unusual are robberies in our county, that no danger was apprehended. The moon was shining brightly. The men ascended a shed, looked through the open window, then one keeping guard, the other ascended by another shed in the rear, struck the sleeping man three blows, obtained a small sum of money, with other trifling articles, and fled towards the nearest railroad station. The cars had however passed before they arrived. The robbery and murder were discovered early in the morning, parties were sent out to the steamboat landing and along the railroad; yet they escaped to Washington and thence to Montgomery County, where they lay concealed nearly three months notwithstanding large rewards had been offered by the County Commissioners, the people of the neighborhood, where the store was located, the masonic lodge to which the young man belonged, and the Governor of the State of Maryland. Simpson wrote a letter to a woman in St. Mary's County, with whom he had lived. She, unable to read, asked the gentleman in whose house she was employed to read it for her. Some obscure hints led him to believe that Simpson might be connected with

the recent events in Charles Co. Following up the clew, he obtained additional information, arrested the parties in Montgomery County, confined them in the jail at Leonardtown, where they were sufficiently identified to effect an indictment against them by the Grand jury of Charles County.

Such a sight as an execution for murder had not been witnessed in our community for more than fifty years, the excitement was great, mingled with pity, particularly when it became known how their religious training had been neglected in their youth. Many and fervent prayers were offered up for them, and to these we must attribute the divine mercy so signally displayed in their regard.

I visited them again after their condemnation with different results from my previous attempts.

The hours of their incarceration became wearisome, crowds flocked to see them, asking them curious and useless questions, so that they begged the guards to allow no one ingress except myself and their lawyer friend, who still continued his charitable attentions to them. In my intercourse with them in the beginning, I did not allow them to speak of themselves or their past life, I sought no details of their crime, my purpose was to gain their good will by making my visit a forgetfulness for them of their present misery and a relief from their apprehension of their fate. I related to them the examples of Scripture, displaying the mercy of God, and the quaint anecdotes scattered among the writings of devout authors. My appearance, I was glad to see, was soon welcomed as a relief, they would eagerly ask when I would return and always tell me what had occurred during my absence. They were especially gratified, when I knelt down, as I usually did before leaving, and prayed for them. As soon as I perceived that I had softened their untutored hearts, I began to instruct their intellects in the truths of faith, to which they now listened with wonderful docility. Simpson admitted every article I propounded to him as soon as announced, but Martin Henry, who was of a

much more acute intellect, oftentimes proposed objections that surprised me, and he would believe nothing unless he perceived the evident proofs, but when once convinced, I felt assured that he would suffer martyrdom rather than deny his faith. Simpson too was often despondent, Henry was generally cheerful, revolving something in his mind that I had taught him. Henry, after some time, when he had learned that sin was forgiven by sacramental confession, was anxious to confess, even before I thought him sufficiently prepared. Simpson procrastinated regarding his Baptism, and only in the afternoon of Christmas day was he at length received into the fold of Christ. To prepare them for the first communion was, I feared, a very serious undertaking, and how could I predispose men so gross to believe a mystery, the very avowal of which staggered the mind of the Jews, when they heard it announced even from the lips of the Messiah! Simpson as usual seemed to admit it without apparently comprehending what I taught him, but Henry required the most complete and ample arguments; but when he once understood and believed it, it became as it were an ocean of the mercy of God, an oasis in the desert along which he journeyed, an assurance that, notwithstanding the multitude of his follies, obedience to his Saviour compelled him to take that Saviour to himself and to lean on His bosom during the fearful passage over the valley of death.

I was compelled to be absent about a week, and Fr. Wiget with his usual zeal and goodness continued their instruction until I returned. I had chosen the 1st of February as the day upon which they were to receive, but it seemed, that all the old people had chosen that day to be sick and threaten to die, for I was incessantly occupied in riding for two or three days before and also after that time in attending them, and it was only on the fifth, the festival of the Martyrs of Japan, that they met for the first time since their confinement in the County. After confessing and long prayers they at length received the Lamb of God, who had been treated

like a slave, that He might redeem the slaves of sin; who had been chained and imprisoned like themselves and who had died an ignominious death, even as they were to die ignominiously. These analogies gave them great comfort; from Monday until the following Friday, the day of their execution, they sought to be absolutely alone and unobserved by anyone. Some of the young men who guarded them, read for Simpson during a large portion of the day, when I could not be present, and both only thought of preparing for the great act of expiation. They frequently expressed their gratitude to God, that they had not been seized by a mob, as there had been some fear, and that they had so many facilities for repenting for their sins and preparing for their final exit from the world. Many benevolent people sent them little delicacies from time to time as a token of their sympathy and a solace in their sorrows; and as the day of their death drew near, I recommended them to the prayers of our different congregations, and the good people, who had been always zealous for their salvation, redoubled their supplications to the throne of mercy. I said Mass for them on the morning of their first communion and also on the Friday of their death. One family daily recited the Litany for a good death, another made a Novena, others offered up communions, and the name by which they were called was not the murderers, but the poor prisoners. Early in the morning of the 6th of February, I returned to the jail where I had spent some time the previous night, heard their confessions for the last time and administered the holy communion, when after thanksgiving, Fr. Wiget arrived and kept their minds devoutly occupied, whilst I retired for some hours to say Mass and then returned to accompany the men to the scaffold. The execution was to take place between the hours of ten and two o'clock. The Sheriff had been advised not to delay to the last instant, through fear of some disorderly scenes that might occur among a promiscuous crowd assembled to witness

what was to take place. About the hour of eleven the prisoners proceeded from the jail, accompanied by Fr. Wiget and myself reciting in a low tone the 50th psalm. They walked firmly, ascended the scaffold without any assistance, meekly submitted to the adjusting of the rope and the binding of their hands and feet, in imitation of Him whose feet were bound to the wood of the cross by cruel nails. They had intended, but declined, to say anything, likewise in imitation of Him, who submitted like a lamb when led to the slaughter. I recited a prayer aloud, and then the prisoners and ourselves, whilst the vast crowd uncovered their heads, recited the act of contrition; a kiss of the crucifix, a moment more, and these unfortunate, yet happy men were suspended between heaven and earth. A few moments and their souls appeared before Him who had been so merciful a Redeemer to them here, there we trust an indulgent judge.

In a short space of time, the bodies in their coffins were placed in a wagon, followed by the guards for a short distance, where halting I prayed aloud again, and then the guards returned and St. Joseph's colored Society accompanied them to St. Thomas' church, where they lay until 9 o'clock the next day, when after celebrating Mass for their souls, we buried them with the usual prayers for interment; and they now after all their wanderings, find rest under the shadow of the cross, in which they trusted, so late yet so sincerely.—Requiescant in pace.

F. McATEE, S. J.

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RETREAT AT ST. IGNATIUS' CHURCH, BALTI-  
MORE—FORTY HOURS' DEVOTION.

LOYOLA COLLEGE, MAR. 8th, 1877.

REV. DEAR FATHER,

P. C.

I send you an account of the retreat given to the Sodality of the B. V. Mary, attached to our Church, in the hope that it may prove a source of interest and edification to your readers. The retreat began on the first Sunday of Lent, and was conducted by Fr. McGurk. The opening sermon was given in the evening at 8 o'clock, at which time the Sodality had assembled and filled up about three-fourths of the pews. The remaining portion of the church was occupied by such members of the congregation as had accepted the invitation, extended to all, to join in the exercises with the Sodality.

A sermon was preached each evening during the week, followed by Benediction of the Blessed Sacrament. The large attendance and edifying demeanor of the Sodalists and others engaged in the exercises, were a subject of admiration to all. It was very evident that the preaching was of that kind which is intended to go to the heart, and that in this particular case it had certainly reached its mark.

On the following Sunday the retreat was brought to a close at the 7 o'clock Mass, at which a sermon on perseverance was delivered. At this Mass, the Sodality approached the Holy Table in a body. It was, indeed, a most consoling sight, to see rail after rail, first of men, then of women, returning to their pews, after having received their Lord, their countenances beaming with devotion. Owing to the excellent arrangements made, there reigned that order and regularity which contributed much to the fervor and devo-



tion of all. The retreat was certainly a success. God was evidently dwelling in the midst of His holy sodalists and their friends. Owing to the large number that received holy communion, the Mass was not concluded till half-past eight. This, however, had been anticipated, and the 8 o'clock Mass for the people was celebrated, according to previous announcement, in the basement.

The Sodality is now in a most flourishing condition, being constantly augmented by new accessions to its ranks. Last September, Fr. Rector assumed the charge of the Sodality and infused new life and vigor into the organization. The meetings are held every Wednesday evening. On the 8th of last December, feast of the Immaculate Conception, a reception into the Sodality took place, and one hundred and thirty-three new members were received. The church was very tastefully illuminated, and an eloquent discourse was preached to the Sodalists by V. R. Fr. Provincial. The Sodality now numbers about six hundred members.

On the Sunday that marked the close of the retreat to the Sodality, the Forty Hours' Devotion was commenced. The Solemn High Mass of Exposition took place at half-past ten o'clock. The music was excellent and the decoration of the altar strikingly grand.

During these three days a constant stream of worshippers was pouring in and out of the church, and at all the services the sacred edifice was full. The members of the congregation showed an ardent desire to gain the Indulgence attached to the Devotion and to give a testimony of their love of Jesus in the Blessed Sacrament. The number of communions was over two thousand.

An incident connected with the Forty Hours' Devotion must not be omitted, since to our mind it was the most beautiful, most touching event of the three days. On the Sunday on which the Devotion commenced, the Sunday-school children were notified that they would visit the Blessed Sacrament in a body. Accordingly, at half-past

three in the afternoon, they filed into the church, under the charge of their teachers, numbering about six hundred; they filled up about three-fourths of the pews. When all had arrived in their places, at a signal from Fr. Denny, the church was filled with most charming music—six hundred innocent hearts were pouring forth their tribute of love and praise to Jesus enthroned above the altar. It was a spectacle to make angels rejoice and men weep tears of tenderest devotion. We felt that there was something more moving still than earnest speech, more touching yet than eloquent discourse, and for us it was the sweetly-harmonious hymning of six hundred innocent children. After singing several hymns with that unison and harmony that could come only from long and patient training, and with the ardor and love born of youthful, innocent devotion, the children formed in line to return to their school, whilst we reluctantly prepared to descend from that heaven to which their tender, moving melodies had transported us.

A word in conclusion about the collections recently taken up in the churches of the city for the Pope. It gives us pleasure to record, that as St. Ignatius' Church exceeded all the others in the promptness with which the call was responded to, so has it surpassed all in the amount collected. The returns received at the Cathedral make the following exhibit: St. Ignatius, \$951,16; next highest, Cathedral, \$833,62.

YOURS IN CHRIST,  
P. H. T., S. J.

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MISSION IN ST. MARY'S CHURCH,  
PROVIDENCE, R. I.

HOLY CROSS COLLEGE,

MARCH 8th, 1877.

VERY REV. FATHER PROVINCIAL,

The mission given by the Fathers at Providence, in St. Mary's church, where we gave one last year, has had more than the usual success. Hundreds made the mission this time who did not come near the church last spring—hundreds of hard cases, sadly in need of reconstruction. The pastor is delighted with the wonderful fruit of our labors. During the first week of the mission, when the women crowded the confessionals, we could see the good effect of the last mission; most of them had been to their duties several times during the interval, at least once. The church was fearfully crowded every night of the women's week. I say fearfully, for I have no little dread when I see the crowds in the churches here and know at the same time the poor exit in case of danger. But if this were the case in the women's week, what ought to be said of the men's week. The crowd had to invade the sanctuary, though I had a detachment of fifty adults under instruction for first communion, whilst two gentlemen had a class of a hundred boys for the same purpose. This crowd continued during the whole week, indeed, I might say for the two weeks. The popularity of Fr. Superior seems to be on the increase; and I think that what I said before is true, that no man in the United States could do more in Providence than he.

The pastor of St. Mary's, in a printed circular, estimates his congregation at five thousand souls. We had five thousand communions. About sixty adults were prepared for the sacraments of Penance and holy Eucharist. Eight per-

sons have been baptized, or are preparing for baptism. An unusual number of marriage cases was settled, as the bishop gave us ample powers in this regard. Altogether, the mission was the hardest we have had this year, from the fact that we had to do all the work ourselves during the day time, and had some help only at night. During the two weeks I spent seven and eight hours almost daily in the confessional. We were much pleased to see the number of young men who attended the mission and received the sacraments.

I think five thousand communions must have been brought about by persons from other parishes; and yet we know that many who went to confession to us did not receive at St. Mary's. I think we might add five hundred to the five thousand, as the number of communicants, who availed themselves of the mission.

J. A. M.

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## IN MEMORIAM

A SHORT ACCOUNT OF FR. VITO CARROZZINI, S. J.

On the 11th of January last, Rev. Fr. Vito Carrozzini breathed his beautiful soul, adorned with many virtues and rich in merits, into the hands of our Blessed Redeemer. We thought it would prove of no little interest to all our readers, most of whom were personally acquainted with the good Father, to set before them a few glimpses of his life, which was truly exemplary and closed by a most edifying and consoling death. Fr. Carrozzini was born in Soletto, near the city of Lecce, in the southernmost part of Italy, of parents blessed with affluence in the things of this world,

but not less richly endowed with that which constitutes the real worth of a Christian—piety and a spirit of self sacrifice. He studied, up to rhetoric, in Lecce under the direction of the Jesuit Fathers of the Neapolitan Province, which he joined in Dec., 1857, being then in the 20th year of his age. His example was followed a year later by one of his brothers, who died a happy death at Havana. While Fr. Carrozzini was yet a postulant at the Novitiate, he was assailed by a violent temptation to give up his resolution and forsake the hallowed place; he battled with it a whole month, but finally conquered it and took the habit. This victory and a subsequent occurrence which we shall mention a little below, made him conceive the tenderest and most loyal affection for the Society. It was remarked by his fellow-novices, especially during his pilgrimage and in the hospital which they attended, that he would invariably choose for himself the most painful and repugnant duties, with such ease and unstudied simplicity, as were always sure to please and edify. He had spent a year in the Juniate, when in 1860 the revolution broke out in the kingdom of Naples, and, as is always the case, Ours were its first victims; our houses and colleges were closed and the inmates were consequently scattered through several other Provinces of the Society. Fr. Carrozzini was sent to Balaguer, in Spain, with his brother, to pursue the course of philosophy. In the fall of 1863, by order of Superiors they left Balaguer for Porto Rico, by way of the Antilles. Having arrived at Havana, they were compelled to land, as Fr. Carrozzini's brother had been taken dangerously ill, and they put up at the college of the Society in that city. The sick scholastic had reached well nigh the end of his mortal journey; he was aware of it, and rejoiced, while Fr. Carrozzini's countenance betrayed the gloom which had seized upon his mind, and the grief that was preying upon his heart. His brother perceived it and said to him: "Why should you grieve at my approaching end? We have

been praying daily and beseeching God for perseverance in the Society; since, then, He is about to grant it to me, we must rather be cheerful and give way to sentiments of joy." These words, uttered with the earnestness and sincerity of a dying man, produced an impression upon Fr. Carrozzini which remained ever after deeply engraven in his mind, and their unct̄ion was never to die away in his soul.

As classes were soon to re-open in Porto Rico, Fr. Carrozzini had to resume his journey, leaving his brother in Havana, where he died but three or four days after. In Porto Rico Fr. Carrozzini spent a year teaching grammar, and four years lecturing on natural sciences; giving at the same time evident proofs of his zeal for the salvation of souls by the persevering care he took of the negroes in the town. Owing to the scanty means for ventilating the room where he was lecturing, he inhaled a great quantity of noxious gas; this brought upon him the heart disease which, a few years later, carried him to the grave.

In 1868 he was called back to Spain to begin the study of theology, in the city of Leon; but hardly had he set foot again in Spain, when the revolution, which had been long brooding over the country, showed the first symptoms of its destructive fury by driving the Society out of the whole of Spain. Fr. Carrozzini arrived just in time to attend the opening lecture, and then—the very day after—to be sent to Laval, where he passed four years in the study of theology. His happy temper, his artless and winning manners, his conversation full of life and humor, all graced and colored by a tint of sincere and unaffected humility, charmed all his fellow-students, so that even long after his departure for America, which occurred in 1873, he was remembered with the greatest pleasure, and frequently formed the subject of their discourses.

After crossing the Atlantic, he passed a year in Frederick, Md., for his third probation, and then started for New Mex-

ico. His zeal here found a large field: suffering and trials of every sort came in his way; privations were his daily bread, the salvation of souls his great object; prayer, and especially the Holy Sacrifice of the Mass, his strength and support.

We have thus, in few words, drawn out his missionary career, for it would take us too long were we to detail in every particular the hardships to which he was subjected, and the straits to which he was often reduced, in his apostolic excursions, and while travelling over those immense plains that separate one town from another in New Mexico and Colorado. Often he set out on a visit to some one of the catholic families that lie scattered over the boundless and wild expanse that stretches from Las Animas to Trinidad, and after having journeyed for miles and miles, he found himself so completely at a loss which way to turn, that he was obliged to pass the night in the open air, without even a drop of water to quench his thirst. On one occasion, as he was driving across a river, his carriage sank so deep in the mud that the horses were unable either to advance or retreat. Happily the Father on perceiving the danger jumped out of the carriage in time and got safely to the bank. As there was no trace of a living creature around to give him help, Fr. Carrozzini turned to the souls in Purgatory; and behold! a man appeared unexpectedly, ready to help him out of the difficulty; and by his assistance he succeeded in saving both carriage and horses. Incidents of this kind were by no means rare with him.

During his stay at Fort Union, one Longmayer called, on some business or other, at the house where Fr. Carrozzini just then happened to be. On seeing Fr. Carrozzini, the person asked him: "Are you the catholic priest of the place?" "I am," answered the Father, "can I do anything for you?" "From what I heard," said the man, "you have

insulted me and my family this morning in your sermon." "Sir," replied the Father, "I have not the pleasure of knowing either you or your family—not even your name." "Yet you have insulted me" replied the other; and thus saying, he dealt him two heavy blows in the face, and gave him two vigorous kicks. "Thank you sir," said the Father; and without another word, he withdrew, offering up all to God. The fact however was soon noised abroad; the catholics of the town were boiling with rage and indignation against the brutal assailant, and took measures to obtain suitable reparation for the scandalous treatment.

Fr. Carrozzini labored much at *San Miguel, Las Vegas, Las Animas*, and in the towns of *La Junta* and *Pueblo*; but amidst his indefatigable toils and labors he was continually harrassed by his heart disease, which, while he was in Pueblo, became so violent and alarming that it was thought prudent to remove the Father from his mission, and send him to try the milder climate of California. He arrived at Santa Clara, Cal. in the month of June, 1876. There he soon recovered almost entirely, when suddenly he was struck down again, worse than ever. "It was a distressing sight," says an eyewitness, "to see the good Father, seated in a large arm chair, as he could not stay in bed on account of his asthma, with his arms extended, and his mouth wide open, as though he were continually strangling." "His last illness was very trying and painful," writes another eyewitness, "and his sufferings were so acute that he was forced to cry aloud with pain. But he bore all with a wonderful patience. I had the good fortune of remaining with him now and then, and have heard him saying 'Deo gratias,' as the sharps pains would make him writhe. He did not lose the use of his senses until the very last. He suffered much and merited much. One day he called me to him and besought me to tell all the scholastics, in his name, to be faithful to their vocation. 'A man in my position,' said he, 'sees things clearly and in a light quite different from that in



which they appear at other times. Ah! I would exhort them to persevere.—Many of my companions did not persevere! When he spoke of these, the poor Father wept like a child. He died in Brother B's arms, just as Fr. C. had repeated for the third time, '*Domine, suscipe spiritum meum.*'"

He was in the 39th year of his age and in the 19th of his life in the Society. He was well versed in natural sciences, and had a particular talent for painting. The picture of our holy Father St. Ignatius, which is kept in the recreation room of the Fathers in Woodstock College, as well as several other pictures, is his work. But above all, there shone in him true and genuine humility, joined to such a degree of cheerfulness, that his company was always most agreeable and his correspondence most interesting. He did not value himself at all, yet he was one of the most efficient members of the Mission of New Mexico and Colorado. He labored much, he suffered more, and concealed all from the eyes of men. *May he rest in peace, and may our end be like unto his.*

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DESCRIPTION OF THE CEILING  
OF  
*WOODSTOCK COLLEGE LIBRARY.*

CENTRAL POINT---THE SUN.

ORBITS.

1. Orbit of Mercury.
2. " " Venus.
3. " " The Earth.
4. " " Mars.
5. Region of the Asteroids.
6. Orbit of Jupiter.
7. " " Saturn.
8. " " Uranus.
9. " " Neptune.

The globes inside of Saturn's orbit are the planets with their magnitudes taken proportionally to that of the Sun, whose disk is represented by the orbit of Saturn.

PLANETS.

10. Mercury.
11. Venus.
12. The Earth and Satellite.
13. Mars.
14. Asteroids.
15. Jupiter and Satellites.
16. Saturn and Satellites.
17. Uranus and Satellites.
18. Neptune and Satellite.

### COMETS.

20. Orbit of Encke's Comet.
21. " " Biela's Comet.
22. " " Faye's Comet.
23. " " Halley's Comet.
25. Donati's Comet of 1858.
26. Comet of 1853.
27. Comet of 1843.
28. Comet of 1744.
29. General celestial map, representing the Milky Way and all the stars visible without the assistance of the telescope.
30. Nebulæ.
  - I. Orion's Nebula.
  - II. The cluster in which, according to Sir William Herschel, is our Solar System.The other Nebulæ are among those observed by Sir J. Herschel and the Earl of Ross.

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On the globes between the orbits of Saturn and Uranus are the Signs of the Zodiac.

### ON THE FOUR CORNERS

The terrestrial globe is represented, i. e., at the corner A the Southern, and at the corner B the Northern hemisphere; at the corners C and D the Eastern and Western hemispheres.

### LATERALLY

At the central point, between the corners A and B the solar sphere is represented, and, on each side of it, magnified spots and faculæ, as observed by Fr. Secchi and others. On the opposite side, and at the centre between C and D, the

eclipsed Sun is represented, showing the halo and prominences; and on both sides of it are magnified prominences as observed by various astronomers.

### ON THE OVALS

At the four corners are geological representations, i. e., at the corner A one represents a glacier, the other the gate of a glacier: at the corner B an iceberg and morenas: at the corner C on one of the ovals a geyser and the opening of the geyser when the jet ceases; on the other oval a submarine volcano: at the last corner the first and second stage of a subæreal volcanic eruption.

D. O. M.

# WOODSTOCK LETTERS.

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VOL. VI, No. 3.

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ACCOUNT OF THE DEATH OF BR. RENÉ GOUPIL,  
BY FR. JOGUES.

*(Death of a martyr related by a martyr.)*

René Goupil was born in Angers, and, whilst yet in the flower of his age, asked with earnestness for admission into the Society. He was received into the Novitiate at Paris, and dwelt there several months, giving good example to all. Sickness, however, came to snatch from him the longed-for happiness of binding himself forever to God by our holy vows. Nevertheless, as soon as his health permitted it, he sailed for New France, desiring to aid the Jesuits there as far as he could, since he had been obliged to forego the blessing of becoming one of their number in France.

On his arrival, wishing, despite his freedom from all obligations, to lead a life of obedience, he put himself entirely at the disposal of the Superior of the Mission. By him the holy youth was employed for two years in the most menial offices of the house, and in nursing the sick and wounded in the hospital; and in these employments he gave striking proofs of humility and tender charity.

He was very skilful in caring for the sick, and his kindness and other virtues left behind him such a sweet perfume that his memory is even now in benediction.

In July, 1642, we passed through Montreal, and, as our Hurons were in great need of a surgeon, we asked Fr. Vimont to allow Renè to come with us. No one can tell how great was the joy of the holy young man when he was requested to accompany us; and yet he knew the hatred of the Iroquois against the French, and the risk to which, on this account, he was exposing his life. But obedience was dearer to him than life; and so, when our company started for Three Rivers, he cheerfully set out with us. We began our journey on the 1st of August, the day after the Feast of our Holy Father; and on the following day we were attacked by two bands of Iroquois. Almost all the Hurons fled, and we were made prisoners.

Then the virtue of Renè showed itself; for, as soon as he was seized, he cried to me: "O my father, God be blessed; He has allowed it, He has willed it; His holy will be done. I love it, cherish it, embrace it with all the powers of my heart and soul." Then, while the Iroquois were pursuing the fugitives, I heard the confession of my young companion, not knowing what might soon befall us.

As soon as our captors returned, they rushed on us like mad dogs, tore off our finger-nails, and bruised and crushed our fingers. These torments Renè bore patiently and unflinchingly, and, mindless of the pain which he felt, he helped me to instruct those of the Hurons that were not yet baptized. As I was caring for them in turn, just as I met them, he called my attention to the fact that a poor old Indian, named Indonhiraon, would probably be among the first victims. I employed, therefore, in preparing this unfortunate man the time that the Iroquois spent in shipping the canoes of goods which we had intended for our missionaries among the Hurons; and, I saw him butchered before my eyes, just after I had given him a second birth in baptism.

As we had the happiness of journeying together, I had the opportunity of witnessing many acts of virtue on the part of Renè. He was always thinking of God; his every word breathed submission to the Divine Will, and an earnest desire to be offered as a sacrifice in the fires of the Iroquois, lighted for the holocaust by the hand of God Himself.

Shortly after our capture, as we were travelling along, he said to me: "Father, God has always made me desirous of giving myself to His service by the vows of the Society; but my sins have hitherto made me unworthy of this honor. I trust, however, that now our Saviour will vouchsafe to receive the vows which I wish to make to Him through you." Then having obtained leave from me, the pious youth pronounced the vows of the Society with great devotion.

Although wounded himself, his thoughts were of others who were suffering, even of our cruel enemies; one of whom he bled as tenderly and as charitably as if he were caring for one of his best friends. This humility and obedience to our captors made me ashamed of my own conduct. On one occasion, two of them took Renè and me into their canoe, and told me to take a paddle and help them: but I, proud even in misfortune, refused to aid them. Some time after, they asked Renè to paddle, and he at once began to do so; then they turned to me, and tried to persuade me to follow his example; seeing this Renè begged me to pardon him.

Many times I did what I could to persuade him to take advantage of the freedom granted us to make his escape—a thing which I could not think of doing myself, as I had to care for the souls of a Frenchman and twenty-four or twenty-five Hurons. But as God, into Whose hands he had wholly put himself, never suggested thoughts of escape, he could not be brought to attempt it.

On the Lake we met two hundred Iroquois, who had

come to Richelieu when the fort was building. They beat us, tore our flesh, and made us feel the effect of hell-inspired rage. The youthful saint bore all these torments most patiently, revenging himself only by his humility and charity towards those who maltreated him. Having fallen under a shower of blows, dealt with clubs and iron rods, Renè could not arise, and so he was carried half dead to a platform in the middle of the town, where we had by this time arrived.

His appearance was enough, one would think, to move to pity cruelty itself; his whole body was bruised and mangled, and his face was so much disfigured that only the white of his eyes could be seen; but he was on this very account all the more beautiful in the sight of the Angels of Him of Whom were spoken these words: "We have seen Him as a leper," etc. "There was in Him neither comeliness nor beauty."

Scarcely giving him time to breathe, the savages began to beat him with a heavy club, as they had done before. Then they cut off my thumb, and afterwards his right thumb as far as the first joint; whilst he unceasingly cried out: "Jesus! Mary! Joseph!"

For six days we were left to the bad treatment and insults of any one who might wish to annoy us. The sweetness ever shown by Renè was truly wonderful; and yet, besides the torments already borne, he had his breast burnt by the hot coals and ashes thrown on us by the children as we lay fastened to the bare ground during the night. Natural instincts had made me more skilful in avoiding some of these torments.

We were told at first that we were going to be burnt at the stake; but we soon found out that they had no real intention of taking away our lives. After some time my young companion became very sick and suffered exceedingly; not the least on account of the kind of food given him. I being unwell myself, and not having a single whole



finger, could do nothing to help him. I must hasten, however, to give an account of his death, which had all those marks by which a martyr's death is recognized.

When our captivity had lasted six weeks, a dispute arose in the council of the Iroquois, some of whom had wished to set us free. This quarrel took away our last hope of seeing our Mission of Three Rivers that year. We consoled one another, and tried to make ourselves ready to bear patiently any trials that God might be pleased to send us. Renè did not know so well as I the full extent of our danger, and hence I took care to be ever advising him to hold himself in readiness.

One day, as we were walking outside the town, whither we had gone to pray undisturbed, two young men came and told us to go back to our house. I had some presentiment of what was about to happen, and so I said to Renè: "Let us recommend ourselves to our Lord and to our Blessed Mother; these men have, I think, some evil designs upon us." A short while before we had offered ourselves to our Lord, beseeching Him to receive our blood and our lives, in union with His own Life and Blood, for the salvation of these poor savages.

At the bidding of the young men, we returned; and continued as we went along the recitation of the *Rorary*, which they had interrupted. On arriving at the entrance of the town, we stopped to wait for further orders from the Indians, when one of them, drawing a hatchet which he had hitherto concealed in his bosom, struck Renè over the head with it. The holy youth sank down with his face to the ground, invoking as he fell the Sacred Name of Jesus—for we had often resolved that this Blessed Name should close our lips and our lives.

Turning around, I saw the hatchet all covered with blood, and, falling on my knees, I awaited the stroke which would make me a partaker in Renè's martyrdom. They did not wish to kill me, however; and so I went to give the last

absolution to my dying brother, whom the savages soon killed with two more blows of the hatchet. From the beginning of our captivity, I had given him the absolution every second day. It was the 29th of September, the Feast of St. Michael, that this angel in innocence, and blessed martyr, gave his life for the Lord, Who had given His own for him.

As soon as he was dead, the murderers ordered me to return to my cabin, where I remained for two days in momentary expectation of the same fate. It was the common belief that I would soon follow Renè, and, indeed, warriors came several times to put me to death. Our Lord, however, prevented their designs in ways which it were now too long to explain.

The following morning, I went to the place where they had thrown the martyr's body, as I was determined to bury it at any cost. Some Iroquois who wished to save me from death, said to me: "You have no common sense; do you not see that your enemies are everywhere seeking for a chance to kill you? And yet you must go to look for a half-corrupted corpse, which they have dragged away to a great distance. Do you not see those young warriors coming out of the town to slay you as soon as you are beyond the protection of the palisades?" These words did not make me hesitate. God had given me such courage that I was willing to die in the performance of this work of charity; and so, aided by an Algonquin, who had become one of the tribe, I succeeded in finding the holy remains.

After the murder, the children of the tribe had put a rope around the neck of Renè's corpse, and had dragged it to a stream which flowed beyond the town. I could not restrain my tears at the sight of the martyr's body, which the dogs had already partly eaten. Taking it from the water, I fastened several stones to it and then let it sink to the bottom of the river, where, I thought, it would be safe from the profanation of the Indians until the day following, when I

would come and bury it. Several of the young savages had, however, been watching me, and after I had gone away they took the body out of the water again.

The next day some of my enemies sought once more to put me to death, and, as I think, to avoid having me murdered, my *aunt* (a name given to one who takes care of a prisoner) sent me to work in a field belonging to her. I was thus obliged to put off the burial of my martyred friend; and unfortunately, during the night the river was much swollen by a heavy rain.

On the following morning, borrowing a pickaxe—not from my aunt but from another, in order the better to conceal my intention—I went to that part of the river where I had put René's corpse; but it was not there. Thinking that perhaps the violence of the current had carried it away, I went into the bitterly cold water and walked about in the vain hope of finding it. How many were the tears that I shed as I pursued my search and said aloud the prayers for the souls departed! As I was thus engaged, a woman with whom I was acquainted, came along. I asked if she knew what they had done with the body; and was told that they had dragged it to a part of the river which was unknown to me, at a distance of about a quarter of a mile. This was false; for the young savages, after pulling it out of the stream, had taken it to a wood hard by, where, during the autumn and winter, the foxes, the dogs and the crows preyed on it.

When the spring came, some one told me of this, and I went three times to search for it, but in vain. The fourth time I found the head and some remnants of the bones. These I buried, after kissing them reverently as the relics of a blessed martyr. I resolved to carry these sacred remains with me, if my captors took me back to Three Rivers, as they spoke of doing.

I have given René the title of martyr, not only because he was slain by the enemies of God and of His Church,

while engaged in a work of zeal and charity, in which he risked his life through pure love of God ; but especially because his death was occasioned by his devotion to prayer, and, in particular, by his having made the sign of the Cross.

He had been praying in a cabin, as was his wont, and this greatly angered an old man who saw him. One day, a child of three or four years of age came near Renè, and he, through an excess of devotion and love of the Cross, and with a simplicity which we, more prudent according to the flesh, would not have had, took off his own cap, placed it on the child's head, and then made a large sign of the Cross on the child's body. The old man seeing this, called a youth who was about to become a warrior, and ordered him to kill Renè. The command was executed as I have narrated above.

The mother of the young child told me on one occasion, when I found myself in her company, that Renè had lost his life for having made that sign of the Cross.

One day, I myself was sent to the old man's cabin to eat, and before beginning I made the sign of the Cross. "Ah!" shouted the old man, "that is what we hate ; it was for doing so that your companion was killed: for it you also shall die. Our European neighbors do not make that sign." Another time, when I was out hunting, and knelt to say some prayers, I was told by my companions that they hated such conduct, that they had killed the other Frenchman because he acted in this way, and that they would put me to death for it on my return to the village.

## ORIGIN OF THE OSAGE MISSION.

It is hard to determine when the Osages first pitched their camps on the beautiful banks of the Neosho. However, we can record some few facts, which may one day prove interesting, concerning the early settlement of this part of the Neosho Valley, now known as Neosho county.

In the year 1820, the Osages, being in the vicinity of St. Louis, sent a delegation of their leading men, headed by one of the chiefs of the nation, to Rt. Rev. Dr. De Bourg, Roman Catholic Bishop of New Orleans, then visiting the State of Missouri, which formed the Northern part of his immense Diocese. The object of this delegation was to obtain some Catholic Missionary to visit their towns and teach them the ways of God.

The Bishop was very much pleased with this delegation, and promised that, as soon as practicable, he would send them a Missionary. Rev. Charles La Croix S. J. was, after a few days, appointed to the post. He visited the Osages repeatedly, baptized a great many of their children, and was about to build a chapel among them, when, exhausted by his labors, he was taken away by death.

Rev. Charles La Croix was succeeded in his Mission by Rev. Father Charles Van Quickenborn S. J. who not only visited the Osages in their towns, but used all his energy in providing for the education of their youth. For this reason, in June, 1824, he established the first Manual Labor School that ever existed among them. He collected the boys in the residence of St. Stanislaus, not far from the town of Florissant, Missouri, and placed the girls in the Convent of the Sacred Heart, in the town of St. Charles, St. Charles county. The two places not being very far apart, he could without much trouble, provide

for the welfare and instruction of both sexes. The work of education was now proceeding prosperously, and promising great things for the future, when the Osages, having made a new treaty with the United States Government, obliged themselves to vacate the State of Missouri, and withdraw into Kansas, then generally known under the name of Western Indian Territory.

This new arrangement frustrated the plan of Father Van Quickenborn, and the work so successfully begun came to a premature end.

The Osages having removed to their new home, a school was provided for them by a Board of Presbyterians. It was located near the western line of the State of Missouri, on the left bank of the Marais des Cygnes, some three miles north of Papinsville, in Bates county.

Though Father Van Quickenborn had now no school among the Osages, yet he continued to take care of them. He visited them regularly at their Mission, which was called Harmony, and baptized several of their children in the Mission House, where the Presbyterian Minister most kindly and liberally allowed him a room to use as a chapel.

In 1827, Father Van Quickenborn came from Harmony Mission to visit the Osages on Neosho river, in this very county, where they had just begun to form permanent settlements. These, however, were not confined to this county, but were in two great divisions, the one along the Neosho, the other near the Verdigris; each containing from six to nine Indian towns, having their respective chiefs. But as the head chief of the whole Osage nation resided on the Neosho, and had his house built on what is now called August Creek, and as his people were forming their towns, sometimes on the west, and at other times on the east side of the Neosho, on the identical spot where our beautiful town now stands; so this place was considered from the earliest days of its existence as *the* place of business.

The Indian towns of the first division stretched from the

confluence of the Labott with the Neosho to that of Owl Creek with the same river. Those of the second division extended from the junction of Pumpkin Creek, to that of Chetopa Creek with the Verdigris.

The "half-breed" settlement lay, for the most part, between Flat Rock Creek, and what is now called Canville Creek. The mechanics allowed to the Osages under their late treaty with the United States, were established on Flat Rock; and the principal depot of the American Fur Company was on Canville Creek. But as the Agency was situated, for a considerable time, not far from the mouth of Flat Rock, our present town site was considered the most important place on the Neosho.

About this time the Presbyterian Board of Missions established another school at Saline in the Cherokee Nation, for the education of those Osages who were living on the Verdigris. But this institution, as well as the other at Harmony after a few years' existence could not be continued; so they were abandoned. After the breaking up of these schools, the same Missionaries tried to get up another one in this county. For this purpose they erected a large house on the left, or east bank of Four Mile Creek, about one-fourth of a mile from its junction with the Neosho. They lived and preached in this building; but some difficulty prevented the successful opening of a school, and the Missionaries, seeing that they were losing time and could do nothing with the Osages, gave this place up likewise, and abandoned the whole Osage Nation.

Father Charles Van Quickenborn having died in 1828, the spiritual care of the Osages was transferred to the Fathers of St. Mary's Mission among the Pottawattomie Indians, then living on Big Sugar Creek in Linn county, where the town of Paris now stands. These Fathers visited the Osages as regularly as they could until 1847; when the tribe having requested Rt. Rev. Peter R. Kenrick, Bishop of St. Louis, for a Catholic School, Father John Schoen-

makers, S. J., was appointed Superior of the Mission, and reached this place on the 20th day of April, 1847.

Father Schoenmakers took possession of two buildings, yet unfinished, which had just been put up for the use of this new Mission by order of the Indian Department. While he was having these buildings completed, his companion, Father John Bax, went about visiting among the Osages, speaking to them with great zeal on the importance of becoming civilized and embracing Christianity. They were pleased with him, and having offered him several of their children that he might give them a Christian education, he promised that he soon would return after them. On the 10th day of May, the houses being finished, he collected a small number of Indian children and brought them in; and so began, on that day, the Osage manual labor School, on the very spot on which it now stands. One of the two buildings, was used for the boys, the other for the girls.

On the 5th day of October, 1854, several sisters of Loretto, having come from the State of Kentucky to devote themselves to the education of Indian girls, the present Convent was opened, and has flourished to this day.

In a short time the two houses were found too small to accommodate the pupils who were brought in, and it became necessary to enlarge the buildings, and next to multiply them. So Father Schoenmakers went to work, and, having first built a nice church, he, by degrees, added other houses which gave to this institution the appearance of quite a town.

The Church was dedicated to God, in honor of St. Francis of Jerome; and it soon became the terminus of a holy pilgrimage, which most of the Catholics living within a circuit of from fifty to eighty miles performed once a year, in order to comply with their Christian duties.

The Fathers, attending this Mission, visited the adjacent tribes, such as the New York Indians, the Miamis Peorias, Sacs, Foxes, Quawpaws, as well as others who resided south



of the old Santa Fe road. They established several Missionary stations amongst these people, and also amongst the white Catholics who were scattered over an extent of country some two hundred miles in diameter. But the Osage Mission was always considered as the Mother House, on which all the other Stations depended. The church in which I this day officiated, is the one which was first built, and which, with its additions, now forms a building thirty by ninety three feet in size, though it is by no means large enough to seat the numbers who attend Divine services in it.

A few years after Father Schoenmakers had established the Mission, the Osage Agency was moved from here to Quawpaw Nation, on a small brook called Lost Creek, some four miles from the south east corner of this state. This, however, did not seem to detract from the prosperity of the place, as the United States Agents came several times every year to visit us. They would assemble the Osages in council, examine our school children; and would generally make rich presents of flour, beef, etc. to the tribe, particularly when payment of the annuities was being made.

The payment of the annuities was always celebrated by the Indians with great rejoicings. The nation would, on such an occasion, come here and build their camps around the Mission; and nearly every year some other tribe came at this season to pay a visit to the Osages. Sometimes you would see the Sacs and Foxes; sometimes the Kaws or Otoes; sometimes the Kiowas and Comanehes. The object of these visits was to renew their old friendship, which they did by smoking the calumet, engaging in war dances and running horse races, to the great amusement of their white visitors, who used to be present in large numbers.

The time of payment was likewise a time of rendezvous for traders and travellers of every description. All visited the Mission, which was really an oasis in the desert; for no settlement then existed nearer than Fort Scott, forty miles away, so that all who came stopped with us to rest their

teams, to repair their wagons, or to supply themselves with provisions. Thus it is that the Osage Mission can, with all truth, be called the cradle of civilization in the Neosho Valley.

Whether the labors and expenses undertaken by the Mission for the civilization of the Osages, have been of real utility to the Indians, I do not now intend to discuss. We know this much from the perusal of history; that to bring aborigines from their barbarism to a state of civilization, and then to make of them good Christians, has always been the work of centuries, not of a few years. However we do not hesitate to say that the Mission established by the Catholic Church among the Osages in 1820, and continued to this day, has been of great benefit to humanity at large; for it has kept the savages from ravaging the neighboring settlements, given them an idea, at least, of honesty and righteousness, inspired in them respect for religion, and inculcated upon their youth the importance of Christianity.

If, during a period of forty years, the Osages as a nation have not taken up arms against the United States Government, if they have not made wholesale slaughter of trains and caravans crossing the plains, if they have not ravaged the country along the borders of both Missouri and Kansas if, in a word, they have never shown themselves hostile to the white people; this is due in great part to the influence which the Catholic Church exerted over them through her Missionaries.

The school of the Osage Mission has generally been a success, even during the late war, which proved detrimental to so many institutions of the kind.

The number of pupils in attendance has always been large, the boarders one year being as many as two hundred and thirty six. Strangers who at different times have visited this school and examined the pupils, have found, to their satisfaction, that the children of the Osages are as capable as any other children of acquiring an education. To be

convinced of the truth of this assertion, it is sufficient to open the Annual Reports, given by the United States Agents to the Indian Department, concerning this Osage Mission Manual Labor School.

And though we must confess with sorrow that many of our pupils, after having left us and returned to their parents, have resumed their Indian customs, and in some instances become very bad ; yet the greater number have turned out very well, and earn their bread honestly.

By the treaty of September 29th, 1865, the Osages, having deeded this part of their country to the United States Government, again removed to the Verdigris River, They left, however, a good many of their children at the Osage Mission School, where they yet are.

The white people who first came to this part of the country seemed to prefer this place to any other, and began to talk of building a town. Father John Schoenmakers donated for this purpose a quarter section of land to a Town Company. They laid out the town, and went to work without delay, and have been very successful ; for though great has been the opposition made to Osage Mission, yet it has flourished beyond all hope and is at this day one of the most thriving towns in southern Kansas.

*(Written by Father Ponziglione in 1869.)*

## CONSECRATION OF THE CHURCH OF THE IMMACULATE CONCEPTION, BOSTON, MASS.

The zealous and very successful labors of the venerable Father John Mc Elroy S. J., in purchasing the valuable property on Harrison Avenue and erecting upon it the stately and substantial buildings, that are now an ornament, even to the city of Boston, where so many beautiful structures are found,—the faithful coöperation of his successor Father John Bapst, S. J., whose influence and efforts did much to reduce the necessarily heavy debt incurred,—and the continued interest and efficient exertions of Father Robert Fulton S. J., the present Rector, who completed the liquidation of the debt, besides enlarging and beautifying the buildings,—all were to receive the finishing touch of perfection, on the feast of our Lady's Assumption 1875. On this day the stately granite temple, that for years already, under the auspices of her Immaculate Conception, had been the centre of a fruitful apostolate for the Catholics of Boston and by the grandeur of its ceremonies and the learning and zeal of the occupants of its pulpit, had done much to elevate the church in the estimation of a community, that looks a good deal to the exterior of things,—on this day, the church was to be given over wholly to God by solemn consecration, as happily, and in accordance with the Canons, all debts on it being cleared, men could no longer claim any share in its ownership.

Though it will not cease to strike the beholder with admiration, as long as it shall stand, one cannot at the present stage of church architecture in this country, form an adequate idea of the magnitude of the scheme of its erection, if the precise date hereof be remembered. For architecture, in all its applications, has like everything else in this coun-

try, been going forward towards perfection during the last score of years, with amazing rapidity. Twenty years ago, and scarce one of the thousand beautiful churches and cathedrals that now honor God and His Church in every part of the land, was standing; and notably, in the city of Boston, which now boasts its magnificent cathedral, our own beautiful new churches of St. Mary and the Holy Trinity, the costly church of St. James and others, that of the Immaculate Conception was looked upon as an entirely new, an almost startling enterprise in the matter of church building, especially for poor Catholics. The advance in beauty and grandeur of design in church edifices has not however yet, and indeed cannot go far enough, to leave behind in any point of excellence the beautiful and graceful building of which we write. Its noble dimensions, chaste design, costly finish, artistic decoration, and above all its admirable fitness for the many calls to be made on its usefulness by an immense catholic congregation, with all the adjunct associations that this implies when under the charge of Fathers of the Society, will always make the church of the Immaculate Conception a model of its kind.

Under the church is a basement chapel of good height and of the same dimensions as the church, fitted and furnished in a complete manner, and accommodating an immense congregation of children, that would well crowd any ordinary city church. This basement, as well as the church itself, is furnished with a first-class organ of great power: that of the church being among the finest in the country. The altars of the church are of costly white marble, richly carved and heavily gilded in such a way as to show to better advantage the various relievos and other ornaments; the Sanctuary is ample and well fitted for the ceremonial of the Church, even when carried out on the most extensive scale, as was well shown on the occasion of the consecration. Indeed the sacristies themselves are worthy of a detailed description, spacious, well appointed in every respect,

and furnished with a full and precious wardrobe of every suitable vestment, together with a valuable and well assorted stock of altar decorations and ornaments of varied character. There are anterooms, closets for storing articles not in use, meeting rooms, a small chapel of St. Valentine, in the basement; in a word, all the modern improvements and conveniences, if we may speak so without irreverence in connection with so sacred a thing as a catholic church. But we do not intend to go into all the details necessary to give a comprehensive idea of this church; for to do this would require also a description of the really grand college buildings in the immediate vicinity, that stand so favorably in comparison with those of other institutions of the city, whose endowments are given by hundreds of thousands of dollars yearly. We would only add a few words concerning the ceremony of consecration, which, as matter of course, was not very intelligently reported, from a religious point of view at least, by the Protestant press.

Preparations for the function had been going on for about a month before the day appointed: the great organ of the church, however, appeared to excel, as was proper, in the endless notes of preparation that it gave forth during that time, almost at any hour from early morning till dusk. The energetic and skilful brother Sacristan was unwearying in his labors, and among the feats he performed may be reckoned his conveying a freight-car load of laurel branches for the interior decorations, from a grove at the college villa, about sixty miles distant from the city. This with numerous additions of green branches of various descriptions was woven into garlands by the younger members of the congregation, during the week preceding the fête, in the large hall of the college gymnasium. Indeed it reminded one of what we have read of the preparations for the church festivals in old Catholic Europe, to see these parties of New England boys and girls, ladies and gentlemen, merrily weaving the beautiful garlands to decorate our Lady's beautiful

shrine which lies almost under the shadow of Bunker Hill monument. We wonder if the shades of the old Puritan sires were altogether easy, in those pleasant August evenings, or those of the more modern and less worthy iconoclasts, who thought to burn out all roots of Catholicity as their ancestors did the witches, in the flames of the Charlestown convent.

Of course, matters more immediately connected with the consecration were not overlooked. The officers for the ceremony were assigned, distinguished clergymen, secular and religious, filling the principal places. Fifty acolytes were put in training, twice daily, for two weeks, and were found fit to appear to advantage in the imposing services of the great day. The twelve crosses for the walls, required by the Roman Pontifical, were made after the Greek style, each arm terminating in a trefoil. They are of beautiful colored marble, the edges bevelled and richly gilded. The relics to be inserted in the main altar, which alone was consecrated, were the same as those previously used at the dedication of the church, when the same altar had been consecrated as a portable one. The relics were enclosed in due form, with parchment document and incense grains, in a new case of sheet copper, which was sealed by the Most Reverend Archbishop, and the many articles to be used in the ceremonial were prepared with a view to the strict observance of every prescription of the Roman Pontifical.

On the vigil of the great day the church itself, as well as the college and surroundings, presented a scene of bustle and excitement. The church proper, from which the Blessed Sacrament had been removed, was almost as much thronged by operatives, as it would be by a congregation on an occasion of more than ordinary interest; the tabernacle, baldachino, pulpit, chancel-rail, side altars, choir gallery, organ and each separate part of the building, had its own committee of ladies of the congregation, charged with its decoration: and these with a host of gentlemen assistants

were vieing with each other, that the result of each one's skill and labor might outshine in beauty that of all the rest. The college was filled with guests, and owners of private houses in the neighborhood courteously offered hospitality to others. Some had to find quarters at the magnificent St. James' hotel, which stands in the rear of the college-hall building. Unremitting labor did all that was possible to complete the work of preparation at an early hour, but notwithstanding every effort, it was half-past six in the morning when the last ladder was removed. A few moments afterwards the Archbishop drove up, and within half an hour the ceremony had begun.

As prescribed, the relics were exposed on the previous evening in the domestic chapel, and during the entire night the Fathers of the college by turns recited the appointed office before them. It was here that the consecrating Prelate, Most Reverend Archbishop Williams, of Boston, vested prior to the ceremony, whence through the main door of the college the first procession started. None took part in this except those who were immediately to be engaged in the consecration proper. It would be long, to go through the beautifully impressive ceremony of the consecration, certainly among the most splendid and richest in significance of all the ceremonies in the Church's sublime ritual. Its full details are within reach of all, being found in the Roman Pontifical. On this occasion the ceremony lasted just three hours, though the details had been so foreseen and provided for as to do away with any interruption, and though the reverend celebrant went as rapidly through every part of the function, as was consistent with the dignity and grace which befitted the service and for which he is remarkable.

The church being consecrated, the Pontifical High Mass followed. Meanwhile the doors were opened and an immense congregation filled the spacious building in a short time. There was, however, no overcrowding, as none were



admitted who had not cards of invitation which had previously been judiciously and not too lavishly distributed. A large corps of attentive and courteous ushers kept admirable order within the building, showing visitors to their places and keeping the aisles clear; and a detachment of city police performed the like service without, where a large crowd had gathered early and remained until the conclusion of the Mass.

It had been suggested to the Archbishop, that it might tire his strength overmuch to celebrate after the ceremony, which indeed was very exhausting on that hot August morning; for it must be remembered that the mere walking round about the large edifice, for the lustrations, annointings, etc., reached into a question of miles. But he preferred to sing the Mass, and so the matter was arranged.

The augmented choir was in place; the Germania orchestra gave token of their presence by the tuning of pipe and string; and the great organ was breathing at intervals whole gusts of melody, forewarning the burst of harmony that was to follow. Both the sacristies and passages leading to them were crowded with those who were to participate in the last and most important part of the beautiful celebration.

The fumes of incense floating up from behind the reredos, gave the signal to the orchestra and organ, which swelled forth in the thrilling strains of Mendelssohn's *March in Athalie*, as the procession began to move solemnly from the Gospel vestry. The processional cross came first, carried by a Scholastic in dalmatic, with the acolytes of the day bearing their candlesticks, and clad in purple and crimson cassocks with train and swiss muslin cottas handsomely trimmed with lace; next the censer-bearers swinging their censers and similarly dressed. After these came a body of fifty choir boys, walking two abreast, with hands joined and eyes cast down, striving to keep their little minds as recollected as they might in the midst of such a thrilling scene, in which too they formed such a prominent feature. They

were dressed as those mentioned above, except that the colors were varied; red, purple and black being the distinctive marks of three separate divisions. After the boys, about seventy priests, secular and religious, from the city of Boston and other localities, filed out two and two, vested in cassock, lace surplice and biretum. Then came singly, the assistant Bishops clad in purple, each attended by a little choir boy, who acted as train-bearer. Behind these came the archiepiscopal cross borne by a Scholastic in dalmatic, nine of the larger choir boys who were to form the body of attendants—on the officiating Prelate, the sacred ministers, the deacons of honor, the assistant priest and last the Archbishop of Boston attired in full pontificals and wearing the Sacred Pallium. As the line moved with slow and solemn pace it took a considerable time before all were in their places; but we are assured no one tired of the sight, which was calculated to give a good idea of what the Church loves to do and can alone do for the glory of God, and for the elevation of the souls of her children above the commonplace wants and pleasures of everyday life. On this occasion the vestments, worn for the first time, were a most precious and chastely beautiful set that had been manufactured in Rome for this church. They are of the Roman style, made of rich moire brocaded with silver and shot with gold. Upon this as a ground work are wrought, in the greatest profusion, and with exquisite skill, beautiful designs in richly varied bullions.

The solemn grandeur of a Pontifical Mass, when decorously carried out in all the details of the rubrics, with the powerful adjunct of an old master's music well rendered, and, above all, made usefully significant unto the salvation of many, by the presence of a thronging multitude, deeply impressed by the thought, that this hour the beautiful temple, which was the offering of their generous hearts to God, was sealed to the service of the Most High forever—these and many other causes gave to the solemn pageant of that morning a pleasant place in the recollection of every one

that witnessed it. For two hours of solemn joy to that vast throng, the music rose and fell; now a solo of sacred song, now a harmonious chorus; the incense fumes arose with the silent prayer of the multitude; the gorgeously robed prelates and priests moved back and forth, and the lines of edifying youths paced to and fro in solemn procession at stated intervals; the air was luminous with hundreds of lighted tapers, that circled around every column and traced in lines of light almost every part of the architecture about the sanctuary. The whole scene almost carried one out of himself, till the tinkling chimes would recall his believing soul and his faith tell him that it all was in honor of the Present God, Who, when the solemn stillness of a few moments at the Elevation followed, spoke as audibly to each believing heart, as if the words really had sounded in the ears, "The Lord is in His holy temple, let all the earth keep silence before Him." And then raising the eyes towards heaven, one saw amid the graceful festoons of costly flowers, the beautiful figure of the Queen of Heaven, and the heart leaped again with joy to know, that at least faith enough is left yet in these latter days to prompt men to do much honor to her whom the King of kings has so much honored.

At the end of the Mass, the reverend Rector of the college advanced to the railing and read a telegram just received from the venerable Father McElroy, of whom every one present had no doubt thought long and often on this most joyous day, which owed most of its glory to his indomitable energy and true religious zeal, in founding this noble establishment, when almost an octogenarian. Fears on the part of prudent superiors lest the journey should prove too much for him, were the cause of his absence, rather than any positive present infirmity. He sent his paternal blessing to his thousands of spiritual children and it was all that was wanted to make the happiness of the day complete.

After this followed the really grandest spectacle of the morning. The organ and orchestra swelling out into the grand Coronation March of Meyerbeer, the procession formed in the same order as that in which it had entered the sanctuary, with the addition of several evolutions and counter movements, which, while they added much to the scene, were necessary in order to bring the different parts of the line from their various positions in and around the sanctuary, without disorder, to the central chancel gate. From this they filed down the central aisle with solemn pace, as the music continued in the organ loft above; then from the church, the line turned to the right in Harrison Avenue to the main gate of the college by which it entered. On the line reaching the door of the domestic chapel, those who were partners separated and halted face to face, forming a double line in single file with an alley six feet wide between. Through this the Most Reverend Archbishop with the sacred ministers and attendants proceeded to the chapel where the disrobing took place. The procession then disbanded and the beautiful ceremony concluded without mishap or accident of any kind.

In the evening there were Pontifical Vespers sung by the Right Reverend Bishop Conroy of Albany, before a congregation, more numerous even than that of the morning, as tickets of admission were not required. The Right Reverend Bishop de Goesbriand of Burlington, Vt., preached, and Benediction followed.

The newspapers, on Monday the 16th, gave extended notices of the ceremony in terms of admiration and praise which must have been very gratifying to those who had so well earned it by their generous labors during the days of preparation. After calling attention to the fact that but two other churches in the State have been consecrated, the Cathedral at Springfield and the Holyoke church, they went on to describe the floral decorations, which, they all pronounced to be the finest ever seen in Boston. The follow-

ing description, taken from the *Boston Post*, may stand for all, as all, very naturally, did but give the same account in substance :

"The plants and flowers were of the most varied size, hue and fragrance, and were arranged with a taste and elaborateness highly creditable to the management of Bro. Fealy and his corps of auxiliaries, ladies and gentlemen. From the centre of the arches of the numerous windows on the sides of the building laurel leaves were dependent in festoons, nearly to the floor, and from the ceiling, between the windows and the columns of the main arch, the space was handsomely relieved in this manner. The columns were entwined with vines depending from hanging baskets, and the base of each column supported pot plants and hot-house plants, and rarest of exotics. The spaces between the columns contained elegant hanging baskets of flowers and green ivy. The windows and gallery fronts were handsomely adorned with flowers and evergreens, as was the organ. At the base of the twelve pillars in the body of the church were placed, as already stated, a singular display of large and valuable potted plants. All these were gratuitously offered to the church by Mr. Wm. Dogue, the florist. The pulpit was elegantly trimmed with flowers and green leaves, and the sounding board above almost covered with delicate smilax. From the top of the board hung a beautifully formed white dove with outspread wings, made of carnation pinks. This beautiful piece of handicraft was suspended so as to be over the head of Bishop de Goesbriand as he stood in the pulpit, and together with all the flowers on the pulpit was the gift of Mr. Horatio Harris, of Walnut Avenue. The decorations on the altars were rich and pleasing. From the centre of the main arch over it, festooned and connected at either side, were suspended laurel leaves, while the pillars above and around the altar were similarly decorated. The altar floor, which had been considerably extended, was most profusely decorated with plants and potted flowers.

On either side of the space just inside the altar railing stood a huge banana plant surrounded with other but smaller plants in pots. On top of the tabernacle on the altar, was a white lily hemisphere, on the top of which stood a small but beautifully colored flower cross. The sills of the side windows by the altar were adorned with fresh green plants; and over the door leading from the altar to the sanctuary was another large collection of fine flowers. The painted insignia of the Archbishop and the Popes's coat of arms hung facing one another, on the left and right sides of the wall near the altar, and were framed in roses and smilax. By the altar railing were placed ferns and variegated flowers, which exhaled a delicate perfume, which mingled sweetly with that of the incense, wafted heavenward by the young assistants during the services. Besides all those a tea-rose cross of Saint Andrew, about five feet high, stood just within the railing. Many of these cut flowers were from the establishment of the Norton Brothers. White lilies, roses, geraniums, pinks, azaleas, poppies, ferns, smilax and a thousand other varieties and kinds of plants, domestic and foreign, abounded on all sides. The side altars of SS. Joseph and Aloysius were covered with the greenhouse exotics, giving the whole church the appearance of a tropical garden."

The following is a list of the prelates and clergymen who took part in the services during the day: The Most Rev. Archbishop Williams; the Rt. Rev. Bishop Conroy, of Albany; the Rt. Rev. Bishop O'Reilly, of Springfield; the Rt. Rev. Bishop de Goesbriand, of Burlington; the Rt. Rev. Bishop Hendricken, of Providence; the Rev. Fr. Miège, S. J., ex-bishop of Leavenworth, Kansas; the Rev. Fr. Keller, S. J., Provincial of Maryland; the Rev. Fr. Galberry, Provincial of the Augustinian Order; the Very Rev. P. F. Lyndon, Vicar General of the diocese; Fr. Fulton, Rector of Boston College and pastor of the Church; and Fathers Bapst, Dompieri, Duncan, Sabetti, Maguire, Simeon,

McGurk, Byrne, Blenkinsop, Degni and O'Connor of the Society of Jesus ; Fr. Freitag, C. SS. R. ; with the following clergymen from other churches : Frs. Metcalf, Blenkinsop, O'Brien, Flood, Supple, O'Callaghan, Toole, Lamy, Hummel, Riordan and O'Bierne.

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## FATHER MARQUETTE, S. J.

### DISCOVERY OF HIS REMAINS.

Some account of the steps that have been recently taken for the discovery and identification of the remains of Father Marquette, S. J., cannot fail to be interesting to our readers. The life and labors of this zealous missionary of the red man of the west, and explorer of the Father of Waters, are too well-known to need recounting here. They have been the admiration of the world and the incentive of zeal to his brethren in religion.

The historical records of his death and burial are briefly these. In fulfilment of a promise made to the Kaskaskia Indians, to return and teach them the faith, he set out from the Mission at Mackinac on the 25th of October, 1674. Steering his bark canoe down the western shore of Lake Michigan, he reached on the 4th of December the spot on which Chicago now stands, where, owing to the weakness of his health, he encamped for the winter. Early in the spring, he resumed his journey, and on Maundy Thursday, the 11th of April, 1675, he offered up the Holy Sacrifice of the Mass on the prairies of the Kaskaskias. His health now so rapidly declined, that a few days after Easter he found it necessary to return immediately, or abandon the hope of dying in the arms of his brethren at Mackinac. He set out with an escort of Kaskaskias, ascending the

east shore of Lake Michigan. Becoming so seriously ill during the journey, that he judged it impossible to continue to its end, he turned into a small river, since designated by his name, where on Saturday, the 18th day of May, 1675, like another Francis Xavier, he expired and was buried. Two years later, his remains were conveyed by the Kiskakon Indians to the mission of St. Ignatius, Point St. Ignace, Michilimackinac, where, on the 9th of June, 1677, they were enclosed in a birch bark box and deposited in a little vault under the chapel.

With regard to the questions, whether the remains of the illustrious explorer were removed when the mission was abandoned in 1796; what place was designated Michillimackinac; in what particular spot the chapel was built; what are the local traditions; what steps have recently been taken for the discovery of the remains; they cannot be better answered than by inserting the two following letters of Father Jacker, present pastor of St. Ignatius' Church, Mackinaw, whose zeal for the honor of God's servant is equalled only by his caution in research.

ST. IGNACE, Mich., June 13, 1877.

The report concerning the discovery of Fr. Marquette's remains, in this place, as first published in a Cheboygan paper, is a very exaggerated affair. All that has been found, thus far, is the foundation of a log building that might possibly have been a church, on or near the traditional site of that Father's grave. There are many circumstances, indeed, that make it quite probable that this was the second chapel erected by the Jesuits in their mission of St. Ignace de Michilimackinac, the one in which Fr. Marquette's bones were deposited, June 9, 1677; but unless some digging is done, and human remains gathered in a box, or at least some articles that would prove the building to have been a church, be discovered, it will forever remain a matter of doubt whether we have struck the right place. I have the confi-



dence that if the saintly missionary's remains are there, and if it is the will of God that they should be honored, something will happen to change the determination of the owner of the ground, who positively refuses to have any search made.

Our reasons for believing that the spot in question is the site of the ancient chapel are principally these: The local tradition points to that neighborhood. Old persons, now dead, declared that a "Bishop" was buried there. As they received their information from Indians, in whose language "Bishop" and "great priest" (*kitchimekatewikanaié*) are the same terms, the tradition may well enough have reference to that great missionary whose memory is still fresh among the tribe. Besides it is certain no Bishop could have been buried there, and as certain that Marquette is the only priest ever interred in this neighborhood.

Besides the tradition concerning the "great black coat's" grave, there is another one asserting the former existence of a chapel in the neighborhood. It has a somewhat legendary character. "No one," our folks said, "is allowed to approach that holy ground. It is so thickly overgrown with brushes that is impossible to penetrate." And singularly enough, about an acre of ground, quite close to the buildings erected by the present owners some twenty years ago, has been left undisturbed until lately. They cut down the heavy timber (second or third growth), but allowed the underbrush to grow up again. Only this year, standing in need of more arable ground, they chopped it off, and then the foundation of the supposed chapel and presbytery became plainly visible. Had this clearing been done before a livelier interest in this matter was awakened (*i. e.*, quite of late), those traces would very probably not have attracted much attention and become obliterated by plowing up the ground.

But what is the verdict of written history? That the chapel in which Fr. Marquette's bones were deposited stood

near the point of the upper peninsula of Michigan, opposite the Island of Mackinac, is an indisputable fact, whatever Schoolcraft and others may have said to the contrary. That chapel was in the close neighborhood of Tionontate, Huron's village, which has given our little bay its Indian name of Nadowekweyamishing, *i. e.*, Little Huron Bay (the East Moran Bay of the maps). Lahontan, who was here in 1688, and later, gives a pretty detailed description of the French, Huron and Ottawa settlements on this bay, and the Jesuits' residence, together with a plan that shows their respective positions. With that plan and description everything thus far discovered on the ground in question agrees; one could not wish for anything better. I have not time now to enter into details, but may do so at a future occasion.

It remains only to prove that the foundations laid bare last month are those of the Jesuits' chapel, residence and other buildings. The largest of the edifices (about 30x45) can hardly have been anything else but a church or a warehouse. This we surmise from the circumstance that it had no fire-place like the other small buildings. The foundation, which consists of flattish limestones has also been more carefully laid. According to Fr. Dablon's Relation (1673-9), Fr. Marquette's remains were deposited in a vault (or cellar, cavern) in the middle of the chapel. The excavation on the spot barely approaches with one of its corners the centre of the building. It is now about four feet deep, and may originally have measured eight by eight. There is a smaller hollow in the left front corner, where the baptismal fonts may have stood. A narrow room seems to have run along the rear of the supposed chapel (perhaps the sacristy) connecting it with a pretty large building, which projects a few feet on one side. It contained a large fire-place, the only spot where some superficial digging was done before the owner issued his prohibition. The articles found, such as fragments of a saw, fish-spears, gun-locks, etc., some charcoal, vitrified cinders, and the like, make it

evident that a forge or smithy must have been in operation on that spot for a number of years. This is a somewhat suspicious circumstance; not the fact of its existence within the establishment—for the Jesuit Brothers did such work—but its close proximity to what we should think to have been the sacristy. Two or three other smaller buildings stood a few feet apart from the presumed presbytery; and in what seems to have been a corner of the enclosure (the establishment was surrounded with palisades, the traces of which are plainly visible) there is a collapsed root-house (caveau), such as Canadian farmers used to construct.

It would be but the work of a day for a few men to make a thorough search on the premises, such as would in all probability bring to light some articles that might clear up our doubts. It might reveal the fact that no human remains are here; but even this would be some satisfaction. It is doubtful whether Fr. Marquette's bones were left under the ruins of the chapel; the missionaries may have removed them before they set fire to the building. The records of that period—the first decade of the last century—are very scanty. It is not likely, however, that the Fathers took those remains along to Canada, whither they went on abandoning the mission. Nor do I deem it probable that they removed them to their new mission at "Old Mackinac," on the northern point of the lower peninsula, established a few years later. If this were the case, Charlevoix (who was there in 1721) should have heard of it. He was not even aware of the fact of the Father's remains having been transferred from his first burial place to the mission at Point St. Ignace.

Yours very sincerely,

EDWARD JACKER.

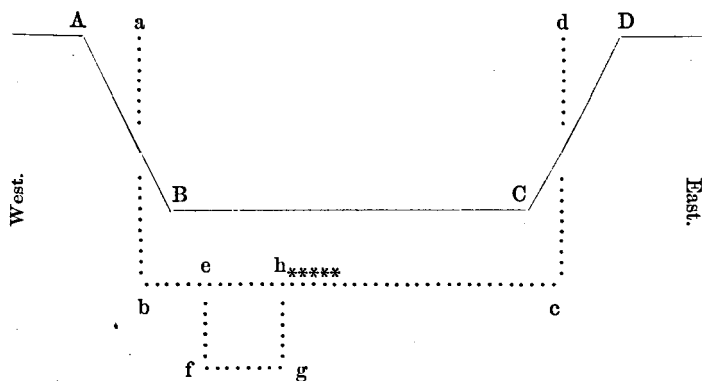
ST. IGNACE, Sept. 13, 1877.

The report concerning the discovery of Father Marquette's remains, which must have speedily travelled over the wires and spread throughout the country, is this time, I am glad to say, not a fable or an exaggeration. I am now writing within a few paces of the little casket which contains all that is left of the saintly Jesuit's perishable part. But, alas, it is very little! If the fragments of bones gathered from the humble grave, were to be given away for their weight in gold, a person of moderate means could easily acquire them.

I wrote you, this day three months, that the owner of the ground in question would not allow any search for the supposed grave. His principal motive was a sort of religious awe. To disturb the remains of a saintly priest, and still more to remove them from the resting-place assigned them by their brethren, appeared to Mr. David Murray (a native of county Mayo, Ireland), as something akin to profanation. Nothing less than the word of a Bishop was required to remove his scruples. Accordingly, in the presence of Right Rev. Ignatius Mrak, Bishop of Marquette, who was prevailed upon to remove, himself, the first spadeful of ground, and of a goodly number of our poor people—most of them of mixed French and Indian descent—we began our search on the afternoon of Monday, the 3d instant. Commencing in the centre of the area circumscribed by what we took to be the foundation of the Jesuits' chapel—an opinion that had become more and more confirmed within the last three months—and there finding not even as much as would prove the former existence of a building and the fact of its destruction by fire, we proceeded towards the ancient pit or cellar-like excavation (let us simply call it a cellar), near the left or southern wall of the chapel, and just in front of what in our churches generally is, and in the Jesuits' chapel probably was, the Blessed Virgin's altar. Once there, our

search began to assume a more interesting character. Quite a number of objects were dug out from under the vegetable soil, which, in the course of 171 years, had accumulated to the depth of a foot or more above. Pieces of half burned wood, apparently fragments of hewn planks or beams, all very much decayed, and coal-dust mixed with the sand or gravel that underlies the soil of the level ground around the head of our little bay, left no doubt as to the fact of the building having been destroyed by fire. A few spikes and a number of nails, some of them twisted and seemingly melted together, an iron hinge that may have belonged to the trap door of the cellar, and similar objects tended to prove the same fact.

In order to facilitate the understanding of what follows, I shall make use of a diagram :



The broken line A, B, C, D, represents the cellar as it appeared before being disturbed by the spade. The line *bc* shows the bottom of the ancient excavation, and the perpendicular lines, *ab* and *cd*, complete its probable contour. The asterisks (\*\*\*\*\*) mark the space within which most of the above-mentioned objects were found.

It was when reaching the old bottom, between *e* and *h*, we first met with a piece of birch bark, well preserved, but evidently scorched by intense heat—an object well calcu-

lated to revive our sinking hopes. You remember that Father Marquette's remains, as brought to St. Ignace in 1677, consisted of his bones, dissected by the Indians and stripped of the least particle of the adhering tissues; and that they were enclosed in a birch bark case or box. In that poor casket, in all probability, they were entrusted to the ground. Now, if they had been removed by the missionaries before firing the chapel, we could hardly expect to find even the box, or fragments of it; for in that case the casket would most likely have been taken out, together with the bones. A birch bark box, placed in dry sand, would, after twenty-nine years (from 1677 to 1706), have been found almost as solid as it was on the day of interment. On the contrary, if the removal of the bones took place after the fire, which could not but injure the bark (unless protected by a solid vault), some parts of it at least should be expected to have remained in the tomb. And such proved to be the case. Within the space marked by *e, f, g, h* numerous pieces of birch bark, some almost sound, a few blackened and superficially burned, but most of them only more or less scorched or made brittle by the heat, were found imbedded in the blackened sand and gravel, which had to all appearance fallen in, or been washed in from above, and thus filled up the little tomb after the removal of its contents. Pieces of mortar, likewise more or less blackened, and smaller particles of plaster, and even pure white lime, were also met with.

Nor were fragments of bones wanting. A very small one, almost black, but solid, and a larger one, about an inch in length, quite white but brittle, were found within the space apparently once occupied by the box (*e, f, g, h*, in the diagram). But our hopes to find all, or a considerable part of the remains, soon vanished when, at a depth of about one and a half feet from where the first fragment of bark was discovered, a large piece of the same material was found in its original horizontal position, resting on clean sand and

gravel. It was nearly two feet long, cut round at one corner, and evidently formed part of the bottom of the box. Outside of it, and on the same plane, three long pieces of wood—you would say about 2-inch scantling—and so much decayed that they fell into pieces as they were taken out, were found imbedded in the sand. They undoubtedly once formed the support of the box. Their appearance, as well as that of the large piece of bark, and especially a piece of white paper, which was also found, gave evidence that the action of the fire had not penetrated to the lower part of the tomb. The relative position of these wooden supports seemed to show that those who removed the contents of the tomb had displaced one of them and perhaps thrown out a fourth one; unless, indeed, these pieces of wood were placed under the box in the way we found them, merely to level it. From the space enclosed by them, I should judge that the box most have measured over two feet in length.

There was probably not a person who witnessed the search thus far, who felt not certain that the long-sought for grave was found at last. Nor was the disappearance of the remains of difficult explanation. Their removal had taken place—most probably, at least—after the destruction of the church. Who, then, were the people that inhabited this neighborhood, or resorted to it after the missionaries' departure? Indians, principally pagan, with some apostates—the whole Tionontate tribe and the better part of the Ottawas had removed to Detroit—and French "Coureurs de bois" (bush rangers), a class of men portrayed in very dark colors by the writers of the period. In fact, it was their licentious conduct, and the excesses fostered by their selling liquor to the Indians, that compelled the Jesuits to abandon the mission and burn the chapel in order to prevent its profanation. Hence, it is not likely that pious hands should have removed to some other place the remains of the great servant of God. For those pagan Indians, on the other hand, a very strong temptation existed to take pos-

session of them. Human bones are frequently used by the Algonquin tribes for superstitious purposes, and this efficacy is believed to depend partly on the qualities of the individuals they once formed part of. What, then, should those poor people not expect of the remains of a man to whom miraculous power was attributed by their Christian clansmen? It was almost a matter of course that they should secure such a treasure at the earliest opportunity. But could not the Jesuits themselves, after their return to this neighborhood, a few years later, and the renewal of the mission at a point distant only six miles from St. Ignace, ("Old Mackinac," at the apex of the lower peninsula of Michigan,) have come over and transferred the remains of the founder of the mission to their new church? If such was the case, we could hardly fail—as already observed in my first letter—to be informed of the fact by Father Charlevoix, who visited "Old Mackinac" in 1721. There is, however, another circumstance that makes me strongly incline to the belief that Indians robbed the grave.

When the bones were taken out, and the damaged box torn to shreds, the former were apparently thrown on the floor of the cellar and a number of small fragments were left there, mixed up with the debris of the building, and some shreds of the box; a way of proceeding that would hardly be expected of the missionaries, who, on the contrary, would have been careful to gather the last particle of their venerated brother's remains. Those fragments—some thirty-six in number, and belonging to different parts of the frame—were discovered on the second day after our search. A person of this place who, rather stealthily, searched for a piece of bark or some other little keepsake, was the lucky finder, and honest enough to hand them to me on my return from Mackinac Island, whither I had accompanied our Rt. Rev. Bishop the day after the first discovery. On sifting the ground on the same spot I found another little fragment. A physician to whom I have since shown all the larger



bones declared them to be, beyond the shadow of a doubt, fragments of human bones, acted upon by intense heat and remarkably well preserved. On one of them, apparently of the frontal bone, he discovered a slight incision running over its whole surface, and evidently produced by the point of a cutting instrument. That cut was most likely made during the process of removing the skin, as described by Father Dablon in the Relation of 1673-9.

In order not to delay the sending off of this—perhaps already too lengthy—letter, I will not enter into more details, or into a discussion on the probable surroundings of the place of interment (to be inferred from the fragments of lime, plaster and mortar found in and around the grave). Let me only add that we confidently look for assistance from outside for the erection of some kind of tomb or mortuary chapel to be raised, the sooner the better, over Father Marquette's grave. We covered it, temporarily, with a floor of boards. Mr. Murray having generously promised to donate one-half acre of land, the proprietorship of the ground will soon pass over into the proper hands. Could not, in the meantime, steps be taken towards the organizing of committees for the collection of necessary funds? St. Ignace itself is a very poor place, and the immediate neighborhood is not much better, especially as far as the great majority of our own people are concerned. We are none the less a very happy people, and consider ourselves rich in possessing Father Marquette's grave and remains. If the latter are scanty they are only the more precious. We preserve them in our little sacristy, together with the most remarkable objects found in the grave. In due time they will be transferred into the tomb or chapel on the spot where they lay for the past two hundred years, there to remain an object of pious interest for thousands of pilgrims from all parts of the country—many hundreds have already visited the spot during the last three months—who in ever increasing numbers will come to honor the memory of "the gentle

Marquette." May, in the meantime, only things much more precious than his remains fall to our inheritance; a small share of his humility, his compassion for the poor and forsaken, his tender devotion to the "Blessed Virgin Immaculate!"

Yours very truly,

EDWARD JACKER.

P. S.—In regard to the suspicious circumstance adverted to, that there should have been a forge in such close proximity to the sacristy, it has since occurred to me that such an establishment might have been kept there by some of the Frenchmen living in the place after the Fathers' departure. Those immense "colonial" chimneys brave any fire, and are the last part of a building to tumble down. The one in the Jesuits' house, being probably the most substantial in the settlement, may have been made use of by those settlers, or by the *coureurs de bois*, for the erection of a little forge, where to patch their kettles, repair guns, etc. Our old-baptismal records show that up to the close of the second mission (1765), there must have been a little French population at Pointe St. Ignace. In fact, from the time when Father Allonez met some Frenchmen and Indians in this vicinity, on Nov. the 11th, 1669, up to the time when the ancestors of a part of the present population settled here (after 1765), these shores have never been uninhabited.

E. J.

It was said above that Fr. Marquette died and was buried on the bank of a small river since designated by his name. On the spot grew up a village, which for many years also bore his name; the following letter from a friend in St. Louis will convey some interesting particulars in regard to it:

ST. LOUIS UNIVERSITY,  
OCTOBER 2nd, 1877.

REVEREND DEAR FATHER,  
P. C.

Now that the late discovery of Father Marquette's remains has renewed the loving interest which we all feel in whatever relates to that noble son of our little Society, the following few items will, I trust, be acceptable to your readers, as they concern the present condition of the locality, where the great missionary died, and where his mortal remains first found a temporary resting place. I have gathered these items from one of our Fathers, who lately gave a mission on that venerated spot. The place was known for many years as Père Marquette, Michigan. This town contained, among other settlers, some hundreds of Catholics of various nationalities; but it had no regular attendance from any priest. Gradually the torch of faith had grown so dim that most of the Catholics had lost sight of its guidance, and many attended protestant churches. For all these the Catholic name of Père Marquette had lost its charm, and they readily parted with it in exchange for that of Ludington, the name of a wealthy man in the neighborhood, who promised them \$500 as his part of the bargain.

Things were in that sad state, when a zealous secular priest, Rev. C. L. Ceuninck, nearly a year ago took up his abode there, and vigorously set about the hard task of reclaiming the hallowed spot. But with all his efforts, he had last spring only thirty Easter Communions. Then he resolved to try the effects of a mission, to be given by members of our Society.

The mission commenced on the 26th of last August and closed on the 4th of September. It was preached by Rev. Fathers Coghlan, Condon, and D. Niederkorn. The parish being composed of three different nationalities, it was

necessary to preach in three different languages to reach all. Father Coghlan, superior of the missionary band, gave the leading sermons in English, and Father Condon the instruction; while Father Niederkorn preached alternately in French and in German.

The result was highly gratifying: five hundred of the stray sheep were brought back to the fold; the total number of holy Communion being five hundred and twenty-eight. Of these, forty-six were first Communion of adults, one of whom was fifty-two years of age. Twenty protestants joined our Holy Church, and three members of secret societies returned to the practice of their religion. All felt ashamed of having sold the name of good Fr. Marquette for a handful of gold, and they will no doubt exert themselves to redress the wrong.

It was with deep emotions of gratitude, hope, and love, that the three missionaries knelt on the venerated spot where the body of Father Marquette had been first buried; and as they rose from their knees, they felt confident that from the height of heaven the blessed soul of their illustrious predecessor would guard and foster the precious seed, which they had so hopefully dropped in that hallowed soil.

C.

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#### DEATH OF FR. VAN ASSCHE, S. J.

Rev. Judocus Francis Van Assche, S. J., departed this life on Tuesday, June 26, at 12 o'clock noon, in his seventy-eighth year. On the 26th of last May he started on horseback to visit the sick, carrying with him the Blessed Sacrament. When two miles from Florissant, out on the Cross Keys road, he was suddenly attacked with paralysis, and fell from his horse. The faithful animal stood still, seemingly waiting for him to rise and remount. He lay helpless on

the ground, till a gentleman, happening to pass that way, assisted him upon his horse. He wished to go on to the house of the sick person, but, after riding a short distance, felt that he could proceed no farther, and returned to his home at Florissant, which he reached with much difficulty. Dr. Hereford, being called, found the attack to be a serious one, and to offer little hope of recovery. The patient was removed to the St. Stanislaus' Novitiate, about two miles distant, where, despite all that the medical art and the kindness of friends could do for him, he gradually sank until noon of the 26th of June, when he breathed his last.

The word "good Father Van Assche is dead," rapidly travelled to the village and through the surrounding country; and perhaps none that knew him personally, ever knew another person to whom the epithet, "good" in all its meaning, could be so appropriately given — for Father Van Assche was a man of remarkable goodness, both by nature and from every amiable virtue. He never had an enemy; and an unkind word was never spoken against him. He had the simplicity of a child; he was so cheerful, so kindly in his manners, so ready to serve others and to give the preference to any one over himself, that no man knew him that did not love him, and no one could meet him and converse with him, without desiring to meet and converse with him again. Every member of his congregation looked on him as a special friend, and all revered him as a wise and saintly man. He was a father to the poor and to those in sorrow; he never turned away a beggar from his door without giving something, even when having little for himself; "For," he would say to his friends, "even if the beggar be an undeserving drunkard, he must be in great need if he comes to ask a pittance of me." Father Van Assche realized in his whole life and conduct the ideal of a Christian pastor, made perfect beyond all ordinary men, by a charity unfeigned; because it knew no exception, refused no work, and feared no sacrifice. His zeal was not like that of the

Pharisee, fiery and impatient; it was persuasive but gentle, making duty a pleasure, not an insupportable burden. He was distinguished for his practical good sense and for the solidity of his judgment concerning all the affairs of human life; he was observant and thoughtful; his opinions showed so much wisdom and prudence on all matters falling under his notice that his advice was sought for and most highly valued even by most learned acquaintances. It was instruction to hear him express his thoughts on public and social questions. Having spent in the United States fifty-six years of his long life, he had become as attached to the country and its institutions as if he had known no other. He often said pleasantly to his young friends who were born here: "I am more of an American than you, for two reasons; one is, I am here longer than you have been; and the other is, I am an American by choice, while you are one by accident." He lamented the growth of avarice, saying "Now the people no longer work for a living, but to become rich." He began to minister at the altar in 1827, fifty years ago; he baptized in their infancy the grandparents of many now living in the city and county of St. Louis. "Good Father Van Assche," as he was for many years styled by every one, was buried on the spot—a little mound—where repose the remains of Father De Smet, the illustrious Indian missionary, and those of Father Meurin, a member of the old Society, who died at Kaskaskia in 1777. Fifty long years ago, Father Van Assche heard the whip-poorwill's nightly song from its perch on the tall trees covering the ground beneath whose sod he now sleeps his last long sleep.

When this good and much-loved old missionary first reached St. Louis, May 30, 1823, it was then but a struggling frontier town.

Father Judocus F. Van Assche was born at St. Amand, which is on the banks of the Scheld, five leagues above Antwerp. His father, Judocus Van Assche, dealt in spun cotton and flax. Young Van Assche wished to be a sailor

and his father applied to a captain, known to be a good man, to receive him ; but the captain declined to accept any more boys. The youth was sent to school at Mechlin. His playfulness caused his teacher, who did not rightly estimate the innocent vivacity of a boyish nature, to request his father to recall him from school ; his father declined to do so till his son was given further trial. The youth soon became distinguished for his diligence in study, obedience to rules, success in his classes, and all virtues becoming his age.

In 1816, the illustrious Kentucky missionary Father Chas. Nerinckx went to his native country, Belgium, in the interests of his various missions in the diocese of Bardstown, Ky. On his return to the United States, in 1817, he was accompanied by James Oliver Van de Velde, who joined the Society at Georgetown College, D. C. In Belgium, the latter was tutor of French to young Judocus F. Van Assche, who would have accompanied him had not his youth and the lack of means rendered such a step impracticable at that time. His desire to join his friend at Georgetown he however kept, and only waited for an opportunity to go to America. In 1820, Father Nerinckx again set out on a visit to Belgium, and, passing by way of Georgetown, was made the bearer of a letter from Mr. Van de Velde to young Van Assche. Young Van Assche resolved to accompany the Rev. Mr. Nerinckx on his return to America, and revealing his intention to his schoolmate John B. Elet, he too determined to go. A little after, John B. Smedts joined them in their proposed journey, and then P. J. De Smet, Felix Verreydt and P. J. Verhaegen also determined to join the party. In order to raise the funds necessary for the trip they disposed of their books and furniture, pawning their pianos and watches for redemption by their parents. After overcoming many difficulties they collected together on the Texel, a small island off the coast of North Holland. Near the island the ship "Columbus," on which they were to sail, rode at anchor waiting for them. They boarded and went

quietly out upon the main sea. They seemed to have cast no lingering, longing looks back upon the shores which most of them were never to see again ; for their purpose was to give up all in order to devote their lives to the Indian missions of America. -

They reached Philadelphia on Sunday, September 23, 1821, whence they proceeded at once by way of Baltimore, to Georgetown. They were received as novices and sent at once to the house of probation, at Whitemarsh.

In the year 1823, Bishop Dubourg, who was bishop of Upper and Lower Louisiana, went to Georgetown to ask for a colony of Jesuits, for the evangelization of the Indians in the State of Missouri. Father Van Quickenborne, with Messrs. Van Assche, De Smet, Verhaegen, Verreydt, Smedts, Elet, and Brother de Meyer, who still survives at the good old age of eighty-four, offered themselves for the missions in the far West. They left Whitemarsh about the middle of April, 1823, went to Baltimore, where they procured wagons for their luggage, and started on the journey by way of Frederick, Md., Conewaga, Pa., Cumberland, Md., thence across the Alleghany Mountains, reaching Wheeling after a journey of about two weeks. They were here entertained for a few days by a kind gentleman, Mr. Thompson, whose daughter subsequently became a distinguished member of the Sacred Heart Order. They procured two flat boats, which they lashed together, placing upon one of them a wagon, some negroes that accompanied them, their stock of provisions for the journey, etc.,—the reverend gentlemen, with their library and various articles of church furniture, being on the other boat. After a trip of some twelve days down the river, without striking incidents, they reached Louisville Ky., where they met the Reverend Charles Nerinckx, who was there awaiting their arrival. A "Falls pilot" was engaged to get their boats safely over the falls. They went down the Ohio to Shawneetown, where they disembarked, and sending their baggage around to St. Louis by



steamboat, they journeyed across by land to the same destination.

They reached St. Louis May 30, and, on the evening of the same day, Father Van Quickenborne rode on horseback out to Florissant. The present novitiate farm, or at least that part of it on which the houses stand, had been donated by Bishop Dubourg to Father Van Quickenborne and companions. They took possession of the place, and began at once to clear land for a garden; and on July 31 they began to dig the cellar for a dwelling, which, in the style of that day, was a log cabin. Mr. Van Assche was ordained priest in 1827, and assumed two years later the regular charge of the congregation at the village of Florissant. This congregation had been for a year in charge of the Trappists, who gave it up in 1810, removing to Monks' Mound, on Cahokia Creek, Ill. When the Monks left Illinois in 1813, to return to Europe, Rev. M. Durand, a member of their order, remained in Missouri and had charge of the congregation at Florissant for some seven years, residing a part of that time in the village. His congregation was afterwards under the care of Rev. Mr. De Lacroix, from 1820 till 1823, during which time he built the present brick church of that place. In 1823 Mr. De La Croix made over the church to the Jesuit Fathers, under whose charge it has remained till the present time. In 1832 Father Van Assche began to reside at Florissant. He lived a couple of years at Portage des Sioux, but in 1840 he was required by his physicians to leave the place, which was subject to malarious influences, on account of the low, wet lands surrounding it. He returned to Florissant, and, with the exception of three years' residence at St. Charles Mo., Father Van Assche made Florissant his home till his death. He lived fifty-four years of his long life in Missouri; and, except for two short visits, one to Cincinnati, and one to Chicago, he never in that time went beyond St. Louis and St. Charles Counties. He has now gone to the reward of a long and useful life, fol-

lowed by the praises and the blessings of all that knew him. He was a man of God, who gave up native country, a home among loved ones — all that is near and dear to the human heart, in order to make himself useful as a missionary in a strange land. He set the example of a pious and blameless life; and full of days, and full of merit, he expired calmly. He bore his last illness without murmur or complaint, and seemingly without any pain. No one who knew him personally, will refuse giving assent to the prayer—May he rest in peace! and may my last end be like to that of good Father Van Assche.

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#### DEATH OF FATHER JOHN Mc ELROY.

A satisfactory history of a life extending over so long a period of time, so crowded with great works, and so interwoven for many years with almost all the important events in the history of the Church and the Society in this country, as was that of Father John Mc Elroy, would require volumes: nevertheless, while waiting for the promised biography which will, it is hoped, fulfil this task in a worthy manner, we think that a short sketch of his life and last moments, however meagre and imperfect, may not perhaps be without consolation for those who mourn for his loss, and edification for those who wish to follow in his footsteps.

John Mc Elroy was born in the town of Enniskillen, county Fermanagh, Province of Ulster, Ireland, on the 14th day of May, 1782. His early education, like that of so many others in those times, when Ireland was just awaking from the long and fitful sleep of ignorance into which the penal laws had cast her, was of the scantiest description. Every morning, if we remember correctly the circumstances which we heard in former years from his own lips, he trudged

off barefoot to school, with his brothers and the children of the neighborhood, each bearing under his arm the brick of turf which was to serve as his contribution to the school-house fire for that day. The children sat on the floor, for want of benches, and received an instruction which corresponded to this primitive style of heating arrangements and furniture. His Catholic parents, however, took care to instil into his mind those important principles which are so often neglected in methods of education supposed to be of a much higher order; viz. a deep love for the Faith and a frank and sincere piety. These afterwards proved to be for him the seeds, not only of sanctity, but also of learning.

In the year 1803, being then twenty years of age, he joined in the tide of emigration which was already setting, swift and strong, towards the western shores of the Atlantic. Landing at Baltimore, he made his way to Georgetown, and there entered into mercantile pursuits.

The fathers of the suppressed Society of Jesus who were in Maryland, had no sooner heard, in the year 1801, that Pope Pius VII. had reëstablished their beloved Society in the Empire of Russia, as a congregation, with the power of affiliating members in other countries,\* than they wrote to the General in Russia, Father Francis Kareu, and obtained permission to aggregate themselves to the Company. This was about twelve years before its formal reëstablishment as an Order throughout the whole world. When John McElroy, therefore, came to Georgetown in 1803, he found the Jesuits just struggling again into existence, and it was not long before he heard the voice of God calling him to serve Him in the new Society. He entered as a lay-brother. His long retreat was made at Georgetown College, in company with several other novices, the meditations being read from

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\* The Society, it will be remembered, was no sooner reëstablished throughout the world, than it was expelled from its place of refuge in the snows of Russia. It may interest our readers to know that, according to the catalogue of Galicia for 1877, there still remain twelve members of the old Russian province, scattered through the provinces of Galicia, Naples, Rome, Turin and Venice.

a book by a priest who was himself a novice at the time. Brother Mc Elroy remained in the college in the capacity of buyer and bookkeeper for four or five years. But the Very Rev. Father Grassi, who then governed the Society in Maryland, thought that he discovered in him extraordinary qualities, great prudence, virtue and judgment, and he therefore made him apply himself to his studies, that he might be elevated to the Priesthood. He was accordingly instructed in the necessary branches to prepare him for ordination, and while pursuing his studies at the College, he still retained charge of its temporal affairs.

It was during this period that he witnessed, from the windows of the College, the burning of Washington by the British troops under General Ross, who, after the battle of Bladensburgh, advanced to Washington, burned the Capitol and other public buildings, ate the dinner which had been prepared in the President's house for the American officers, and then set fire to the roof under which they had received such unexpected hospitality.

After making his course, Father Mc Elroy was ordained Priest on the 3rd of May, 1817, at the age of thirty-five years. Not long after his ordination, his great talent for preaching was discovered almost by accident. It happened one Saturday that the Pastor of the church was absent, and could not return for the Mass on Sunday. The Superior asked Father Mc Elroy, with some doubt expressed in his manner, if he thought he could preach the next day. "Well," replied the young priest, "if you tell me, I will try." With the aid of an old volume of Father De Ponte's Meditations, which he had found lying in a corner, neglected and covered with dust, he prepared his first sermon. All who heard him were so much pleased that it was not long before he was again appointed for the same duty: after that, the preaching was given entirely into his hands, and from that day forward, he had the consolation of seeing his congregation steadily increasing every Sunday. He remained for

a short time as pastor of the church in Georgetown, at the same time looking after the temporal concerns of the College, directing the accounts, and purchasing the supplies.

In 1822, he was sent to the city of Frederick to take the place of the worthy Father Malavé, who was at that time very ill; and here he began that series of great works which have entitled him to rank among the founders of the Church in the United States. The old church which had been built by Father Dubois, predecessor of Father Malavé and afterwards Bishop of New York, was going rapidly to decay. The congregation was not large, but with that resistless energy and invincible trust in Providence which were his distinguishing characteristics, Father Mc Elroy commenced and brought to completion the Church of St. John. This noble edifice is an exact copy, in all save a few details, of the church of the Society, St. Francis Xavier's, in Dublin, but it surpasses its prototype in dimensions. It is built on such a scale that but few priests could be found, even at the present day, who would be willing to undertake its erection in so small a city as Frederick; fewer still, perhaps, who could bring it to a successful termination. But Father Mc Elroy's courage knew no limits when the glory of God was in question. Indefatigable himself, he bore all along with him by his energy and contagious zeal.

St. John's College, under the wand of this powerful enchanter, soon arose, and began to pour forth a host of graduates who have since become eminent for learning and piety.

He introduced the Sisters; opened, with their aid, the first free-school which ever existed in Frederick, and had painted over their door, much to the disgust of some of the good people of that city, these words: "First Catholic Frederick Free-School."

His labors were not confined to the Frederick Valley, but extended as far as Pennsylvania and Virginia. He used to ride sometimes a hundred miles to attend some man who

was dying. There were no railroads, no conveniences of travel, and many a night had to be spent in the woods. Enduring countless hardships, always exposed to danger in fording swollen streams and riding through forests, the missionary priest of those days had to go about like the Good Shepherd, ever ready to lay down his life for his sheep.

In early times, Frederick and the vicinity had a large transient population of Catholic laborers. The building of the great "National Road," or military highway, which passes through Frederick, and binds together the East and the West, the construction of the Baltimore and Ohio R. R. and other works, brought many Catholic Irishmen into the field of Father Mc Elroy's influence. Besides, Frederick, with its many turnpikes radiating to all points of the compass, was the centre and starting point of the great wagon trade with the West, which preceded the introduction of railroads; and this fact may have contributed to the same result. Father Mc Elroy's influence with these men was immense, and it is said that on one occasion his sole presence and exhortations sufficed to quell an outbreak among them, similar in nature, though not so great in extent, as the late strike which it required so lamentable an expenditure of life to put down. His care of these poor men, when the terrible plague of the cholera, in 1831, was sweeping them off by the hundred, and his solicitude in providing for their orphan children, fully justified the confidence and esteem which they had shown him. \*

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\* In addition to these manifold labors, there was another, still more essential to the Institute, in which Father Mc Elroy led the way. This was the work of giving the Spiritual exercises. Bishops Maréchal, Du Bois, Cheverus, and, in fact, all of those venerable men who are justly esteemed as the Fathers of the Church in this country, were his friends, and were anxious to secure his aid in fanning the flame of Faith and Piety which their own virtue and labors had kindled in their dioceses. If we look now upon the regions which were the scenes of those labors and which witnessed those virtues, we must exclaim: "Behold how small a fire, what a great wood it kindleth!" But it was not without patient and zealous labor that this result was obtained. Father Mc Elroy traversed the length and breadth of the land, giving retreats to priests,

After twenty-three years of indefatigable labor in Frederick City, Father Mc Elroy was transferred to Georgetown, but not for a long time. Early in 1846 the Mexican war broke out, and President Polk appealed to the Bishops in council assembled, for the purpose of getting Catholic chaplains for the army. This request was made by the President in order to prevent, as far as possible, the vices incident to the life of soldiers in the field, and also to remove a false impression which the Mexicans had in some way received, that they were warred upon on account of their religion as Catholics. The Superiors of the Society were called upon

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religious houses and seminaries, and missions to the people. In his retreats to the secular clergy, he was especially careful to urge them to the attainment of the highest perfection, and to leave no room for the idea that such an aim is for religious only. "I always told them," said he, speaking incidentally on this subject during the period of retirement which preceded the close of his life: "I always told them that Poverty was not an ivy which should grow on convent walls alone."

It would be hard to imagine any one better suited to the work of missions than Father Mc Elroy, as he was at this time. His commanding stature and dignified bearing, his powerful, yet sweet voice, the noble and forcible language in which his thoughts seemed spontaneously to clothe themselves; his simple, affectionate earnestness of manner, and the strain of tenderness which ran like a silver thread through all the warp and woof of his mind and speech—above all, the burning ardor of a soul given up to God and consumed with zeal for the glory of His house, gave him such a command over the hearts of the people that he turned them which way he would—and this was always heavenward.

The effects of his missions were incalculable. We insert here an extract from a late "Freeman's Journal," which will give some idea of the good which he effected in this way:

"Father Drumgoole said (on the occasion of a visit by Father Damen and others to St. Vincent's Home for Boys, of which he is the Director) that one of the earliest and sweetest remembrances of his life was hearing, when a boy himself, that illustrious Jesuit Missionary, Father Mc Elroy, who but recently died full of years and sanctity, preach at a mission given at St. Patrick's Cathedral, in New York City, under the sanction of the lamented Archbishop Hughes. That was the first mission ever given in the city of New York, and blessed and manifold were its fruits. Over forty persons, to my own knowledge, said Father Drumgoole, embraced a religious life after attending it, and they became, both priests and nuns, all noted for their piety. At the close of the mission, Bishop Hughes admonished all the young persons especially to bear in mind the remembrances of that holy mission, and vividly do I now recall how we all knelt to receive Father Mc Elroy's blessing ere he departed from among us at that time."

to furnish the priests required, and Father McElroy was selected, together with Father Rey, for the arduous post. He remained with General Taylor's army for about three years, and by his words and example effected much good and many conversions among the soldiers.

On his return from the war, he was sent to Boston, to take possession of St. Mary's Church, which Bishop Fitzpatrick had just offered to the Society. Owing to preceding circumstances of an unfavorable character, the charge of this parish promised to be no very pleasant task, but under the magnetic influence of Father McElroy's zeal and devotion, all difficulties were smoothed away, and this church and congregation became what they are at the present day—one of the most edifying and flourishing in the whole extent of North America.

After some years, Father McElroy succeeded, in spite of difficulties, prejudices and opposition, in erecting Boston College and the Church of the Immaculate Conception. This pile of buildings, magnificent in its proportions, and still more so in the results which are being there achieved for the Church in New England, is the noblest monument of his zeal. When he had finished it, the work of his life was done. His sight failed, and his frame, gigantic though it was, could no longer withstand the effects of nearly three quarters of a century spent in unflagging toil in the service of God. His superiors therefore sent him again to Frederick, and there, in the peaceful quiet of the Novitiate, he calmly awaited the end. Perfectly blind, and scarcely able to walk to the chapel, he yet persevered in saying Mass (the Mass of the Blessed Virgin, which he knew by heart), every day until he was actually confined to his bed. Always bright and cheerful, he never gave the slightest sign of repining at his blindness: even if questioned upon the subject, he always answered that it gave him no unhappiness. His light was the fire of divine love, which glowed the brighter in his heart as the flame of his earthly life burned low and



flickered in the socket. His conversation with the novices and others around him always breathed of heaven, and it was easy to see that he was impatient for the time when his eyes should gaze, without darkness or shadow, upon the face of his beloved Master. "The Angel of Death has passed me by," he would say; "I am afraid Our Lord has forgotten to call me home." It seemed that God wished him to remain on earth to see the reaping of the harvest which he himself had sown, and that we might see what kind of men our fathers were in their generation. At last the summons came, and, gradually sinking, he breathed his last. He died at the Novitiate in Frederick, September 12th, 1877, at the age of ninety-five years and four months.\*

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\* At the time of his death, Father McElroy was older by four years than any other member of the Society. Those whose ages approach nearest to his are two lay-brothers, Br. Spreafico, of the province of Turin, and Br. D'Amico, of Sicily, both of whom were born in the year 1786, and were therefore ninety-one years old when Father McElroy died. Next after them, came Father Amand Boisacq of Champagne, and Br. Baryszewski of Galicia, born in 1788. After these, another step of two years, when we find Fathers Sortini and Sordi, the first of the Sicilian province, and the second of the Venetian. Then there are two born in 1791, three in 1792, and three in 1793. Of 1794, no less than seven appear on the catalogues, including Father Emmanuel Gill, of the Castilian province, Assistant for Spain. The year 1795 also shows seven, the oldest of whom is our Rev'd Father General, Peter Beckx, who was born in February of that year. Two out of these seven, Father Maas, a Belgian, and Bro. Grocholski, of the Galician province, were born on the same day, June 13th, and bear the name of its patron, St. Anthony. The oldest Jesuit in America is Bro. Peter de Meyer of the Missouri Province, born in 1793.

Father McElroy was, at the time of his death, the oldest member of the Society not only in years but also in religious life, having entered the Novitiate in 1806. Next after him we find in the catalogues for 1877, Br. D'Amico, (Sicily), who entered on the 20th of June 1812. Father Ignatius Poczobut, formerly of the Province of White Russia, and now of the Province of Turin, 25th of July 1812. Father Joseph Siedmiogrodzki (Gallicia) 4th of July 1813; Father Camillus Iemma (Sicily) 3rd of Sept. 1813; Father Anthony Grocholski (Galicia) 31st of July 1814; Father Robert Haly (Ireland) 7th of Sept. 1814; Father Bernard Addis (England) 7th of Oct. 1814; Father John Curtis (Ireland) 10th of Oct. 1814; Father Anthony Maas (Belgium) 12th of Oct. 1814; Father F. X. Patrizi (Rome) 12th of Nov. 1814.

Father Thomas Finnigan, of the Maryland Province, has spent more years in religion than any other member of the Society in America, having entered on the 5th of February 1815.

His was a noble character; massive and grand as some rugged mountain-peak; tender and sweet as the last ray of sunlight that lingers upon its summit. Sound and prudent in judgment, broad and comprehensive in his views, careful and deliberate in coming to a decision, but swift and untiring in its execution, he was in the spiritual republic what our patriot forefathers were in the material commonwealth. His character, like theirs, was so perfectly balanced, so evenly developed, that to one who knew him but slightly the full extent of its greatness might perhaps have been scarcely apparent; just as in some noble pile of buildings, where all the parts are in perfect harmony and proportion, where nothing is given an undue prominence or disproportioned development, we cannot, at first sight, realize the vast dimensions of the whole. What added greatly, in his case, to this effect, was his simple and unaffected humility.

He could look around upon the Church as it is in the United States at this moment, and say with truth: "This is my doing," for in every one of her works for the education, instruction, conversion, and reformation of America, he had helped to lay the foundation upon which others are building so prosperously: yet no word of his ever indicated that he considered himself anything more than a simple priest and an unprofitable servant. Whether he preached or conversed, there was a kind of simple dignity and grave tenderness in his manner which spoke the saint, and like the Spirit of God itself, moved the hearts of those who listened to him. The world, could it appreciate his work, would call him a "self-made man;" but he himself would have scorned the appellation. The grace of God made him what he was, and never was nobler piece of workmanship.—R. I. P.

## INDIAN MISSIONS—LAKE SUPERIOR.

WIKWEMIKONG, April 24th, 1877.

REVEREND FATHER,

P. C.

The last occasion on which I wrote to you, I promised that my next letter would be longer. I will endeavor to fulfil that promise to-day whilst the ice, which a short time ago was covering the country all around, is thawing, and thus gives me some leisure. This is the only time in the year when I can rest from the hard work of winter; I avail myself of it to answer the letter which came during the last season, and to write other letters equally important. To begin, I will tell you about our little community which seems to increase in number and in strength. Fr. Choné is far from being as well as one might wish him to be; he probably will soon fail like a taper that is burned away. Br. Keys is always the same: he seems to be but waiting for an occasion to leave us. Brs. Clarke and Koemstedt are getting weaker and weaker, especially the first. Good old Br. Jennesseau is so so; and Br. Divine is the only one that enjoys good health. Fr. Baudin is getting accustomed to the climate of our island; his health, at least exteriorly, seems much better than when he first came here. He already speaks pretty well the language of our savages.

As to your humble servant, he continues to be, as it were, a stranger to Wikwemikong; he goes there rarely, and then stops but a very short time. For, since Fr. Hébert left us, and Fr. Choné took sick, all the work of our numerous missions hangs heavy upon him. I will write to you, then, only about the missions which are particularly my own, and especially about those which I visited last winter. We will begin with those nearest to Wikwemikong. Wikmemikon-

sing and Achitawargoning are the first; I visited them last December.

In each one of these missions there are schools and a church; but the schoolhouse being still in course of construction, we were obliged to rent a room, in order not to interrupt the classes; but I hope that with the help of divine Providence these houses will soon be finished. A few days before Christmas I left again to visit Milchigiwatinong, a pretty important village of the Indians containing three or four hundred men. It has a fine church which the savages themselves built, and which is admired by strangers; it has also a school which is in working order. With some help from the savages, I had a large, substantial schoolhouse built there: it is not yet finished, but still is good enough to teach in. I intend to have it finished entirely by next summer. I then directed my steps towards Mudge Bay and Gore Bay in order to visit some families of white men dispersed here and there among Protestants, and consequently much exposed to lose their faith. I then went to Shishigivaning and on my way I again came very near losing my life. I say *again*, because it was in traversing the very same bay that I almost perished some years ago.

We were this time again caught by a frightful snow storm and opposed by a north wind which was blowing in our faces. This storm was so strong that we could scarcely see each other at the distance of a few steps; so that we were obliged to grope around and were in great danger of losing ourselves and getting frozen. Still we could not come back on that great Bay; we were obliged to reach the other side. Finally, with the help of God, we succeeded in making our way as best we could through that frightful storm, and we arrived safe and sound. It is true, some parts of our bodies were frozen; but one cannot go to war without expenses.

Shishgroming is magnificently situated, and has a population of about one hundred and fifty. It has a church and

a school; but they are now building a new church, which is to be finer than the old one, and which will be used as a schoolhouse. This poor little mission was, for some time, a prey to the wolves, I mean to the Methodists. During seven years, they could not, to all appearances, make a single convert; they merely left there the seeds of impiety which are now insensibly disappearing. It was only last year that I succeeded in getting entirely rid of these raging wolves and in chasing them from the flock of the Lord.

I thus traversed, on the ice, the wide strait which divides Manitoulin Island from the main land, and went to Missisaging, where they were anxiously expecting me; a fatal war was to be waged with our old enemies, the Methodists, who, chased from Shishigwaning, had settled on the river Missisaging, in spite of the prohibition from the second chief and from all the Catholic Indians. These poor savages, new christians mostly, with some white and half-breed families, were impatiently waiting for me, like young recruits unused to war, who, being suddenly besieged during the absence of their chief by an audacious enemy, are at a loss what to do against his more or less devilish tricks. Such was the state of mind of these poor people, when I came among them.

But that you may understand better the boldness and the shamelessness of the opponents with whom we have to deal, I will tell you what lately happened to us. About two years ago a pair of Methodist ministers alighted at Missisiging; they gathered together the white people and the Indians, and proposed to them, as they are wont to do, to establish a school there, gratis. They had no other end in view, they said, than the happiness and the education of the children, and knowing that they were Catholics already, they would take great care not to speak against that religion, etc. These poor people, who had no school there, and who were anxious to have one, were soon caught in the net and not only gave their consent, but promised, especially the whites, to build a schoolhouse.

At my next visitation, I soon heard what had been done; but the Methodist gentlemen were already gone, congratulating themselves on their happy and easy success. You may well suppose what I did! I struck a different chord, and showed them the right side of the medal; as well as the danger in which they were of losing themselves, their children, and their religion. Well! all understood me perfectly and resolved never more to listen to the deceiving insinuations of those wretches. I then baptised some families of infidels, and, before I left, I promised to send them a catechist to instruct the new christians and to begin a kind of school, until I might be able to do something better for them.

I kept my word, and since that time they have a good old man teaching them prayers, catechism, etc. So that when the Methodists came back, they found all minds rather changed. For not only did the people refuse to build a schoolhouse, but they thanked the gentlemen for their disinterested services and told them that there would be no need for any further trouble. But the Methodists did not think themselves vanquished; they came back the following spring (for these gentlemen happen not to use snow-shoes) in order to sound the place, at Shishigwaning and at Missisaging; but receiving a decided rebuff at Shishigwaning, they came back to Missisaging well resolved, this time, to take the place by storm, if it were possible. In order to succeed they used their usual weapons, lies and corruption; they offered to build a schoolhouse, a church, etc., all gratis. But this time, all the christian Indians showed themselves immovable; they rejected all proposals, told them that they had what they wanted in that line, and that they would not have any thing to do with them. You think that this time at least they were discouraged, acknowledged themselves vanquished and left the place: not in the least; you don't know yet all the audacity and boldness of these men. They tried their very best to gain at least a few to their

party; and what with gifts and money they succeeded in getting a half-breed and the first chief who was still infidel. Hoping thus to make new conquests later on, they sent immediately a schoolmaster who spoke the language of the Indians, in opposition to the one whom I had appointed. But as the poor fellow had only two or three pupils, and the whole tribe was against him, he went away after a few weeks.

In the mean time our famous Methodists were not idle; they were working secretly, and had made up their minds to establish themselves there in force, in spite of every body and every thing. With this end in view they wrote first to the Indian Agent, then to the Indian Department, etc., in order to obtain leave from the authorities to build a schoolhouse, and thus to establish themselves in that place. Luckily enough, the Agent of the Indians, an honest Protestant with whom I am on good terms, warned me in time of what was planned, and let me know all that happened. He even showed to me some letters which were sent to him in the name of the famous chief above mentioned, who had sided with them, though he was still an infidel. I then wrote, myself, to the Indian Department to unmask the hypocrisy and bad faith of the Methodists, who on that account received a negative answer. Undeterred by this, they determined to build, at any cost, a schoolhouse in the reserve, with the approbation of the first chief, now become a traitor; but fearing, and not without reason, the open opposition of all the Indians, they waited till fall, when all would go hunting. When the tribe had gone, they began their undertaking. You may easily conjecture the astonishment and just indignation of the Indians, when they came back from their hunt at the beginning of winter and saw the house built on their reserve. They were furious against their chief who had thus betrayed them, and especially against the Methodists, who would likely have had a hard time of it had they not been prudent enough to leave the

place before the tribe returned. They therefore agreed to depose their chief, who had become so unworthy of their trust, and to take possession of the schoolhouse; but they waited to see whether I would approve their resolution.

This was the state of things when I arrived there. I succeeded in making them forbear a little, and recommended them to pray to God with me for the conversion of the chief, who was able to settle every thing. I then called that famous chief, so rebellious to God and to his people; he came, and, after long conversations with him, I succeeded with the help of God, in making him take the resolution of becoming a christian. Well, after I had prepared him the best way I could in the circumstances in which we were, I baptized him with his whole family, to the great satisfaction of all, even the catechumens; and by baptism the lion became a docile lamb. The chief and his people wrote immediately to the Methodists that the reserve was shut to them forever. Thus, with the help of God, we gained once more the victory over our fearful enemies, without shedding a drop of blood. Now, perfect peace and union are reigning there: all participate of the same faith and of the same sacraments. A very pretty little church will be built there soon, through the generosity of a rich merchant, Mr. E. Sayers, a good and fervent christian. Thus the calm succeeded to the storm; let us hope that it will last long for the happiness of this little congregation.

After that I went to the island of Cockburn, and going down, I visited Blind River, Algoma Mill, Spanish River, Moshkamosaging, Sagamok, La Cloche, Wigwassiganagog, Sugar Creek, the Little Current and Shigwaienda. Then I came back to Wikwemikong, after having been absent for more than two months. For the present I only give you the names of the places which I visited; I will give you details another time. After three days I again left Wikwemikong and traversed the north coast of Georgian Bay; in this journey I visited Killarney, Collins' Inlet, Grombling Point, Kabekonong, Kilchikiliganing and Byng Inlet with its wood-



yards, etc. I came back on the last ice. Since then I made another excursion on the shores of Lake Menito among our sugar manufactories. I was going to leave to-morrow for Killarney, in order to wait there for the first steamboat, on which I would have gone to the lower missions. But Fr. Choné thought otherwise, so that I will go to some other place. A long time ago our bishop asked to see me towards the middle of May, at Collingwood, in order to begin a new campaign. God grant that I may make it safely!

But here is enough, I think, Reverend Father, in order to give you at least an idea of my work during last winter. I do not think that I could be accused of laziness or sloth. But alas! with all my efforts and fatigue, I cannot do more than half of what is to be done. If I could only multiply myself, so as to attend to the needs of my numerous missions, I would not complain; for I fear neither work nor fatigue: but I must acknowledge that, alone, I am incapable of cultivating so vast a field, which would require the labor of three stout workmen. And when I see many of those missions, which have cost so much toil and sweat, in danger of relapsing into infidelity; or, what is worse, about to become the victims of ferocious wolves always ready to devour them; this thought is far more troublesome to me than all my fatigue and labors, which indeed have become my daily bread.

I beg of you again to send us, if you can, some help, before I yield under the heavy burden which weighs on my shoulders, and thus spare us the affliction of seeing some of our missions become heretic. I ask every day of the great St. Joseph to send us sufficient help, and to inspire some zealous Fathers with the efficacious desire of coming soon to partake of our works. Ask it with us, Reverend Father; this great Protector will hear our prayers. Also pray, at least now and then, for the poor little missionary who calls himself—YOUR REVERENCE'S

Unworthy Servant in CHRIST,

P. NADEAUX, S. J.

## OSAGE MISSION.

NEOSHO CO., KANSAS,

July 1st, 1877.

REVEREND FATHER,

P. C.

I stated in my last that the Congregation *De Propaganda Fide* having formed the Indian Territory lying south of Kansas into an Apostolic Prefecture, and given the charge of it to the Very Rev. Dom. Isidore Robot, O. S. B. with the office of Prefect Apostolic, our missions among the Osages as well as the neighboring tribes had come to an end. But the burden put on Father Isidore Robot's shoulders soon proved to be heavier than he could carry, for he had nobody to help him. So, as we expected, he requested us to continue, for the time being, our spiritual labors in behalf of these Indians; granting us, at the same time, all the necessary faculties.

In consequence of this, as soon as spring opened and the roads became practicable, I started to visit once more my poor Osages. I was well received indeed, but oh! in what a condition did I find them. Before reaching their settlement, I could hear the wailing, and mourning of the desolate people for their departed children and friends. Death had been in the midst of them, and without mercy had, in three months, carried away over three hundred victims! No special sickness or epidemic of any kind prevailed. Exposure, want of proper food, and hard living in general, were the causes of it. In almost every case, no medical attendance was given them, though the nation pays high wages to a doctor, who is comfortably located at the Agency, but does not give himself much trouble about the Indians.

Among the departed, many were members of our holy Church; but the distance, the winter season which renders travelling very difficult through the Territory, on account of the streams and rivers which one cannot cross but by fording them—a thing dangerous in time of high water—finally, the want of means for sending us notice in time; were the reasons why not one of them could receive the last sacraments before dying.

In the general affliction the Osages lamented two of their principal chiefs: both were young and wild in their habits. All the juggleries of Indian medicine work were resorted to in order to save their lives, but to no purpose. Their death was followed by all those rites which the pagan ritual, *ab immemorabili*, has ordered for such occasions.

The Osages are naturally good, and kind-hearted. They are full of affection towards their sick, and particularly towards their children. Once however death has struck a fatal blow, they are left without any hope. They indeed believe in a future life; but their ideas about it are very much confused; and when death takes away any one, especially a dear child, they think that the affliction has been brought upon them by one of their enemies, who, not daring to attack them personally, has done this through the agency of some wicked spirit. Hence, no sooner have they buried the dead, than they swear vengeance, leave for the plains, not to return till they have killed some of their enemies, in retaliation for their loss.

The funeral of the pagan Osage does not occupy much time. On the spot where a dear one has expired, the mother, the wife, and the other women in attendance take a handfull of mud and besmear with it the right half of their long hair—as it were to show that they come from dust, and to dust they must return. This done, they at once begin their solemn dirge. This consists in repeating again and again, as loud as they can, the words *Ido! Ido! I—dao! dao! dao!* inflecting these words in a very peculiar way. They

pronounce the first two in a lamenting, interrogatory tone; the last three they sound in the note of the wild dove's moaning, so familiar to people living near the woods.

What they mean by these sorrowful words, is a mystery to me; they themselves cannot give any account of it, except that it is an expression of love and sorrow they have learned from their grandfathers. As a great many facts could be brought to prove that the Osages as well as all these western Indians originated from the Hebrew race, why could we not say that these words are derived from the old *Idida*? I leave to linguists to decide the question.

The heart-rending mourning of the women is soon followed by the ferocious voices of the men, who in their turn make the very air vibrate with terror. Now their feelings are excited most powerfully; so much so, that sometimes, in their wild excitement, gesticulating with their knives, they slash themselves in order to see some blood flowing, for it seems that this is one of their dogmas, that they cannot appease the Great Spirit and render Him favorable towards the departed, but by blood.

This exciting scene will last a little over one hour; then they proceed to the burial. A high bluff is generally selected for the purpose. Here no grave is dug, but the dead is seated on the sod, leaning on some rocks, and facing the rising sun. His head is shaved, and is painted with vermilion. Numbers of rings ornament his ears and fingers, his naked arms are bound with beautiful bracelets, and long wampums fall from his neck on his bare breast. His loins are girded with a nicely woven sash, and he wears well trimmed leggings tied with rich garters. The whole body is wrapt in a new blanket. On one side they place his bow and arrows, on the other his tomahawk and calumet. Now a chief addresses him for the last time, and bids him farewell. This done, the women like industrious bees go to work, and very quickly put up a wall, either with rocks or sods, around the remains of their departed friend. While this is

going on, the favorite horse of the dead man is slain on the spot. Scalps of enemies and the head of the horse are hung on two posts, as tutelar genii to protect the grave, and with this the funeral ends.

However the mourning is not over yet. No indeed; but the dearer the departed was, the longer it will last. It consists in very severe fasting, which they protract for weeks and months, so strictly as not to allow themselves any food but once in twenty-four hours, and this after sunset. At the end of a week they take a day of rest, and, this over, they continue their seven days fasting for a long time, abstaining during all this period from every kind of enjoyment. We have seen some very robust men come to a premature death by this mode of penance, by which they think they can propitiate the Great Spirit in favor of their departed friends.

Oh! how different is the death of the christian Osage from that of the pagan. Ignorant as these poor Indians are, they know the foolishness of all such rites; they know the power of prayer, and the strength their soul receives from the sacraments. Hence, as soon as they find themselves attacked by a dangerous sickness, if they possibly can, they send for the priest to come to assist them. But if circumstances will not allow them to do so, they do not become disheartened; they recite long prayers, they call on their friends to pray with them; in some instances they even make public confessions, and if they can but get hold of a crucifix, or beads, or an image of the Blessed Virgin Mary, they will not give it up till they die. And these articles of devotion are generally buried with them. No christian Indian will allow a scalp to be hung over his grave; on the contrary, it is always ornamented with a small cross, which is rude in material—for it consists commonly of two simple sticks tied together with bark—but is nevertheless the symbol of pardon, and of hope of a better life to come.

I would be too long, if I related to you how piously and

devoutly some of our Osages died during this last winter. I am fully confident that their death has been a gain to them. Had our labors amongst the Osages brought forth no other fruit than to procure to a great many of them a happy death, we would have reason to be well satisfied, and to thank God for it.

During my last excursion I visited the eastern portion of their Reservation, and also delayed for a while in a Delaware settlement. These latter Indians are not Catholics, but have a great respect for our holy religion; they received me kindly and requested me to return to visit them.

Death had preached among the Osages a sermon stronger than any I could deliver; and I felt happy in gathering its fruits in the numerous confessions and communions I had in the different settlements, where I said Mass to give all an opportunity to comply with their Easter duty.

No opposition was offered to me in this last visit by any of the Protestants who have care of the Osages, with but one exception, and this was at the Agency on Deep Ford, where the school superintendent, though very liberal in allowing the children to attend any kind of Protestant or pagan meetings, would not allow them to come to hear Mass. This is the kind of liberty granted to the Indians.

From the Osage Reservation I returned to my missions in this state of Kansas, and I am proud to say that, wherever I went, I was edified by the fervor and devotion which I saw displayed by the people in coming to receive the sacraments. No distance, no inclemency of the weather would keep them from coming to meet me at the appointed stations.

The rainy season this spring proved most inconvenient to our farmers, but especially to the miners, who, at some eighteen miles west of this mission, are extracting coal from the hills that run along a creek called Chitopa.

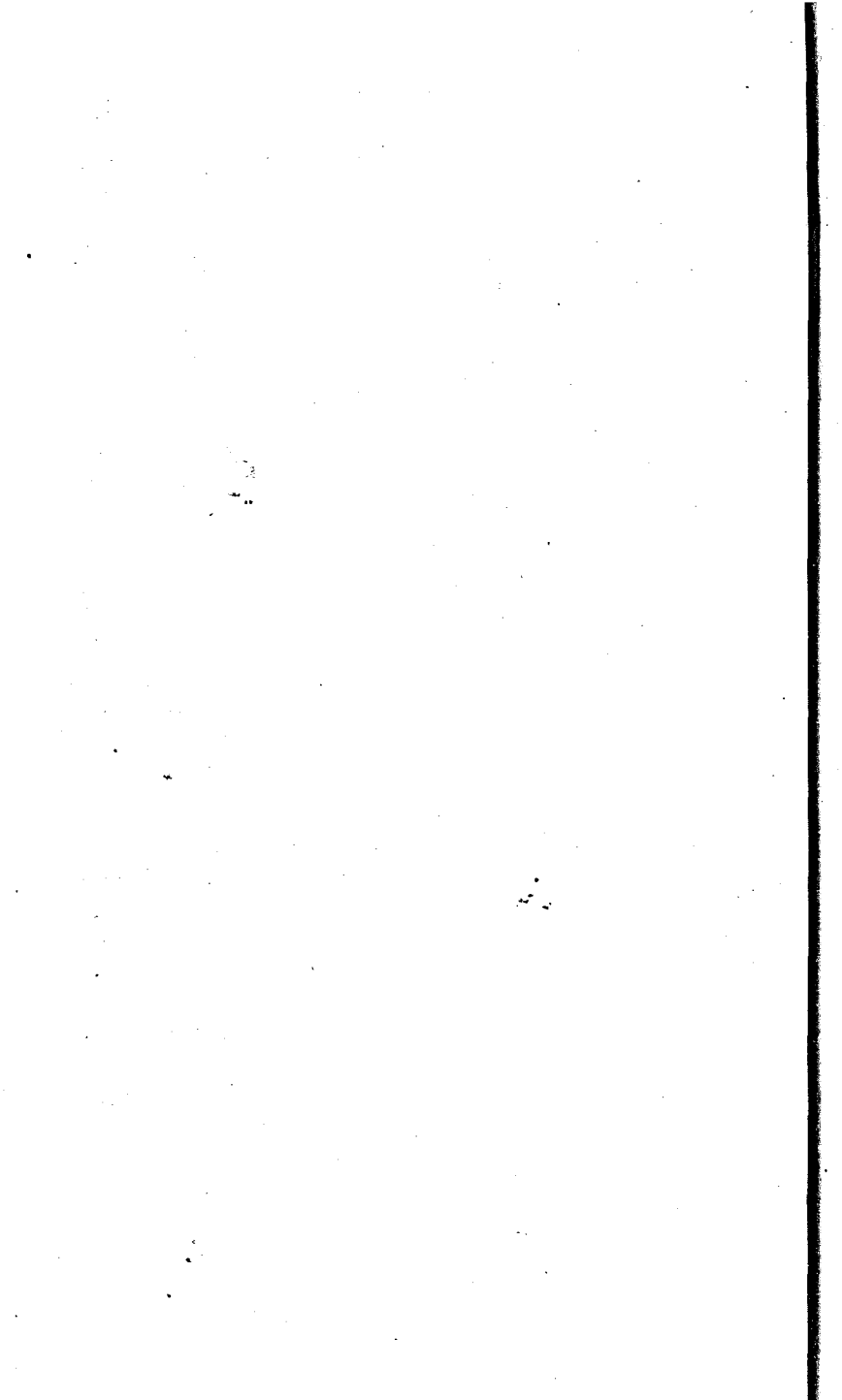
And here I cannot help relating how mercifully God in His providence saved two poor miners from a most dreadful death. They had, during last winter, opened a large shaft,

from which they had taken a good deal of coal. One day, early in this spring, after they had passed all the morning at their work, they came out at noon for their meals. They were just washing at the creek running by, when, hardly five minutes after they had come out, they heard a great crash, and found themselves enveloped in a dark cloud of dust. What was the matter? It seems that on account of the great rains, the water had made its way from the top of the hill, some fifty feet above, and, penetrating into the mine, caused by degrees the caving in of the hill. The two men had a very narrow escape from being buried alive. This was for them a far better instruction than any I could give them, to convince them how important it is for a man to keep himself ready; for indeed we do not know at what hour God may call us.

This spring, immediately after Easter, we were happy in getting two zealous Fathers from St. Louis, Rev. Fathers Henry C. A. Bronsgeest, and Joseph J. Zealand, to give a mission for eight days to our congregation. The weather was unfavorable, but the people attended at the instructions in great numbers, especially in the evening. Protestants were particularly invited, and they came. They seemed to be well pleased. The fruit drawn from it was very abundant. Of the Protestants, sixteen adults were baptized. Many Catholics who were neglecting their duties, came at last to comply with them. May the Lord recompense these two good Fathers for their labors in behalf of our congregation, and may God grant the grace of perseverance to those who were brought to a more christian life.

PAUL MARY PONZIGLIONE, S. J.

D. O. M.





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