

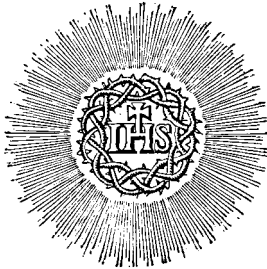
A. M. D. G.

WOODSTOCK LETTERS

A RECORD

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

VOL. VIII.



WOODSTOCK COLLEGE

1879.

FOR PRIVATE CIRCULATION.

Through inadvertence the promise of the writer of the History of Georgetown College, to reproduce the *Proposals* in the style of the Original, was not entirely carried out by us in the reprint of that document.

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WOODSTOCK LETTERS.

VOL. VIII, No. 1.

GEORGETOWN COLLEGE,

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

(Continued.)

Our regular narrative will be passed over at this point in order to give place to the following documents, which are too lengthy to be reproduced in the place where they belong, further on. They will be referred to when that period (1787) shall have been reached. The first is a copy of a letter from Rev. John Carroll to Rev. Charles Plowden, or at least of so much of it as refers to the proposed "Academy." No one that reads it can fail to be struck with the evidence it affords of the zeal, the scholastic tastes and fervor, and the administrative foresight of our founder. If Georgetown College had never had any existence beyond the germ of it conceived in the mind of John Carroll, the sketch he has drawn would have been held in respectful admiration as a guide proper to be followed in realizing the project:

"Your continued attention and earnestness for the prosperity of the American church entitle you to every information concerning it. We have now two great undertakings on hand, for the success of which we stand in need of every

support and best advice of the friends of Religion. We have resolved to establish an Academy for the education of youth: and to solicit the appointment of a Diocesan Bishop: the latter is a necessary consequence of the former; for our great view in the establishment of an Academy is to form subjects capable of becoming useful members of the ministry; and to these a Bishop, for ordination, will be indispensably necessary.

"I shall send to London, either to Strickland or Talbot,* a printed paper containing the general outlines of the plan for an Academy. It will be afterwards put into Mr. Nihell's† hands to be forwarded to you. But as it only contains as much as it was necessary the public should know, with you I will be more particular. In the beginning, the Academy will not receive boarders, but they must provide lodgings in town: but all notorious deviations from the rules of morality, out, as well as in school, must be subjected to exemplary correction: every care and precaution that can be devised will be employed to preserve attention to the duties of religion and good manners, in which other American schools are most notoriously deficient. One of our own gentlemen and the best qualified we can get, will live at the Academy to have the general direction of the studies and superintendence over scholars and masters. Four other of our gentlemen will be nominated to visit the Academy at stated times, and whenever they can make it convenient, to see that the business is properly conducted. In the beginning, we shall be obliged to employ secular masters, under the superintendent, of which many, and tolerably good ones have already solicited appointments. The great influx from Europe of men of all professions and talents has procured this

* Rev. Thomas Talbot, formerly Prefect of Studies at St. Omer's, was at this time living in London. Rev. Wm. Strickland, President of Liége Academy, 1783 to 1790, may possibly have been in that city when this was written.

† Rev. Edw. Nihell, a scholastic of the Society at the time of suppression, subsequently taught at Liége, was ordained in 1776, and came to England about this time.

opportunity of providing teachers. But this is not intended to be a permanent system. We trust in God that many youths will be called to the service of the Church. After finishing the academical studies, these will be sent to a seminary, which will be established in one of our houses; and we have, through God's mercy, a place and situation * admirably calculated for the purpose of retirement, where these youths may be perfected in their first and initiated into the higher studies, and at the same time formed to the virtues becoming their station. Before these young Seminarists are admitted to orders, they will be sent to teach some years at the Academy, which will improve their knowledge and ripen their minds still more, before they irrevocably engage themselves to the church.

"You will observe that the perfecting of this plan requires great exertions: and in particular, demands persons of considerable ability for the conduct of the Academy: and will hereafter stand in further need of able and interior men to take charge of the Seminary. The difficulties indeed perplex, but do not dishearten me. But I stand greatly in need of your powerful assistance to procure as soon as possible a fit gentleman to open, as superintendent, the new establishment, † which we hope may by next autumn, or at furthest the spring twelvemonth. How often have I said to myself: what a blessing to this country would my friend Plowden be! what reputation and solid advantage would accrue to the Academy from such a director! and what a lasting blessing would he procure to America by forming the whole plan of studies and system of discipline for that institution where the minds of Catholic youth are to be formed and the first foun-

* Meaning, no doubt, the present site of Georgetown College: unless, indeed, it was designed to establish the Academy at this point and the Seminary at some other, say Whitemarsh. This was prior to the arrival of the Sulpicians and the establishment of their Seminary in Baltimore.

† Although the "Seminary" has just been mentioned, it is evident that now the Academy alone is meant. In fact, the two institutions seem to have been united in the mind of the writer, who no doubt, designed to erect them side by side.

dations laid of raising a Catholic ministry equal to the exigencies of the country! Could the zeal of a Xaverius wish a more promising field to exert his talents? But, my dear sir, I am sensible that I can indulge this happiness only in idea: Europe will hold you too fast to spare you to America. But if you cannot come yourself, is there no one on whom you can direct your views, capable of filling this place with credit and advantage? I trust this important concern almost entirely to your management. You see, he must be a person old enough to carry a considerable weight of authority and respect: experienced in the detail of government for such a place of education; and capable of embracing in his mind a general and indeed universal plan of studies, of which the academical institution is only a part. He should have considerable knowledge of the world, as he will be obliged to converse with many different persons: and he should be capable of abstracting his mind from the methods used in the colleges where he has lived, so as to adopt only as much of them as is suited to the circumstances of the country; and of substituting such others as are better adapted to the views and inclinations of those with whom he has to deal.

“You see I require a good deal; but all I mention is necessary to give reputation and permanency to the plan; for you may be assured that in the Institutions of other professions they have procured from Europe some literary characters of the first class; and this likewise makes me desirous of not falling behindhand with them. I have heard Mr. Kemper and Mr. Barrow* spoken of with great commenda-

* Thomas Barrow of the old Society, is spoken of by Oliver as a “prodigy of learning.” He rendered incalculable service at Liège and subsequently at Stonyhurst. Rev. Herman Kemper, his colleague in both establishments, was, says Oliver, “one of the ablest scholars and most valuable members of the English Province.” Thus our founder aimed high. “Messrs. Mattingly and Semmes,” mentioned a few lines further on, were both Marylanders. John Mattingly, born in 1745, was sent to St. Omer’s in 1760, entered the Society in 1766, and after the suppression, became travelling tutor to Sir William Gerard and other of the English Catholic gentry. “He was justly esteemed for his

tion. Can Liége spare them or either of them? and would either of them be willing to come over to our assistance? You perhaps can point out some other able and proper person. I shall mention the matter to Messrs. Mattingly and Semmes; and if you correspond with Liége, you will I hope act in concert with them. We cannot afford, in the beginning, to offer very great encouragement: if the Academy should prosper, we probably should have it in our power to make the superintendent's situation exceedingly comfortable indeed: but in the beginning, we dare not exceed an offer of 60£ St. pr. ann. I again entreat you, my dear sir, to exert your utmost industry in this business, and to give immediate information of your success. You see the importance of the commission: and your exertions will, I hope, be adequate to the great concern at stake. Mr. Kemper's uncle, the worthy Mr. Wapeler, having devoted so many of his labors to this country, may be a motive with the nephew to sacrifice his own labors likewise to the perfecting the work done by the former.

“Next to the choice of a proper superintendent or Principal, your assistance will be requisite principally in the designation of proper elementary books for our establishment. You will therefore be so kind as to write me immediately which are the best of every kind for teaching English, Latin, Greek, Geometry, and the first principles of Mathematics. I remember that the catastrophe of the Society came upon you when you were engaged in simplifying the Latin Grammar and making it more easy to be understood. Did you afterwards at Liége finish your plan? or was any other Grammar adopted there, and with what success? what Syntax? what Prosody? what Greek Grammar and other elementary works

elegance of manners, literary attainments, and solid virtues,” says Oliver. He died in 1807, while on a visit to Ireland. Joseph Semmes, born 1743, entered the Society in 1761, and eight years later became Professor of Philosophy at Liége; on the removal to Stonyhurst in 1794, he continued to teach philosophy and subsequently added Divinity. He died at Stonyhurst in 1809. Neither of these two ever revisited their native country.

of that language do you recommend? In the schools established through this country, I find they have adopted Grammar and Syntaxes, both for Greek and Latin, much more concise than those of Alvarez and Gretzer: whether they are equal in other respects I cannot tell, excepting that they are preferable for containing the rules in English, which the students understand, instead of being in Latin, which they do not.

"Besides these elementary books, I wish you to recommend the best works you know for forming and improving the taste of students, and enlarging their minds without endangering their moral principles. I remember to have heard great commendations of the *Cours de belles lettres*, by l'Abbé Batteux. I never read it, as it did not lay in my line of studies at that time. You probably have, and I hear it is translated into English.—In a word, set your mind to work, and you will, I doubt not, send us a very good system. Above all be not afraid of tiring me by descending into too great a detail; you may see, by my inquiries, how much information I want, and particularly with respect to the minutiae of the business. At the same time, inform me where the elementary books, the Classics, Maps, Globes, etc. may be had on the most reasonable terms.

* * * * *

"Amongst other difficulties which we have to overcome in the undertaking of the Academy, pecuniary resources will be a great one. I expect, indeed, that considerable subscriptions, considering the abilities of our people, will be obtained amongst them, but the first expense of erecting proper buildings and securing the salaries for the Masters will be very great. Notwithstanding our debilitated circumstances, by the continuance of an expensive war, yet it so happens that all services are paid higher here than perhaps in any country. The common Grammar masters in the colleges and Academies amongst us have the enormous salaries of £ St 150 to 180 and 200. In hope, indeed, to get ours

at an under rate ; but hardly for less than £60 to £80 St. pr. ann. On this occasion may I not hope that the opulent Catholics of great Britain will contribute to a work so eminently useful as the proposed one is ; and that they will remember that by giving it their assistance they probably render as essential and permanent service to religion as ever will be in their power, and entitle themselves to the gratitude of millions yet unborn, besides the superior prospect of a transcendent reward in heaven. These motives and encouragements, you, my dear sir, will know how to place in a proper light ; and in this as well as in the other matters recommended above, I place great dependence on your zeal."

An original copy of the printed document containing the proposals referred to in the above letter, and probably the identical one there spoken of, has been brought or transmitted to this country as a curiosity, and lies before us. In reproducing it here, the style of it will be imitated as nearly as our modern typography will admit. The document is folded in the form of a large letter, six by eight inches, and is addressed, "Mr. Charles Plowden, Lullworth Castle, near Wareham, Dorset." The seal is of wax, bearing a crest now partially obliterated. The word "Ship" is rudely stamped on the outside, indicating the mode of conveyance : and a circular stamp, a little less rude, bears the date at which it no doubt arrived in London, "May 25, '87," nearly two months after it was dispatched. The postage inscribed is "62½" (cts.). The sheet when opened is found to be printed only at one end ; and the name of "Edward Weld, Esqr." is written in Rev. Mr. Carroll's hand at the left upper corner. Rev. Mr. Plowden, through whose hands the document was transmitted to that gentleman, was at the time residing at the Castle in the capacity of tutor to Mr. Weld's children. When spread open, the paper measures fifteen by eighteen inches, and its general appearance conforms with that of the official documents of the period. It was no

doubt printed at Annapolis by the Greens, the State printers of the day.

Within, is another printed paper conveying an express authorization to the person addressed, to collect monies for the object specified. The blank spaces, as filled in writing, will here be indicated by the words enclosed in brackets. The document is headed, "To all liberally inclined to promote the education of Youth," and then continues, substituting "humbly requested" for the printed word "appointed," through which a line is drawn with the pen; in like manner, "desire" replaces "authorize," and "humbly requested," again, substitutes "authorized,"—the change having been made, out of respect to the distinguished social position of the Welds: "Be it known by these presents, that I, the underwritten, have (humbly requested Edw'd Weld Esqr. and Lady) to receive any generous donations for the purpose set forth in a certain printed paper, entitled, Proposals for establishing an Academy, at Georgetown, Potomack River, Maryland; for which (they) will give receipts to the benefactors, and remit the monies received by (them) to me the aforesaid underwritten, one of the directors of this undertaking. Conscious also of the merited confidence placed in the aforesaid (Edward Weld Esqr. and Lady) I moreover (desire them) to appoint any other person or persons to execute the same liberal office as (they are humbly requested) by me to execute. (Maryland), this (30th) day of (March), 17(87). Signed and sealed,"—then follows the autograph, "J. Carroll." For an official seal, the corner of the paper under the signature is turned over and thus held in place by a wafer, without any device stamped thereon.

Ninety years have elapsed since these missives were despatched, freighted with the best hopes of our energetic founder, but destined, as tradition states, to prove fruitless of result. People doubtless said that, "the clergy were rich" and needed no help: just as they have alleged since of the Jesuits who succeeded them. So, the clergy, left to their

own resources, divested themselves of a portion of the old patrimony of the Society which formed their own modest support, and which they had hoped to hand down undiminished to the Society again, when it should be restored: therewith contributing out of their own pockets, as it were, to the erection of an institution of learning designed for the benefit of the community at large. The Jesuits, whose resources were thus ultimately diminished, have been left, ever since their restoration, to maintain the enterprise by their own labors, without gratuitous help from any other quarter, or, with so little as hardly to deserve mention. Now that a similar appeal, for only the second time within a hundred years, has been made in behalf of the grand structure which is about to rise, will the burthen continue to be left to their unassisted shoulders?

PROPOSALS

FOR ESTABLISHING AN ACADEMY, AT GEORGE-TOWN,
PATOWMACK-RIVER, MARYLAND.

THE Object of the proposed Institution is, to unite the Means of communicating Science with an effectual Provision for guarding and improving the Morals of Youth. With this View, the Seminary will be superintended by those, who, having had Experience in similar Institutions, know that an undivided Attention may be given to the Cultivation of Virtue, and literary Improvement; and that a System of Discipline may be introduced and preserved, incompatible with Indolence and Inattention in the Professor, or with incorrigible Habits of Immorality in the Student.

The Benefit of this Establishment should be as general as the Attainment of its Object is desirable. It will, therefore, receive Pupils as soon as they have learned the first Elements of Letters, and will conduct them, through the several Branches of classical Learning, to that Stage of Education, from which they may proceed, with Advantage,

to the Study of the higher Sciences, in the University of this, or those of the neighboring States. Thus it will be calculated for every Class of Citizens;—as Reading, Writing, Arithmetic, the earlier Branches of the Mathematics, and the Grammar of our native Tongue will be attended to, no less than the learned Languages.

Agreeably to the liberal Principle of our Constitution, the Seminary will be open to Students of EVERY RELIGIOUS PROFESSION.—They, who in this Respect differ from the Superintendents of the Academy, will be at Liberty to frequent the Places of Worship and Instruction appointed by their Parents; but with Respect to their moral Conduct, all must be subject to general and uniform Discipline.

In the Choice of Situation, Salubrity of Air, Convenience of Communication, and Cheapness of living, have been principally consulted; and George-Town offers these united Advantages.

The Price of Tuition will be moderate; in the Course of a few Years, it will be reduced still lower, if the System, formed for this Seminary, be effectually carried into execution.

Such a Plan of Education solicits, and, it is not Presumption to add, deserves public Encouragement.

The following Gentlemen, and others, that may be appointed hereafter, will receive Subscriptions, and inform the Subscribers, to whom, and in what Proportion, Payments are to be made:—In Maryland.—The Hon. Charles Carroll, of Carrollton, Henry Rozer, Notley Young, Robert Darnall, George Diggs, Edmund Plowden, Esqrs., Mr. Joseph Millard, Capt. John Lancaster, Mr. Baker Brooke, Chandler Brent, Esq.; Mr. Bernard O'Neill, and Mr. Marsham Waring, Merchants, John Darnall, and Ignatius Wheeler, Esqrs., on the Western-Shore; and on the Eastern, Rev. Mr. Joseph Mosley, John Blake, Francis Hall, Charles Blake, William Matthews, and John Tuitte, Esqrs.—In Pennsylvania—George Mead and Thomas Fitzsimmons, Esqrs., Mr. Joseph

Cauffman, Mr. Mark Wilcox, and Mr. Thomas Lilly.— In Virginia—Col. Fitzgerald, and George Brent, Esq.;—and at New York, Dominic Lynch, Esquire.

Subscriptions will also be received, and every necessary information given, by the following Gentlemen, Directors of the Undertaking:—The Rev. Messrs. John Carroll, James Pellentz, Robert Molyneux, John Ashton, and Leonard Neale.

(To be continued.)

THE OLD COLLEGE OF QUEBEC.

(From "Les Missions Catholiques.")

The old College of our Fathers, in the city of Quebec, better known for years back as the Jesuit Barracks (*Casernes des Jésuites*), was, by order of the provincial government, in June, 1877, condemned to be destroyed. The walls, it appears, were ready to fall. Abandoned for a long while, and left uncared for, exposed to all the ravages of storm and frost, the vast building had served of late to lodge a few poor families, who hastened perhaps the day of its destruction by making free use, in keeping up their fires, of whatever wood or other combustible material the edifice contained. Our Fathers were allowed, as we learn from a Canadian paper, to remove the belfry of their old college, as well as the cornice placed over the principal entrance, both of which were adorned with inscriptions recalling the labors of the missionaries in the early days of the colony.

The college was built in front of the cathedral, on the slope of the hill, in the form of a vast square, with a courtyard in the interior, the principal front being on the market-place. As its history is intimately connected with that of the Society in Canada, it will, we are confident, be of interest to our readers.

I

The College of Quebec, founded in 1635, one year before Harvard University (Cambridge, near Boston) was the oldest establishment of the kind in North America. The project of its foundation and the first steps towards carrying it out were made at a still earlier date. In 1625 the Jesuits, at the request of the Recollect Fathers, came to help in the work of evangelizing Canada.

Fathers Charles Lallemant, Ennemond Masse and Jean de Brébeuf, accompanied by Fathers Francis and Gilbert, settled at first on the other side of the St. Charles river, in a place called Fort Jaques Cartier. The following year they built, in the neighborhood of the same place, an humble dwelling, called afterwards Our Lady of the Angels.

Persuaded that the future of the colony depended upon the education of its youth, the Fathers had scarcely landed when they began to consider how they might best ensure it. René Rohault, eldest son of the Marquis de Gamache, had obtained leave from his family to enter the Society and to devote himself to the missions of Canada. His relatives, having learned from him his ardent desire that a college should be founded in Quebec, resolved to give him this further satisfaction. Accordingly they offered the Superior of the Fathers 6000 *louis* for that purpose. Their offer was gratefully accepted. The work, however, was not begun at once; for the colony was yet too little developed for its inhabitants to avail themselves of the advantages of a college.

On July 20th, 1629, a sad event occurred, which caused still further delay. David Kertk, a cruiser of Dieppe, in the pay of England, succeeded in intercepting Roquemont's little fleet, and forced Champlain, the Governor of Quebec, to capitulate. It was left to the choice of the colonists to remain or to return to France. The religious, however, were all compelled to cross the sea.

Influenced by zeal for religion, rather than by motives of state-policy or self-interest, Louis XIII. refused to give up this sorely-trying colony. His just remonstrances were listened to; and, by the treaty of Saint-Germain en Laye, Canada was restored to France. But in what a condition! The Governor's house had been burned down: its blackened walls alone remained. The Jesuit residence was in ruins; doors and windows had been carried off and broken to pieces. The convent of the Recollects had fared still worse.

Our Fathers, on their return, set to work with renewed ardor. The beginning was humble enough. Fr. Paul Lejeune wrote in 1632: "I am teaching in Canada. I have at present two scholars who are learning to read. After so many years of teaching, back again at A, B, C! Still, I am so happy and contented that I would not change my two scholars for the finest audience in France." The following year he added: "I had two scholars last year. This year I am rich; I have now more than twenty."

The promises of the Marquis de Gamache had not been forgotten: they were about to be fulfilled. In 1635, classes were opened by Fathers Charles Lallemand and De Quen, and at the same time materials for the construction of temporary buildings were gathered. The foundations of the College of Quebec were laid near Fort St. Louis, a piece of land, six *arpents* in size, having been given by the colony. The result was that several well-to-do families came to Canada, where they could now hope to give their children a Christian education, and one in keeping with their position in society. Immigration received a new impetus. Still, the college walls were long in rising from the ground.

Champlain survived but a few months the foundation of an establishment in which he had taken deep interest. He died Dec. 25, 1635. His death was mourned by all as a public calamity. Fr. Lejeune pronounced an eloquent discourse over his grave, and then quietly resumed his humble class.

Fr. Bartholemew Vimont, who, Aug. 1, 1639, brought to Canada the first of the Ursulines and Hospital Nuns, and remained there as Superior of our Fathers, was occupied in promoting the welfare of the rising college, when new trials caused fresh delays. The Jesuit residence having been destroyed by fire, the Governor placed the Fathers, for the time being, in the house which had been occupied by the Hospital Nuns. It contained but two rooms, which served turn about as kitchen, sleeping rooms, and class rooms.

The courage of the Fathers seemed to rise with the difficulties which beset them. God blessed their efforts, and they were soon consoled with the prospect of a brilliant future. They were, besides, nearly all men of rare talent and tried virtue. Those who were charged with the care of the college, however humble its beginning, were, for the most part, men distinguished as much by birth and previous service, as by their learning and ability. The following list will give some idea of the positions they had filled while still in France :

Fr. Lejeune, professor of rhetoric and afterwards superior of one of our houses.

Fr. Charles Lallemand, professor of physics at Bruges, prefect of the College of Louis the Great, and afterwards rector of the college at Rouen.

Fr. Jerome Lallemand, professor of logic and director at Paris before his first coming to Canada ; afterwards rector of the College of La Flèche, where there were twelve hundred students, when he obtained, at the request of the Bishop of Laval, permission to return to Canada.

Fr. Paul Raguenaud, professor of literature at Bourges, and of philosophy at Amiens.

Fr. Peter Chastelain, professor at the College of Louis the Great in 1629, who died in Quebec in 1684, after spending forty-eight years in Canada, author of the pious and delightful work: *Affectus animæ amantis Jesum*.

Fr. Bartholemew Vimont, prefect of studies and rector at Vannes.

Fr. John de Quen, professor of grammar at Paris, and of literature at Port-l'Évêque.

Fr. René Ménard, professor of rhetoric at Moulins.

Fr. Ambrose Davost, minister and procurator of the college of Bourges.

The College of Quebec had, besides, the glory of being the resting-place, and in some cases, the dwelling of those martyrs to apostolic zeal, who, in the seventeenth century, watered the soil of Canada with their sweat and blood. Fathers John de Brébeuf and Gabriel Lallemant, who, on the 15th and 17th of March, 1649, terminated by a heroic death a life of unheard-of toil and privation, may be claimed as belonging to the College of Quebec. Accordingly, as a memorial of his glorious death, his family presented to the college a life-size silver bust of Fr. de Brébeuf. It stands on a pedestal, in which is enshrined the head of the renowned missionary. This precious relic has passed into other hands. It is at present kept in the Hôtel-Dieu of Quebec.

On October 9, 1668, the feast of St. Denis, took place the solemn inauguration of the *petit séminaire* of Quebec. Destined for the education of those who might be judged suitable for the priesthood, the establishment met with all the success that could be expected. The scholars, few in number in the beginning, but judiciously selected, followed the classes at the college; and a close friendship existed between the two houses.

The population of Canada grew larger and larger, as well through natural increase as by continued immigration from France. In 1721 there were only twenty-five thousand inhabitants, and in 1744 the number reached fifty thousand!

II.

During the years which elapsed from 1721 to 1744, the buildings which have just been destroyed were completed. We read in Fr. Charlevoix's journal, Oct. 28, 1720: "You have doubtless read in certain *relations*, that the Jesuit col-

lege at Quebec is a very fine building. When the city was but a shapeless gathering of wretched hovels and Indian wigwams, this building, the only one, with the exception of the fort, which was built of stone, had some pretensions. The first travelers, comparing it with its surroundings, represented it as a magnificent edifice. Those who came after them copied what they had said, according to custom. Since then the wigwams have disappeared, and the hovels have grown into houses, for the most part well built, so that the college is at present an eyesore, and threatens to fall in ruins." The quarto edition of 1744 has the following note: "Since then the collegè has been entirely rebuilt, and is now a very fine edifice."

The prosperity of Quebec had excited the jealousy of the neighboring colony. Louisburg, especially, was a thorn in the side of New England. The loss of this important place, which was forced to capitulate June 17, 1748, was the prelude to all the other disasters which followed, and which ended, in spite of a heroic assistance, in the surrender of Quebec, Sept. 18, 1759, and of Montreal, Sept. 8, 1760. From that time the struggle was over. A few weeks later, the English vessels took back to France the officers and soldiers of the army and fleet, together with a great number of the most notable among the colonists. The college of Quebec could not long survive so rude a shock.

As Canada still belonged to France, the colonists cherished the hope that the mother-country would not abandon them, but would secure their restoration at the close of hostilities. But, after three long years of waiting, their hopes were sadly disappointed. The treaty of Paris, February 10, 1763, settled their fate by handing them over to England. The result was a second emigration. From one thousand to twelve hundred persons of note, who had remained after the capitulation, now withdrew to France or to San Domingo. With the exception of a few families of the better class, there remained only some of the lower officials, some mechanics, and the members of the religious orders.

The College of Quebec continued to exist as best it might, until 1768, when the Seminary, which until then had sent its scholars to follow the classes of our Fathers, received within its walls the last of our pupils in Quebec, some sixty in number. In 1776, the English government took possession of a portion of the college, and kept there the public records, deeming itself generous in leaving the rest of the building at the disposal of the surviving members of the Order. When, in 1800, the last of their number, Fr. Cazot, died, the crown, acting on the principle that might makes right, declared, without other form of law, the property of the Jesuits, the college included, forfeited; as if the Church, to whom it belongs, was not immortal.

The college was turned into a barracks, and was occupied by the British troops until they were withdrawn from Canada in 1869. From that time the building was utterly abandoned. It seemed to be awaiting speedy and total destruction. However, one day of glory it was yet to witness. On October 1, 1874, the two hundredth anniversary of the diocese of Quebec, the windows of the venerable edifice were adorned with transparencies, on which, in letters of gold by day, and of flame by night, all Canada might read the glorious past of the old college of the Jesuits at Quebec.

VACATION WORK OF SCHOLASTIC PRIESTS.

MISSIONS IN ST. MARY'S COUNTY, MD.

Missions were given during the vacations in several parts of the counties of Maryland. Those preached in St. Mary's County, in which scholastic Fathers from Woodstock had any part, were given at St. George's church, St. Nicholas,' St. Inigoes,' the Sacred Heart church and St. John's. Frs. Smith and Hughes from Woodstock, under the direction of

the pastor, Fr. Neale, began at St. George's, on July 14th, a Sunday, and ended there on the following Tuesday. A sermon, a couple of instructions, catechism, and various devotions, besides Mass at 10.30 A. M., filled up the day from 10 o'clock each morning till 4 or later in the afternoon. The church and congregation are small: the Communion came to about seventy. Two days later the same programme was followed out in the same way at St. Nicholas, beginning on Friday, and ending with Sunday. The congregation of this church, which is under the same pastor, Fr. Neale, is much larger, more cultivated in every respect, and the church itself is a hundred years old, quite interesting and antique in its form, and well cared for by the ladies of the congregation. The altar is very neat, and everything, the faithful themselves not excepted, is calculated to help devotion. There were about one hundred and ninety Communion. It was quite noticeable that whether at the altar-rail or in the confessional, there was a degree of religious cultivation manifested by men and women alike that was more than refreshing. On the following Wednesday, the same mission-sermons and instructions were begun at St. Inigoes' church, of which Fr. Vigilante is pastor. These exercises spread over four days, with very full attendance throughout, and ended on the fifth-day with the usual Sunday morning services. The number of Communion amounted to over three hundred. A good number of men returned to their duties after periods of neglect ranging freely from one to thirty-four years.

A most remarkable feature of this mission was the work done with the children, of whom there were present from eighty to one hundred. Several scholastics had kindly taken a catechism class in hand, as soon as the villa opened at St. Inigoes, some three weeks before the mission; and dividing the children into various sections, devoting a whole morning to them three times a week, encouraging them in every way, the zealous catechists had managed in the

course of three weeks to have in daily attendance, at the mission, a large body of well-organized children, amounting to between eighty and one hundred. Several weeks after the scholastics had left, there were still found at the ordinary Saturday catechism of the children, as many as sixty in attendance. So that a large number evidently had occasion in the course of that month, to lay something like a solid foundation of instruction for their future life.

The recent disaster in the Chesapeake has a remote but sadly interesting connection with the work of the scholastics. On the day after they had left St. Inigoes, Fr. Hughes who remained behind announced at Mass—it was the feast of St. Ignatius,—that he desired to continue for a little while longer the special work of catechizing, which the scholastics had so kindly performed; he therefore asked for assistance from such of the ladies of the congregation as could afford to come and teach a class. The very first who appeared in the sacristy after the sermon was a good mother of a family, whose children had all of them been particularly noted for their knowledge of the catechism; and her eldest daughter had not an equal in this respect; one might suppose she had received a convent education. The good mother offered her services and those of her daughter. They were accepted; and on the subsequent catechism days the mother taught the prayers and perhaps the acts, while the daughter taught a higher class. Among the four women-passengers aboard the ill-fated Express was this Mrs. Tarlton with an infant in her arms: she was lost in the general wreck.*

* It is reported that, during the last hour before the catastrophe, the helpless female victims, the special objects of the Captain's solicitude, kept themselves in the saloon calm and resigned, preparing for the worst. The agitation of the moment betrayed itself only by a prayer or ejaculation that escaped them. We can imagine that Mrs. Tarlton, who was the only Catholic among the three white ladies, taught her catechism once more, and went through the prayers and acts for the poor Protestants; particularly through the act of contrition. Be that as it may, when the saloon was swept away by a furious

At the close of these missions, one of the young Fathers remaining on the ground relieved the regular Pastor. The people being still roused, much good could be done. One entire family, besides scattered individuals in different families, were under instruction preparatory to Baptism. Mass was said at different stations down to Point Lookout; and in one of these stations held in a private house, as many as ninety-two Communion were given, on different days in the course of a fortnight; which number with eighteen Communion at other less populous places made a total of one hundred and ten; outside of St. Inigoes' church just after the mission. There were many more confessions at these stations than Communion; many of the penitents not having fasted, and intending to communicate on Sunday at the church. There was a general desire for hearing instructions, as many as eighty persons, whether colored or white, waiting till noon on week days to hear all the catechism, which the Priest could afford time to explain. If there is a thing which promises well in these parts, it is the thirst in Catholics and Protestants to hear and never seem tired of hearing and understanding Christian doctrine.

Higher up on the Patuxent, other missions were commenced on August 21st, in a more populous part of the country, among larger congregations and with more abundant fruit. Fr. D. Haugh, assisted by Fr. Wm. Doherty from Woodstock, began at the Sacred Heart church, of which Fr. Holland is pastor. Two sermons, with one instruction, and one catechism, besides other devotions, covered the time from 9 o'clock in the morning till 4 in the afternoon. Intervals were allowed after all the exercises; and in the intervals the hearing of confessions was resumed, having begun about 5 o'clock in the morning, and not closing until about 6 in the evening. The intervals were many and short.

wave carrying everything with it, they were washed overboard. Fifteen minutes later the quarter-master saw through the darkness Mrs. Tarlton clinging with one hand to a raft, and on the other arm holding her baby's head over the water. She was never seen again.

In the missions mentioned above, besides such chance relaxations, during the exercises, as the singing of the litanies, etc., might afford, there was only one long interval from 12 o'clock till 2, which interval itself allowed time for one public exercise, the way of the cross. There were five hundred Communion at this church of the Sacred Heart; and the mission, which opened on Sunday, was closed in the middle of Thursday. The good people regard it as quite a sacred duty to attend the mission; and prominent dates in former years are "when I made my Mission" or, "my Jubilee!" as if it were a recognized yearly retreat. And they will prepare for it previously by getting work off their hands, and leaving other work standing over until they have made the mission. And if there are many who have been guilty of neglect, it is only neglect and not any decided aversion which has kept them from their duties. So that a little personal solicitation is all that is required to have them begin anew.

On the following Sunday, the same scholastic Priest, Fr. Doherty, assisting Fr. McAtee, opened another mission at St. John's, the church of Fr. Pacciarini. The order was slightly different. There were two sermons and two instructions, the rest remaining much the same. We remember hearing somewhere in the direction of St. George's from some Protestant, that he had heard the sermon of this Sunday, and he would not have missed it for the world. There were always a good number of Methodists attending, curious to hear, and no doubt to profit. At this Church of St. John's there were seven hundred Communion; with the same constant stream of penitents. The mission closed on Thursday at noon.

There were two other missions given in St. Mary's Co. at the same time; no scholastic Father was engaged in them. Frs. Emig and McAtee, assisted in the confessional by the pastor, Fr. Pacciarini, gave one at St. Joseph's. Frs. Emig and Haugh gave the other at Leonardtown. The fruit was very large; eleven hundred Communion in the first; five hundred in the other.

CARROLL CO., MD.

The mission of St. Joseph's church, Sykesville, closed the vacation work of the scholastic Fathers of Woodstock. It was preached by Frs. Calzia and Smith, and lasted five days, commencing Sept. 1st. As the Catholics are scattered and most of them live at great distances from the church, it was found difficult to carry out any programme which would require their presence during the day, so that the exercises were limited to Mass and an instruction in the morning, catechism for the children in the afternoon, and an instruction followed by a sermon in the evening. The Catholic population of the village and surrounding country does not exceed one hundred and twenty, nearly all of whom went to their duties.

The mission was immediately followed by the Devotion of the Forty Hours, during which the sermons were preached by Frs. Denny of Baltimore, and Hughes of Woodstock. The altar and the sanctuary were adorned with a profuse display of tapestry, various colored transparencies, flowers, etc., which proved to be quite an attractive feature. It was a matter of no little consolation to witness the eagerness with which the Protestants attended the evening exercises, not only during the Forty Hours' Devotion but during the entire week. Some even went so far as to participate in the ceremonies of the Way of the Cross, which had been erected during the early part of the mission. The presence of these strangers was no doubt owing in great measure to the plan, adopted by the Fathers, of studiously abstaining from saying anything in their discourses which might wound the religious susceptibilities of those who do not kneel at the same altar as ourselves. Hence many, led by curiosity or from a desire of information, were encouraged to go and see for themselves what Catholics do and teach in their 'revivals.'

Four of the scholastic Priests, Frs. Bosche, Brandi, Calmer and Poland, were engaged during different parts of the vacation in the residences of Washington, Baltimore, Cone-wago and Georgetown.

ECLIPSE EXPEDITION OF THREE MARYLAND PROFESSORS.

REV. AND DEAR FATHER,

P. C.

You have asked me to write for the WOODSTOCK LETTERS a narrative of our scientific trip to the Far West the past summer. I shall gratify your wish cheerfully: however, if my account fail to interest the readers of the LETTERS, you must bear the responsibility on your own shoulders. Without more prelude, I shall enter on my subject.

It was announced, with the exactness and certainty for which the predictions of astronomers are proverbial, that on the 29th of last July there would be an eclipse of the sun, which would be total along a narrow belt of country in the States and Territories of the Far West. Such a phenomenon is always of interest and value to astronomers, and especially so at present when the great amount of knowledge regarding the sun, acquired in recent years, has quickened the desire for more. Naturally it attracted the attention of Fr. Sestini, who is an astronomer of long standing, a pupil of the distinguished Fr. de Vico; and the idea occurred to him of forming a little party of Ours to go and observe it. Superiors, after duly weighing the matter, gave their approval. It was his desire to have two others in the party besides those who finally went; but obstacles came in the way, and our number was reduced to three, Fr. Sestini, Fr. Degni, Prof. of Physics at Woodstock, and the Prof. of Physics at Georgetown College. The neighborhood of Denver, Colorado, was selected as the place of observation. Through the gentlemen of the Government Observatory in Washington, we obtained round-trip tickets at a much reduced rate; and the route was quite an acceptable one to us, going by the way of Pittsburg, Chicago, Omaha, Cheyenne, to Den-

ver, and returning by St. Mary's, in Kansas, St. Louis, and Indianapolis. Fr. Sestini started first, as he had engaged to give a short retreat in Colorado before the eclipse. Fr. Degni and I started some days later: we arrived in Chicago about the 18th of July. We remained a few days in the great city of the prairies, at St. Ignatius College, where we were received very hospitably by Ours. They kindly showed us the city, as far as our time allowed, so that we took in its characteristics, its great extent, the surprising bustle and activity observed in its numerous business streets, and the enduring wonder of its rapid rebuilding after the great fire which reduced it to ashes for miles and miles. "Where is the burnt district?" I asked of Fr. Lambert, as we were walking with him through a part of the city made up of long rows of imposing buildings, which did not appear new. "Here it is," said he, "as far as your eye can reach—I don't expect you to believe me, but it is strictly true." We were glad to see how much good our Fathers are doing in Chicago, with two large churches, a thriving college, and parochial schools in which the children are numbered by thousands.

After a few days we resumed our journey westward, starting for Omaha on Monday morning, July 22d. Our journey across the states of Illinois and Iowa was uneventful: nothing striking in the scenery, as far at least as I observed. We had a large company with us on the train; and among those in our Pullman car was the distinguished English astronomer, J. Norman Lockyer, who had come from England to observe the eclipse, bringing his instruments with him. Fr. Degni had a long conversation with him in French, and found him very polite and agreeable. He had a great esteem for Fr. Secchi, had corresponded with him on most friendly terms, and had arranged a meeting with him a few years ago in Sicily, which however was prevented from taking place.

After a journey of about twenty-four hours we arrived in

Omaha, a city of between twenty and thirty thousand inhabitants, on the Missouri River, on the opposite bank from Iowa. We soon found ourselves in our own college, and were received most kindly by Fr. Shaffel, the Superior, and Fr. Hill. The college was built within a year by the munificence of a wealthy Catholic couple, and then given to Ours together with a yearly income of 10,000 dollars, so that it might be conducted as a free college. It is a handsome building, though only a portion of the entire plan, and beautifully situated on high ground, with an extensive view of the city, the country and the river.

After one day's stay in Omaha we left for Cheyenne, just one day's journey west, and the term of our westward travel, as Denver lies south of it. We remained there an hour or two in the middle of the day, dining there, and seeing enough of the place to perceive its inferiority to Omaha and Denver. At last we began our five hour's journey to the latter place and surrendered to the conductor the last coupon of our ticket outward. And now the grand Rocky Mountains loomed into view, presenting different shapes to our eyes as the locomotive hurried us on constantly to new points of observation. Distant though they were, their outlines were distinctly visible, on account of the dryness and purity of the atmosphere. Distance also lent enchantment to the view, and their "cliffs of shadowy tint" truly appeared "more bright than all the landscape smiling near."

We arrived in Denver about eight o'clock, when it was quite dark, and betook ourselves immediately to the residence of Bishop Machebœuf, where we were most hospitably received. Three days yet remained before the eclipse, and during the two following we were shown the city and vicinity through the kindness of the Bishop and his priests. Denver is a bright, lively, elegant little city, of about 20,000 inhabitants, with some fine business streets and many handsome residences. The country around is a plain, with the Rocky Mountains running along in the West, on which streaks and patches of snow are plainly visible, baffling the

attempts of the summer's heat to melt them. Almost no rain falls on the plains in Colorado during the greater part of the year, and great enterprise is shown in the system of artificial irrigation for Denver and its vicinity, without which nothing whatever would grow, not even the numerous trees which beautify the streets. The Platte River, a shallow stream flowing by the town, has been tapped many miles away at a high level, and its waters, led by a canal, are distributed by a network of ditches wherever needed, in Denver and the country around. The owners of the property pay for the water which they thus use.

I remarked that the morning newspapers of Denver, unlike those here in the Eastern cities, are published on Sunday and have no issue on Monday; a custom more conducive certainly to the observance of the Sunday. There is only one Catholic church in the town, that of the Bishop; and it is an inferior edifice, too.

Denver was the most important place in the belt of totality, favorable also otherwise for observations; and more observers flocked there than to any other place. The eclipse was the topic of greatest interest there for some time before and after its occurrence, and the name was attached to any thing to which attention was to be drawn. It was announced, for instance, in the newspapers that a certain Protestant clergyman would preach on the "Eclipse of Christian Faith;" and I remember seeing an advertisement of an excursion, headed "Eclipse Excursion," because it was to eclipse every other.

For several days preceding that of the eclipse the weather was cloudy or rainy—unusually so, we were told, for that country; and we had serious fears that our long journey would be all for nothing. Fr. Sestini had first selected Central City, forty miles distant and high in the mountains, as our place of observation; and there he had gone before us, to give a short retreat. As it was constantly cloudy there, however, for several days, he judged that there would

be more chances for a clear sky at Denver, away from the mountains; and he therefore joined Fr. Degni and myself there a day or two before the eclipse. The Sisters of Charity have a home for invalids, situated a short distance outside of the city; and on the open ground near it we determined to take our observations. Thither we had our telescope, chronometer and other instruments taken; and two of our party sojourned with the Sisters some days, receiving the kindest treatment from them. Providence seemed to favor the scientific ardor of so many, as the day of the eclipse dawned bright and cloudless, and so continued. However, for fear of a sudden change at Denver, a train was engaged by some of the scientific men, to carry them promptly to some other point which they should learn by telegraph to be suitable. Business was pretty generally suspended in Denver a good part of the day. We were at our post in due time, busy in making preparations. There were a few other parties of observers stationed quite near us, the nearest being a bevy of lady astronomers, with instruments, under the leadership of Miss Mitchell, the well known Professor of astronomy in Vassar Female College N. Y. Quite a number of persons also from the city were assembled on a knoll a short distance from us desirous of seeing the shadow of the moon travelling rapidly over the country just before totality. The first contact took place at about twenty minutes past two, P. M., the sun was entirely covered a little more than an hour later, remaining so less than three minutes, and the eclipse ended about half-past four. It was certainly a solemn as well as a beautiful spectacle,—the sudden conversion of day into night, the subduing effect upon animals, the beautiful appearances of the clouds in the mountains, and the exquisite halo surrounding the dark moon. We, however, did not enjoy it nearly so much as others around us who were unoccupied with the care of exact and special observations. I was reminded of the French astronomer, who on the oc-

casation of an eclipse some years ago, resolved to view the next one not as an astronomer, but as a simple spectator contemplating a thing of beauty.

Although the day had been very warm, it became so cool during the totality, that Fr. Degni, who wore his duster while using the telescope, called for another coat, to the amusement of the Bishop, who had joined us about the beginning of the eclipse.—I shall not say anything about the scientific aspect of the eclipse or the results of our observations. All these points have been treated by Fr. Degni, in the scientific article on the subject, written by him for the October "number of the American Catholic Quarterly. The Denver newspapers had notices of our party before and after the eclipse. It may not be amiss to quote from the "Rocky Mountain News" of the following day, July 30th. It devoted a large part of its space to a general account of the eclipse, which it styles in large letters "The great event of the century in Colorado;" then it makes special mention of the different observers, and of us among them, as follows:

~ OBSERVATIONS OF THE WOODSTOCK PARTY.

"The distinguished party of astronomers from the University of Woodstock, Maryland, consisting of Rev. Fr. Sestini, Rev. Fr. Degni, of the faculty, and Rev. Fr. Ryan, of the Georgetown (D. C.) College, made their observations from an elevated plateau near the Sisters' hospital. They were provided with telescopes and spectroscopes; but, owing to the limited number in the party, confined themselves to observing the construction of the corona and protuberances, really the most important subjects of study in connection with the eclipse.

Fr. Sestini reports that, toward the end of totality, he observed some small continuous protuberances—not any well defined. Streaks of light and shade were observed on the ground just preceding the total phase. The corona around the whole solar disc was very bright, with luminous offshoots on both sides in the direction of the motion of the

moon, each extending about one and a half diameters of the sun. There were also two other offshoots, situated nearly at right angles to those above mentioned, and in length about half the solar diameter. Father Sestini is well satisfied with the results of his observations. The members of his party gave considerable attention to sweeping for intra Mercurial planets, but without success. In this, however, he is not alone, as only one person thus far has been able to report any thing that presents indications of there being a new planet."

And now I must be bringing my already too lengthy narrative to a close. After a few days we were obliged to separate. Fr. Sestini started eastward the next day, having been appointed to give the retreat to the community at Worcester before the 15th of August. Fr. Degni, the day following, departed on a visit to Ours in New Mexico, which adjoins Colorado; and I, on the same day, began a short retreat to the Sisters of Charity at Denver, cheerfully acceding to the Bishop's earnest request, in consideration of his and the Sisters' great kindness toward us. After the retreat I went to Pueblo, where the nearest house of Ours is, and spent a couple of days there under the hospitable roof of Fr. Gubitosi. On my return to Denver I stopped at the town called Colorado Springs, and spent several hours in visiting the springs, five miles distant. For me this was one of the pleasantest days of the whole trip. The springs, cool and briskly effervescing with carbonic acid gas, and a number of large hotels grouped around them, are situated in a narrow opening in the Rocky Mountains, at an elevation of six thousand feet. It is a charming spot, most fitly called by the Indians, *Manitou*, for it is well calculated to elevate one's thoughts to the great Spirit. It is just at the foot of Pike's Peak, which rises yet eight thousand feet higher. On my drive to the springs I was treated to grand mountain views, and exquisite scenery, which I have not time or space to

describe. They reminded me of the choicest gems among Sir Walter Scott's descriptions of the Highlands.—The next day I started eastward from Denver, stopped some days at our college in Kansas, and again in St. Louis, experiencing great kindness and charity from Ours in both places, and reached Baltimore a few days after the middle of August. Fr. Degni returned later, and now all three of us are again at our year's work. Pleasant memories remain of our eclipse excursion, and we hope also that it has not been without its good results.

J. J. R., S. J.

INDIAN MISSIONS.

FORT COLVILLE, WASH. TY.,

July 20th, 1878.

REV. AND DEAR FATHER,

P. C.

I returned the other day from the Calispellem; and in compliance with the request of Fr. Grassi I send you the following account of my trip.

I left the mission at Fort Colville in company with a band of Sgoielpi who were going after cammas, and travelled with them three days. Their chief was very kind to me, treating me as his own child. He packed my horse every morning, and his wife cooked my breakfast and supper. Wednesday evening we reached the Calispellem country where the people came out to welcome me and shake hands with me. There were about fourteen lodges of the Sgoielpi who encamped in a valley about a mile west of the Pend 'Oreille river. I took up my quarters among the Calispellem, who had about twenty lodges near mine and as many more on the other side of the stream. About a mile and a half south in the valley were two other tribes; viz., the Koi-koitememla with ten lodges, and the Singumene; only six

or seven were Catholics, the rest Protestants. In all there were, in this little valley six miles long and three miles wide, about eighty lodges of the genuine children of the forest.

As soon as I arrived I had a sick call to the other side of the river. The Indian's light canoe carried me over in about seven minutes. There I found a poor girl, very low, scarcely able to speak: she expressed her joy at seeing me once more before dying, made her confession, received the last Sacraments, and I departed, promising to return the next day.

The next day, after prayers, a canoe stopped before my lodge and an old man, the chief Victor, came in, and shaking hands with me, said: "Good day, Father. I think I must be a bad man, because the priest did not come to see me." "Perhaps so," I replied. "I shall know you soon and we will have a talk together. Now go home and tell the people on the other side of the river to come across and place their lodges near mine, because I have a great many important things to tell them." "All right," he said, and departed. Then I called the second chief, Simon, and told him to build a chapel. He told this to the Indian women, and they took four or five tents and covered a space that could hold about two and fifty persons. This, though better than nothing, was still hardly half large enough. The following day the Indians who were encamped on the other side of the river, came over, and I began work.

My first plan was to preach four times a day; but seeing the number of children between seven and fifteen years of age who needed instruction, I concluded to preach twice a day for the grown people, and twice a day to give catechetical instruction to the children. I learned that the most frequent and public sins were gambling, sorcery and adultery. I began by inveighing against the first two in strong terms. After a few days the chief came to me and acknowledged that he had encouraged these practices for the amusement

of his people. "As you have been the cause of them," said I, "you must stop them. To-night call together your people and forbid them to act thus, and I shall do the rest." He did so. I continued to denounce them so strongly that the young men thought me too severe. When I preached against adultery, the young men, much offended, began to gather together and plot against me. On learning this, I reproached them for their behavior, and told them that, willing or unwilling, they should do what I told them. When they saw that their opposition only made me speak more freely and strongly, some of them went to their chief and told him they were glad that at last they knew their crimes, and that they were willing to reform. They sent their chief to tell me that they were well disposed towards me, because I freely made known their faults to them, and to request me to speak even more forcibly that they might be more impressed by my words. Others more bold and fervent, came to me accusing their chief as the cause of their faults, and one added: "I think that it would be good for us, before confessing our sins, to go to our chief and ask him to whip us for them." "That is not my business," I replied. "Do as you think fit about being whipped; but pray to God to change your hearts and hereafter be good children." I separated two who had been living in adultery for the last ten years, and arranged two other cases. In a few days things were all right again. I took two charms or instruments which they use in their incantations. They are parts of the animal under whose form the devil appears to them in their dreams. These often curiously wrought, and powerful instruments of crime are called Soncesh. The process used in the incantations is this: the charm is prepared for use by being smoked in the fumes of certain roots which are dug up and burned. Then the people are gathered in a secret place, and the medicine man begins the song taught him by the devil in a dream. The people yell and become intensely excited, being worked up by shaking the Soncesh

and this operation is continued day and night until they obtain the cure, or whatever else they have been asking for. I was once called to hear the confession of a sick person who had just been left by the medicine-man, and had been under the influence of the charm. I was really frightened. The woman was in the greatest excitement. Her language was so filthy that even the Indians could not endure it. Her eyes stared wildly, her hair was dishevelled, her strength exhausted. She had been partially cured, but she relapsed and died the same year.

God blessed my labors. One day I had one hundred and twenty Communions, and the people told me that only one of the Calispells did not go to his duties, and they were rejoiced to see so many approaching the Sacraments who for years had been living scandalous lives. Our division of time was as follows: early in the morning I rung the Angelus bell; and I had the consolation of knowing that the prayer was recited in every lodge. Shortly after, Mass, beads, sermon; after which the people went to their work. About nine o'clock, catechism for the children; after which they practised shooting with the bow and arrow. They arranged themselves sometimes in two lines, sometimes in a semicircle. One boy had a wooden hoop, covered with rags, which he rolled along the ground and the other boys shot at it while it was rolling; many of the lads were so dexterous as to pierce its edge or its centre and stop it altogether. They next went swimming; and some of them could swim a long distance. Again we had catechism after which they went to fish or to hunt prairie-chickens and ducks. After dinner, the young men had horse races for three or four hours. At this exercise they look very wild, being nearly naked, with faces painted red. Before starting they yell hideously; they then set out and run their horses almost to death. While racing, their yelling increases and they practice several manœuvres, picking from the ground sticks or other objects while at full speed. The

women are constantly at work digging or tanning skins. An hour before sunset they all return home to prepare for prayer. Before sunset, they come to prayer and sermon, after which they return to their lodges where they chat and sing in their own language. One evening I heard them sing a hymn to St. Ignatius, which so pleased me, that the next day, I had them sing it after sermon. Though my soul had the consolation of seeing these poor people listening so attentively to the word of God, my body had to endure privations; the dogs got at my stock of provisions, which obliged me to subsist sometimes on one meal a day. One day I had but a few roots to eat, when a boy entered and saw my repast. He looked sad, but said nothing. That day I missed him from catechism class; towards evening he came to me with three trout, saying: "These are good fish, I think you will like them. I caught many more but they are full of bones and not good for you;" and, quite happy, he ran off before I had time to thank him. The boy spoke of my situation and it came to the ears of the chief, who that night went around the camp saying: "Black Robe is fasting, we must feed him." Next morning a poor girl brought me a small dish of roots, and a poor old woman three eggs, saying: "if I can get more I will give them to you." Three men went hunting; after three days they returned with nine deer and made me a present of one ham and another good piece of the meat, which lasted me nearly a week.

Though I had been so rough with them, until they corrected their faults, they loved me very much, and strove to gratify my every wish. I told them that I did not complain of my food, nor of my tent and bedding; all that I wished was that they should become good children; and they did as well as I could expect. Fasting and preaching were my least difficulties: the greatest was hearing their complaints and arranging their affairs, especially respecting marriages. These duties occupied me nearly all day and a great part of the night.

Observing that little respect was paid to the authority of the chiefs, and that the young men did as they pleased, I called the two chiefs, and told them that the young people had to be restrained, otherwise the good done would soon be lost. "Don't you know," said they, "that the young people laugh at us, and tell us that we are good-for-nothing, and pay no heed to what we say to them." "This happens," I answered, "because you are not firm enough. You have a tongue, but neither arms nor feet. I wish to give you the arms to tie the rascals and the feet to go wherever mischief is being done. To morrow, therefore, I wish to see fifteen of the best men of the tribe, who will be your police. I will teach them their duty and how to prevent crime." "Well, then," said they, "we will see if we can find so many." I urged the matter in a sermon, so that after three days I had organized fifteen good men under the chief's authority to act as soldiers; besides that, I appointed a captain who had to be on hand only when something of importance occurred. I called a meeting of the chiefs, soldiers and head men of the tribe; and after having exhorted them to be of one heart and one mind, I explained to them the offices of the head and the other members of the human body, and thus tried to make them understand their duties towards each other. They set to work immediately and with courage. In the evening sermon, I told them that gambling, dealing with the devil and other crimes, once stopped, should be stopped for ever; that they now had their guardian angels who would watch over them and help them to do good; and that whosoever should oppose the police in the discharge of their duties, would be punished very severely by the chiefs. The young men did not relish this, but they had to bear it, because the police, once organized, were able to check them. In visiting them a month later I was quite pleased with their behavior. One of the soldiers told me that there was no gambling.

The next day I was called to see several sick people. A kind of contagious fever had suddenly attacked them which

deprived them of sight and caused them to fall frequently. I was alarmed. I had medicines with me and administered some to one of the patients. To my surprise, in two days he was nearly well. Encouraged by this success I gave the same medicine to others, and in a few days they all recovered. The next Monday morning at about three o'clock, when I attempted to rise from my bed, I sank to the ground knocking my head against the pole of my tent. I again tried to get up; but I grew dizzy, my sight deserted me and, I fell, hurting my side. I was burning with heat and for sometime I remained motionless. I had caught the fever. As soon as I recovered my sight, I looked for the box of medicine, took a good dose of it, and in three days was well again. On the day of my recovery, I heard a gunshot, and the chief came to notify me of the death of that poor girl of whom I have spoken. "How glad I am," said he, "that she saw the priest and received the last Sacraments. Oh! if the priest could remain with us constantly, we would have all we desire upon earth." Then I told him to thank God that I had been able to visit them twice this year, and perhaps might visit them again in the fall—but that I had so many people to attend that I could not then remain longer than a month. "You know" said I, "that we have an extent of two hundred miles along the Columbia, about ninety miles towards the Spokanes, over one hundred miles towards the Okinakane, and about eighty miles to come to you, and besides we have to attend all Colville valley, settled by whites. For all this work we are only three—an old Father who is attending principally to the whites, Fr. Grassi and myself. Though we travel regardless of the seasons and of all difficulties, we can hardly visit all our people. How then can I remain here longer?" "I hope" said he, "that when we shall have the church built, you will come with one of your brothers and pass the winter with us. I and my people pray every day that God may not let us die during the winter, because then we should die without seeing the priest." "I

hope," said I, "that God will answer your prayers favorably ; but it is altogether impossible for me to stop here longer, and in two or three weeks I will be a hundred miles away, visiting the Spokanes and the Szikaezilini. Sometime ago I made a promise to go to them, but I could not keep it on account of my sickness." He retired sadly and silently. Soon after I heard that gambling was going on every day. I called together the chiefs and the principal men of the tribe to enquire about this. They answered: "Not one of ours is gambling, nor any of those that belong to the Catholic Church. The gamblers are the Protestant Singumenes." "They came to me," said Simon, "asking me to allow my people to gamble at horse racing for one day. I answered that I had already many sins to atone for, and did not wish to increase the number. They urged their petitions no further. I send every day some trustworthy men to watch our young people, and they tell me, that not one of the Catholics, whether Calispell, Sgoielpi or Singumene, gamble." I suggested that our land was not a place for gambling, even though our own people did not take part in it; that strangers ought to obey the laws of the place and not give our young men bad example. He understood what I meant, and answered that the Protestants were numerous, that they had sent their women home, while the men remained to gamble among themselves, and that it might be prudent not to trouble them. I saw that he was afraid to interfere, and so I said that I would attend to it myself. I called the captain of the soldiers, and told him to go immediately to the camp of the Singumenes and tell them that Alena, the blackrobe, said that gambling of every kind must be stopped. He was silent for a moment, then said that if he talked thus, they would bind and whip him. "Coward," said I, "you must not speak those words as your own, but as coming from me; and if any one dare to harm you he shall suffer for it." Then he went and told them my words. They answered: "We gamble very little, but now we shall stop altogether and

depart." And so they did: after two or three days all had left, and I thanked God that such a scandal had ceased.

For about fifteen days we had very bad weather, and only as many as could be sheltered in the lodge came to prayer. Then I determined to build a chapel and a residence for the priest. I spoke to them about it, telling them that a church large enough to accommodate all the tribe, ought to be erected. These Indians are so lazy that though they would have liked to see the church up, they did not like the labor of building it. I had an interview with the principal men, and made them promise to undertake it. The chief and myself selected a site. He wished to have it on the eastern side of the river because he lived there; but I told him that we ought to look to the convenience not of a few, but of all. An Indian who lived on the other side of the river, came to tell me that the church would not be built, for the people would not work. I told him that it would. "If you build it yourself," said he, "it will; but the people will not work." I preached again, exhorting them to begin at once. A sub-chief, came to me, saying, "the chief knows nothing about a chapel to be built in that place, and how can we build it." "Am I not a chief?" said I: "you have to obey me; that's all. I am the chief who will build the church." Hearing this, he smiled and went away. Next day, the time appointed to begin the work, I asked Simon: "How many will work to day?" "I don't know." "Well" said I, "now take your axe, say a few words to the people, and go to the woods to cut down trees." He did so, I watched to see how many would follow him, but saw none. Then I went out, and crying to them in a loud voice: "Let us go to work, follow me, and do not be lazy in the service of the Lord," I started for the woods. Before I had gone far three stout young men with their axes followed me, and the number kept on increasing until all the young people on the western side of the river were at work. In a few hours, we had chopped down eighty trees, which we thought would be sufficient for the building.

On the octave of SS. Peter and Paul we began to haul the logs. As we had no harness for our horses, this had to be done by hand, and a difficult task it was. When we had got the timber out of the woods, we hitched ropes to the pack saddles of the horses, and putting three or four horses to each piece we dragged it to the required place. Then we began to build, and, in a few days, the walls were up and the roof on. For want of proper tools, I could not make shingles for the roof, nor planks for the flooring; so I told the Indians to wait until they returned from the chase in the fall, when I would have every thing necessary to prosecute the work. By spring I expect to have ready a nice little church 20 by 30, as well as a small cabin to live in.

This is what has been done by these poor Indians whilst I have been among them. If we had another Father to help us, we could do a great deal more; for it is hard for a few to accomplish much, when the stations are so far apart and travelling is beset with so many difficulties.

A. DIOMEDI, S. J.

EXTRAORDINARY CURE OF A NOVICE.

SANTA CLARA COLLEGE,

September 5th, 1878.

A few days ago one of the novices obtained a signal favor from our Blessed Lady. He was in danger of losing his vocation on account of sore eyes. His sight was so weak that he could not go about the house without spectacles, and it was growing worse and worse every day. Meanwhile he made long and fervent prayers to our Blessed Lady to obtain his cure. An hour before supper, on the 25th of Aug., the novice betook himself to the domestic chapel

to finish saying the office of the Immaculate Conception, which he chose to recite on that day in honor of the Blessed Virgin. As he entered the chapel, he took off his spectacles, but had to replace them immediately, because without them he could not see, even so much as to find his way among the benches. Having found a place, he knelt down to read the office, but in vain; for though he had the spectacles on he could not see. Thereupon he turned to our Blessed Lady and said the "*Sub tuum præsidium.*" This prayer over, he felt a change taking place in his eyes. He got up and approached the sanctuary lamp, but even then he could not read. He put away his spectacles, and to his surprise he read perfectly well—better than he had done for many years past. He now reads, and walks about the house and outside, without using spectacles. Praise be to God and His holy Mother.

FATHER MAZZELLA'S DEPARTURE FROM WOODSTOCK COLLEGE.

On the 1st of October, Fr. Mazzella, our morning Professor of Dogma, received a summons from V. Rev. Fr. General to change the scene of his labors from Woodstock to the Roman College. After the first pause of surprise and regret, the members of our community became anxious to give expression to the very natural sentiments they entertained towards one who, both as a teacher of theology and as Prefect of Studies had won a more than ordinary share of regard, affection and gratitude. Superiors not only granted a ready consent to such a tribute, but invited Ours of the vicinity to honor the demonstration with their attendance. Accordingly on the evening of the 5th of the same month, a farewell entertainment was tendered Fr. Mazzella in the presence

of Rev. Fr. Provincial, the Rectors of Georgetown, Gonzaga, Loyola and of the Novitiate, and the Superiors of the neighboring residences. The programme made up of musical selections and addresses in prose and verse written in the Latin, Italian, French and English languages, was of sufficient variety to avoid the monotony apt to creep in on similar occasions. As the renaissance of the pure scholastic system of philosophy and theology to be inaugurated under the immediate auspices of his Holiness, Leo XIII, is the cause of Fr. Mazzella's departure, a conspicuous feature of the exercises was the meed of honor bestowed upon the doctrine and genius of St. Thomas Aquinas. On that evening, the disciple received an ovation, and the master celebrated a triumph. At the end, Fr. Mazzella made an acknowledgment of the compliments paid him, and gave the community an assurance of reciprocal feelings of attachment and of consequent pain at his removal from their midst. In the course of his remarks, he expressed the conviction that much good had accrued to the Society and to the country from the Seminary of Woodstock, and he augured an increase of this good, if superiors and rectors in the different provinces continue to extend their favor and contribute their material support to the institution.

On the following morning, a full escort of fathers and scholastics attended their dear friend and professor to the railway station and wished him a final godspeed on his journey. Before sailing from America, his thoughtful courtesy led him to exchange a last embrace with his brethren of our colleges and residences in New England.

Some days after Father Mazzella's departure, the following brief arrived from Rome:

Dilectis in Christo Filiis CAMILLO MAZZELLA et ÆMILIO M. DE AUGUSTINIS, Professoribus Theol. Dogm. in Collegio S.S. Cordis Jesu ad Woodstock, in Fœderatis Americæ Sept. Statibus.

LEO PP. XIII.

Dilecti Filii Salutem et Apostolicam Benedictionem :

Prælectiones theologicas, quas hæctenus edidistis, libenter accepimus; gratasque habuimus, tamquam vestræ in Nos et in hanc Apostolicam Sedem voluntatis significationem, et observantiæ testimonium. Maximi momenti est, nostris præsertim temporibus, Clerum solidis sincerisque doctrinis alte imbuere. Quod certe fiet, si doctrina S. Thomæ in scholis vestris floreat, prout Nobis non sine magna animi lætitia nunciatum est. Hoc autem maxime decet homines, quibus præcipitur, ut “sequantur omnino in scholastica theologia doctrinam S. Thomæ, eumque ut doctorem proprium habeant, ponantque omnem operam ut auditores erga illum quam optime afficiantur.” Itaque addant vobis animum in opere tam præclaro regulæ officium, mens et jussa legiferi Patris Ignatii, decreta Congregationum vestrarum, necnon desideria et hortationes hujus Sanctæ Sedis Apostolicæ, quæ hanc doctrinam insigni ellogiorum singularitate præbavit. Nec dubitamus, quin vestigiis tanti doctoris fideliter insistentes, lætissimos et uberes pro religione et animarum salute fructus precepturi sitis. Ab hac palæstra expectat Ecclesia Dei fortissimos milites ad profligandos errores, ad rem catholicam defendendam. Quod ut vobis Deus copiose concedat, auspiciem divinæ gratiæ Apostolicam benedictionem peramanter impertimur.

Datum Romæ apud S. Petrum die 27 Septembris 1878, Pontificatus Nostri anno primo.

LEO PP. XIII.

To Our beloved sons in Christ, CAMILLUS MAZZELLA and EMILIUS M. DE AUGUSTINIS, Professors of Dogmatic Theology in the College of the Sacred Heart of Jesus at Woodstock, in the United States of North America.

LEO XIII. POPE.

Beloved Sons, Health and Apostolic Benediction :

We have received with pleasure the theological treatises which you have thus far published. They were very acceptable to Us as a token of your affection and as a proof of your devotion to Us and this Apostolic See. It is of the highest importance, in these times especially, that the clergy be deeply imbued with sound and solid doctrine. This result will certainly be attained if, as We have learned to Our great joy, the doctrine of St. Thomas flourish in your schools. This is eminently becoming in men upon whom it has been enjoined "to follow by all means, in Scholastic Theology, the doctrine of St. Thomas, to hold him as their own Master, and to do all in their power to make him highly esteemed by their pupils." Therefore, the obligation of your rule, the intention and commands of your Father and Founder, St. Ignatius, the decrees of your Congregations, and the wishes and exhortations of this Holy Apostolic See, which has approved and commended this doctrine in a remarkable and extraordinary manner, should fill you with courage to carry out so glorious a work. Nor do We doubt, that by following faithfully in the footsteps of so great a Doctor, you will reap the happiest and richest fruits for religion and the salvation of souls. From your schools the Church of God expects to receive soldiers most strenuous in combating error and in defending the cause of Catholic truth. That God may grant you this favor abundantly, We very affectionately impart to you, as a pledge of divine grace, the Apostolic benediction.

Given at Rome, from St. Peter's, the 27th day of Sept., 1878, the first year of our Pontificate.

LEO XIII. POPE.

LAYING OF THE CORNER STONE OF ST.
IGNATIUS CHURCH AND COLLEGE,
SAN FRANCISCO.*

The blessing and laying of the corner stone of St. Ignatius Church and College, on Hayes Street and Van Ness Avenue, were conducted with very impressive and imposing ceremonies on the afternoon of Oct. 20th. The day was extremely fine, and there were between five and six thousand persons gathered to witness this event in the history of the institution. The ceremony was performed by Bishop Eugene O'Connell of Marysville, assisted by a large number of clergy.

A procession formed upon the grounds shortly after two o'clock in the following order: Marshal and Aids, First Regiment Band, Mac Mahon Grenadier Guard, students of the College Sodality, gentlemen of the College Sodality, Ancient Order of Hibernians in uniform, representatives of Catholic Societies, boys of the Sanctuary Society, Faculty and Clergy, Bishop O'Connell, supported by Fathers Neri and Messea. Commencing at the northwest corner of the lot, the procession walked east to Van-Ness Avenue, thence by Hayes street, to the centre of the church building. Mounting the steps there, they proceeded to a raised platform at the Grove Street end of the building. The platform was 40 by 75 feet. In the centre was placed a stand bearing the marble stone to be used as a receptacle for the various documents, coins, etc, to be laid away in the corner stone. To the east of this stand, was erected a pulpit, which was neatly draped with colored cloth. To the north stood a massive white cross, and on the south the faldstool for the Bishop. These were inclosed by a semicircle to the south,

* This account is taken from a local paper.

composed of the Fathers present, joined to a like circle on the north, composed of the Sanctuary Society of the Altar boys of St. Ignatius Church, the whole inclosed by the officers of the various societies represented. On the east side near the pulpit were the choristers. On the south, behind the Bishop and Fathers, were the numerous flags and banners of the societies present. The Guard were stationed in parallel rows extending south from the foot of the steps leading to the platform.

The exercises were opened by singing, after which the Bishop blessed the water which was to be sprinkled upon the walls and corner stone. He then blessed the marble stone, and Father Buchard read the following English translation of the Latin document which was to be placed in it:

A. M. D. G.

On the 20th day of October. Sacred to the Purity of the Immaculate Virgin Mary. In the year of Our Lord one thousand eight hundred and seventy-eight. In the Pontificate of

LEO XIII.

JOSEPH S. ALEMANY,

Being Archbishop and Metropolitan of the City of San Francisco ;

PETER BECKX,

Prepositus General of the Society of Jesus ;

ALOYSIUS VARSII,

Superior of the Mission of the Society of Jesus in California ;

JOHN PINASCO,

Rector of the College of Saint Ignatius, in the City of San Francisco ;

RUTHERFORD B. HAYES,

President of the whole United States of North America ;

WILLIAM IRWIN,

Governor of California ;

ANDREW J. BRYANT,

Mayor of the City of San Francisco,

*In presence of the Pupils and Sodalists of the College, and a
great multitude of the Faithful,*

EUGENE O'CONNELL,

Bishop of Grass Valley,

*Surrounded by an illustrious company of Priests, Secular and
Regular,*

Set and Laid,

*With solemn rites, according to the Canons of the Holy Roman
Church,*

THIS CORNER STONE

Of the Church and College of St. Ignatius.

JAMES A. ROONEY, O. P.

Addressed, in pious and fitting terms, the assembled faithful.

With much care and labor, Hugh Mc Keadney prepared the plans of the Church and College; Robert Mitchell directed the bricklaying; Augustus Saph the work of the carpenters.

O Christ, our Saviour, Who together with the Father and the Holy Ghost hast from the beginning created all things, be Thou, we pray Thee, the beginning, progress and consummation of this work. Set the seal of salvation on this place, and suffer not the destroying angel to enter here.

Immaculate Virgin Mary, holy patroness, be nigh at hand with thy blessed spouse Joseph, that this place be ever destined to prayer and to the invocation and praise of our Lord Jesus Christ.

Holy Father Ignatius accept this offering of thy sons, and let thy twofold spirit remain always with them.

This being delivered by Bishop O'Connell to Rev. Father Varsi, was enclosed by him in a glass tube. Other documents were handed to the Father for enclosure in the same tube. The Grand Marshal, Mr. James R. Kelly, handed on a piece of parchment the names of the officers and members of the Ladies' Sodality of St. Ignatius College, with their seal. Similar papers were handed by the Prefect of the gentlemen's Sodality, the Sanctuary Society; and also a list

of benefactors' names. All these documents were placed in the glass tube and sealed. In a silver box there were placed sixty-four silver and gold coins, representing nearly all countries. This box, together with the glass tube, was enclosed by Father Varsi in the piece of marble that was to be placed in the block of granite forming the corner stone of the whole structure. When the Bishop and clergy reached this place, which was the northwest corner of the building, Father Varsi took the piece of marble which had been carried there by two acolytes, and placed it in the cavity prepared for it. The Bishop put some mortar in the wall with a solid silver trowel having an ivory handle, and the granite stone was lowered to its proper place. The silver trowel was afterwards presented by the Fathers to Mr. Mitchell, the contractor for the work. On the blade of the trowel the following inscription was neatly engraved: "Presented to Robert Mitchell by the Fathers of the St. Ignatius College on the occasion of laying the corner stone of their new church and college, corner of Van Ness Avenue and Hayes Street, San Francisco, October 20th 1878."

After the laying and blessing of the stone, the procession marched to the left, around the walls of the church, which are now about twenty feet high, the Bishop sprinkling the walls en route, and halting frequently to bless them. On the conclusion of this ceremony, the procession returned again to the stand. Fr. Rooney, O. P. was then introduced, and addressed the vast audience on "Education and Religion."

At the conclusion of Father Rooney's discourse, the procession, led by the band, marched down the sidewalk on Hayes Street to Van Ness Avenue; to Grove; to Franklin, and dispersed.

Adjoining the church and extending down to Van Ness avenue, will be the house for the Fathers. It will be four stories in height, built after the Doric and Ionic order of architecture, and affording ample and convenient quarters

for its occupants. From the end next the church, and extending towards Grove Avenue, there will be a wing which will be devoted to the use of the Fathers. On the corner of Grove and Van Ness Avenue, and fronting on the latter thoroughfare, will be built the new college. It will be about 120 feet on Van Ness Avenue and will extend back to the church. There are to be four porches or entrances on Van Ness Avenue, and the facade of the building will be very handsome. The two lower stories will be devoted to class and lecture rooms, while the space that would be occupied by the two upper stories is thrown into a large hall, capable of seating 4,500 people. The hall will be 100 feet wide by 120 long, and the stage will be 40 by 72 feet, furnished with scenery, curtains, and everything that is to be found in a well appointed theatre. The seats are to be arranged as segments of a circle, and the stage as a centre, and the floor will gradually rise as it recedes from the stage, thus giving a perfect view from every part of the house.

Between the college building and the house of the Fathers on Van Ness Avenue, will be the garden, which will be an ornament to the street. This will give a pleasant prospect from the rear windows of the Fathers' house. The new college will accommodate about 1,200 pupils, and every effort will be made to render its laboratories and other facilities for instruction as complete as can be furnished. When the building for juvenile students is erected on Franklin Street, the capacity of the institution will be greatly increased. There will be comparatively little wood used in the structure, it being the design to make it as fireproof as possible. Hugh Mc Keadney, the architect, proposes to make the Grove Street front of the buildings absolutely fireproof, as the greatest danger from fire is in that direction. The exterior of the wall will be covered with Portland cement, thus giving the structure the appearance of a stone building.

The cost of the buildings is estimated at about \$1,000,000. From seven to eight millions of bricks will be required in their construction and employment given to about five hundred men. The site fronts 400 feet on Hayes and Grove Streets, and 275 feet on Van Nass Avenue and Franklin street. The structure will cover the greater part of this lot, leaving a strip 110 feet wide along Franklin Street for other buildings to be erected for the accommodation of young students. It was the original intention to have the church front on Van Ness Avenue, but as the wind blows such clouds of dust down that street, it was thought best to place it on Hayes Street, where it will be protected from the wind and dust. Accordingly, the handsome structure forming the church will stand a little to the west, or middle of the Hayes Street front. It will be built of brick, and will have two towers, each 195 feet high, at the corners on the front of the building. These towers will be very ornamental. The orders of architecture are the Doric for the first story, Ionic for the second; while in the towers the Corinthian and the Composite will be used. There will be a flight of stone steps leading up from Hayes Street to the entrance, which will be broad and handsome. The church will accommodate the same number as the old one on Market street. From the floor to the ceiling the distance will be seventy-three feet, making a lofty and airy interior. It will be finished with the utmost care.

DESCRIPTION OF THE NEW BUILDING AT GEORGETOWN COLLEGE.*

The building is pure Romanesque in style, that is, more ancient than the Gothic, and is the one adopted by the Jesuit Fathers in Europe for their Colleges and Seminaries. In the United States there are several instances of it, notably St. Mary's Catholic church in Boston, and the Baptist church in Yonkers, N. Y. It seems peculiarly adapted for collegiate institutions, being suggestive of many quiet nooks where books are the most welcome companions. Our building will be 307 feet in its entire front, and will be subdivided so as to utilize every part of its great extent. First, we have the basement. We will commence at the north end of this. Passing through an archway beneath the main entrance,—for there is another entrance with a highly decorated archway, on the basement level, hard by,—we enter a corridor running east and west; first on our left is a large room destined for the storage and reception of boxes, packages, and trunks; a sort of custom house it will be, where custom house restrictions as to contraband articles will doubtless prevail: on our right are six rooms whose destination at present is simply as store-rooms. Beneath these six rooms is the sub-cellar where the heating apparatus will be placed. This will consist of three large boilers, with furnaces and iron pipes to and from them to carry the hot water to all parts of the building. At the left and northwest end of the corridor is the clothes-room, and here we come in view of the grand corridor, running the entire length of the building, the numerous arches and the softened light from the windows opening on the area to the west, serving to magnify its length, so that a grown man at the farther end appears

* From the Georgetown College Journal.

to be a small boy. Passing south in this corridor we meet first on our left the main staircase (of blue stone, all the way) that leads to the upper stories and gives access finally to the great hall; next on our left are two long rooms designed, one for a recreation room, the other for a reading room; then we reach the transverse corridor under the centre tower, then two more large rooms about thirty feet wide and forty long that will be recreation and billiard rooms; then we come to the laboratory. Here will be the chemical class-room, which on three sides is arched over. The class-room will occupy the open space, while along the walls and in the alcoves the experiment tables, chemicals, and all the apparatus will be kept; in the alcove abutting on the corridor and covered in by beautiful groined arches, will be the furnaces.

At the southern end of the corridor, we reach the stone stair-case in the south tower; we turn to the right and an ascent of half a dozen steps brings us to a wide arched doorway looking towards the infirmary; but following the stairs by easy flights and comfortable platforms, we reach the first floor and look into the scientific lecture room, the plan of which, as seen on paper and explained by the Superintendent, was, before its actual construction, quite a stumblingblock to the general comprehension, but now is understood by all. The lecturer will stand on a platform next the corridor wall, and just over the groined arches of the chemistry room: his audience will be seated on three sides of him on the elevated seats formed by the over-arching of the room below, thus making a sort of amphitheatre. When completed, the room will seat about three hundred persons. For the purpose to which it is devoted, it will have no equal in this country, and will in itself furnish the college just occasion for pride. Leaving the lecture room and following the corridor of this story, we pass on our right four large class-rooms corresponding to the recreation rooms below. The transverse corridor, midway of the building, opens out at the front in an arched

portal, the students' entrance: opposite which a similar door-way given access to the court between the buildings. The main corridors are all lighted from spacious windows opening on the court. At the north end of this corridor, on the left, is the Treasurer's room, with its great vault walled in by solid masonry three feet thick. Opposite the Treasurer's room is the visitors' drawing room, a large and lofty apartment, twenty feet wide and forty long. At the end of the corridor we come to the transverse corridor of the north pavilion, opening out at the east on the main entrance for visitors. While the public drawing room is on the left of this entrance, six small parlors for individual parties of visitors range along to the right.

Facing the main entrance, and at the extremity of this short corridor, is a wide stairway leading to the President's room, the Museum, and the Debating Hall, on the floor above. Access to the upper floor is also gained by the regular flight of stone steps, near by. In the Museum, we are struck by its splendid dimensions, its massive girders and beautifully turned wooden columns and brackets, the Bay oak and Georgia pine showing in beautiful contrast with each other. The Museum occupies the whole east front of the north pavilion. Just out of the Museum and to the right (the north), is the Debating Hall, and opposite to that is the President's room, the entrance to which is on the main corridor. The beautiful Ohio stone corbels in the President's room are works of art, and will not fail to please the eye as will also the carved wood work of the ventilator. Again on the main corridor (now the second story) we come first to the main stairway and then to four large class-rooms corresponding to those of the floor below. At the far southern end we reach the doors by which part of the audience will have access to the seats in the scientific lecture room. These seats are on such an incline that from each row the person can see over the heads of those in front; and the lecturer and his table will be in full view from all parts of the hall.

Just beyond, we ascend the winding stair of the south tower, all, together with the platforms, made of the famous blue stone flagging from the Hudson River. Arriving on the third floor, the first door to our right leads into the library, a grand room forty-two feet by sixty, in which will be stored the 30,000 books of the present library, with room to spare for four times as many more.—The ceiling will be nearly thirty feet from the floor. With its lofty windows, nineteen feet high, from which a prospect is presented to the eye that cannot be surpassed on the continent, the new library will be the most splendid in all our country. On this floor, the corridor is changed to the middle of the building, so as to allow on each side the arranging of rooms for the use of such students as may desire privacy, and whose purses may enable them to indulge in the luxury. On this floor there will be twenty-six private rooms, about twelve feet wide by sixteen long. The partition walls, where the brick ones are not carried up from the floor below, will be of a new material called Limeosteil, a mastic, fire and water proof. It is well here to call attention to the fire-proof character of the work. At convenient distances are placed fire-plugs connected with water-pipes on every floor, while the floors will be double, having a lining of three inches of concrete between them. Moreover, small towers at four points of the building with circular iron stairways inside will serve as fire-escapes. For greater security to the library, a dead-wall separates it from the rest of the house. At the northerly end of the corridor on the third floor we enter the Aula Maxima, the noble proportions of which strike the beholder with genuine admiration: its lofty ceiling, its magnificent corridors with their carved mullions and caps, the hanging gallery, the oriel look-out, all combining to make it a finer hall than any other institution can boast. The hall is capable of giving ample room to fifteen hundred people. Here is an opportunity for some open-handed capitalist to hand his name down to posterity by giving \$20,

000 to finish and decorate the hall in such a manner as its proportions demand. The hall will thenceforth be known by the donor's name. Where could the same money be placed to more advantage? The library and hall occupy the height of two stories, in all thirty-two feet.

The fourth floor in the curtine (the main stretch of the building between the pavilions) is a duplicate of the third, having twenty-six rooms for students. Ventilating flues communicating with corridors and rooms, are profusely set in the walls. The heating apparatus is set in the recesses of the windows.

Such are the interior arrangements of this magnificent structure. Let us now try to comprehend its extent by some statistics. In its towering walls are laid over three thousand cubic yards of stone, and for the rear and interior walls more than two millions of brick have been used. For the girders, joists, and roofing timbers, nearly three hundred and fifty thousand feet of Georgia yellow pine have been required. For the floors, nearly two hundred thousand feet, and thirty thousand feet more of lumber for the roof; in all more than half a million feet of lumber.

APPENDIX.

I—EXTRACTS FROM FOREIGN LETTERS.

Bombay, 31st July, 1878.

* * * * * The new Mission or Vicariate of Mangalore has been given to the Society by the Sacred Congregation of the Propaganda. For several years back, the Christians of Mangalore, seeing the progress of the Catholic religion in Bombay and observing, in particular, the success of higher education in our schools and colleges, have been frequently requesting the Congregation to entrust the Vicariate to our Fathers. But for certain delicate reasons, V. Rev. Fr. General again and again declined the proposals of the Propaganda. At last, however, the Holy Father himself insisted so strongly that it was impossible to refuse. * * We have now five Vicariates in India, viz: Calcutta, Madura, Bombay, Poona, and Mangalore. * * It is estimated that there are in the new mission fifty-five thousand Christians. * * * The beginning will, I surmise, be very difficult for our missionaries. The natives — many of them being high-caste Brahmins—are intelligent, and far superior to our Bombay people. But they will expect our Fathers to erect at once splendid colleges and convents, as we have done here; whilst pecuniary means and a perfect knowledge of the various languages will be wanting to us for a long time to come. English will be a prime requisite, as the people are very anxious to have a high school conducted by Catholic teachers. Besides English and Portuguese, the missionaries will have to speak the two dialects used by the natives. Indeed, next to the climate, which is so enervating to both mental and bodily activity; the greatest difficulty which

our missionaries meet with here, is the necessity of learning so many different languages.—Our College of St. Francis Xavier, in Bombay, has at present six hundred and seventy-seven students, of whom four hundred and forty-five are Christians, mostly Catholics; one hundred and nine Hindoo idolaters; ninety-five Parsee fire-worshippers; nine Musselmans; three Jews. The college prepares for all the university degrees up to that of Master of Arts, and is held in high esteem by all classes.—The sacred body of St. Francis Xavier will be exposed for public veneration, during about two weeks, in December next. Great preparations are going on, and large crowds of pilgrims are expected from all parts. I hope that I shall be one of them, as most of our Fathers are to go. A preliminary examination of the body of the Apostle of India was held on the 18th inst. in the presence of the Archbishop, the members of the Government Council, the Capitulars, the Medical Board, and the Board of Health of the “old city” of Goa; a small number of outside spectators being also present. The coffin was removed to one of the side altars, and after the usual prayers the lid was taken off. It is said that the body is in the same state of preservation as at the last exposition twenty years ago.—His Grace, the Archbishop of Goa, Don Ayres d’Oruellas e Vasconcellos, has always been very friendly towards the Society. Before coming to India, he went to V. R. F. General, at Fiesole and asked for some Portuguese Fathers to undertake the direction of the Archiepiscopal Seminary in Goa. His request was granted very willingly, as it is a fruitful work for the glory of God to educate so many Indian priests, who are afterwards scattered all over the country wherever there are Christians belonging to the Archbishop of Goa. Formerly the direction of the seminarians was entrusted to native priests. * * * In the beginning of this year about seven hundred pagan converts to Protestantism, asked of His Lordship, Bishop Meurin, Vicar Apostolic of Bombay, to be received into the true

fold. * * * I would, indeed, always prefer that our converts should be made directly from paganism. They are more constant in their faith, and more submissive to the voice of their pastors; while those who come over to us from the sects have become accustomed to be urged on by money and other worldly motives, and are more or less infected with Protestant notions.

Poyanne Nov. 22d, 1878.

* * * I have scarcely time to tell you anything about our novices. We have sixty-four, together with five candidates. Among the novices are sixteen priests; and it is most edifying to see these fathers, doctors in theology, philosophy and the sciences, as humble as the youngest novices of fourteen. One of the number, who was grand penitentiary of the Cathedral of Burgos, has recently been appointed Professor of Moral and Canon Law in this College. * * * At Murcia in our Province of Castile, a new Novitiate has lately been opened with a number of novices from this house. Five started from here several days ago, eighteen others will shortly follow. We hope to have vocations for both novitiates, confident that our dear Patron, St. Joseph, will not forget us. During the past four months, thirteen novices joined the Society here. Our colleges throughout Spain are in a very prosperous condition. Had our Rev. Fr. Provincial more subjects and more money, they might be much more numerous, for in several towns fine old buildings have been offered to him for colleges, but he is unable to accept them.

• 2—V A R I A .

Africa—Very Rev. Father General writes to Fr. Depelchin: "The Congregation of the Propaganda desires that our Society found a mission in Central Africa and devote its labors to the conversion of that country. As temporal means are necessary to bring this about, His Eminence, the Cardinal Prefect, thinks good that from this moment we should collect alms among the faithful. As I have, with the approval of the same Cardinal Prefect, destined your Reverence to begin this mission, I authorize you to prepare the way and to receive alms, in order that you and those who shall be given you as companions, may repair to that country, carefully view the field of your labors, order everything as may seem necessary or convenient, and, in fine, begin your apostolic work. To this end, I implore the Divine Goodness, to shower numberless blessings on your holy work, and to direct and preserve your Reverence and your fellow-laborers."

Belgium—Festivities in Dendermonde on the occasion of the unveiling of the Statue of Fr. De Smet.

On Sunday, Sept. 22d, early in the morning, all the houses of the city, except those of a few liberals, were gaily decorated, and streaming banners were stretched across the streets. Towards noon, eager crowds gathered near the starting point of the procession. The cavalcade which represented various historical events of the city, began its march at two o'clock p. m. The sight was very grand. The dresses of the cavaliers were gorgeous, and so well portrayed the costumes of olden times that the spectators imagined themselves transported back to the 13th or 14th century. Even the liberals were obliged to acknowledge the magnificence of the display. The cavalcade had passed through the principal streets of the city by half past five o'clock, at which time the famous "Ros Bayard" was exhib-

ited. This is a masterpiece of sculpture, representing a gigantic horse mounted by four young men. Its present exhibition was the third since the beginning of the century. It is in memory of the great Count Aymon of Dendermonde who possessed an enormous charger which could be ridden only by his four sons together.

In the evening, at half past eight o'clock, a Venetian festival was represented and a display of fireworks given on the river. A number of boats, built in fantastic shapes of swans, fishes and pavilions, preceded two large ships which carried the orchestra and the fireworks.

On Monday, 23d, after the solemn High Mass, which was celebrated at 10 o'clock, Fr. Verbecke S. J. delivered an eloquent panegyric on Fr. De Smet. The spacious cathedral was unable to hold the crowds of worshippers.

The unveiling of the statue took place at three o'clock in the afternoon. Every available spot was occupied long before the hour. At half-past two a heavy rain began to fall, and the liberals rejoiced; but everybody remained in his place. At three o'clock the sun reappeared and was greeted with loud and continued cheering.

The ceremonies were opened by the orchestra, which performed a choice piece of music. Then the statue was unveiled. The enthusiasm of the multitude was at its height. Thousands of hats were waved in the air, and nothing could be heard but the cry of "*Vivat Pater De Smet.*" Silence was commanded, and then between six and seven hundred singers, accompanied by the orchestra, executed the grand cantata, composed expressly for the occasion. From seventy to eighty thousand persons attended the festivities.

The statue is of bronze, and measures, with the pedestal, eight metres (a little over twenty-five feet) in height. Fr. De Smet, whose bearing and features are expressive of great majesty, seems to be coming forth from the cathedral, and, with the crucifix in his hand, to be moving with a rapid stride towards the Rocky Mountains.

Among the devices cut on the pedestal are, a Bible, a cross and a torch. On the base are the words "*Fortiter et Suaviter.*"

China—During the month of May, the number of pilgrimages to the shrine of our Lady of Help at Zo-sè was quite considerable; 142 Masses were said there, and 5980 Communion distributed. On the 24th of May, 33 missionaries, 12 scholastics, and from 5000 to 6000 pilgrims celebrated there the titular feast of the place.

On the same day at Choei-tong in the district of Ning-ko-fou, seven other missionaries with from 200 to 300 Christians went through a ceremony, not so solemn, perhaps, but no less calculated to fill all hearts with hope. The name of Ning-ko-fou, and the persecution under which it has groaned for two years are well known. Some time ago the Superior General of the mission made a vow to the Blessed Virgin, promising her, that if she would check the fury of the enemy and give the necessary means to repair the ruins caused by the incendiary's torch and the axe of the destroyer, he would erect a sanctuary under the title of our Lady of Help. His prayer was heard; and on the 24th of May, Father Seckinger blessed the first stone of the new shrine which now lifts its spires towards heaven in honor of Mary.

A somewhat singular discovery was lately made at Kouang-te-tcheou, in this same district of Ning-ko-fou. Whilst a mason was pulling down an old wall in the neighborhood of Tchang-hong-bou, he found there a Chinese book written on European paper. He sent it to Fr. Chenleang. It is an eight-day retreat, dictated or composed by Fr. Nee-jo-wang, and followed by ten instructions on the Commandments of God. The retreat comprises four meditations for each day; and the whole is written in the classic language of the mandarins. How came the book to be hidden in that wall? It would be hard to say. However it happened, Nee-jo-wang is the Chinese name of Fr. John Duarte, a Portuguese, who

was born on the 27th of Nov. 1671, entered the Society of Jesus on the 17th of July, 1690, arrived in China in 1700. The year of his death and his burial-place are unknown.

France—The students of Vaugirard have made a collection for the church of the Sacred Heart, realizing more than 5000 francs. The proceeds will go to build one of the columns of the crypt. These columns number one hundred and one.—A chair of Theology in the Catholic University of Paris has been entrusted to one of our Fathers.

Kentucky—During part of the Autumn, Frs. Bronsgeest and Hillman gave eleven small missions in the country districts of Kentucky. Most of the places visited were "stations," attended only at intervals from the towns. The labors of the two Fathers had the following results: Holy Communions, 4514; Adults baptized, 61; Children baptized, 50; First Communion of adults, 215.

Spain — Everywhere in Barcelona we met souvenirs of the old Society. We saw the palace of St. Francis Borgia, over the main entrance of which stands a fine bust of the saint. The church of the Society, now in charge of secular priests, has the appearance of a grand cathedral. The college is used as a seminary. They have removed from the church the pictures of our Saints, and stored them away in a garret, where we found them covered with dust in a heap of cast off lumber. All the relics of our Holy Founder are in the hands of strangers who showed them to us with the greatest indifference. To see the sword of St. Ignatius, we had to secure the services of a chaplain, who was, by no means, over obliging. I kissed it with love and veneration. It is about six palms in length, and is very slender; the guard is missing; the hilt is simple and without ornament. The weapon was evidently meant for use, not for mere display. We were shown next a piece of the mantle,— the wide cuff of one of the sleeves, of blue silk and tulle. At the end of the sacristy stands a bust of our Holy Father, said to be modelled after the cast taken from him after death, by order of Father Ribadeneira. We might have seen the hard, narrow pallet on which he used to take his rest, and the little stool on which he sat in the boy's school; but the sacristan was absent, and no one could tell us when he would be back. (Extract from *Aix Letters*.)

* * * The pilgrimage to the tomb of Blessed Canisius at Friburg, has brought together more than twenty-five thousand persons.

Fr. Pagani has been appointed Pro-Vicar Apostolic of the new mission of Mangalore.

St. Francis de Hieronymo has been given as special protector to the Assistancy of Italy.

The Irish Fathers have received from the Propaganda the mission of New Zealand.

NUMERUS SCHOLARIUM IN COLLEGIIS
UNIVERSÆ SOCIETATIS, AN. 1878.

ASSISTENTIÆ	PROVINCIAE	SCHOL.
ITALIÆ	Romana *.....	449
	Neapolitana †.....	130
	Sicula.....	200
	Taurinensis.....	1003
	Veneta.....	291
GERMANIÆ	Austriæ.....	1069
	Belgica.....	5264
	Galicie.....	110
	Germaniæ.....	1294
	Neerlandiæ.....	510
GALLIÆ	Campaniæ.....	1839
	Franciæ.....	3835
	Lugdunensis.....	3875
	Tolosana.....	2553
	Miss. N. Ebor et Can.	916
HISPANIÆ	Aragoniæ.....	3029
	Castellana.....	2036
	Mexicana ‡.....	50
ANGLIÆ	Angliæ.....	1074
	Hiberniæ.....	870
	Marylandiæ.....	745
	Missouriana.....	1101

* Non recensetur collegium in Brasilia.

† In Novo Mexico tantum.

‡ In Texas tantum.

WOODSTOCK LETTERS.

VOL. VIII, No. 2.

A SHORT BIOGRAPHICAL SKETCH OF JAMES OLIVER VAN DE VELDE, S. J.

The following sketch of Father Van de Velde, afterwards Bishop Van de Velde of Natchez, is not a complete history of his life; it contains little else than some principal facts of his career in our Society. He had more than ordinary qualities, and it may be said that he left something of his impress on the province of Missouri, which is still traceable, as in a still more distinct manner is that of Father Kenny. On this account, it is believed that some notice of Father Van de Velde's labors as a follower of St. Ignatius, may, perhaps, prove both interesting and useful at this time.

James Oliver Van de Velde was born near Teremonde, Flanders, April 3rd 1795. His childhood was spent with an aunt at St. Amand. In 1810, when fifteen years old, he was sent to a boarding school near Ghent, where he distinguished himself in his classes, showing much aptitude, especially for languages. In 1813 he taught French for a time at Puers; and in the autumn of that year he entered the Seminary of Mechlin. By the treaty of Vienna, in 1815, Belgium and Holland were united under William I of Holland, an arrangement by which Belgium was placed under a Protestant sovereign; and this so stung young Van de Velde that he thought of going to England or to Italy.

MINISTERIA SPIRITUALIA PATRUM PROV. ANG. 1877.

Numerus puerorum et puellarum in Scholis quasi parochialibus.

	Sacerd. numeris	Baptism.	Confession.	Communio.	Communio. Paschales	Heretici. conv.	Extr. Unct.	Matrim.	Pueri	Puellae	Infantes	Ordinarie Adsumt circiter	Examini ad-tuerunt
Accrington	2	179	8693	8693	1287	21	59	34	280	335	250	536	502
Bedford Leigh	2	177	7200	6841	1241	13	75	17	211	263	195	324	...
Billington	1	9	720	680	151	..	5	2	8	12	10	20	...
Blackpool { Mission	1	40	2800	2650	421	9	24	5	58	46	48	79	63
Blackpool { Convent	1	...	1897	3871	51	..	...	..	...	...	...	...	...
Bournemouth	2	23	4964	5709	420	17	8	5	22	19	12	34	...
Bristol	4	167	12526	8500	1733	6	99	26	136	124	220	389	309
Broughton Hall	1	2	210	206	56	1	3	..	...	...	...	...	...
Bury-St. Edmund's	2	17	934	1200	169	5	9	1	14	21	9	27	...
Chesterfield	2	93	3863	3649	1037	4	57	20	105	12	2	157	159
Clitheroe	2	70	5870	5576	890	4	32	7	150	110	163	222	214
Dalkeith	2	93	4789	5170	1372	6	53	13	45	50	36	102	95
Path Head	..	..	..	..	..	..	..	..	50	..	..	30	..
Edinburgh	4	216	20900	..	1940	13	108	21	190	181	176	401	296
Everingham	2	9	2157	2630	219	2	3	1	32	31	9	56	57
Galashiels	2	27	2012	1922	586	2	21	8	48	30	42	80	73
Gillmoss	1	19	1520	1410	321	3	8	3	40	30	..	56	..
Glasgow { St. Aloysius'	3	194	10320	9750	1623	12	63	48	226	279	107	287	202
Glasgow { St. Joseph's	4	585	33861	34784	3818	23	169	97	450	436	464	1074	754
Holywell	1	12	3801	5382	216	..	12	5	49	51	32	109	73
Liverpool	7	540	52995	36361	6893	34	247	77	532	443	271	910	638
London, Farm Street	6	..	30502	25600	1644	21	3	..	..	..	..	..	..
Extr. Eccles	..	..	7735	..	..	..	..	..	..	..	..	..	..
Lulworth	1	17	3070	3030	301	1	12	2	32	31	14	46	40
Manchester	4	107	15595	13300	..	13	64	21	100	134	124	252	177
Mount St. Mary's	1	40	3164	3007	439	17	20	2	134	75	76	200	147
Newhall { Mission	1	2	347	..	40	2	..	..	..	..	..	..	..
Newhall { Convent	1	..	3603	17346	103	..	..	..	..	..	..	..	..
Norwich	2	40	3761	3008	401	21	17	2	87	79	89	208	194
Oxford	2	22	2880	3000	221	23	10	3	12	15	15	29	27
Portico	1	46	1121	961	261	9	60	5	24	56	86	108	50
Preston { St. Ignatius'	4	247	31903	30600	3181	29	155	36	426	516	572	725	704
Preston { St. Walburge's	3	265	19114	16521	3250	22	136	40	383	475	442	833	791
Preston { St. Wilfrid's	4	146	23530	21071	2349	10	78	26	285	347	300	522	556
Pontefract	1	53	1300	1186	308	6	15	14	10	9	100	102	86
Prescot	1	75	1793	1602	525	3	32	19	90	100	118	165	146
Rhyl	1	10	1096	1185	84	4	5	1	4	10	..	8	11
Richmond	2	23	2979	2008	428	2	9	7	64	50	13	60	58
Rochampton	1	7	2494	2770	..	17	4	..	..	..	..	..	..
St. Asaph	1	13	527	461	..	..	..	..	..	..	..	..	..
St. Beuno's	1	..	705	705	30	..	2	..	7	16	..	13	..
St. Helens { Lowe House	3	301	12400	15700	1745	24	93	49	158	209	297	456	180
St. Helens { Holy Cross	3	228	12109	7300	1798	9	82	42	169	265	417	380	216
Selkirk	1	16	1553	1280	246	4	8	4	36	36	..	50	63
Skipton	1	29	2618	2267	386	2	8	8	91	105	130	150	154
Stonyhurst	1	35	6688	7268	653	3	24	5	49	50	49	123	113
Wakefield { Mission	3	157	6422	4020	1392	11	44	19	183	226	334	396	374
Wakefield { Carcer	1	..	..	..	..	..	..	..	..	..	..	..	..
Wardour	2	23	3570	4581	470	5	19	9	48	42	50	108	74
Westminster { St. Mary's	3	182	13351	8158	3253	37	94	16	130	186	279	417	354
Westminster { Millbank	1	..	2702	1698	596	12	7	..	..	..	..	..	..
Whitwood	1	56	1502	881	343	..	13	1	20	9	..	147	128
Wigan	3	161	11908	11454	1917	12	83	18	306	433	272	539	403
Worcester	2	19	2940	4600	219	5	12	6	58	56	48	101	60
Yarmouth, Great	2	43	1658	1109	224	7	14	4	45	35	52	76	65
Summa	111	4835	418672	362661	51751	506	2178	749	5517	6008	5921	11107	8606
									36	8	12	2	

Sacræ Missiones habitæ, 22. Exercit. Sp. Cler. trad. 5, in domibus Religiosis, 74.

MINISTER. SPIRIT. PATRUM APUD EXTERAS GENTES.
ANNO 1877.

Numerus puerorum et puellarum in Scholis quasi parochialibus.

	Sacerd. numer.	Baptism.	Confession.	Communion.	Communion Paschal.	Heret. conv.	Extr. Unct.	Matrim.	Pueri	Puella	Infantes	Ordinarie adsunt circiter.	Examinati adhibere.
Demerara—	Ep.												
Cathedral, with Meadow Bk. and Convent Church....	3	437	9945	10000	1400	46	94	60	279	181	...	436	282
Sacred Heart.....	2	179	10000	11000	1400	..	90	18	63	46	...	79	109
Berbice.....	1	110	650	600	400	13	30	10	88	63	...	126	151
Malgretout and Hague....	1	69	1294	1218	800	4	108	31	44	19	...	39	63
Victoria with Buxton.....	1	90	1320	1870	600	5	18	20	35	17	...	50	52
Plaisance and Beterverwagting.....	1	96	2450	437	836	..	41	18	41	22	...	46	63
Essequibo, &c.....	1	90	850	837	350	..	20	21	46	35	...	43	81
Barbados.....	1	10	718	708	109	2	6	..	...	...	...	...	...
<i>Summa</i> Ep. &	11	1081	27227	33670	5912	70	407	178	506	383	...	819	801
S. Africa—													
Grahamstown.....	4	...	4300	...	...	14	2	..	...	...	...	...	...
Graaf Reinet.....	2	...	...	...	...	..	..	..	...	...	...	...	...
Jamaica—	V. A.												
Kingston.....	5	1109	15691	16075	...	81	..	63	75	69	...	...	...
N. District.....	1	156	1177	1022	110	11	7	3	44	46	...	...	...
S.-W. District.....	1	83	741	710	44	4	5	2	7	14	...	...	...
N.-W. District.....	1	80	768	602	...	5	2	3	7	7	...	...	...
<i>Summa</i>	9	1428	18377	18409	154	101	14	71	133	136	...	...	...
British Honduras—													
Belize.....	2	92	1926	3120	550	5	22	6	154	126	158	...	...
Orange Walk and sub....	4	176	400	360	...	..	..	..	...	...	...	...	...
Corozal.....	2	165	650	700	290	2	53	39	105	105	100	...	...
Punto Gorda and Staun Creek.....	2	66	336	283	182	..	..	4	...	...	...	...	...
<i>Summa</i>	10	499	3312	4463	932	7	75	49	259	188	258	...	...

We present the foregoing summary of the "Opera pia" of the English Province, in hopes of receiving a list from our American Provinces, for the next number of the LETTERS.

He began the study of both the English and the Italian languages, being undetermined in mind as to whether he should seek a home in London or in Rome; but the providence of God disposed his future course for him.

In 1816 Rev. Charles Nerinckx, the illustrious Belgian missionary who had gone to Kentucky in 1805, arrived in Belgium on his way to Rome, whither he was going to offer the rule of his new society, the Sisters of Loretto, to Pius VII for examination, and approval, if deemed worthy of it. Before going on to Rome, Father Nerinckx published a pamphlet in Belgium, which gave an edifying and impressive account of his missions, and the prospects of religion in the United States, but especially in the diocese of Bardstow then governed by Bishop Flaget. The reading of this pamphlet caused a number of young men, and among them Mr. Van de Velde, to conceive the thought of accompanying Father Nerinckx to America on his return, the following year. Accordingly when Father Nerinckx, May 8th, 1817, went on board the brig Mars, Captain Hall, at Amsterdam, bound for America, he found that he was to have, among other companions on the journey, James Oliver Van de Velde, Rev. P. De Vos, Messrs. Timmermans, Verhægan, De Smet, and de Meyer. Of this list, Mr. Timmermans, afterwards Father Timmermans, Brother Peter De Meyer, and Mr. Van de Velde, subsequently belonged to the vice province of Missouri; but Rev. P. De Vos, Messrs. Verhægan and De Smet were not the three persons of those names who were afterwards distinguished members of the Missouri province.

The party reached Baltimore July 29th 1817, where they passed several days at the Sulpitian Seminary over which Rev. Mr. Marèchal, afterwards Archbishop, was Superior; and on July 31st they reached Georgetown College. Brother De Meyer was received as a novice on August 5th. Mr. Timmermans became a Scholastic novice on Aug. 18th, and Mr. Van de Velde on Aug. 23rd. Mr. Van de Velde

had not left Belgium with the intention of becoming a Jesuit; he took the resolution to enter the Society on sea, after narrowly escaping a serious accident; and in this choice he was commended and encouraged by the saintly Father Nerinckx. Rev. Charles Neale was then provincial of Maryland, and the novitiate was at Georgetown College, but it was removed to White-Marsh two years later.

Young Van de Velde was an apt novice, and after a few months of training he was found to be capable of rendering great service as a teacher in the college. He had already begun the study of English some two years before leaving Belgium; under his able instructors at Georgetown College, and helped by the well selected library, he made rapid progress. Few scholars, even among those whose vernacular tongue was English, ever acquired a more thorough mastery of the language, or could speak and write it with more purity and propriety, than he could when he was raised to priesthood, which took place Sept. 25th 1827. He was ordained at Baltimore, by Archbishop Marèchal. From that time till 1829 he taught at Georgetown College, saying Mass at the Visitation Academy and giving weekly instructions to the pupils. In 1829 the mission at Rockville and Rock-creek, Montgomery County, was assigned to him, and he continued to perform this pastoral duty till 1831.

Here we should state that in 1823 Rt. Rev. Dr. Du Bourg, Bishop of Upper * and Lower Louisiana applied to the provincial of Maryland for a community of the Society to accept a house from him near St. Louis, with a view to evangelizing the Indian tribes still lingering in Missouri. It was in compliance with this request made by Bishop Du Bourg, that Father Charles Van Quickenborne and his companions, twelve in all, left White-Marsh for St. Louis on April 11th 1823, reaching St. Louis at 1 o'clock P. M. on Saturday May 31st 1823. After this colony was established in Missouri, it remained subject to the provincial of

* All the territory west of the Mississippi river was then called Louisiana: the present State of Missouri was then comprised in "Upper Louisiana."

Maryland, till the year 1831; and Father Dzierozinski was sent from Maryland on a visitation of the Missouri mission in 1827. When Father Kenny was sent by Very Rev. Fr. General as visitor to the United States in 1831, the mission of Missouri was separated from the province of Maryland, and it was henceforth governed by its own local superior who was made immediately subject to the General. When it had been determined that this separation should take place, owing to the great want of members in Missouri where as yet no Scholastic novice had been received, Fr. Kenny decided to send Father Van de Velde, Father Van Lommel, and Mr. Van Swevelt to the mission of Missouri, there to remain permanently. A college had already been opened in St. Louis as long ago as 1829, and the number of students at the end of the third year was large, many among them being advanced in their studies. It was partly owing to the want of teachers for the higher classes that Father Van de Velde was sent to St. Louis in 1831.

It was arranged for Father Van de Velde, Father Van Lommel, and Mr. Van Swevelt to leave Georgetown for St. Louis about the 1st of September 1831; but their departure was delayed owing to a fever contracted by Father Van de Velde during a visit to St. Mary's and Charles Counties. Father Van Lommel and Mr. Van Swevelt started on September 15th, but when they reached Cumberland, Father Van Lommel was attacked with a fever and they were detained there two weeks. Father Van de Velde did not start till Oct. 4th, when he had the pleasure of accompanying Father Kenny, and Father McSherry who went on a visit to Missouri at that time. They reached St. Louis on Monday October 24th 1831, after an interesting and pleasant trip. Father Kenny remained more than a year in Missouri; he found all to be well disposed, and that every thing favored the constituting of Missouri into a distinct mission, under its own local government.

Father Van de Velde was appointed professor of Rhet-

oric and Mathematics, immediately after his arrival; and when the college was organized under its new charter, at the beginning of the year 1833, to his other duties were added those of vice president. He continued to hold these offices, with the duties of procurator joined to them, after his solemn profession in 1837 till the year 1840, when he was appointed president of the St. Louis University. His elevation to this office inaugurated a new era in the history of the college, and, we may say, indeed, of the entire Missouri mission.

One of the first works undertaken by Father Van de Velde, after his entrance into office as president, was the church of St. Francis Xavier adjoining the college; it was finally dedicated on Palm Sunday 1843, and it was, for that period, an imposing and costly structure. For many succeeding years the Catholic who was even but a casual visitor to St. Louis, could scarcely fail to be impressed with the fact, that St. Louis University along with St. Francis Xavier's Church, was practically the centre of Catholicity for all that district of the Mississippi valley of which St. Louis was the commercial metropolis.

As the natural complement of this work, parochial schools were next established; the Sisters of Charity were invited to take charge of a free school, and to conduct along with it an academy in which the higher accomplishments for young ladies would be taught—an invitation which the zealous Sisters accepted. Father George Carrell, the late bishop of Covington, was the first that was made pastor of St. Xavier's church; and the school building for the girls of the parish was erected under his supervision, the Sisters taking possession of it, and opening school on Sept. 4th 1843, with one hundred seventy-five pupils. The Sisters had arrived on Low Sunday, and they kept a school for a few months on Washington Av., near Seventh Street. The school for boys was begun in the basement of the new church, on March 25th 1843 with two hundred and seven-

ty-five pupils; this same school opened in the following September with three hundred and fifty boys taught by four Scholastics. In January 1844, there were four hundred and twenty in the school for boys, and two hundred and twenty in that for girls. The property was given in trust for the girls' school by Mrs. Ann Hunt. On July 4th 1843, Rev. Doctor Martin J. Spalding of Louisville, Ky., afterwards Archbishop of Baltimore, gave an eloquent lecture in St. Francis Xavier's Church, St. Louis, to a large audience, for the benefit of these new schools.

When Father Van de Velde became president of the St. Louis University, he gave a new impulse to the studies and the classes in the college, elevating them to a higher grade. He accomplished this improvement, especially by the pains he took to train up and form his young teachers. He insisted that in order for them to be successful as professors, it was necessary that they should acquire proficiency in the English language and in its best literature. He stimulated a laudable ambition in talented young men to make pulpit orators of themselves, and to acquire facility in writing the English language with force and elegance, convincing them that no degree of superior learning could be made by them any means of important good for the people of this country, unless they became well trained in the idioms of the language, the words and phrases that reach the hearts of the people, and, therefore, unless they learned their national history, their allusions, their models of literature, their ideal of style and taste. He himself trained those young men in elocution and in the art of composition, also selecting for them models on which to form their style. Our province owes much to the prudent and well directed zeal of Father Van de Velde in this matter, his efforts leading to the formation of many useful and eminently successful members; among whom one that is now dead may be named, the well known Father Smarius; than whom, few abler orators ever occupied the Catholic pulpit

in the United States. Father Van de Velde's enlightened and eminently practical zeal sought to convert every available natural good into means of supernatural gain. He was a man of prayer, and he had a peculiarly strong faith, always counting on the help of God in whatever he undertook; and his success, he, in all cases, ascribed to our Lord's special favor.

On September 17th, 1843, Father Van de Velde was elevated to the office of vice provincial, and he held this position in the vice province of Missouri till June 3d, 1848. The Rev. George Carrell succeeded him as president of the St. Louis University. In the office of vice provincial, Father Van de Velde had a still wider field for the exercise of his administrative ability and forecast. As the number of novices did not then equal the want of members for the works and missions of the vice province, one of his first important undertakings was to build a more commodious house for the novitiate. The novices still occupied the little cabins which were the home of the original twelve founders who came in 1823. To the cabin containing but one room, which was on the farm given to them by Bishop du Bourg, they had added other little cabins, raising them all to two stories in height; nevertheless, at the time now spoken of they were in rude contrast with the poorest institutions around St. Louis. As the vice province had then no resources at all, beyond the small annuities contributed by its two colleges, the St. Louis University and St. Xavier College in Cincinnati, which had been taken in 1840, and by a few poor residences, it was judged expedient that our lay brothers, should, under the circumstances, mainly do the work of erecting a new house for the novices. It was also decided that the new house should be of stone; and a quarry furnishing suitable materials was found on the banks of the Missouri River, at a point seven miles below the novitiate. A number of the brothers would go to the quarry every Monday and return home on the following Saturday

afternoon. This work was begun in 1844; but the house was not ready for occupancy till 1849.

At the time of Father Van de Velde's appointment to the provincialship there was in St. Louis a numerous body of Catholic Germans whose religious wants were not suitably provided for. They enlisted the zeal and charity of Father Van de Velde, who took necessary steps to have a church built for them at the N. E. corner of 11th and Bid-
dle Streets, on a lot given for the purpose by Mrs. Biddle. The corner stone of St. Joseph's Church was laid by Bishop Peter Richard Kenrick, April 14th, 1845, in the presence of a great multitude of Catholic Germans; and by order of the Bishop, the church was made succursal to that of St. Francis Xavier. St. Joseph's Church soon drew around it one of the largest and most prosperous congregations in the city, numbering some seven or eight thousand souls, and having a regular attendance in its parochial schools of one thousand children.

The Indian missions also were objects of the energetic and comprehensive zeal of Father Van de Velde. It was during his provincialship that the prosperous and important Osage Mission was established, in what is now South Eastern Kansas. In the spring of 1847, Father John Schoenmakers and Father John Bax were sent to found a permanent establishment at that place, for christianizing and civilizing the Osage tribe. They were accompanied by three lay brothers, Francis De Bruyn, John Sheehan, and Thomas Coghlan; and when all arrangements were completed for beginning schools, a colony of Loretto Sisters from Kentucky accepted an invitation to share with the Fathers in the task of educating savage children, in this district then so far away from the confines of civilization.

During the year 1847, steps were also taken to transfer the Pottowattomy tribe from Sugar Creek, a small branch of the Osage River, where the Indians were too near the Missouri border, and were thus exposed to injury by contact

with the whites. They were removed to a more advantageous reservation set aside for them by the government, in the "Kaw valley," or at the St. Mary's Mission, about twenty-five miles west of Topeka, the present capital of Kansas. But through an error of the guides, the Indians and missionaries went to the wrong place; and they did not finally reach their own lands till September 1848. It was during Father Van de Velde's term of office that many of the Indian missions in the Rocky Mountains were established; the particulars of which, however, cannot be detailed here.

In the autumn of 1842, when Father Van de Velde was president of the St. Louis University, the Medical department began a full course of lectures in that faculty's new building on Washington Avenue, immediately adjoining the western limit of our property. Dr. Moses L. Linton, who subsequently became conspicuous in St. Louis, was one of the first professors. Dr. Linton was thenceforth visiting physician of the University, and he also remained a member of the Medical Faculty for thirty years, or till his death, which occurred at the beginning of June 1872. In the year 1843, the Law department of the St. Louis University began its first session. In consequence of the "Know Nothing" troubles of 1854 and 1855, the medical faculty applied to be placed under its own separate charter; and, despite the opposition made to this project by Dr. Linton, it obtained from the legislature of the State a distinct and independent charter in 1858. The Law School met with only limited success, and the organization soon dissolved.

(To be continued.)

JOURNAL OF MISSIONS IN KENTUCKY.

ST. JOHN'S, HARDIN CO., KY.,

August 25th, 1878.

On Thursday night, the 22nd of Aug., Frs. Hillman and Bronsgeest left for Kentucky, where they were to labor for nearly three months, in the diocese of Louisville.

The first mission was given to the parish of St. John, Hardin Co. The pastor of this congregation, the Rev. H. Mertens, is chaplain of the Loretto Sisters in Bethlehem Academy, and resides in the priest's house near the convent. Here the Frs. were very kindly received. To compensate the Sisters for their trouble, Father Bronsgeest gave a Triduum to nine invalid Sisters who had been unable to go to the mother house for their annual retreat. We observed the following order of exercises in this and in all the subsequent country missions:—9 A. M. Mass and sermon; 11, instruction; 1.30 P. M. Stations or instruction; 3, beads, sermon, Benediction.

The mission at St. John's was very well attended. People came from a great distance; and although chills and fever were very prevalent in this section, even the sick could not be kept home. Every day a number of them were seen stretched on the grass, on the shady side of the church-yard.

At three o'clock the crowds were so great that the church could not contain them; and as the weather was pleasant, we determined to hold the exercises in the open air. The preparations were decidedly rustic. A pulpit was improvised by taking a wagon bed off its truck and placing it on logs. The people gathered around in a semicircle. Most of the women were seated on benches taken from the church, the sick found seats in wagons and on logs. All seemed to be comfortable, but the causes of distraction

were many; for whilst the missionary was lecturing, the wagon-horses, molested by the flies, shook the chains of their harness, the mares were neighing for their foals, the dogs were hunting for chicken bones and the remains of the dinners, or a drove of young pigs came on the premises, grunting and snuffing in search of acorns and grass. However, all things considered, the shady cover was preferable to the intensely close atmosphere of the little church, resounding with the crying of restless babies.

Next in order came three stations of Fr. Fahrenbach; Big Clifty, Bear Creek and Nolin. The Pastor resides at Bear Creek; consequently we had to put up at a farmer's house. Mr Fowler, our kind host, lives about a mile from the church, to which he took us every morning in his farm wagon, and brought us back at night. The surrounding farmers, each one in turn, supplied us with food in regular picnic style. Old Uncle Harry, a Catholic negro, spread our meals on a board that served as a table and waited on us with peculiar solicitude and attention. Whilst conversing with this truly good man, we discovered that doubts were entertained concerning the baptism of his mother. On enquiring from the former master, Mr. Higdon, we found that these doubts were not without foundation. To settle the matter the old lady was baptized conditionally, at the age of 103. One day as Fr. Bronsgeest returned from the neighboring school, where he had instructed Protestants, he noticed a squad of men engaged in very earnest conversation. On walking up to them, one remarked: "Father, here is a man who boasts that he does not believe there is a God." "Where is he?" "Here—the school teacher," they replied. "Is that so? do you not believe that there is a God?" "Well, no," said he in a very insulting tone, "I am not satisfied that there is one." The priest stooped, and having plucked a blade of grass,—“Well now dear friend” he said, “who made this blade of grass?” “Ah,” said the school teacher, “I am not so well educated as you are, I do

not want to argue with you.”—“I see” replied the missionary, “that although you have come regularly to the mission exercises, you have not derived much profit from the sermons. But learn to-day this lesson:—never talk about a thing which you do not understand.” Saying this, he went on, leaving the proud boaster, greatly humbled, to the ridicule of the bystanders.

On Friday, Sept. 6th, Mr. Mattingly conveyed us in a spring wagon to Bear Creek Church, situated about one mile distant from the Grayson Springs. These Springs, eight in number, within an area of about half an acre, possess medicinal properties, and many invalids resort to them during the summer months. A Catholic gentleman from Louisiana having died near the springs, his widow caused a memorial brick church to be erected over the tomb, for the use of the people of Bear Creek congregation.

During the mission we received many calls from the people of Litchfield, where Frs. Bouige and Bronsgeest had preached a mission the year previous. The converts especially showed great fervor and affection.

On Saturday, Sept. 14th, we were driven to Nolin, sixteen miles west of Grayson Springs. We have had, on several occasions, reason to admire the great honesty of the people of Kentucky. Here is an example. Whilst travelling along we saw from a distance something lying on the stump of a tree. “What is that?” we inquired, pointing in the direction. “That,” said Mr. Mudd, our companion, “is a bundle of sieves, about half a dozen. I reckon somebody who had bought them in Litchfield, dropped them off his wagon, and another man passing by placed them on that stump, so that when the owner returns he may find them without trouble.” Another example.—When we lodged with Mr. Fowler, in Big Clifty, we noticed that there were neither locks nor bolts to the doors of the house. “You do not seem to be afraid of thieves or robbers.”—“No” he answered, “we are never troubled by thieves. Some years ago we kept a ne-

gro boy and he had a key for the meat house; but since he left we do not lock it, yet, we have never missed anything."

In Nolin an incident happened, which amused the farmers very much. A lecture on Confession having been announced, an ex-preacher rode up to the church in company of a number of farmers. He brought his own Bible along to verify the quotations. "If," said he to his travelling companions, "if that man can prove from my Bible that I have to go to confession, I will give him my mule."—"Well," answered a Catholic, "I am sure that he will do so. I will request the priest to quote from your own Protestant Bible during the lecture." Of course the preacher's Bible was used with great display. Towards the end of the lecture, the preacher stole quietly out of the church, and struck for home with his mule, leaving the Bible behind him. In Nolin we were entertained by two gentlemen well known in that part of the country; we had the pleasure of preparing one of them for his First Communion and of reconciling the other with God, after many year's negligence. The next trip from Nolin to Sunfish, Edmondson Co., was too long to be made in one day. On Friday, Sept. 20th, we travelled about six miles, and stopped at Mr. Summer's, in whose house we said Mass the next morning. On that day we made the remaining eighteen miles. We travelled for a good while on the road leading to the famous Mammoth Cave, and at one point we came within eight miles of it. Our appointments did not, however, allow us to visit that wonder of nature. Naturally enough we tried to gather some information from the farmers who live in the neighborhood; but no one had ever seen it. We finally met a man who had entered its mouth and had seen thousands of bats hanging in clusters from the ceiling; this was the only information we could obtain from him. After a wearisome ride of six hours, we arrived at our destination at about 3 o'clock, P. M. After thanking God for our safe journey we

commenced to make arrangements for our stay, as in this place no suitable lodging-house could be obtained. We fixed our beds in the sacristy, built a fire, closed the paneless windows, and put every thing in order. Here, as in other parishes, we lived on whatever was brought to us. But at night we had to do our own cooking. When the people had left for home, the missionaries prepared supper; they warmed their meat, cooked their coffee, washed their potatoes, and prepared a better meal than they had had for weeks. There existed a great abuse among the people of the parish of Sunfish, namely the custom of marrying relatives. The consequence is that many are afflicted with deafness, others have the look of idiots, and most of them are devoid of all energy. It must, however, be said in their praise, that they but very rarely marry Protestants.

The mission in Sunfish was attended by many Protestants, principally Baptists and Campbellites. Fr. Hillman gave some controversial sermons on "Infant Baptism," and "Baptism by Immersion," making remarks which encouraged the Catholics, shook the faith of the Protestants, and greatly exasperated the preachers, who could find no arguments to reply in defence of their practices.

When the mission in Sunfish ended we started for Marion County. We travelled the distance of about eighty-five miles partly in a farm-wagon, partly by railroad; and a few miles were made on horseback. The soil of Marion Co., although far from being rich, is much better than that of Grayson Co. The people are better to do, better clad and fed, and much more enlightened. On Sept. 29th, we opened a mission at Holy Cross, the oldest congregation in Kentucky, established nearly one hundred years ago. The people attended very well.

During the week following, we gave a mission at Manton, a station of the same Fr. Feehan. We were kindly entertained by Dr. Pash and Squire Blines. The mission was very successful. Besides a number of Protestants, we re-

ceived into the Church two notorious Free-masons. On the day we concluded, an old farmer who had not approached the Sacraments within the memory of any of the Catholics around, but had now been reconciled with God, drove us in a handsome carriage to Loretto Convent, a very fine Academy, and the mother house of the Sisters of Loretto. The next day we left for St. Matthew's Church on Muldrough's Hill, a station of Fr. McConnell of Raywick. Here we lodged with a Mr. Davis, near the church. Mr. Davis is a generous, kind-hearted man, but has little accommodations for strangers. We slept sometimes as many as five in a room. Much good was done for this place during the few days we stayed in it.

Now we were bound for Owensboro, a thriving town on the Ohio River, one hundred and fifty-five miles west of Louisville.

Fr. Dom. Crane, the pastor, is an intelligent and zealous priest. The mission was well attended. The controversial lectures created quite a stir among the Protestants. The trouble was, that too many Protestants attended them. In consequence of this, many who desired to become Catholics were prevented from taking that important step through fear of incurring hatred or ridicule.

The following week we gave a mission in English to the German congregation. At first the attendance was small, owing to dissensions about the building of a new church. Towards the end of the mission the church was filled to overflowing; and on the night of the conclusion, the missionary intoned the "Groszer Gott," which was taken up by the congregation with enthusiasm.

Our last mission in Kentucky was in Howesville, Hancock Co., which we reached after a pleasant trip on the Ohio River. The congregation of Howesville had been greatly neglected. It had been sometimes as long as two years without receiving the visit of a priest. Some families had completely lost the faith. They have a fine little stone

church built by the contributions of the Irish miners who in former years, used to work here.

There are not more than a hundred and twenty Catholics in the parish; but the Protestants swelled the number of attendants, bringing with them the organ of the Baptist church. At night, fully three-fourths of the audience were Protestants. In the beginning they behaved as they do in their own meeting-houses, talking, laughing, walking in and out, etc. But after the missionaries had called them to order, they were very respectful. Only at the end of service, was there any kind of disturbance. They did not stir until the priest told them that all was over, and they could go. Then the fathers of the family would rise, put on their hats, and call Mary, Jane and Nancy, to go home with them. We had much consolation during this mission, for, although the number of Catholics was small, the results were beyond expectation.

INDIAN MISSIONS.

NEOSHO COUNTY, KANSAS,

December 15th, 1878.

REV. AND DEAR FATHER,

P. C.

In the year 1870, almost all the lands of this Neosho County having been claimed by actual settlers, the tide of emigration began to turn away from us in its natural course westward. Several Catholic families wishing to live together went to form a colony in the very centre of a large county, at that time called Howard. No sooner had spring fairly opened, and the roads become passable, than I started in search of them in hopes of being able to reach their settlement on the eve of the great feast of Pentecost, which was near at hand. But not being acquainted with that part of

the country, and not finding any one to direct me through these endless western prairies, I lost my way, and it was only at noon of Pentecost that I came to the place. There was hardly a house built in the settlement; the people camped out, close to their wagons, without any shelter. I had no time to spare; so I quickly dispatched some boys to inform all the neighbors that we would have Mass on the next morning.

As we had no house, a large tent was chosen for the purpose, and a simple, but neat altar was raised on the green sward, the prairie furnishing a great variety of beautiful wild flowers to ornament it. On the next morning, May 26th, our rustic chapel was filled with devout people, who attended with great fervor the celebration of the holy Sacrifice, and respectfully approached the Holy Eucharist.

That very day, the leading men went out and surveyed a town-site, which they called Boston. Its central location was such as to bring to it many advantages, and in particular that of becoming the seat of government for the whole county. But jealousy and bigotry soon stepped in to interfere with the work. The Protestant neighbors declared that they would never allow the Catholics to hold the county seat, and as the elections soon fixed this in Boston, —which being a central point was a more convenient place for all — the opposition party began to contest the elections. New elections were ordered, and new contests followed them. Difficulties and quarrels on the subject were the order of the day during the space of four years, till the opposition party seeing that the elections always favored Boston, came to the determination of dividing the county; and so, through fraud and bribery they carried out their purpose, in spite of the will of the majority who were against the division. Thus Howard County was destroyed, or rather two new counties were made out of it, the first called Elk, the second Chautauqua. Not satisfied with this, to prevent Boston from ever becoming a county seat, the dividing line

was drawn through the very middle of the town leaving half in one county and half in the other. In consequence of this division the town began to dwindle away, business was carried to other places, and in a short time only a few houses were left to show where Boston once stood.

However the partition of the county did not succeed in destroying the Catholic colony. I continued to visit the place and say Mass at regular times, thus keeping up the courage of the people. New families came to settle in the vicinity, so that this year we numbered thirty Catholic families, and we thought it was now time to try to build a church. I succeeded in gathering a tolerably good subscription for that purpose, and on the 23d of June I had the pleasure of laying the corner stone.

It was the second Sunday after Pentecost, the weather was lovely, and the old town-site of Boston presented a gala appearance, for the Catholics were pouring in from every direction. As usual, we had Mass in a very large school house. This over, we marched to the spot selected for the church. Having recited a short prayer, I exposed to the assembled people the object of the ceremony I was going to perform, and then, after having blessed the corner stone, I placed the whole work under the protection of the Mother of God by giving to the building just begun the name of St. Mary, Star of the West.

This done, I left for the Indian country to visit the Osages, and having passed a few days with them, I returned to this mission. Here I heard that our Right Rev. Bishop, Louis M. Fink, O. S. B., had at last appointed a secular priest to take care of several of my western missions, that of Boston included. As Independence was considered my headquarters, I hastened to that place, and there I found that Rev. Robert Loehrer had already arrived to establish himself in that town, and take possession of that church. On the 1st of August I transferred to him the charge of all the missions I had in the counties of Montgomery, Elk, and

Chautauqua, reserving for myself those I have in Wilson County, and the Indian Territory.

On the 25th of August our mission suffered a heavy loss. A sudden death put an end to the very useful life of Father James Christian Van Goch. Father James had come here on the 25th of August 1858, yet a novice of our Society. On the 25th of August 1859, he took his first vows, and remained with us for three years and seven months. During this time he was a most faithful companion in my missionary labors. Our life was then an exceedingly rough one, for we lived far away from civilized people, surrounded by wild Indians, and deprived of many of the comforts of life. We had to be very frequently on the road visiting either the Osages, or other neighboring tribes. Sometimes we were almost frozen by the northern blasts, so terrible on these endless plains where one has to travel twenty or thirty miles without finding either a tree or a cabin to shelter himself; whilst at others, we groaned under the rays of a burning summer's sun, without being able to find a drop of water to quench our thirst. More than once after a long day's travelling, with our clothes all wet on account of the rain, or of the streams and swamps through which we had to pass, we were obliged to spend the night on the open ground, under the canopy of heaven, without any fire to dry us, with no bed but our blanket and no pillow but our saddle. The food we had on such occasions was in perfect keeping with the lodging, and consisted of a few hard biscuits and some slices of smoked meat, the nearest creek supplying us with plenty of water to drink. This was by no means a comfortable life, yet in spite of it, good Father James always appeared cheerful and satisfied.

On the 18th of March 1862 he was called away from this mission, and did not return to us till the 27th of August 1877; and he told us, in his own pleasant way, that he had come here to die. This and like expressions were frequently on his lips, and judging from the way in which he spoke

one would feel inclined to think that he had a presentiment of his approaching end. On the morning of the 25th of last August, he kept his bed, complaining of some pains in his spine; however he did not seem to suffer very much from it. At 3 P. M. he began to sing the Credo, but in such a loud voice that we got alarmed and went to his room to see what was the matter. We found him out of his mind. Unconscious of our presence, he kept on singing till he had finished these words, which were his last: *et expecto resurrectionem.* Here his voice failed him, and a severe fit attacked him. The death struggle had begun, and we saw that there was no time to lose, so I hastened to administer Extreme Unction. In a few minutes after I had finished anointing him, and while we were reciting the prayers for the dying, he breathed his last.

Father James Van Goch's life was a useful one to us. He was a fervent missionary, energetic in business, and generally successful. The sobs and tears of the people who attended his funeral, clearly proved how much he was loved. More than four hundred persons accompanied his remains to the burying ground. It was a procession of devout children mourning for the loss of their dear father. Their cries, when his coffin was lowered into the grave, were heart-rending. R. I. P.

The extremely wet weather of last winter and spring was followed by a very dry season this fall. This contributed to improve the roads, which, at the opening of summer, were almost unfit for travelling. Taking advantage of this circumstance, I directed my course south of this mission along the banks of the Neosho, or Grand River, as it is called, some fifty miles below this place. Years ago the Osages had formed some settlements on a stream called the Salt Fork of the Grand River; but as that land belonged already to the Cherokee nation, after a while they left the place, and moved to their own reservation, locating their towns on the Verdigris as well as on the Neosho. However

some of our half-breeds who had intermarried with the Cherokees, remained on the Grand River. Several of these having been educated at our mission, were baptised and still persevere in the faith. As regards the Cherokees, at present they mostly all profess to be Protestants. I say at present; for when they were living in the old states of Georgia, Tennessee, and Florida, they were all Catholics. They moved to this western country some forty-five years ago; and it being impossible for the few priests of the states from which they had come to follow them here, they were left alone, and soon fell into the grasp of Protestants. Now among these people you find some calling themselves Methodists, others Baptists, or Presbyterians; but in reality they do not believe in any such denominations, and in spite of being under the care of Protestants, they show great respect for the Catholic religion and wish to see Catholic missionaries amongst them. I visited Tahlequah, Fort Gibson and Veneta, the three principal towns of this nation; I said Mass for the few Catholics I found living here and there, and baptised some children. Wherever I went, I was received most kindly, and invited to return as soon as possible to give them a chance to know something more about the Roman Catholic Church.

I cannot conclude this letter without relating to you a circumstance which procured me great pleasure and surprise. I was travelling along through the forest that spreads all over the flint-hills which are so abundant in this section of the Cherokee country. After admiring the huge rocks sparkling with mica, I was looking at the ancient trees which line the road, when my eyes fell upon a large cross, carved on the bark of one of them. The cross stands on a pedestal; the incision on the bark has grown round at the edges, and a strong second bark has undergrown the whole. From these indications it clearly appears that the tree, which now is a stately one, must have been about six inches in diameter when the cross was carved on it. The cross has grown with

the tree and is now some two feet high, about three inches wide, and well proportioned. I noticed here and there several other trees marked with crosses, but this was the best of all. I kept on my way, when after a while my attention was attracted by another tree on which were cut these beautiful words, *Ave Maria*. The letters of *Maria* are somewhat effaced by time, but the word *Ave* stands out as distinctly as if it had been carved to-day. In this instance also the incision on the bark shows signs of its having been made a great many years ago.

Now, how did it happen that these crosses, and the first two words of the Angelical Salutation were carved on these trees? This is quite a puzzle to me. It may be that Protestants have carved those crosses, but it is not likely; generally they have no liking for such things. As to the words of the Angelical Salutation, they most certainly cannot have carved them, for every one knows what are their feelings on the subject. The only explanation I can give of this, is that some of those good Catholic Indians, who years ago migrated to these western countries, poor and destitute, having neither house nor church in which to meet, must have been in the habit of assembling in the woods before some of these crosses, and there, just as if they had been in a chapel, must have recited their daily prayers. And the tree with the beautiful words of the Angelical Salutation must have been of a special sanctuary where these poor Indians came to implore the assistance of that sweet Mother whom they had been taught to call Help of Christians and Refuge of Sinners. O! may this amiable Mother look once more with love upon these abandoned children of the forest, and, through her intercession, may they deserve to return to the faith of their fathers.

PAUL MARY PONZIGLIONE, S. J.

ST. MARY'S, MONTANA TY.,

Dec. 30th, 1878.

* * * We had a very nice celebration on Christmas, night. Most of the Indians who had not gone after the buffalo—about thirty families in all—came to their duties. People and newspapers may say what they please of the ignorance, stupidity, treachery, wickedness of the Indians; but I can assure you that, in regard to religion, a great many of these savages can bear honorable comparison with white persons. I am more and more surprised, every day, at the way in which they make their confessions; you could not look for more from well instructed whites. You see plainly the work of divine grace in them. What sincerity, what earnestness, what desires, what efforts! Were all the Indians blessed with the benefits of Catholic teaching, were confession in use among them, instead of the dry Protestant worship imposed upon many of them, the government would not need the army to keep them quiet. Strangers who come sometimes to our church, on occasion of great feasts, are struck with surprise and admiration at seeing how respectfully, how attentively and with what earnestness our Indians behave; and this in spite of having before their eyes the bad example of almost all the whites that surround them; whom they never see praying, or observing the holydays or, in fine, performing any practices of religion. These poor people have several times remarked to me, that whenever they meet whites together, the most common topic of conversation is money.

No obstacle is considered by our Indians as sufficient to prevent them from coming to Mass on Sundays. Distance, high water, snow, cold weather, children to pack on their back, are all looked on as nothing when there is question of coming to church. When they return home from the buffalo-hunt, after an absence of over six months, it is not uncommon to hear them say, when they present

themselves at the sacred tribunal: "Father, I am glad and thankful to God that I came back, and am able to go again to confession; I was every day praying to God for this grace. My only fear, when far from home was that I might die without having the consolations of our religion." When taken sick, they are not very anxious about the doctor visiting them; but they must have the priest, no matter whether it be night or day. I was once called to the bedside of a young married man. After I had administered the sacraments to him, his father turned towards those present and said: "now I feel well, my heart is glad and I thank God sincerely. My boy has now received the Sacraments of the Church; he is well prepared to die. It does not grieve me very much to see him depart from me." When any one in a family is dangerously sick, a crowd of persons gather around, and offer prayers to God, day and night for the person. One winter, there was living, about two and a half miles from the mission, an old man over eighty years of age. His canoe had been carried away, and he had no horse to ford the river, nor any neighbors from whom he could possibly get one. Christmas came and he wanted very badly to cross the river; but the water, which was about three feet deep, and a foot of snow along the road, prevented him from coming to church. New Year's Day arrived, and the same state of affairs continued. At last, the Three Kings' Day was here, and then, though there was no change in the circumstances, he determined to come any how. Trusting to God, he blessed himself, stripped and forded the river, walked his way to the mission, fasting, and felt happy at having been enabled to go to confession and to approach the holy Table.

When the Indians come to see the Father, they do not talk much. Yet, in confession, they explain themselves quite freely and answer without hesitation, the questions put to them. Prayer for their dead seems to be their devotion of predilection, and they like to receive the blessed

Sacrament in order to help the souls of their departed friends (temtemnei). All Souls day is among them a holy day. I am really edified and consoled at the way in which the greatest number of these poor Indians prepare themselves for death. They seem confident that heaven is opened to them. During the last nine years I have had but one case, in which I could see any agitation or fear at the approach of death. These facts are sufficient, I believe, to prove to your Reverence that our work in behalf of these poor people is not entirely lost, and that our sowing is not altogether in barren soil. May it please God that our labors be not frustrated by any general Indian war, to which our people might be forced, by the abuses and injustices committed against them by some bad characters among the whites, who, being themselves worse and more barbarous than the natives, bear hatred and contempt for the Indian race, and would like to see it disappear from the face of the earth.—I recommend myself to your holy Sacrifices.

J. D'A, S. Ʒ.

MISSIONARY LABORS OF FATHER MAGUIRE
AND COMPANIONS

FROM SEPTEMBER 1878 TO THE MIDDLE OF JANUARY, 1879.

FRANKFORD, PHILADELPHIA—In St Joachim's Church, of which the Rev. P. Byrne is pastor, Father Maguire assisted by Frs. Mc Atee and Strong began the missions of autumn. Their labors extended from the beginning to the 15th of September. It was thought at first that the Fathers would have easy work, as at a mission given three years before only eight hundred persons received Holy Communion. When we see the result of the exercises, we have every reason to thank God for the blessing bestowed upon them. Thirty-six hundred communicants made the mission. Five

Protestants were received into the Church, and sixty-eight adults were prepared for first Communion.

A scandal of long standing, on account of a law suit between two members of the congregation, was happily removed by the efforts of one of the Fathers.

CHESTER, PA.—This place is well known to the outside world by reason of the ship-yards belonging to the Roach Company. There are two Catholic churches in the city, in one of which, the Immaculate Heart of Mary, our Fathers gave a mission of ten days (Sept. 22nd—Oct. 3rd). A special effort was made here, as in other places, to do some good for the children, who received instructions every afternoon upon the sacraments and kindred topics. Results of the work: Communions, one thousand four hundred; Baptisms, three; adults for Communion, forty-five.

ST. PATRICK'S CHURCH, BROOKLYN—Father Taaffe, the zealous pastor of this church, had so well prepared the ground, before the arrival of the Fathers, that they did not find the same amount of work in regard to adults to be made ready for the sacraments of Holy Eucharist and Confirmation. Classes had already been formed for such persons; and though considerably enlarged during the two weeks of the spiritual exercises, the main work was already done. Nevertheless, the mission from the 6th to the 20th of Oct. was laborious; and, although six Fathers—Frs. Maguire, Stonestreet, Mc Atee, Jamison, Strong, and Morgan, together with five or six secular priests, were engaged in hearing confessions, it was difficult to leave the church before 10.30 or 11 o'clock, on the last three nights of each week. Great crowds attended during all the exercises; and in the evening, the church, a very large one, was frequently filled an hour before the services began.

The Communions were eight thousand; seven persons were baptized, and five were left under instruction. Several children, whose parents, on account of unfortunate marriages, were wanting in their duty, received baptism. About

seventy adults were prepared for Confirmation ; forty for first Communion.

ST. JOSEPH CHURCH.—Fathers Maguire, Mc Atee, Strong and Morgan began on the same day that the mission ended at St. Patrick's, another at St. Joseph's—Rev. Fr. Corcoran, pastor. They were employed for sixteen days, though the mission work lasted for two weeks. The Bishop of the diocese administered Confirmation, after the retreat was over, to a number of children and fifty grown persons, gathered by the Fathers. There were six thousand five hundred Communions. Thirty adults made their first Communion. The children had a separate hour for themselves, and the first day of each week was set apart for their confessions. All, little and big, were invited to the catechism, and would, no doubt, have proven to be a great rabble, but for the tact of the Father in charge, who, by seasonable rewards, and never failing novelty, managed to keep their attention.—Three converts were made to the faith. Thus was ended a hard month's work, in Brooklyn. With their first labors here, the Fathers have every reason to be satisfied. They were much pleased with the prosperity of the Church. No where have they seen the wants of the faithful so well looked after. The forty churches and their parish schools have done, and are doing, a great work, and Catholicity seems to be on a firmer basis than in any other city on this side of the continent. The two hundred thousand Catholics so well provided with churches and schools exercise an influence for good that makes this an exceptional city in regards to morality.

HARRISBURG CATHEDRAL, (Nov. 10-20)—As the congregation is small, no division was made of the men and women. More Protestants came to the sermons here than in any other place. Twelve were received into the Church, and four others were left under instruction. Four children of various ages were baptized. Of course these were the offspring of mixed marriages, which are very common in Harrisburg.

When the Fathers spoke of a class of Confirmation, the pastor said it was useless, as he had taken special pains the year before to gather in the adults. He thought that there was no grown person who had not presented himself at the last Confirmation. Notwithstanding his zeal, eighty-seven had escaped, and were confirmed by the Bishop at the end of the mission. Results: Communion, sixteen hundred; Confirmations, eighty-seven; first Communion, twenty; Baptisms, sixteen.

ST. JOSEPH'S, BALTIMORE.—Before the work was finished in Harrisburg, Frs. Maguire and Strong began the exercises in this church. Our Fathers were well remembered and kindly welcomed, as this church belonged to the Society for some years. The congregation, for two weeks (Nov. 17th—Dec. 2nd), responded cordially to every effort made in their behalf. The church was too small, though the congregation was divided. On some nights, notably on the last night of the men's week, many were turned away. The same fact was noted here that had occurred in other places during the autumn, a larger number of men than women received Holy Communion.

Results: Communion, two thousand five hundred; adults confirmed, one hundred and thirty six; first Communion of adults, fifty; Baptisms of adults, eight; of children, five.

ST. AGATHA'S, PHILADELPHIA—This mission lasted from the 8th to the 23rd of December. The church is large and beautiful, and has a congregation, according to the accurate census of the pastor, Rev. John Fitzmaurice, of two thousand five hundred souls. The Fathers had enough to do, however, as very many came from other parishes, and distant ones, too, though no notice was taken by any of the papers of the work that was going on. Several marriage cases were settled; but this is no novelty during a mission. Numbers were brought back to the Church who had for years been very negligent; and not a few who had almost lost the faith, returned to their duty. A man of sixty years

made his first Communion, whose only outward sign of the faith in him during the rest of his life was in fighting the Native Americans in 1844.

St. Agatha's is a new and costly church, and architecturally, one of the finest the Catholics have in the city; and shows the energy and prudence of the pastor who built it and has almost cleared it of debt.

Results; four thousand five hundred Communions; first Communions of adults, forty; Baptisms five, with several left under instruction.

YORK, PA.—The Fathers had thought of taking January for rest, so much needed after the long and wearisome labors since September, but at the earnest request of Fr. Kenny who has care of the church in this town, Frs. Maguire and Strong undertook the mission (January 5th–12th) And this they did more willingly, as a short time previously, Edith O'Gorman, or some one under that name, had given a lecture in the town-hall against the Church.

The church in York, under the patronage of St. Patrick, was built by the Society and for a long time was attached to Conewago. York in those days was a small place; now it has a population of twenty thousand inhabitants, and on account of its factories and other industries is quite flourishing. There were six hundred Communions.

WHITEMARSH, MD. (January 18th – 25th)—Fr. Strong gave this mission assisted by the Fathers at the residence. The wintry weather, unusually severe, was a great hindrance to a scattered congregation in a country place, but it did not prevent the mission from being successful. Indeed, it was thought to be a mistake to attempt to assemble the people at this time of the year. Two-thirds of the congregation consists of negroes, and, as they are very poor, they were obliged to walk long distances over difficult roads, to be present for the sermons. Results: four hundred and fifty Communions; first Communions of adults, forty five.

Some find fault with the way of giving the number of

Communion as the chief fruit of a mission, insisting that confessions form a better criterion; for the reason that many approach the holy Table a second and a third time during the exercises. It must not be forgotten that just as many who have confessed to the Fathers receive Communion in other churches. Any one who has experience in mission work knows this to be true, and that not many communicate a second time.

The order of the day during a mission is as follows: Mass and instruction at 5 o'clock; Mass and instruction at 8 o'clock; children's instruction at 4 o'clock in the afternoon; a short instruction and beads at 7 o'clock in the evening, followed by a sermon on some subject of the Spiritual Exercises. After this, benediction of the Blessed Sacrament. Besides the public instructions, two instructions are given in private, one for adults preparing for the Sacraments, the other to Protestants preparing for Baptism. Confessions are heard all day.

General results since September: Communion, 29,650; first Communion of adults, 300; Confirmations of adults, 343; Baptisms, 50.

CURE OF A SCHOLASTIC.

Ever since 1873 I have been suffering from the effects of a sore throat, which made loud speaking very difficult to me. I experienced this particularly during my two years of teaching at St. Louis. Everything which called for an effort of the throat was forbidden me by doctors whom I had consulted in St. Louis, Washington and Woodstock, and whose prescriptions I had followed all the time, with, however, little or no relief. Sometime ago I began to feel a desire of making a novena to Fr. de la Colombière for

the cure of my throat; for Fr. Ramière, in his *Messenger*, had suggested to sick people to have recourse to Fr. de la Colombière, as there is serious question of his beatification. To know, if possible, the will of God in this regard, I opened my *Imitation* at random, and the first words that I saw were: *Ostende Domine magnalia, ut glorificetur dextra tua*. "Well, Lord," I said, "here is a chance for you; I will make this novena in honor of Your servant, Fr. de la Colombière, to hasten his beatification, and not to be rid of my trouble; for You know very well how to send me something else to suffer. If You wish You might send me to that end some severe sickness; however, I will leave all to You; You know what is best for me."

That day I asked our Lord for a picture of His servant, and to my great joy I obtained one from the last person to whom I spoke that evening. On it I read that Fr. de la Colombière died at Paray le Monial on the 16th of Febr'y, 1682. On the 7th, therefore, I began my novena, so as to finish it on the anniversary of his death, and to obtain my cure on that day. The next day I began to feel unwell; the day after I felt worse, lost all appetite and relish for food. Unaccustomed to this, I at first thought that my stomach was out of order, and took some remedy for it, without, however, finding any relief. For several days I lived on a piece of bread soaked in some tea. On the 12th I had to leave the class-room, as I suffered greatly every time that I tried to free my throat from the phlegm gathered there. I was then told to see the doctor, who was to come to the house that day. I saw him soon after, and found out that it was not my stomach that was troubling me, but my throat, which was, as he said, in a frightful condition; so much so that he thought it incurable. It was with me a chronic disease, he added, which might perhaps be relieved to some extent by the end of a year, if I would use remedies which he then prescribed. After hearing this opinion, which was anything but consoling, I returned to

my room, opened my *Imitation*, and read: *Ostende Domine magnalia, ut glorificetur dextra tua*—the same words as before. “Indeed, O my God! You will be glorified if You cure me next Saturday.” On Thursday, the 13th, I heard the Menology of Fr. de la Colombière read for the 14th. As this date did not correspond with the one given on my picture, I said: “Lord, You can, if You will, cure me to-morrow as well as next Saturday. It is all the same to You.” The next day, then, during the Benediction of the Blessed Sacrament, given in honor of the Sacred Heart, immediately after the Community Mass, I said: “Lord, if I but touch one hair of my beard with the relic of Your servant, Fr. de la Colombière, I will be cured.” Thanks be to God, my prayer was heard. I went down to the refectory afterwards, and was able to take a hearty breakfast, which I had not been able to do for the preceding five days. I then went to the infirmarian and showed him my throat. He looked at it, and thought that, to be perfectly well, it should not look so red. Meanwhile I felt as I had never felt before. I was able to take my meals as usual, and was rid of all the inconveniences to which I had been subject.

On opening my *Imitation* again, as soon as I returned to my room, I read: *Ostende Domine magnalia, ut glorificetur dextra tua* — the same words that I had read twice before. Some days after, when the doctor came to the house, I showed him my throat. He acknowledged that it had improved very much, and was astonished at the sudden change. “Am I then perfectly cured,” I inquired. “Not exactly,” he replied, “to be perfectly well, some little veins inside of your throat should not look so red; they are too much swollen with blood.” On hearing this, full of confidence in Fr. de la Colombière’s intercession with the Sacred Heart of Jesus, I said: “Lord, if You wish, You can cure me perfectly.” I then requested the doctor to look once more at my throat and see whether there was any change. You may judge of his astonishment, when, after looking at the

swollen veins, he was forced to exclaim: "Well, sir, they are already diminishing." As I had used no remedies, I asked him how he explained this sudden change. He answered: "Really, I do not understand it at all; it is something miraculous; I cannot account for it otherwise."

On seeing me a week later, after inquiring about the state of my throat, he said: "Well, I am going to give you one piece of advice, and it is this: in future, keep away from doctors, as much as possible, about your throat. You are all right now, and do not stand in need of them any longer." I left him and went to the chapel to thank the Sacred Heart of Jesus, and ask that this cure might contribute to the beatification of His servant, Fr. de la Colombière, and to the conversion of the doctor, who is not a Catholic.

OBITUARY.

FATHER PHILIP RAPPAGLIOSI.

Rev. Fr. Philip Rappagliosi S. J. passed to a better life on the 7th of February 1878, dying like a true soldier of the cross, on the field of his apostolic labors. His uncommon virtues deserve a special mention, which, I am confident, will edify your readers.

He was born in Rome on the 14th of September 1841, of parents remarkable for their piety. Nature endowed him with an amiable character and a bright intellect. Successful literary studies at the Roman College and the practice of solid virtue prepared him for the Society into which he was admitted on the 28th of September 1856, in the Novitiate of St. Andrea. After his noviceship he studied Rhetoric for two years, when political troubles compelled his superiors to send him to France for his philosophical studies. Being

recalled at the end of the second year, he completed his Philosophy in the Roman College, after which he was appointed to teach for several years in Rome and Ferentino. He then studied Theology for one year in Rome, and for three years more at Laval. During this time his talent for preaching revealed itself, and when called upon to exercise it, as frequently happened especially after his being ordained a priest, he did it with much zeal and abundant fruit. During his stay in France he showed none of that inclination through which some find fault with every thing that is not in conformity with the practices of their own country; on the contrary, he adapted himself so well to the customs peculiar to the Society in France that he rendered himself both dear and edifying to all.

A journal of Fr. Rappagliosi, found after his death, shows how earnestly and with what result, he made his third year of Probation at Tronchiennes, "I heard," he says, "a voice in my heart requiring the entire oblation of myself to the divine service, although I was ignorant as yet by what path our Lord wished to lead me to Himself. . . . At the beginning of the tertianship, I experienced such joy and facility in the observance of all the rules, that I do not remember to have failed in the least of them during a long period preceding the thirty days retreat." He gained a signal victory over himself in surmounting a great difficulty he had to lay open his whole conscience to his spiritual superior, and he received with generous resignation the news of his failure in his last examination.

It was also during this time, that an ardent desire of the missions of the Rocky Mountains made itself felt in his heart. That his appointment to labor in this portion of God's vineyard came from heaven is manifest from the fact, that, though destined by his Provincial for the chair of Rhetoric, this plan was changed by V. Rev. Fr. General himself, to whom Fr. Rappagliosi had opened his interior, by the advice of Fr. Petit. We here subjoin the answer of the Father General.

Legi libentissime litteras Reverentiæ Vestræ, 31 Julii datas, et statim me inclinatum sensi ad secundanda pia desideria, quæ de sursum tibi immissa videbantur. Omnes quidem missiones, sed illa præsertim quæ est in montibus Saxosis, mihi maxime cordi est; tum quia ibi avidissime expetitur, multique ex NN. Patribus senio et laboribus fracti, propediem operi impares futuri sunt; tum quia lætissimi in illa missione fructus ad majorem Dei gloriam colliguntur. Nolui tamen rem illico definire; consului R. P. Provinciale qui quamvis ad alia R^{am} V^{am} designare cogitaverat, tamen non renuebat tam sancto ministerio, et tot animarum saluti virum concedere. Precibus divinum lumen imploravi, rationes in utramque partem diligenter expendi. In prima sententia confirmor, et Rev. V. ad illas missiones destino, in quibus magna sui et aliorum utilitate, ut confido, versabitur. Interim ego Deo gratias ago, R^{ae} V^{ae} et illi missioni gratulor. Optime spero. Tibi, mi bone Pater, ex animo benedico, et me commendo SS. SS.

Carissime in Christo Pater

PETRUS BECKX, S. J.

In the autumn of 1873, Fr. Rappagliosi bade adieu to Europe, and, after a long and fatiguing voyage arrived at the Rocky Mountains on the 21st of December of the same year. Having taken some necessary rest at our residence of Helena, which is the first one meets on coming to our mission, he proceeded to St. Mary's among the Flat-heads about one hundred and seventy miles further west. This was, for the present, the field appointed for his apostolic labors. The object of his ardent desires was now attained. He was in the midst of the poor Indians in whose service he was willing to spend himself, and even to lay down his life, that he might win their souls to God. He at once set himself down to learn their language, with the docility of a child and the earnestness of an apostle. When he had mastered a few phrases he would go among the Indians to repeat them. In this way, and by noting down the most

common words which he afterwards committed to his faithful memory, he was soon able to make himself understood. He noticed also, that the Indians make great use of gestures in conversation; and of this fact he availed himself to make them more readily comprehend what he said. These poor people soon perceived the love of the good Father for them and readily yielded to his affectionate exhortations. Whenever a new lodge settled in the vicinity of the mission he set out to visit it, taking with him some pious images which he distributed among those whose influence was more powerful for good. If the new-comers had for some time neglected their Christian duties, his zeal gave him no rest till by exhortation and entreaty he had recalled them to the observance of God's holy law. There lived among the Flat-Heads some families of the Nez-perçès who were yet infidels. These he visited frequently, taught them their prayers, gave them some rudimentary instruction, and hoped soon to add them to the fold of Christ; but he was called away by holy obedience and sent to the mission of St. Ignatius, sixty-five miles to the north, among the Pend'oreilles, who are allied to the Flat-Heads and have the same language, customs and faith. He soon endeared himself to his new flock so that they sought him in all their troubles and followed his instructions with docility. A Father who was his companion at the mission of St. Ignatius, writes of him as follows: "The good Fr. Rappagliosi is a source of edification to us all. He has the charity of an apostle, and labors unceasingly for the poor Indians."

Fr. Rappagliosi was not allowed to remain long here; and yet he so won the hearts of all, that, when he was removed, the chief of the tribe came to ask the superior of the mission to send back the black-gown who was so much beloved by his people. One day when he had returned from a missionary excursion, his heart filled with sorrow for the destitution and misery both temporal and spiritual, that he had seen, he said to me with enthusiasm: "Oh! that I had

the means to alleviate the distress I witness around me." He did not spare himself in doing what he could for his Indians; he spoke to them words of comfort, he instructed them; he exhorted them to peace and to the practice of Christian virtue; he set them the example of bearing hardship without repining. Like a veteran missionary, he adapted himself to their mode of living; no self-denial was too great, provided he could gain souls to Christ. The Lord was pleased with his holy desires and labors, and called him early to his reward.

Towards the summer of 1875, the mission of St. Peter was opened among the Black-feet. These savages have been hostile, and they are so corrupted by the wicked conduct of the whites who have come among them, that the fatigue and labor of the missionary are repaid with but little fruit. In fact, very few respond to our exhortations; almost all being sunk in brutal polygamy. Still, in spite of such general depravity, there is some good to be gleaned, and the heart of the patient missionary is gladdened when he is allowed to baptize the infants, which die in great numbers from want of proper care and nourishment. In the hope of working a change for the better in this tribe, the superior general of the mission sent Fr. Rappagliosi thither. But here he was met by a new difficulty; the dialect spoken by the Nez-percès and Pend'-oreilles, so that he had to begin over again the arduous task of learning a new and difficult language. God's greater glory and the salvation of souls required it, and, however painful the work, he was ready to undertake it at whatever cost. During some months, he might be seen daily going to a family of half-breeds, who lived about a mile from the mission, to practise some phrases which he had learned and to pick up a few words more to add to his vocabulary. Another difficulty was, that the Black-feet lead a roving life, remaining no more than two or three weeks in one place. Moreover, the whites had encroached on their hunting grounds N. E. of

the mission, and the bison having withdrawn farther to the north, the Indians were obliged to follow them, so that the principal camping grounds were thus removed about one hundred miles from the mission. This is a great inconvenience and exposes the missionary to many hardships; for the route lies across a desert prairie exposed in summer to the hot parching rays of the sun, and to the piercing north winds in winter.

In December 1876, Fr. Rappagliosi took charge of his new field of evangelical labor, and remained in the Indian encampment during several months. There is no describing the privations he suffered during this time; for as yet his knowledge of the language spoken by the Black-feet was very imperfect, and it was with difficulty he could convey his meaning by the aid of gestures. Add to this, the monotony of savage life, the food, and the annoying insects which swarm in the Indian lodges. He spent the time chiefly in mastering the language and in teaching the children their prayers. On Sundays he said Mass in a neighboring store owned by an enterprising white. Here with the aid of an interpreter, he gave instructions to the few Indians who attended, and insisted on the necessity of having their children baptized. His efforts in this respect were fairly successful, and about one hundred received the Sacrament of Baptism during his stay among them. He departed from the Indian camp late in the spring, and came to the mission to enjoy a brief repose. Then the zealous missionary set out to visit the whites, sparsely scattered over the Territory. His sweet and affable manners were sufficient recommendations to gain the good will and attention of those who, differing from him in faith, were inclined to show little respect for his sacred ministry. He advanced rapidly in their esteem; but his heart was with the poor unfriended Indians. "It is, indeed, difficult to convert the old; but, with care and attention, the young may be made good Christians. If I had an orphanage under the management of the sisters

of Charity," he used to say; "I would soon have the Black-feet completely changed. The children would be educated in a pious, Christian manner of life, and they, by their prayers and influence, would then convert their parents. But the mission is too poor to bear the expenses of such an undertaking, and the unfortunate Indians must go to destruction. Ah! that some generous benefactor would come to my assistance."

Many and beautiful were the virtues which he practised towards his brethren in religion. Like every true son of the Society of Jesus, he was all sweetness and charity. His conversation was pleasant, mingled with Roman wit, but without bitterness; a harsh word or cutting remark never passed his lips. He spoke and thought well of every one of his brethren, and deemed himself most happy when he could render them the least service. When they would return from their missionary excursions, he used to unsaddle their horses and put them in the stable, and then he would do all in his power to procure for the Father a speedy rest. His esteem for obedience made him seek its sanction in the smallest actions. He always asked his superiors for advice, both before setting out on his excursions, and when absent on the field of labor. "I will do what I can," he would say, when speaking of this virtue, "but above all, I long to have the blessing of obedience on my undertakings. May God grant me the grace to die, rather than I should act independently of our superiors."

It was thus Fr. Rappagliosi prepared himself for the heroic labors and sacrifices of the mission of the Black-foot Indians, which was soon afterward assigned to him. While on this mission, necessity often forced him to travel many miles over vast and dreary prairies without a guide or companion, and with the few provisions one horse could carry. Stores of provisions were established along the encampments of the Indians, and money was furnished him by superiors for necessary supplies; but it not seldom happened, that his little stock of food gave out on account of the length of

the journey, or the rainy weather, which rendered travelling almost impossible. On such occasions he had often to be satisfied with buffalo-meat cooked after the manner of the Indians.

The spring of the year 1877 was destined by Providence to be a time of great toil and sacrifice for Fr. Rappagliosi. He betook himself to the camp of the Indians, and found that provisions had given out and that the Indians were devoid of all means of subsistence. The wretched Black-feet in order to satisfy the cravings of hunger were forced to go in search of dead buffaloes which had been killed during the preceding winter. He told me confidently afterwards, that during his stay among them, he often suffered from extreme hunger. A few days after his return from the camp of the Black-feet, a courier from the Milk River arrived at the mission, having travelled a distance of two hundred miles to announce that the presence of a Father was desired by many Christian families of the Miticces, who had settled in the neighborhood of the Milk River for the purpose of buffalo-hunting. Two of the three Fathers were then occupied in the ministry, and it fell to the lot of Fr. Rappagliosi to visit the Miticces. He made use of this opportunity to visit another camp of the Black-feet, situated many miles farther north. In an account of this excursion which he gave to his superior, he says: "These good Miticces gave me a reception fit for a pope. They sent a covered carriage to Fort Belknap for my conveyance. Ten miles from the camp, forty horsemen met me, separated into two columns and fired their guns. On the rising slope, above which they had pitched their camp, the old men, women and children stood in groups waiting for my approach, extending their hands towards me as I drew near. I hope that these good dispositions towards the minister of God will induce them to take advantage of this opportunity." Soon, however, matters underwent a change for the worse. He thus writes to his superior: "My health is good, but our

provisions are so reduced that meat alone, and often only dry meat forms our scanty meal. The Indians cannot buy me any thing, for there are no stores along the Milk River. Mosquitoes and vermin are in abundance, and frequently our wigwams are overturned by the storm. To be drenched with rain for hours is not uncommon with me; yet blessed be the good God, I feel no effects such as rheumatism, colds etc., though, as you know, my constitution is not of the strongest." From the camp of the Miticces he set out on a long and wearisome journey to visit some Black-feet encamped many miles beyond the boundary of the United States, in the British Possessions. God rewarded his zeal with the baptism of about one hundred infants.

On the 19th of August he returned to our mission station, much emaciated and worn out with fatigue. At other times when returning from his excursions he would recover his lost strength after a few day's rest. But this time his recovery was slow. He often said, that he felt very weak and fatigued; notwithstanding all this he kept up his courage, and thought of nothing but of winning to God the poor, abandoned Black-feet. I remember having often advised him not to expose his health so much, but to take a little care of it, especially, since the Black-feet did not show themselves as yet disposed for conversion, on account of polygamy, which, as has been already remarked, is prevalent among them, and is, under existing circumstances, most difficult to be abolished. But he would reply: "Some one must expose and even lose his life for the establishment of the mission."

Towards the end of September, I was removed from the Black-feet mission, on the score of ill health, and then only two Fathers were left to cultivate that vast and thorny field. It was a task beyond their strength; but the scarcity of priests did not allow the superior-general to reinforce them. About the middle of November Fr. Rappagliosi put himself in readiness to visit the camps of the Black-feet along the

river Marais, when, from the camp of the Miticces, which he had visited last summer, a messenger arrived asking for a priest to assist a dying woman. Fr. Rappagliosi had to undertake the journey. Strange, as it seemed, he embraced all before departing, and in taking leave of Fr. Negro spoke these mysterious words: "Dear brother, should I return no more, pray for the peace of my soul." On the 28th of Nov. he arrived in the camp of the Miticces; but a sad spectacle presented itself to his eyes. The wily enemy of salvation had walked through that hopeful field and sowed the cockle. Many of those who had before shown such excellent dispositions, having been ill advised and wrongly informed of his good intentions, now shunned him, and even went so far as to insult him. This unexpected treatment inflicted a deep wound on his tender heart. In a letter to one of the Fathers he says that he suffered an eight days' martyrdom. He endeavored notwithstanding to work for the salvation of those who remained faithful and to prevent dissensions between the two parties. After Christmas, he went to Benton, a little town about half way between Milk River and the mission-house, and there met Fr. Imoda, his superior, from whom he received orders to visit the Piegans up the Marais River. Fr. Imoda on bidding him farewell, noticed that he looked somewhat pale, and thinking he was sick, told him to stay a short time to recruit his strength, or, if he felt really ill, to return to the mission-house, as he himself would take his place. But Fr. Rappagliosi replied in these words: "I do not feel any indisposition, dear Father, but it seems to me, nevertheless, that I go to die; still I must go." On the 3d of January Fr. Rappagliosi left Benton, and reached the camp of the Miticces on the 7th, taking up his lodging in an old hut of but one apartment, owned by a certain Mr. Alexander Weekly. Scarcely had he arrived at the camp, when he began to feel indisposed. On the 20th of January, which fell on Sunday, he said Mass and preached, though he was not well. In the afternoon he rode to another camp

some miles off, where he was taken ill again, and this time rather seriously. He sent at once for Mr. Weekly, who, on receiving his message, made no delay in coming. Judging from the symptoms that the illness would be of a serious nature, he helped the Father into a carriage and brought him back to his own house. While there, Fr. Rappagliosi wrote two letters, one to his superior, who was at a distance of two hundred miles; the other to Fr. de Courby, an Oblate residing twenty miles north of the Milk River. The letter to Fr. Imoda was entrusted to an American on his way to Benton; the other was sent by a special messenger. The Miticces wished to call a doctor, but Fr. Rappagliosi advised them not to do so, saying that a physician could be of no assistance to him since his disease was situated principally in the heart. On January the 22d he had a violent attack of fever which deprived him of the use of his senses. On the 23d he was again well and talked freely. He asked Mr. Weekly, who had a board in his hand, whether he was going to make his coffin. On the same day a Mr. Brooks visited the Father, and was requested by him to hasten to Fort Belknap and get possession of the letter to Fr. Imoda, which had been given to the American traveller. He set out at once, succeeded in getting the letter and returned it to Fr. Rappagliosi, who, thinking that he had exaggerated the account of his sickness, tore it up. On the following night he grew worse. His senses failed him, and his mind began to wander. Towards midnight the fever became less violent, and he recovered the use of his senses. Mrs. Weekly, who had nursed him with the tenderness of a mother, offered him some nourishment. He accepted it, thanking her for her great kindness and solicitude. The Miticces also, it must be said, endeavored by every possible means to bring relief to the Father; buying for him the best things in the store at Fort Belknap.

"Tell the Fathers," said the sick man to Mrs. Weekly, "that the cause of my sickness is chiefly in the heart, and

that in my opinion, my grief, rather than my malady will bring about my death ; but I deem it a signal favor of God to allow me to die here and in the midst of you." Next morning he requested her to call in all the children, because, he said, he wished to recommend himself to their prayers. Then he exclaimed : "My heart rejoices at the thought, that I am to die among you. I love you all tenderly, because you are my spiritual children ; and I have made an offering to God of my life for your welfare." When his hostess, Mrs. Weekly, told him that his death would leave them deprived of all spiritual assistance, and that in those lonely regions it was not, as in Europe, where the post left vacant by the death of a priest, is quickly filled by another, he replied, that he was glad to end his days among them, because it was God's most holy will.

On the 24th of January Fr. de Courby arrived. Fr. Rappagliosi was then in full possession of his senses, made his confession and received holy Communion. After Communion he again lost the use of his senses, and with the exception of a few lucid moments remained in this state until death. During these short intervals of consciousness he would call the children around his bed and make them pray. As long as Fr. Rappagliosi was ill, Mr. Weekly, in order not to be a source of annoyance to the sick man, lived in a tent hard by. When the Father heard of it, he thanked Mr. Weekly very much for his great kindness. Meanwhile Mr. Brooks attended the missionary with the utmost care, as if he had been his own son. On the 4th of February Fr. de Courby gave Fr. Rappagliosi Extreme Unction, and then left him, having been called away by pressing duties. After his departure Fr. Rappagliosi sank rapidly. Those who attended him, thinking his end was near, summoned around his bed a great number of Miticces, who, falling on their knees, prayed most fervently for his happy passage to eternity. Thus amidst the prayers and tears of these good Christians, Fr. Rappagliosi gave up his soul to his Creator, on the 7th of February at 7.30 o'clock P. M.

Fr. Rappagliosi's remains were placed in a metal coffin, and brought to Benton. Fr. Imoda arrived the same day, and on the following morning he said a Mass of Requiem, at which many Catholics assisted. The corpse was then conveyed to the mission of St. Peter where another Mass was said, and thence to Helena. At Helena many Catholics of the city went out with hearse and carriages to meet the stage-coach thinking that it would bring the body. But it came by wagon, and arrived much later. After High Mass on Sunday, the 17th, it was carried in procession through the church, and after the last rites had been performed over it, and an appropriate funeral address delivered, it was laid to rest in the vault under the sacristy.

Fr. Rappagliosi sleeps in the peace of the Lord, and his memory is held in benediction. Protestants as well as Catholics speak of him as of an apostle and saint. The poor Indians, who always found in him a true friend, a kind benefactor and a tender father, especially grieved over his death. On hearing of it, they were inconsolable and prayed with many tears for his soul. At the missions of St. Mary and St. Ignatius, solemn Mass was sung, at which many went to Communion. The Coeur d'Alènes, who knew the Father only by report, received the news of his death with mourning, and the chief of their tribe offered the superior of that mission money for celebrating a solemn Mass of Requiem. The superior refused the money, but celebrated the Mass, at which the Indians sang and many communicated. Some of the Flat-heads and Pend'oreilles, in passing through Helena, asked to see the grave of the Father, and when at the place, prayed on their knees most devoutly. God seems to have required the life of the Father as a pledge for the success of the mission. His end is worthy of a true son of the Society, for he fell with honor on the field of his labors.—R. I. P.

FATHER JOSEPH LOUIS DUVERNEY.

Fr. Joseph Louis Duverney was born in Switzerland on the 30th of December, 1806, and entered the Society on the 8th of October, 1825. Twenty-two years later, towards the end of 1847, he left Europe for America, just when the revolution had commenced that work of ravage and persecution, of which we do not yet see the beginning of the end. The Swiss revolutionists, followed afterwards by those of other countries, started by proscribing the Jesuits, robbed them of their property and vexed them in other ways. Thus, a few months after Fr. Duverney had arrived in America, he was followed by several of his companions of the Swiss province, who came to seek shelter in the States.

Little is known to me of Fr. Duverney's life in Europe except that he taught rhetoric with applause, and that after he had finished his studies he was applied to the teaching of the sacred sciences, especially Holy Scripture. Mgr. Mermillod, the present bishop of Geneva, was one of his pupils. If we except the last few years, which were spent in retirement, and a short time employed in the ministry at St. Joseph's Church, Philadelphia, we may say, that his professorship of theology, and sacred literature extended from his ordination until the end of his life, to the great satisfaction of all who had the good fortune to be his scholars. On account of the depth and clearness of his mind he was much devoted to St. Thomas, and was also a great admirer of Cardinal Bellarmine, whom he considered a man chosen by Divine Providence for the calamitous times in which he lived and for succeeding times, too. But his author of predilection was St. Augustine, whose works he had read over and over again and transfused, so to say, into his own blood. He was so fond of them that he could not bear to

hear of the least divergence from the teaching of the holy doctor, whom he was accustomed to call *The Master*.

In the year 1847, the congregation of Procurators was held in Rome, and Fr. Thomas Mulledy was the Procurator for the Province of Maryland. Towards the second part of the same year, Rev. Fr. John Roothaan had appointed Fr. Ignatius Brocard, who was then in Italy, to govern the Province of Maryland. Fr. Brocard, a fellow-countryman of Fr. Duverney, had been Provincial of the Swiss Province, and after the term of his administration he was called to Italy, and appointed Rector in one of the colleges of the Romagna, where he was much esteemed and beloved. Soon after his new appointment for Maryland, he went to Rome to confer with Fr. General, and, shortly after, started for France. There he met Fr. Duverney and Fr. Bague, who were to go with him to Georgetown. After a few days they sailed for America. But they had not yet crossed one third of the Atlantic, when they had to go back to France. The vessel was found to be leaking so badly, as to render perilous any attempt to reach the American shores. Having returned to Havre, they were obliged to wait there for the departure of another vessel. In this Fr. T. Mulledy, returning from the congregation, had secured a place for himself. The company of Fr. Mulledy was of great service to them; and this good Father, who was always very cheerful, made their sea voyage very agreeable to them.

Immediately after his arrival at Georgetown, Fr. Duverney was appointed to teach theology to eight or ten Scholastics, among whom was our lamented Fr. Angelo Paresce.

Two or three years later he was sent to St. Joseph's, as said above; but soon afterwards he returned to his former office. Later on he was sent to Fordham in the same capacity, and then returned once more to Georgetown, there to remain until a common scholasticate was provisionally opened in the building of the present Boston College, in the year 1860. But on account of the civil war which was then

desolating the country, and for other reasons, the common scholasticate had to be dissolved, waiting for a better time to open it again in a locality permanently destined for this purpose. Meanwhile Fr. Duverney returned to Georgetown with the other professors and the scholastics of the Province of Maryland. As soon as the war was over, Fr. A. Paresce, then Provincial, took the first steps towards building a house for a scholasticate, much encouraged by Rev. Fr. General and by the desire of many others, especially our scholastics. The efforts and labors of good Fr. Paresce were crowned with success, and on the 21st of Sept., 1869, the Woodstock Scholasticate was opened and Fr. Duverney was one of the professors. His class was that of Hebrew. But his constitution enfeebled by age and labor did not allow him to continue much longer in his office. He returned to Georgetown and afterwards passed to the Novitiate at Frederick, where he spent his last years. There he devoted a part of his time to the literary instruction of the novices, an office which pleased him exceedingly. He was much attached to his young pupils in whose progress he took the greatest interest. There is no need to add that his pupils were likewise very much attached to him. In an interview, which Fr. Duverney had with the Father superior of the Novitiate, on his death bed, shortly before he died, he recommended him in a particular manner to take care of his young men, of whom he spoke words full of kindness. He died in full possession of his mental faculties, after having received all the Sacraments, with that disposition which was to be expected after a long religious and edifying life.

Fr. Duverney possessed an uncommon store of knowledge both in literature and the sacred sciences. He was a great reader, and because of his remarkable gift of memory, he was never applied to for information in vain. The same excellent memory assisted him in becoming acquainted with various languages both ancient and modern. Besides French, his native tongue, he could speak fluently and well

German and English, and he knew enough of Spanish and Italian to be able to hear confessions in these languages. Having been professor for a number of years of the Hebrew language, he was conversant with it, as well as with the Latin and Greek tongues. For the latter of these languages he had a particular attraction, and he was deservedly considered an excellent Hellenist. His modesty was equal to his ability and his conversation was no less agreeable than instructive.

The writer of this short memorandum remembers with pleasure the many hours he has passed conversing with dear Fr. Duverney during a long period of years, and professes himself indebted to him for much information which this protracted intercourse procured him. Would to God that the many examples of his edifying soul had proved equally beneficial to him, especially his modesty. He never spoke of himself or made the least allusion to what he knew or what he could do. In fact he considered what he could do and did as of little value and not worth being preserved. His modesty was the result of a maxim deeply rooted in his heart i. e. the main and even the sole obstacle to grace, is pride.

He was very zealous for the exact observance of the Institute, every violation of which he regarded as disastrous. Let his good soul rest in peace, and God grant that we may be reunited in a better life never to be separated again.

FATHER CAMILLUS VICINANZA.

Father Camillus Vicinanza, departed this life Dec. 30th, 1878. He was born in Naples, Italy, July 23d, 1814. After a youth spent in pious preparation for the ecclesiastical state, and a course of studies concluding with philosophy and made with distinguished success, he entered the Society of Jesus, July 25th, 1832; commenced his theological studies in 1841; came to America in 1845; was ordained priest in 1846; and on account of his extraordinary virtue and learning, was made a professed Father, Aug. 15th, 1851.

He was employed in teaching philosophy and in other important duties in Georgetown, D. C., Frederick Md., Alexandria Va. and Baltimore till 1853; when he was stationed at St. Thomas' Manor, Charles Co., Md. Active, energetic, untiring, he performed the various duties of the sacred ministry till 1872; when he was transferred to Leonardtown, St. Mary's Co., Md., and here he continued his apostolic labors till a few weeks before his death.

Fr. Vicinanza resided for nearly nineteen years in Charles county, Md., and seven in St. Mary's county. He was pastor of all the churches attached to St. Thomas' Residence at various times. After the death of Frs. Barber and Woodly, and the removal of Fr. Barrister on account of ill health, he became superior of the mission. During this time, whilst the financial condition of the house, was very much depressed, on account of the war and other causes, he was compelled to make various improvements and repairs on the main and out-buildings, which had been hardly completed, when a fire destroyed most of what he had done. And then to this serious disaster, in the following year, the 29th of Dec., 1866, was added the burning of the church and residence. Nothing was saved except the vestments.

Fr. Vicinanza had incessantly importuned the Rev. Fr. Provincial from the moment he had been burdened by the care of the temporal affairs, to be relieved. His great humility and his love of spiritual recollection prompted him alike to urge the petition, now that a new source of distraction was thus forced upon him. His wish was granted, and he thenceforward attended the missions of Newport, Pomfret and Cornwallis Neck, until his removal to St. Mary's county. This was caused by his increasing age and infirmities. He was greatly attached to the place, where he had labored so long. It was then a severe trial of obedience that took him away, and none felt it more keenly than the fellow missionary, whom he left behind to struggle on, amidst the privations of an impoverished people, and the expenses of repairing the ruins of the fire. It was like taking away the best, the most experienced officer in the very crisis of the battle. He had become old on the missionary field of Charles. Every one he met was his friend, every face was familiar, every turn on the road was mapped out on his mind. The other Father accompanied him to Leonardtown as a slight token of the affection which was due to one who labored so long and so earnestly for the spiritual and temporal welfare of St. Thomas' mission.

Fr. Vicinanza was an example of spirituality; wherever he went, he carried with him a copy of Baxter's meditations, and he invariably made his hour of meditation before he left the house where he had lodged for the night. At home he was like a hermit of the desert, being most punctual and regular at all the duties of a regular community, having his hours to visit our Lord in the Blessed Sacrament and other self-imposed devotions.

During the long years of his missionary life, he was necessitated to say the late Mass, preach, attend to the instruction of the children, hear confessions and administer the other Sacraments every Sunday. He usually left St. Thomas' residence on Friday afternoon, returning only on

Monday or Tuesday. Obligated to live in the midst of seculars, eating at their table, becoming one of their family, no one could ever repeat a hasty or thoughtless word as coming from his mouth. He was kind, but reserved with that dignity which becomes a priest of God, and the pastor of his people. He was an utter stranger to unmeaning compliments, and held in horror frivolous jokes as destructive of all religious recollection and sacerdotal edification. In the Lenten season his whole time was employed in giving stations from house to house, affording no one a pretext for neglecting the paschal duty. He manifested a surprising and untiring energy in collecting funds for the Propagation of the Faith and the Holy Childhood, and I venture to say, that no priest in the United States, however favorably he might be located, did more than he for these twofold objects.

Fr. Vicinanza was a model Jesuit, a man of tender piety, profound humility, burning zeal and life-long mortification. In Charles and St. Mary's counties, his name will long be held in benediction by those who were the witnesses of the heroic virtues, which he endeavored in vain to conceal. His charity, gentleness, meekness, child-like simplicity, and, above all, his seraphic ardor whenever he offered the Holy Sacrifice, will continue in the future, as they have been in the past, subjects of admiration and praise for his devoted flock. May they remember in prayer the soul of their father, friend and benefactor, especially when they meet in the chapels and kneel at the altars, where he served them so long and so well.—R. I. P.

APPENDIX.

I—EXTRACTS FROM FOREIGN LETTERS.

Some interesting information concerning the new mission of Mangalore, will be found in the two letters, which we take from the German "Catholic Missions," published by our Fathers of the German Province; and in the extracts from the first pastoral of Fr. Pagani, the pro-vicar apostolic, which he very kindly sent to us.

"In order to bring down the blessing of heaven on this important enterprise," writes Fr. O. Ehrle, to his brother, "we visited the tomb of St. Fr. Xavier in Goa, at the time when his precious body was exposed for the veneration of the faithful. Leaving Bombay on the steamer Alabama, we arrived at New-Goa in twenty-four hours, from which place it took us two hours to get to Old-Goa. My first visit was to the professed house of Bom Jesus, to which I found my way by following the crowd of pilgrims. The relics were exposed in a glass case, in the middle of the church, and were so placed that the whole body could be seen and the feet kissed by the numerous pilgrims. After our visit, His Grace the Archbishop of Goa showed us the several churches of the city, and in the evening returned to the professed house, to close the relics for the night. We passed the night at St. Monica, a large Augustinian monastery, which serves as a hotel for pilgrims. The following morning, I celebrated Mass at the tomb of the saint, and spent the rest of the day in visiting the wonderful ruins of the churches of the Carmelites, Dominicans etc. In the evening we embarked on the mail boat for the south, and after thirty-six hours reached Mangalore. We were received at landing with a salute of cannon by a great concourse of

Christians under the direction of two Carmelites Frs. Victor and Irenæus, who conducted us to a richly prepared hall, where an address of welcome was read, to which the new pro-vicar replied. After the reception, we went to the Cathedral, near Jepoo, the residence of the bishop and the seminarians; the latter formerly numbered twenty-five. For want of priests and means the seminary had been closed for some months, but we will open it again in a few days, as we have received a promise of attendance from eight former seminarians. When more of the Fathers understand English, we will open high school, to prepare young men for the English University and for high stations. At present one hundred Catholic scholars attend the government schools.

In this place the Swiss Protestant Missionaries from Basle have a high school; they possess a bookstore with printing press, but these advantages do not bring them any converts. Our Christians rejoiced exceedingly, at the great fear of the missionaries for the Jesuits; for, they warned the people, to keep away from the Jesuits as they would from the devil, and to avoid them, especially, in the streets. This warning, however, had no other result, than to bring new ridicule on the preachers."

To this letter of Father O. Ehrle we add one from Father Mutti, dated January 12th, 1879, and written to a benefactress of the mission.—"On our arrival here, the general aspect of poverty almost caused us to lose hope, but your kind letter shows us that Divine Providence does not forget to send us help. The poor Carmelite Fathers were sadly calumniated, because it was beyond their power to meet all the expectations of the people. Unable to support their seminarians, they were obliged to close the seminary, and last month their necessities became so urgent, that they were compelled to sell even the sacred vessels. From this you may judge of our extreme poverty; for the mission does not possess any income, and the donations of St. Xavier's Society and of the Holy

Childhood do not suffice, to pay half the expenses of our various institutions. But the people expect us to do even more, and hence on our arrival they welcomed us as angels from Heaven; more than fifteen thousand persons were present at the landing place. They expect us to build schools and colleges; but for this we have not the means. Hence we ask relief from all quarters; money, sacred vessels and vestments for the service, and such like things will be gratefully accepted. Among the two millions of souls, there are only fifty-four thousand Catholics.—What a glorious field for the zeal of missionaries! Ask of St. Francis to grant us some of his apostolic spirit, that this part of the vineyard of the Lord may flourish and bring forth spiritual fruits in abundance.”

From the Pastoral of Fr. Pagani.

The wishes of the Holy See, which the Society of Jesus always looks upon as commands, have prevailed upon the General of that Society to undertake the spiritual charge of this apostolic vicariate of Mangalore. We know full well, how very difficult in the execution and how embarrassing those commands have proved to the superiors of the Society. A large number of its missionaries already work in the different quarters of the globe, and the cry from the wide realms of Asia, from America, from Africa, from Australia, even from the furthestmost limits of Europe itself, is constantly heard, that more missionaries are wanted, both to supply the place of those that have fallen victims to their zeal and to enlarge the field of their operations.

Again the superiors were loath to take upon themselves the cultivation of a missionary field which the venerable Order of Carmel for a long succession of years, in times of troubles and difficulties, and when other laborers were wanting, had worked with noble self-sacrifice, zeal and prudence. It was then natural that they drew back, and for long months again and again entreated the Sovereign Pontiff, Pope Pius IX, of ever glorious memory, for the reasons specified, to

allow the Society to decline the proffered mission. But their petitions proved unavailing, and with that reverence and submission to the Holy See, which the Society fosters and cherishes even by special rule, they then submitted to the declared wish of him, in whose will we cannot fail to acknowledge the will of God Himself. However weak we are, however difficult under present circumstances the task may be, which we are bid to undertake, yet mindful of the encouraging words of the Apostle: "I can do all things in Him who strengtheneth me," we bow to that sacred will, and come to you as the messengers of God, sent to you by that authority which alone has the right to send missionaries to preach the Gospel of God in the name of God. We have not come among you of our own choice, we are not those, of whom the Holy Spirit complains: "The Prophets prophesy falsely in my name: I sent them not, neither have I commanded them, nor have I spoken to them: they prophesy unto you a lying vision and damnation and the seduction of their own heart." We come to you in the name of the Lord, to preach to you and to foster among you the faith of almost nineteen centuries, sealed by the blood that flowed from the Sacred Heart of Jesus, and preached to your fathers by the glorious St. Francis Xavier, whose unworthy brethren we are. It is indeed a great consolation to us to be allowed to continue the work which he commenced in these parts, and, treading in his footsteps, to revisit the spots, the villages, hallowed by his presence; to preach the faith to the spiritual children of St. Francis Xavier by the instrumentality of children of that same Society, whose pillar and brilliant crown he was. * * * *

We are glad to see schools already existing in different localities of the vicariate, notably in Mangalore, Cananore and Calicut, established and supported by several of the Reverend members of the venerable Carmelite Order, and by the zealous Christian Brothers, and some by the zeal of the laity. These should be fostered, others established, and all brought to that perfection, which our school-going age

seems to require. In the execution of these our endeavors, we must of course look to you, beloved brethren, for help and counsel. To realize all our hopes, it may take years yet. You are aware, beloved brethren, that all great things sprang from small beginnings, must be made to rest on a solid basis; the more carefully, and let me add, the more slowly the work of laying the foundation is carried on, the safer and the more economical will the upper structure be found at the end. This too is the principle we shall be guided by, in taking in hand our educational work. Look to Bombay with its magnificent schools and convents, deservedly the pride of the Catholics of that vicariate and the admiration of Protestants and Pagans alike. Bombay, as you may know is the great emporium of trade of Western India, populous and wealthy. The Government of that Presidency met the private efforts of the Catholics with unwonted liberality in granting sites for building, in furnishing large pecuniary help to erect those admirable piles at the capital of the Presidency, and the capitals of the provinces. The Chaplains, doing duty with the troops, contributed largely to the building funds, the laity too were not behindhand in generosity at the repeated calls of the ecclesiastical superiors. And yet it took Bombay full twenty years to raise its educational system to present perfection. We are then not to lose courage, if our progress in this line gets along at a slow pace, provided always that it does not stand still, nor retrogress. Here too we must recall to mind the words of Scripture: In your patience you will save your souls. We certainly have not many of the advantages which Bombay enjoyed; but I think, we will commence our onward course at a starting point higher than that at which Bombay commenced. Our vicariate possesses already several Catholic schools, which in their own way, do an immense good; Bombay in 1858, had no English school whatever save one, which the superiors had just then succeeded in rescuing from ruin. We are happy to see the

pious and zealous Christian Brothers in our vicariate, working hard and steadily and successfully in the field of divine glory. Bombay had then nothing of the sort. The Catholic population of the vicariate of Bombay is smaller than ours, and they are not blessed with riches. Ours is by one-third, almost one-half, more numerous. Beloved brethren, let us but have that unity among ourselves, which sinks private quarrels, and views, and wishes in the general impulse for the good end; let us but have that Christian faith by which we see in our ecclesiastical superiors the natural guides set over us by God, and to whom we religiously must submit, that same generosity for which some congregations of the Bombay vicariate are renowned, and we shall have the happiness in far less time than we at first thought, to see our wishes realized. Let us all be animated with that faith, of which we have spoken above, and though difficulties should lie in our way mountains-high, faith will overcome those mountains. May our Lord Jesus Christ grant you always that lively faith which worketh by charity and grace abundant to walk always with circumspection and edification in the way of truth, preserving inviolate from all stains the virginity of your faith.

Tarnopol (Austria); March 2d, 1879.

Rev. Fr., P. C.—"For some years we have had but a small number of students at our college in Tarnopol. No doubt, your Reverence is fully aware of the reasons of this fact. Before the year 1848, we had three colleges, all in a flourishing condition in Galicia; and here, besides the present college for the children of the nobility, the State high school. When we returned in the year 1856, we no longer directed the course in this latter institution, nor had we our two other colleges of Leopold and Sandec. Besides, we have no houses in the portion of Poland subject to Prussia and Russia, but only in Galicia, which is under the dominion of Austria. Hence the difficulty of procuring

students from any other quarter than from Galicia. You know full well how Russia tyrannizes over the Polish families, forbidding them to educate their children, outside of the empire.

“But, though this state of affairs is very disheartening, matters are beginning to brighten a little, and I am happy to be able to tell your Reverence that the number of our students has gone on increasing; perhaps, there will be an additional increase after Easter. Alas! if the iron gates of Russia would only open, we would have crowds of children coming forth to us. If your Reverence only knew the difficulties which hinder the youth of that country from coming to us! One crossed the frontier, carried in a sack upon the shoulders of a peasant. Another, a very little fellow, was hidden by his mother under her cloak, and the good lady, offering some pretext for not descending from the carriage at the frontier, when stopped by the officials, brought us her little treasure in safety.”

V A R I A.

China — The *Ministeria Spiritualia* of the mission of Kiang-nan, from July 1877, to July 1878, were as follows:

Baptisms of adults	839
Baptisms of children of Christian parents	3,797
Baptisms of children of infidel parents	16,844
Children nursed	6,093
Confirmations	2,295
Confessions during missions	61,884
Communions during missions	54,320
Confessions of devotion	207,786
Communions of devotion	246,995
Extreme Unctions	1,660

Marriages	633
Marriages made valid	16
Sermons	6,822
Catechisms	9,962

Colorado—To the three Residences which the Neapolitan Province already has in Colorado, a fourth one is very likely to be added next September at Denver, the capital of the State and a very thriving town.

France—In opposition to M. Ferry's Educational Bill, by which Religious Orders would be excluded from teaching, bishops, priests and laymen alike have raised their voice. In their protestations and addresses, our Society is particularly alluded to, as it is also the main object of attack. We are glad to be able to insert the following passage from an address delivered by M. Chesnelong at a convention of Catholic laymen held in Paris, April 15-19. We take it from the N. Y. *Freeman's Journal* of May the 10th:—

"But why should I go to the past? Have we not seen, rising up here among ourselves, during the last quarter of a century, a new generation which is the living apologist of the masters that created it? You have seen it whenever the Christian activity of our age displays itself, taking the lead in devotion to every cause that the noblest hearts can be inspired to. You have seen it upon the fields of Castelfidardo, and Mentana, of Patay and the plains of Avron, showing that all kinds of courage are kindred, and that a love of country is kindled at the same altar as love for God and for His Church. (Applause.) Who formed this generation? Who inspired these souls? Who fashioned these hearts, so Christian and so patriotically intrepid? To mention only one of the schools that have contributed to this work: The school of St. Geneviève supplied down to 1870, 2,283 pupils to our military schools; 1,093 of these took part in the late war; 86 fell upon the field of battle; and

184 were decorated. (Great applause.) All honor then, gentlemen, to the Religious Communities which, under the protection of the law of 1850, have blessed France with institutions of secondary education which gave birth to this believing and valiant generation, and which is a consolation to the Church and a hope to our country."

Besides, graduates of several of our colleges have taken in hand the defence of the rights of their former teachers: sending their united petitions to the Senate and the Chamber of Deputies in their behalf. Moreover, the fathers of the students of our college at Lille have addressed a petition of like import to the French Legislature, claiming as their unquestionable right to have their sons taught by men, eminently competent, in their opinion, to give the desired instruction and education. The education of the child, they wisely argue, belongs to the parents, not to the State; and this would be a right in name only, were the State to exclude from the office of teaching, a large body of French citizens. They next speak of the entire satisfaction the Fathers of the Society had given them, in making of the young men entrusted to their care, true Frenchmen as well as true Christians.

Japan—Some newspapers spread the report that the Holy Father had given the mission of Japan to one whom they styled "The Provincial of Lombardy." This piece of news was by many taken to be true. The fact is what our readers know already, namely, that the mission of Mangalore was entrusted by our V. Rev. Fr. General to the Province of Venice, of which Lombardy forms a part.

Kansas—On the 3d of Feb. 1879, St. Mary's College was entirely destroyed by fire. At about 12.15 P. M., while the community were at dinner, the people on the streets, noticing considerable smoke issuing from the roof of the college, raised the cry of fire, and rushed towards the building. The

fire had broken out just under the roof; and owing to the dense smoke, it was impossible to reach the upper story. The only thing to be done was to save as much of the furniture as possible. Accordingly, to this every effort was directed. Each story in succession was cleared of bed-clothes, books, desks, etc., and then a line was formed and buckets of water passed up to stop, or at least check, the progress of the fire. The third floor was covered with blankets, sprinkled with plenty of salt and then well soaked with water; this succeeded so well that the fire received a sensible check. A dispatch had been sent to Topeka for a fire engine, and all hearts leaped for joy, when at 3.15 o'clock the train came in sight. In about half an hour more the engine was at work and hopes of saving the remainder of the building were raised, but were soon blasted by the giving out of the supply of water. Nothing remains of our noble institution but bare walls. The college was built eight years ago at an expense of \$70,000. It was five stories high, thoroughly furnished, and, at the time of the fire, attended by ninety-eight boarders. The Fathers and students are at present domiciled in the building generously vacated by the Ladies of the Sacred Heart, where classes were resumed almost immediately, and things are already in their normal condition.

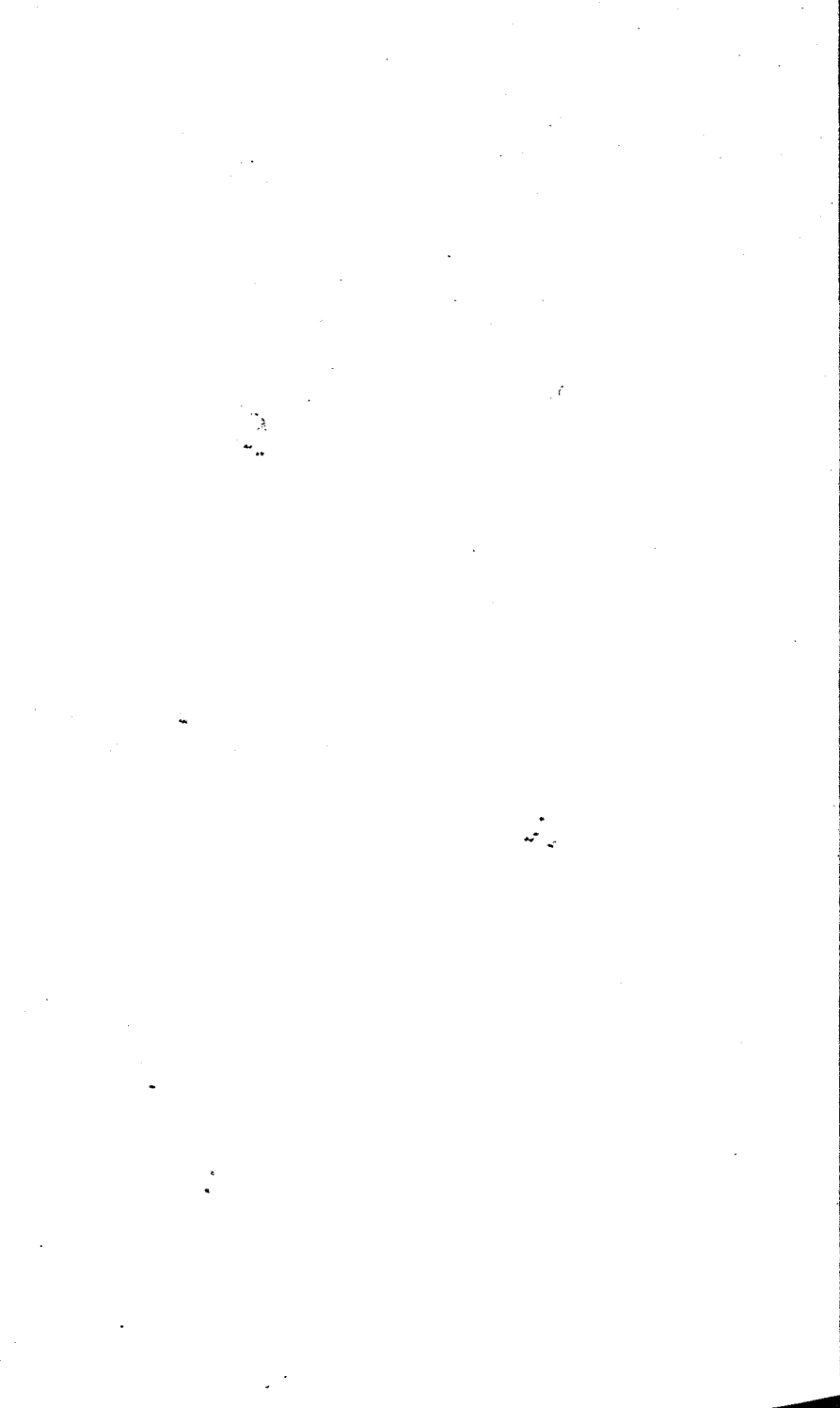
On April 11th, a second fire occurred by which the stable containing all the horses and mules, was destroyed. The fire was discovered about a quarter past 11 o'clock at night by some students who noticed the glare on the dormitory windows. The alarm was immediately given but the fire had already made such headway that it was impossible to enter the building; a few stalls were broken open, but only one colt was saved. The remainder of the stock, consisting of twenty-three horses and mules perished. All the valuable property of the college, except this barn, was insured. The entire loss therefore of the barn and its contents, amounting to about \$5,000, will fall upon the Fathers. The fire seems to have been the work of an incendiary.

Missouri—The Golden Jubilee or fiftieth anniversary of the foundation of the St. Louis University will be celebrated on the 24th of June of the present year. The Holy Father, Pope Leo XIII, has sent his blessing to those connected with the University. — Fr. Hill has prepared a history of the rise and progress of the Institution, which is said to contain also an account of the foundation of the Missouri Province.

To add solemnity to the occasion, the graduates of the University who have not yet taken out their degree of A. M., have been invited to apply for the same, and to be present at the celebration, as also at the annual commencement on the day following, June 25th, to receive their degrees.

Spain — Towards the end of February, a mission was given at Barcelona by fourteen Fathers, from the Provinces of Aragon and Castile. The mission was given simultaneously in seven large churches. Our Lord was pleased to bless their labors abundantly. More than fifty thousand persons received Holy Communion. These missions were immediately followed by seven others, in smaller churches of the city, during which there were more than twenty-two thousand communicants.

D. O. M.



WOODSTOCK LETTERS.

VOL. VIII, No. 3.

A SHORT BIOGRAPHICAL SKETCH OF JAMES OLIVER VAN DE VELDE, S. J.

(Continued.)

These facts, though very imperfectly stated, suffice to show that Fr. Van de Velde, both as president of the St. Louis University, and as vice provincial of Missouri, did much to advance our Society in the West, to increase its useful works, to educate its young members, and stimulate their zeal for higher things. But his merit and success did not lessen the glory of those who preceded him in the same works. Indeed too much praise cannot be given the noble band of pioneers who in 1823 first began this mission, who first cleared the land for it, built its first cabins, enduring, meantime, the hardships of much toil and much poverty. They did their work well, they opened a path through the wilderness; they prepared a field for others to cultivate; they were resolute precursors who leveled the difficulties which stood in the way of a good beginning. Fr. Van de Velde, and his successors, using the material which had been collected, built up the structure with its present dimensions; and both parties are honored in the work.

Father Van de Velde was an instance of what well directed and judicious education can accomplish for one who is duly disposed to receive its formative influence. I shall

not here speak, however, of that piety and religious observance of rules which are common to every genuine Jesuit ; he possessed the true spirit of St. Ignatius, in an eminent degree ; the present aim in view is to consider the manner in which he employed the gifts received by him from nature and his position, as means to promote the glory of God.

Besides being learned in theology, philosophy, and mathematics, all of which branches he taught at different times in his life, Father Van de Velde was a good linguist ; over and above the ancient classic languages and his vernacular tongue, he could speak and write with fluency the French, Italian, and Spanish ; preaching sermons in those languages, when the occasion required it. He preached to the Spanish in New Orleans, on one occasion, and his pronunciation was so perfect that he was taken to be a Spaniard. He was also able to hear confessions, and give simple instructions, in the German and Polish languages. But after reaching the United States, he made it a special object to master thoroughly the English language, the one which he was henceforth principally to use ; and few native scholars ever so completely mastered its pronunciation, its grammar, and the various beauties of its literature, as he did. He did not seek to become a Trismegistus ; yet, he learned many things, and he learned them well, aiming especially to perfect himself in those branches which would make him efficient and useful to our Society in the United States. He said that he expected little future usefulness from the young member who evinced no desire to speak and write the language of the country with propriety and elegance ; whereas industry and application in such pursuits, he regarded as a very promising sign in our young men. The few published lectures and essays of Father Van de Velde, might be proposed as samples of correctness in the use of words, strict grammatical propriety in the structure of sentences, and of good taste and elegance in all that combines to make a finished composition. A passage, selected almost at ran-

dom, as a specimen of his style, is here transcribed from a lecture given by him in the Cathedral of St. Louis, July 4th, 1841: after citing Socrates' rebuke to the Athenians for their vices, which he translates into language of remarkable beauty, he says: "It is a truth supported by the strongest evidence of history, that the civil government derives all its energy from the morality of the people, and that its security and stability depend on the virtuous conduct of the citizens. For, not to speak of that solemn act of religion, by which the civil and judicial authorities of the state bind themselves before God and the people, when, on entering upon the discharge of their respective functions, they place their hands upon the holy Evangelists, and call upon the Almighty to witness the purity of their motives and intentions,—I maintain that religion alone can efficiently counteract the violence of human depravity, and restrain the lawless passions of our corrupt nature.

"Laws may be enacted against the perpetration of crimes; punishments may be decreed against the convicted culprit; but unless man has learned in the school of religion to subdue his evil propensities, he will become the tool of his ungovernable passions; he will despise the laws, and scorn the fear of punishment, when he has the least hope of evading the enactments of the lawgiver, or of escaping the terrors of human justice. The laws may frighten vice into submission, but they cannot reform the vicious. Justice may be stern and inexorable; its vengeful sword may leap from its scabbard and crimson the earth with the blood of its victims; but as it does not destroy the root of the evil, it will scarcely thin the number of the guilty. In spite of the penal laws that exist in our republic, the robber still infests society; human blood is still frequently shed by the murderer; the degraded victim of beastly intoxication is often found in our public streets; acts of fraud and violence are almost daily occurrences; and the repose of society is not unfrequently disturbed by the commission of crimes of

almost every description. And whence proceeds all this? Not certainly from a defect in our civil and penal laws, but from a deficiency of rectitude in those who transgress them. They are evils which the laws may check, but which they cannot remove; they may occasionally deter man from the perpetration of glaring crimes, but they cannot implant in his heart the love of virtue and the hatred of vice; they may compel the victim of vice and passion to hide his enormities behind the veil of hypocrisy, but they cannot impress on his mind those solid and estimable principles that prompt the loyal citizen to comply with all his duties from a sense of moral rectitude, without fear of punishment or hope of reward. This religion alone can effect. Hence the truth of the conclusion, that she is the parent of genuine patriotism. *Where the spirit of the Lord is, there is liberty.*"

Father Van de Velde was convinced that industry and perseverance constitute the talent which, in practice, leads to success; that they suffice to make the student of only average ability excel in all the acquirements which adorn the good priest or the useful professor in college. Whereas, indolence and lack of commendable ambition or desire to succeed, leave the choicest mental gifts of nature hidden and dormant in the idler; the most highly favored mind will remain rude and uncultivated, even to the end of a long, but misspent life.

On June 3rd 1848, Father Van de Velde was succeeded in the office of vice provincial by Father John A. Elet: Father Van de Velde was appointed socius of the vice provincial, and procurator of the vice province: he continued to perform the duties of these offices till the beginning of 1849. At the beginning of December 1848 Archbishop Eccleston received the bulls appointing Father Van de Velde Bishop of Chicago. When the Archbishop of Baltimore conveyed these documents, which had reached him on December 1st, to Father Van de Velde, the latter at once resolved to decline the honor thus proffered him. But

after reading the papers as sent to him, he began to doubt his liberty to refuse the office ; the matter was referred to the Archbishop of St. Louis, Most Rev. Peter Richard Kenrick, who thought that a precept was imposed by the bulls on Father Van de Velde ; and in this opinion, three theologians concurred, after a mature examination of the case. Father Van de Velde thereupon determined that he was no longer at liberty to doubt concerning what was his duty, and accordingly he declared his consent to accept the responsibility. There was some difference of opinion at the time, and afterwards, among our Fathers, as to the meaning of the bulls, and as to the fact of their imposing a precept of obedience on Father Van de Velde. But both sides in the discussion meant well. Though Father Van de Velde, on being consecrated bishop, was released from his religious vows, yet, when he visited Rome some three years later, his Holiness Pius IX. reinstated him in our Society, without, however, taking from his shoulders the burden of the episcopacy. His often repeated requests, afterwards, to be relieved of his burden, only served to manifest the high esteem in which he was held by the Sovereign Pontiff ; and in an audience given him in June 1852, when he went to Rome with the decrees of the Baltimore Council of that year, although he earnestly petitioned to be released from his episcopal office and duties, the Pontiff declined to grant his petition, but instead, restored him to our Society, as before stated, and thus Bishop Van de Velde gained the principal object intended by him.

He was consecrated by Archbishop Peter Richard Kenrick in St. Louis on Sunday February 11th 1849, Bishop Miles and Bishop Loras assisting in the ceremony. Bishop Spalding coadjutor of Bishop Flaget preached a sermon for the occasion. Bishop Van de Velde reached Chicago, his episcopal see, on the following Palm Sunday ; and he began the first visitation of his diocese on July the 25th 1849. Chicago was then but a frontier town ; and law and order

do not usually become supreme at once, in a border settlement. All the northern and western parts of Illinois were then rapidly filling up with a miscellaneous population from the more crowded Eastern States, and the few Catholics among them were mostly Irish and German emigrants who had just arrived from Europe. Many of the priests then serving the Catholics settled in those districts of Illinois, had been ordained for other dioceses, and had subsequently obtained "the exeat." Bishop Van de Velde discovered, on making his visitation, that he had assumed a burden which was far greater than he had anticipated, and encountered insubordination, and even scandals. Chicago could scarcely be said then to have been really and completely organised into a diocese, though it had been nominally such for some years.

During his visitation of Prairie du Rocher and Kaskaskia in 1849, he found, by the help of some old records there, and the traditions of the neighborhood, the remains of Father Louis Sebastian Meurin, S. J. who had died there Febr'y 23rd 1777. Father Meurin had been at Vincennes, or, as it was long called, Fort St. Vincent, from 1749 to 1753. He spent the remaining part of his life attending this place, and various other missions, making his home at Prairie du Rocher or Kaskaskia. At the time of his death, his companion on these missions was Father Gibault, who for the important service rendered by him to General George Rogers Clarke against the British in 1778, received the public thanks of Virginia: Father Gibault induced the French and Indians at Fort St. Vincent or Vincennes, to take sides with the Americans against the English, after General Clarke had taken Kaskaskia and Cahokia in 1778. Father Gibault administered the last sacraments to Father Meurin, it may be assumed. Bishop Van de Velde took up the remains of Father Meurin and removed them to our beautiful little graveyard at St. Stanislaus' Novitiate, near Florissant, Missouri, in 1849, where they are with those of

Father Van Quickenborne, Father de Smet, Fathers Van Assche, Verhægen, etc., there forming, as he expressed it, "a link that joins the old Society with the restored Society."

Bishop Van de Velde in the diocese of Chicago, which then included the entire State of Illinois, was as a fish out of the water. The difficulties with which he had to contend, especially in the city of Chicago, soon broke him down, both in health and spirits. His suppliant petitions for permission to resign, were answered with letters of encouragement and consolation: but his wish to be relieved of his burden was not yielded to. After the death of Bishop Chance, in 1852, the diocese of Natchez became vacant; and when it had become known at Rome that Bishop Van de Velde's strength and energies were wasting away on the cold and incongenial shores of lake Michigan, it was decided to transfer him to a milder climate. He was changed to the See of Natchez, Mississippi, by a decree issued July 29th 1853. He reached Natchez on November 23rd, 1853; but before taking formal possession of his new See, he proceeded to Spring Hill College, near Mobile, Alabama, there going through the exercises of an eight days retreat. He returned to Natchez and took final possession of the diocese on December 18th 1853.

There were then, and there are now, but few Catholics in the State of Mississippi; they are widely scattered and are in general very poor. There was a pretty good congregation at Vicksburg, which was then somewhat divided with dissensions; and there was a less numerous one at Natchez; but in no other place were there at that time more than a few families, as at Jackson, Canton, Yazoo City, Holly Springs, etc. The number of Catholics is now greater, especially in all those places through which railroads have been since built. The last report, given in the Catholic Directory, and these reports of our Catholic population are, perhaps, never put at too low a number, states the Catholic population of Mississippi to be 12,500, with three missions not

returned; and they, doubtless, would add but a few hundred to the total. The entire population of the State now numbers about one million of souls. The bishop made a visitation of his diocese, with its scattered missions, in 1854. He was well received both by priests and laity, all of them becoming attached to him at once. The diocese of Natchez was, under all respects, better suited to Bishop Van de Velde's gentle nature, and the state of his health, than was the harsher latitude of Chicago. Besides, his priests and people, though not numerous, were docile and cordially united with him; he could, therefore, enjoy that peace and quiet which are so grateful to those who are infirm, and already far down the decline of life.

On October 23rd 1855, the bishop, now grown unsteady in his step from weakness, fell down stairs, in his dwelling at Natchez, and broke his leg in two places. While under surgical treatment for his wounds, that fearful scourge of the South, the yellow fever, then raging as an epidemic in the towns along the lower Mississippi river, attacked him with great violence, and he died of it on November 13th 1855. Having been a good and faithful servant, it was meet that he should then depart in peace, and go to the reward of his labors and sufferings. He was buried under the Sanctuary of St. Mary's Cathedral, Natchez.

In 1874, the remains of Bishop Van de Velde were removed to our little cemetery at the Novitiate near Florissant, Missouri, where they were reinterred, on November 20th 1874. The provincial of Missouri, Rev. Thomas O'Neil, deputed Father Converse to execute that work of fraternal love towards one who had done so much for the good of this province, in order that his body might sleep in death at the same last resting place with those whom he had most loved in life and with whom he had spent so many years in working for the glory of God and the salvation of souls.

The writer of this, who had the honor of being received

into the Society by Father Van de Velde when vice provincial, felt that he owed to his memory and his virtues the tribute of this little sketch prompted by love and gratitude.

Of those sterling men who originally began the mission of our Society in Missouri, there now survives but one; namely, Father Felix Verreydt. Father Verreydt was born February 18th 1798; he entered the Society on October 6th 1821; he is, therefore, in the 82d year of his age, and he is going on fifty-eight years in the Society.

I append to this brief biographical notice of Father Van de Velde some letters * written by him, in which he describes his journey from Georgetown College to St. Louis in 1831, when he had as companions of the trip, Father Kenny, Visitor; and Father McSherry. A young friend has kindly translated Father Van de Velde's letters from French, the language in which they were written. They will serve to bring back vividly, and picture as now present, much of what was to be seen on a journey of one thousand two hundred and ninety-two miles, by land and water, in the year 1831.

EXPULSION OF JESUITS FROM MEXICO.

SEGUIN, TEXAS, GUADALUPE COLLEGE,

June 13th, 1879.

Before giving your Reverence the notice which you request of this our nascent college of Guadalupe, I deem it right to recount the circumstances which sent the fathers of the Mexican Province "to seek fresh fields and pastures new." I do this the more willingly as the following facts have never, as far as I know, appeared in print, and yet they have a certain importance, as a part, and a glorious part of the modern history of the Society.

The Mexican Province, once so flourishing, and so re-

*They will appear in our next number.

nowned for the sanctity, science and successful labors of its members, has in our times been sadly diminished in numbers. Like a battalion isolated amongst its enemies, its reserves exhausted, it has seen its ranks thinning until a dauntless remnant alone remained, though with unbroken front, where once a gallant legion held the field.

In 1873, besides others variously engaged in the sacred ministry, Fr. Soler with seven fathers, aided by some secular clergy, conducted the Archiepiscopal Seminary of Mexico. The success of the institution, in the number and choice of its students, and in their manifest improvement, was, no doubt, the indirect cause of persecution. An unfortunate spirit of envy at the selection of a Jesuit Rector by the Archbishop disposed several of the clergy to favor an opposition which, let us hope, they did not anticipate would be pushed to the last extremity. The President of the Republic, Lerdo, the successor of Juarez, himself supreme director of a State Institution, saw with pleasure a spirit, which, unwittingly would assist him in injuring a too successful rival.

For some time previous, there had been a clamor of the press against the members of the Society, but there was a difficulty in choosing a plan of attack. There was, to be sure, a law forbidding community life, as an infraction of civil liberty, inasmuch as it exacted a conscientious obedience to a superior. Under "liberal" rule in Mexico, as elsewhere, a disorderly life spent in sin is liberty, but a voluntary, regulated life of virtue is servitude. But this law could not avail them, as the Jesuits avoided all community exercises, some of them lived apart from the others, and there was nothing that seemed to distinguish them from other professors of the Seminary. A project of law was therefore introduced on the 5th of April, 1873, in the Federal Congress, by which all the members of the Society of Jesus should be banished. The government, acknowledging that its policy was in no ways impeded by the So-

ciety, still declared itself willing to carry out any decree of the Congress that should call for the expulsion of the Order. The project of law passed the first reading, but the deputies, seeing that a trap was laid for them in which they would find themselves oppressed by the odium of such a measure, by various expedients postponed the farther discussion of the bill. It was then determined to make use of the 33rd article of the Constitution which confers on the President of the Republic the power of banishing foreigners who are a danger to the state. Here, too, arose a difficulty for on the one hand some of the Society were Mexicans, and on the other hand if only Jesuits were expelled it would be plain that it was not their character as religious which was their crime, since other foreign religious lived in Mexico. It was resolved then to arrest all the Jesuits, and others also, who were not of the Society, but who belonged to religious orders. They would parody in the 19th century the measures of an Aranda, and a Pombal. At a certain hour, on a certain day, the arrests were to be made, a train was to be in readiness, they were to be transported to Vera Cruz, in time to embark at once on the steamer that should convey them into exile. This was the plan of the Governor of the city and district of Mexico, Don Tiburtio Montiel but "the best laid schemes o' mice an' men gang aft agley."

It was intended that similar measures should be adopted at Puebla and Tacubaya. The governor of Puebla refused his cooperation.

On the 20th of May then, at 8 o'clock in the evening, when all were at supper, a battalion of infantry and a squadron of cavalry surrounded the Seminary, and Col. Rangel with a guard, entering, summoned the professors to accompany him to the Governor who, he said, wished to confer with them. After announcing the object of his visit, he asked that the professors should of their own accord comply with his request, assuring them that in such a case he

would show them every respect, but that if they forced him to act independently, he would feel obliged to arrest every one in the house, and that he would prosecute the search to the end even though he had to break into every room. Fr. Barragan, the minister, accepted the condition, and fulfilled it so closely as even to call back Fr. Mas, who, being in civilian clothes, was coolly making his escape, as though he was not one of the party concerned. Some such proceedings had been expected for some time, and it had been understood by the others that no one should acknowledge that he was a Jesuit, thus casting on the enemy the trouble of proving a point, which in the very nature of things, could scarcely be established save by the confession of the individual arrested. Father Barragan does not seem to have known of this determination, but Father Mancini did, and therefore remained in his room until called down by messengers whom the too scrupulous minister sent to summon him. In consequence Father Mancini had the honour of being dragged along through the streets between two soldiers as one who could not be trusted. To the same circumstance of being arrested in his own room, he owed the favour of taking his breviary which he had in his hand, the others taking nothing but what they had with them, deceived indeed by the intimation that the Governor desired merely the opportunity of conversing with them.

The officer executed his orders with all courtesy, but with strictness, so that a guard was posted in the chambers of Father Soler, the Rector, and of Father Velasco, both of whom were confined to their beds by illness, nor was any one allowed to speak, or in any way communicate with them, except in the presence of a soldier. The other Fathers and brothers, with the secular clergy residing there, were obliged to set out at once. The names of the Jesuits were Fathers Mas, Mancini, Monaco, Bordas, Anticoli, Barragan, Teran, (soon released because a Mexican) Brothers Amorena and Toelen. The officer conducted them under

armed escort to the Governor's palace, where they were kept waiting so long that the train finally departed, and they were invited to go to prison. The reason was that the plan of arresting all the Jesuits and the foreign religious in the city at the same time, was very imperfectly executed. Father Artola the Provincial was warned not to return home, and taking the train that night, he went to Orizaba, and thence, on the next steamer, to Havana. Father Morandi was captured a few days after, as he was about to say Mass; he was obliged to lay aside his vestments, and obey the summons, nor was he even allowed to take some breakfast, nor "to stand upon the order of his going." Father Sarria, an eloquent preacher, whose sermons were the disgust and abhorrence of the so-called liberals, escaped until Sunday, and then bravely ascended the pulpit for the last time, *literally* as we shall see. Perceiving two police in his audience, he suspected that he was their prey, and took leave of the people in words that drew tears from all, saying that it was a farewell sermon that he was preaching, as he was to be arrested that day if so God permitted it. On leaving the pulpit, however, instead of turning towards the sacristy, where his visitors awaited him, he took the corridor which led to the adjoining convent, and, boarding the train, departed for Havana in company with Father Artola. He died three days after reaching New York of yellow fever, the germs of which he caught in Havana.

When it was manifest that the "*coup de Pombal*" had failed, all the prisoners, including some Passionists caught in the same sloop, were marched off to the *Calabozo* (municipal prison) where they were confined, nineteen in number, in a room that measured ten by fifteen feet. They found it impossible to stretch themselves out at length, and so crouched two and two together upon rugs four feet square, which were provided for them. A political prisoner in an adjoining cell which opened into theirs, insisted on yielding his blanket couch to his friend Father Barragan,

who was thus enabled to procure some rest, though already reproaching himself for having innocently surrendered a point of vantage for himself and companions in acknowledging themselves Jesuits before proof advanced. The night passed merrily enough with laugh and jest, in that spiritual joy which our sweet Lord is wont to impart to those who suffer for His sake. Father Monaco, especially, was the life of the company, once lighting a match and exclaiming "see, a procession of congratulation on the part of our fellow-prisoners, mice, scorpions, tarantulas, insects of every kind." Father Mancini being of a delicate constitution was taken ill, and when finally released from an eight days' captivity was so far gone as to be obliged to receive the last Sacraments. He recovered, however, to be the first Rector of our new College of Guadalupe.

With the morning dawn the news of the arrests had spread, and from that time until their release the confessors of the faith were the objects of a Christian ovation. Not only food, but every thing else they needed, or their jailers would allow them to accept, was forced upon them by Mexicans who deemed it a point of honour thus to protest against a despotic act, executed under the name of liberty, by the antichristian rulers of a Catholic people. More than twenty lawyers offered their services gratuitously in their defence, some of them even defraying all the expenses.

The Archbishop Don Antonio Pelagio Labastida at once waited on the President and was told that the Governor had gone too far, that the fathers were guiltless of any crime, and that they should not pass another night in prison. This he said as promising himself that by that time they should be on their way to Vera Cruz. The same delusive promise was held out to a deputation of forty of the noblest ladies of Mexico who called on him wrapped in their mantillas, worn only at great religious ceremonies.

The United States Minister Nelson having heard that a

naturalised citizen of that government Don Angel Lilla, a Passionist, was of the number, called and offered his mediation, protesting against any one being exiled without conviction of offence. This doubtless was a principal reason of the long delay in carrying the decree into final execution. Other ministers of foreign powers were solicited by the lawyers to join in this protest, but they refused, not being afraid of such a precedent, rightly deeming that such high-handed measures would be employed only in the case of religious men, in whom of course they were not called upon to take any interest.

On the evening of the third day, the Governor Montiel came to the prison, the decree of banishment was read by his secretary, and the reasons of this arbitrary procedure at last made known. One had been too imprudent of speech, another of action, and again another was accused of preaching political sermons, each and all had failed no doubt in "liberalism," but the Jesuits had been guilty of living in community contrary to the *Riforma*, and proofs were alleged to exist of their being engaged in a conspiracy. One of the secular priests, Don Kiliano Coll, remarked that he was not a Jesuit, and as, according to public accounts, the whole proceeding was directed against the Society, he claimed his release. "You," said Montiel, "are the worst kind of Jesuit, as I understand the term." Don Coll was an eloquent and fearless preacher. "At least," said the brave priest, "do not be so cruel as to exile this old man, (Br. Amorena) and these sickly priests (McCreel and Toelen). You will surely draw down a punishment on yourselves—" and he hinted that foreign governments might take up the case. The infuriated governor ordered up two of the attendants, exclaiming in the most frantic manner, "he dares to threaten us, put him in fetters and away with him to the small cell." So Don Kiliano Coll's humane feelings towards others procured him a night of suffering, the small cell being filled with vessels of most fetid odor. But, worse than

the suffocation which he experienced, was the fear of his being separated from his companions, a misfortune which he humbly bewailed as a punishment for his sins. The Mexicans were then released, while the others were transferred to the Carcel de Belen.

On arriving at this prison, they were at first placed under the strictest rule, and the closest seclusion, but the Superintendent, Del Rio, learning the fact, and being a personal enemy of Montiel (he had only a few days before, kicked him down a whole flight of stairs) ordered them every liberty consistent with their safe confinement. He gave them a court-yard in which they could say Mass, and receive their friends during the day. Here their holy sacrifices continued in close succession from 2 till 8 A. M. They at once commenced the thirty Masses of St. Gregory, the last one being said by Father Mancini, who at the end of his thanksgiving received the glad news of their liberation under security. For in the mean time the lawyers had not been idle. They applied, in spite of the presidential edict, for a writ of *ampara* or *habeas corpus* as it is termed in English jurisprudence, and a fearless Judge, Buchelli, entertained the application, and ordered the cause up for trial in the Court of the 1st District, to determine whether the action of the executive was according to the constitution. Shortly after, a bond of 50,000 dollars was drawn up, and offered by Don Manuel Bustos, on hypothecation of his whole estate, for the appearance of all and each at the approaching trial. This having been accepted, after eight days' captivity the Fathers, priests and brothers were released, and allowed to resume their several avocations whilst awaiting the result of their trial.

It might have been thought that this could have been scarcely doubtful. For several months before the issuance of the edict, and since, more than ever, the clamor of the press had been furious and unceasing, and every one knows the wonderful effect of this irresponsible agent to paralyze

the judgment of juries, to blunt the just sense of judges, and to make a whole people accept the bitterest wrong as a necessary, and therefore rightful measure. But in this case a judge was found in Buchèlli, who was not to be swerved by popular clamor, nor by the fear of a reckless Executive, in the administration of justice according to the law and the facts. He declared the enforcement of the decree of expulsion to be contrary to the 20th and 21st Articles of the political Constitution of the United States of Mexico. This was on the 26th of July, 1873. The case was then carried up to the Supreme Court of the first, second and third instance to use the terms of Spanish law. In the first, the judgment of the lower court was sustained, in the second there was no decision, and in the third the result seemed so certain that Don Mariano Moreda, an intimate friend of Juarez, and a distinguished lawyer, came to announce the successful issue to the Fathers, and to congratulate them on the event. He was mistaken. The Jesuits must go, the clamor of the wicked did not shake them, the laws properly administered could not disturb them, but progress and modern liberalism are above all law, and, for the sake of liberty, dare to be despotic. Vice President José Maria Iglesias, doing violence to his name, called the members of the court in private council, and urged them to back the action of the Executive. He prevailed, and with one honorable exception, Don Arriega, they succumbed to the extra legal pressure; so at least was it believed in the City of Mexico. Don Mariano Moreda had already taken away any hope that might have been founded on the protest of Mr. Nelson, by saying that the Mexican Minister had assured his government of the indifference of the federal authorities at Washington. Indeed Nelson was known to be indignant at his want of support by his government, a support which certainly would not have failed had the subject of his protest been a Protestant missionary who had gone to insult the religion, and outrage the feelings of

its people. Was it to teach him this lesson, *first to see whose ox was gored*, that he was soon after superseded by Mr. Foster?

The final judgment was rendered on the 19th of August 1873, and shortly after, the Fathers went forth from a country which they had loved and served, to seek other lands where liberty is not as yet a cloak for tyranny, and where, amongst Protestants, they might continue labors which were too fruitful and too well appreciated in Catholic Mexico for the "religious tolerance" of its antichristian government.

In similar cases history has often completed the story of an injustice by recording the condign punishment of its authors. In this instance the rule did not find an exception. Don Tiburtio Montiel was soon after an incarcerated prisoner in Belen. President Lerdo and Vice President Iglesias were not long in joining their victims in their exile in the United States of America.

F. P. G.

MISSIONARY LABORS OF FATHER MAGUIRE AND COMPANIONS.

FROM THE MIDDLE OF JANUARY 1879 TO JULY 6th.

HYDE PARK, MASS. (January 26th—Feb. 2)—At the earnest request of the pastor, the Rev. James Conlan, the Fathers gave a renewal of the mission of last June, and this they did the more willingly, as the opportunity was offered of introducing the devotion of the Forty Hours at the end of the spiritual exercises. The weather was extremely cold, but the attendance was always greater than the capacity of the church. At the early instruction (5 o'clock), the crowd was very large, and when one thinks of the long distance many had to come, he cannot but be edified at the faith

and piety of these people. Several grown persons, including some Indians were prepared for the sacraments. Some hardened sinners, who had battled through the previous mission without doing penance, were reconciled this time. There were two thousand two hundred Communions.

SACRED HEART CHURCH, PHILADELPHIA, (Feb. 9-23)—Frs. Maguire, Strong and Morgan began the exercises here on the second Sunday of February and labored for two weeks amid most consoling results. This is a new parish, situated in what, at one time, was the very stronghold of Native Americanism in the city. Here the Shiffler Hose Company had their headquarters and made the locality a dreaded one for Catholics.

Thirty years ago the building of a Catholic church within a few yards of the Shiffler Engine house was an impossibility. The times have changed. The Protestants came in large numbers to hear the sermons, and twenty-eight were received into the true fold. Many marriages were put to rights; twelve children, the offspring of careless parents, were baptized. It is a sad fact that a great many children of mixed marriages are lost to the Church; those we meet with in a mission are, perhaps, a small percentage regained.

The Fathers were obliged to leave several persons under the charge of the pastor, Rev. James Fitzmaurice, for instruction in order to be received into the Church. Results: Communions, 4000; Baptisms, 40; First Communions of adults, 65.

S. MARY'S CHARLESTOWN.—Whilst the Fathers were engaged in Philadelphia, Frs. Mc Atee and Hamilton gave a very successful retreat to the Men's Sodality in Charlestown. The exercises, though intended for the Sodality, were given to all the men of the congregation that chose to come. The attendance was very good. The Communions were 1300. Fr. Mc Atee after this interesting work gave the exercises to eighty pupils of the Academy of Notre Dame, Lowell.

ST. IGNATIUS, BALTIMORE, MD. (March 2-16)—Many were the forebodings of failure, when the Fathers insisted upon having a division of the congregation. "It is impossible to fill the church with women; they wont come alone, etc." At the first sermon Sunday evening, the crowd of women was so great that it was deemed advisable to begin another mission next evening in the basement chapel; and this was filled also for the rest of the week. Father Maguire preached the evening sermons in the church, whilst Frs. Strong, O'Connor and Morgan took charge of the basement congregation. Besides this extra work, there were the ordinary instructions twice a day in public with an afternoon catechism for a thousand children. This programme would seem to be ample enough, yet the Fathers after hearing confessions at all hours, were forced to rob themselves of their evening recreation, in order to carry on two other classes of instruction, one for converts, the other for grown persons preparing for First Communion.

The attendance was what is called a "rush," for the upstairs exercises; rich and poor, old and young, came from all the surrounding parishes. At the beginning of the second week, the same prophecies were made about the success of the work. The men attended just as well as the women; the results were about the same. The Fathers were again obliged to have in missionary language a "double-decker." The Fathers of the College made the labor much less for the missionaries by their untiring attendance in the confessional. Results: Communions, 6500; First Communion of adults, 65; Baptisms, 24; left under instruction, 9.

IMMACULATE CONCEPTION, BOSTON, MASS. (March 26-Apr. 6)—Taught by the experience in Baltimore, the Fathers suggested a double mission, and the suggestion was well received, though with some misgivings as to its success. From the start it was evident that if the large crowds that were excluded from even standing room in the upper church

every evening had not been received into the basement, many hundreds could not have made the mission at all. It was thought that on several occasions there were six thousand men present. The first week, as usual, was for the women; the second, for the men. The Masses, especially at 5 o'clock and at 9 o'clock, were largely attended. The Communions were above 10,000. There were no special services for the children of the Sunday School in number 1400, as they are scattered throughout the city. Their attendance at the exercises would, no doubt, have added largely to the roll of communicants. Result: Communions, 10,000; adults to First Communion, 66; Baptisms, 6; left under instruction, 5. The Fathers of the College took a large part of the work from the shoulders of the missionaries by hearing confessions from early morning until late at night. Fr. Plante of the N. Y. and C. Mission also assisted during the exercises and did good work, especially in preparing the adults for the sacraments.

After the mission a grand rally in the cause of temperance was held in the basement, and speeches were made by the Rector of the College, Father Fulton, and by several of the missionaries.

During the interval between the mission in Baltimore and the one in Boston, Fr. Strong gave a retreat to the Children of Mary, whose meetings are held in the Chapel of the Convent of the Sacred Heart, Philadelphia.

ST. PATRICK'S, PHILADELPHIA, (Apr. 20—May 4)—This is an old parish and has had its missions every three or four years for the last quarter of a century. The Fathers were well known, as none but members of the Society had ever given a mission in this church.

The labors of two weeks were extremely fruitful, as may be seen from the large number of Communions. The usual marriage cases occurred and were put in order. Confirmation was administered on the day of the opening of the mission, still the Fathers were obliged to call upon the Archbishop again for his services for the Monday after the

exercises were ended. One hundred and fifty persons, mostly middle-aged, were confirmed. How is it that so many are found in the great cities who have not been confirmed? Many explanations are given. In Ireland, until quite recently, the bishops made their visitations not oftener than once in seven or eight years. In the meantime there would be an exodus to foreign countries. Coming to us, and being scattered throughout the land, and at great distances from the church, they had no opportunity to receive the sacrament. Reaching the age of men and women, they were ashamed to confess their needs. It is only in the time of a mission that they can be prevailed upon to acknowledge their neglect. Again, no doubt, many of them had been rejected by the bishop at home, as not having shown sufficient progress in the Christian doctrine. Finally, some account for the high figures of the confirmation list by saying that many pious old persons wanted to take part in everything going on, and would be confirmed two or three times a year, if possible. This explanation is not satisfactory as the applicants are sufficiently instructed upon this point by the Father under whom they are placed.

There were 11,152 Communion, a gain of three thousand on the last mission, though the parish is now smaller. Fifty grown persons were prepared for first Communion. Fourteen Protestants were received into the Church; five others were left under instruction. Six children of various ages were baptized. Frs. Stonestreet and Noonan were added to the band for this mission.

ST. PATRICK'S, BALTIMORE, (May 11-25)—Baltimore and Philadelphia always yield a rich harvest of converts. Though the missionary is saddened by the apostasies he hears of on account of mixed marriages, he sees also that a great many people are brought into the true fold through them. Twenty-seven persons were under instruction for baptism, and seventeen were found to be well enough prepared to be received into the Church before the end of the

mission.—The Communion were 5000. Confirmed, 195; of whom fifty made their first Communion. A few children were baptized. During the second week, the Fathers, on account of the sickness of one of their number, and the departure of another for Philadelphia, had more than they could do, and but for the fortunate arrival of Fr. Smith of the New York and Canada Mission could not have accomplished so much good.

WAKEFIELD, MASS. (June 1-8)—There was nothing unusual in this mission, except a lecture in the town-hall on temperance by Fr. Maguire during the exercises. Here, as in Hyde Park, where a similar lecture was given by the Superior last winter, the acme of perfection is, not to get drunk in public, and keep a sabbath look at the proper time and place. Other things in the line of goodness are in an humble station. Crowds of Protestants attended the lecture, and it was hoped they would come to the church also, but it was not so. The preachers, as report has it, warned their people to avoid the designing Jesuits. Results: Communion, 1200; Baptisms, 4; adults confirmed, 40.

MISSION IN NEW BRUNSWICK, (June 16-July 6)—Frs. Maguire and Morgan spent nearly three weeks in missionary work in this part of Her Majesty's dominions with very pleasing results. Small missions were given at St. Andrew's, St. George, and at the Rolling Dam. Though the Protestants, against the will of their preachers, attended the exercises in large numbers, only four became candidates for baptism. The weather in this Province in June and July is far different from what is experienced in the Middle States. Whilst the Fathers read in the papers of the great heat in some of the large cities, they found that a fire in the evening was sometimes not out of place. There were 1200 Communion as the result of the work.

JUBILEE AND OTHER MISSIONS—The Fathers of the Province gave other missions during the spring, notably at St. Joseph's, Philadelphia, during Passion week, and for the

Jubilee at St. Charles', at the Cathedral, at St. James' in the same city, and at Kellyville, and other places. The mission at St. Joseph's was given by Frs. Haugh and O'Connor; at the Cathedral, by Frs. Jamison and Morgan; at St. Charles' St. James' and Kellyville by Frs. Stonestreet and Noonan. Fr. Calzia helped the Fathers at St. Charles', and conducted the exercises of the children. At the Cathedral and St. Charles' the children went in procession to visit the churches, and in the former place many grown people took part in the pilgrimage. The venerable Archbishop read the prayers at the different churches. Results, 17,800 Communicants.

Fruits of the missions since September, 1878 to July 1879: Communions, 90,762; First Communion of adults, 608; Baptisms, 146; left under instruction, 52; Baptisms of children of mixed marriages, 49; adults confirmed, 728.

MANRESA, NEW YORK.

Manresa at West Park on the Hudson is the second and more recent House of Novices and Junior Scholastics of the Mission of New York and Canada. The other, and for some twenty years sole, Novitiate of this division of the Society of Jesus still flourishes at Sault-au-Récollet, near Montreal, with a fair number of novices. Its distance, however, from a large and ever increasing part of the Mission, together with differences of nation and language, naturally led to the foundation of the new house of Probation. Something of the kind had already existed for a short time during the civil War, in connection with St. John's College, Fordham. Twelve years later the need was still more pressing and chances of success more favourable; and so it happened that the spring of 1876 found two Fathers and several Bro-

thers preparing for the opening of the new Novitiate in a place, shortly before secured at a very reasonable price through the good offices of a friend, on a foreclosure of mortgage sale. This was an estate of about one hundred and twenty acres, on the west bank of the Hudson, some six miles above the city of Poughkeepsie and nearly opposite the railway station of Hyde Park, at about seventy-five miles distance from New York. It had originally formed a part of one of the colonial grants under the English government, probably to the Pell family, still extensive land-owners in this district. Afterwards coming into the possession of one of the petty Huguenot farmers who were established here some time in the last century among their Dutch coreligionists, it was finally bought and beautified into a country seat by one of the Black Friday, or from some similar Wall Street operation, millionaires. The quickly gotten wealth was quickly spent, tradition saith 'in ways that were dark and tricks that were vain'; but leaving behind, at any rate, a goodsized, well appointed, comfortable if not luxurious, modern house, complete stables and outhouses, neat cottage for farmer, conservatory and hot-house, large bowling alley, a high horse-shoe terrace in front of the house, overlooking the river, wide gravelled walks running through the grounds, a profusion of ornamental trees and shrubbery, and around all a tall cedar hedge that would hold its own among the hedgerows of old England.

Hither then for the feast of our holy Father, July 31st, 1876, came a colony of novices, who had already passed a year in Canada, and to them was at once added a number of new aspirants to the religious life, making something like two dozen scholastic novices and a community of about forty. In the late summer a new building, to contain in successive storeys, refectory and kitchen, chapel, common rooms, dormitories, was begun at a little distance from the original residence. Meanwhile, from the crowding together of the community in a house destined only for a private

family, arose a mild Heroic Age, supposed to be common to all undertakings of this kind. By Christmas the chapel and refectory of the new house were ready, and soon after the scholastic novices were transferred to their new and more commodious quarters. The following year in August, eleven of those who were already at the end of their two years' probation, were formed into a class of Juniors, and in 1878 yet another year was added, thus furnishing the new institution, with its full complement of novices and scholastics, for the first four years of the religious life. During the past year the community has regularly numbered over seventy-five members. The Fathers occupy the Residence, as also the Juniors during time of study; the brothers are for the present stowed in the cottage. An addition of another building is needed, and, in fact, looked for, as soon as the sinews of war develop sufficiently.

In the meantime the place has become known, while from its commanding position the house is one of the most conspicuous along the river. The name—Manresa—figures on the tourist's map and has even crept into the time-table of the railway, as one of the many connections. From the cars running along the opposite bank a mile away or from the boats on the river, the house is seen to the best advantage. From the broad river a steep slope, broken by natural terraces and covered with a trim vineyard and orchard beyond, rises some hundreds of feet to a tableland, lying for many miles along the hills that skirt the Hudson. Here, with its brick pilasters rising up from the hillside, stands Manresa, a long, high, white, many-windowed frame building, with a double balcony encircling it in mid-air, altogether not unlike some mountain resort for summer, were it not for the great cross high above, that signs the whole valley with the sign of love and self denial. Behind and beyond, forming a background of green relief, rise new hills from the tableland, nowhere very wide. These hills are cultivated high up, with only a woody fringe where they jut out

against the sky. To the north they sweep in irregular windings along the tableland to where twenty miles away they join at the horizon the blue summits of the Catskills. Here and there at their feet, situated like our own Manresa, pleasant country seats appear, half-hidden among the trees, but none so prominent as this. Even the novices at spiritual reading, walking silently with sober step and in regular line along the balcony, lend impressiveness to this new sign of the Church's growth and vigour, overlooking and looked up to, as must needs be, from the world's great thoroughfare. From the house itself the view is entirely different, too vast to be picturesque, but very beautiful and giving a sympathetic expansion to breast and spirit. The whole landscape stoops down to the immense river, stretching from north to south in plain sight for twelve or fifteen miles; while from the eastern bank the hills rise up, not so high as to the west nor with such varied outline, but gently receding in long perspective with graceful alternation of wood and open field and the ever recurring villas with their signs of wealth and culture, for this is the region favoured of all others by the denizens of our greatest city. Livingstons of Declaration of Independence, and Roosevelts of local historic fame, and Astors of more recent note, have their manor houses or seats of their now numerous branches here; and some of them in this 'second spring' of the Church among English peoples, have become, as in the case of our Archbishop Bayley (Roosevelt) and others, loyal children of the mighty mother. Thus it is a Livingston that built the little Gothic church in the village of Hyde Park. And since the Livingston manor has been spoken of, why not bring back the memory of the famed adventurer and pirate captain who had his haunt there and, at last, on this very part of the river, scuttled his schooner and lost his fabulous gold forever, at least, for those who so often and in vain have sought for it.

'O his name was Robert Kidd,
As he sailed, as he sailed.'

Westward across the table-land and farther back from the river, before the house, is a small park of large trees. The walks, skilfully laid out to give an appearance of breadth to the grounds, which they do not really possess, are bordered by tall Norway spruces. Beyond, all along the highway is the tall cedar hedge, giving complete privacy to those walking within. Across the northern corner of the grounds a little stream comes down from the hills and running under the highway, breaks out again at the foot of the hedge inside. Here an arch has been built over it with large, rough stones, a work worthy of the Etruscan, first of all arches, as is said. Rising up from the arch to the side along the stream is a high cairn of boulders, having a rude wall-like face in front, with soft, green moss growing over chinks and crevices and tall, dark spruces behind; and on either side, in the narrow space between stream and hedge, which is here twelve feet high, there is a little parterre with narrow path leading along the bank, where just opposite the cairn and looking towards it across the stream a kneeling bench is found; for half way up the wall in a little niche smiles enshrined Our lovely Lady of Lourdes. When His Eminence, Cardinal Mc Closkey, visited Manresa in 1878, the long avenue and rustic bridge leading hither were lit up with coloured lanterns, hung from the dark branches of the evergreens, while the Grotto was ablaze with tapers, reflected in the water below. His Eminence graciously conceded an indulgence of forty days for every Hail Mary said here, and the same for a shrine of Our Lady of Montserrat, which the novices had made under the beetling rocks in one of the wildest ravines, far up in the hills. This was not the first illumination. Several times, especially on the feast of Our Holy Father, the whole river front of Manresa has been lighted up with lanterns hanging from eaves and balconies and pillars, and high above, standing out in bright relief, a cross of light against the sky, banishing all spirits of evil from the valley and bringing in the reign of Christ.

'Stepping westward,' again, across the highway and past the cottage, farm buildings, peach orchard, up the hill, where there is a reservoir of water, supplying the house below and in winter serving as skating pond to Juniors, who give impossible Latin names to that exhilarating exercise, a stiff walk through the underbrush and over rocks leads at length to the lookout on the peak. To the east, the view is the same as from the house, only that now the house itself and tableland for many miles are taken in. But to the west, the scene is well nigh as wild as when Rip-van-Winkle was having his nap out in the Kaaterskills, or Helderbergs, or, as they are called here, Shawangunk hills. The valley, clothed everywhere with a dense growth of forest-trees, sinks down, intersected by ravines and rugged chasms, to a lake far below, beyond which the hills rise up again, leaving it here in the silence and isolation of its mountain setting. Beyond these hills again, two other ranges appear against the sky, telling of valleys between. Here and there are cultivated tracts and at long intervals houses, but the scene is indescribably wild.

It only remains to speak of the work done at Manresa for the spiritual improvement of the surrounding country; of the 'fire that goes before the Lord.' To the few Catholics, living far from church and priest, the opening of our chapel and the coming of the fathers among them has been a great good. They are, for the most part, small farmers in the mountains, or gardeners at the country seats, and in summer, servants accompanying families from the city. Catechism is taught throughout the year, by the novices at a station-church four miles distant and in another direction in a private house seven miles away; by the Juniors in the parish church of *Regina Cœli* at Hyde Park across the river. Many have been reclaimed, children baptized, and other work done, such as is needed where Catholics of little instruction have been left alone for so long a time. Even a course of instruction on the Creed was given, at their own

request, to a considerable number of Protestants living among the hills. In general, since the foundation of the house, there has been a notable softening and wearing away of prejudices among all who have come in contact with the community. This is the silent apostleship of religious houses throughout the country.

As far as concerns the real aim of such a foundation, God, Searcher of hearts, alone knows how far it has been reached. Vocations are more plentiful than ever before, and the voice of God certainly calls to no light things. Why should not the great fire be kindled now that burnt of old in the breasts of Ignatius and Francis and Aloysius and Stanislas? The ocean of God's perfections is not less boundless, and His Glory as deserving of life work and sacrifice. And the 'fields are white unto the harvest.'

Yea, Lord of the harvest, send Thy labourers and bless them forevermore.

INDIAN MISSIONS.

RESIDENCE OF ST. FRANCIS DE HIERONYMO,
OSAGE MISSION, KANSAS, July 17th, 1879.

REV. AND DEAR FATHER,

P. C.

For the whole of six long and tedious weeks our beautiful country last winter was covered with hard frost and deep snow, a very remarkable thing for this southern part of Kansas, where it is not unfrequent to pass the winter without seeing a particle of snow. In consequence of this it has been a severe task for us to attend our missionary stations, and we may thank God that we were allowed to do so without any damage either to toes or ears.

No one can tell how many times in a minute our good

Fr. William Van-der-Hagen gnashed his teeth, and clapped his hands to keep them warm, when, with hair stiff with frost, he was trotting along the endless prairies of Crawford county to visit his missions. No better story can be told of Fr. John Driessen when on his way to his missionary stations in Labette county. Had you seen him in his solitary cell of Parson, trying to kindle a fire that seemed as if it would not burn; had you noticed him reading his breviary to the sound of a whistling wind drifting snow into his room from under the door; had you taken a glance at the windows enameled, as it were, with silver arabessy, and looked at the walls of his little room sparkling with small icicles, you would have been forced to acknowledge that really Kansas is a great country, where during winter a poor missionary has a good chance of remaining crystallized, not only on the high prairie but even in his room.

However if the winter was extremely cold, praise be to the Lord, the heart of our good Catholics kept warm. Yes, full of kindness and sympathy towards us, they always did their best to make us feel comfortable when we came to their poor cottages, and above all they proved a great consolation to us by approaching the holy Sacraments with an increased fervor of devotion.

Spring coming on, I took the Indian trail to visit the Delawares as well as the Osages. Not much could be done with the first, but with the second I have every reason to be satisfied, for they answered my call and came in good numbers to the Sacraments of Penance and the Holy Eucharist. I visited the whole reservation. The condition of the Osages during this last winter has been terrible, and several of them died for want of necessary comfort, and through exposure.

Having visited the Osages, my next trip was to the Cherokee and Creek reservations. These two nations, who have from time immemorial been near neighbors, inhabit one of the most beautiful spots of the Indian Territory. Their

lands are rich and fertile, and are irrigated by magnificent rivers such as the Arkansas, the Canedians, the Cimaron and others. Very few Catholics are now to be found amongst these Indians, but the seed of our holy faith sowed among the Cherochees and Creeks of old by the fervent missionaries sent them by St. Francis Borgia has not yet perished; no indeed! on the contrary, in spite of all the efforts made by Protestant preachers to choke it, it is yet living, and will bring forth fruit, if only attended to.

Not much is known of the progress these two nations had made in our holy faith when the suppression came to snatch our Fathers from them. All we know is that when they were living in the States of Tennessee, Alabama and Florida, they faithfully followed the faith brought them by our Fathers. But since the U. S. government moved them to the Indian Territory, some fifty years ago, they have had no priest residing with them, but were left to themselves. Protestant ministers, seeing this, very eagerly took the opportunity that was offered to them; they came in, established themselves among these poor Indians, began to pervert them, and still persevere in so doing. To-day some of these Indians call themselves Methodists, others Baptists, etc., but in reality they are nothing of the kind, and in their heart they still cling to the faith of their great-grandfathers, in a rude way indeed, but perhaps not altogether wrong, for they mean to do right and know no better.

I visited the two principal towns of the Creek nation, Muscolgee, or as to-day they call it, Muskogec, and Euphala. I came to this town on Thursday morning the first of May. I was quite a stranger, and was looking for a place to get my dinner. It happened that on that day the school children were having a great picnic just in town, and I was told that, as every one was invited, I might as well go and eat with the people. The idea was not bad, and I directed my course to the place where all were going. I tried to

play the incognito, but to no purpose, for no sooner had I got to the crowd, than I met some one who knew me. He pointed me out to others, and several soon came to compliment me for honoring them (as they were pleased to say, for a joke I suppose) with my presence. By and by a big Creek Indian, as black as an African came in, and was introduced to me as a Methodist preacher. I shook hands with him, and he next bowed to me very low. I told him that I was a Roman Catholic priest, and he again bowed most respectfully, and said: "I too am a Minister of the Gospel, and I preached in Texas for twenty years," then approaching his lips to my ear, and making a shell of his hand, added in a quite confidential mood: "to the white fox," and having said this, he broke into a very hearty and jolly laugh.

But now the dinner was ready and the room was full of guests. As the old Indian preacher had been purposely sent for to say grace, so he was requested to bless the tables. Then he ordered silence, and when all was still he turned to me with great reverence, and patting me on my shoulder said: "Ladies and Gentlemen here is the old Church, it belongs to him to say grace, and not to me." I complied with pleasure with the kind request, and told them: "I feel very happy to meet here so many of you, and I take this opportunity to inform you all that on next Sunday I shall celebrate Mass in this town, and I invite you all to come to be present at it." They answered with one voice: "Yes, sir, we will all come." And here turning themselves to the tables, which were laden with all kinds of viands, they all set to, as if they were attacking a fortress, and in a very short time made a general 'clear-out.'

On the next Sunday, which was the 4th day of May, I said Mass in the public schoolhouse before a large crowd of Indians and several white people. They all behaved wonderfully well, and when all was over most kindly thanked me, and requested me to return to visit them as soon as

possible. This was the first Mass ever celebrated in Euphala, and it was done under the auspices of the Mother of God. Oh! indeed I could not help praising her on that day, and praying to her to obtain from God that the faith which the great St. Francis Borgia sent to the ancient Creeks, may revive in the present generation, and may induce these poor Indians to return to the Church of their forefathers.

The Creeks as well as the Cherochees are almost all farmers; they are good natured and well disposed. They seem to have no prejudices of any kind against our holy religion. They are willing to have their children baptized, and wish to have them brought up by Catholic teachers in preference to any other. When I ask: "do you wish me to baptize your children?" "Oh! yes," they say, "you may do so; we know you belong to the *old mission*;" by which expression they signify the Roman Catholic Church.

Indians in general have a great respect for the dead, and the Creeks in this still show some vestige of Christianity. The wild Indians bury their dead either on the top of high trees, or above the ground under mounds of sod, or rocks. Not so with the Creeks: for they bury their dead in regular graves like all civilized people. Over the grave they raise a small structure from three to four feet high with a well shingled roof, and on the top of several of these you might notice a cross, so that in going through these burying grounds you think you are passing through some old Catholic settlement.

If a couple of fervent missionaries could be spared, and allowed now and then to pass one month or so with these two nations, I do not doubt that a great many of these poor Indians would return to our holy Church. And as the influence of these two nations is great, it is most probable that through their instrumentality adjacent nations, especially the Caddos, would soon come and range themselves under the standard of the cross.

From Euphala I returned to Muskogee on my way to fort Gibson. The devil did not like me to go to the fort and put difficulties in my way. No sooner did I reach Muskogee than one of my friends told me that it would be useless for me to go thither, and handed me a letter from a very influential man of that garrison. In this I was told that I had better give up the idea of visiting that post altogether, for the soldiers were a set of good-for-nothing drunkards, that they did not believe in any thing, and did not care about me, etc. I felt very much surprised at such a letter, and after reflecting on it for a while, I concluded that the best I could do was just to go there directly. So I did, and the fact proved that I was right in so doing, for I was, as usual, received most kindly by the officers as well as by the soldiers. The major invited me to his house, and had his office neatly arranged, that I might celebrate Mass in it. So I did on the next morning, and he himself and his staff, though not Catholics, came to assist with almost all the soldiers. I took this opportunity to announce to them the Jubilee lately granted by our holy Father Leo XIII, and invited them all to try to gain this great indulgence at my return, which I hope will be before the end of next August. This Jubilee has been as usual a great spiritual favor by which many of our people have been improved. Having neglected their religious duties for a long time, at last on this occasion they returned to the right way. Praise be to the Lord for it.

PAUL MARY PONZIGLIONE, S. J.

CALUMNY, OLD AND NEW, AND ST. JOHN FRANCIS REGIS.

It is nothing new that the saints of God, or the Society of Jesus should be calumniated; but there are calumnies that, creeping stealthily among the sober facts of history, when their serpent's tail discloses them, should be at once crushed to death. This is especially the case when in any way there is question of God's faithfulness in His dealings with the saints, and those to whom He has given rule in His Church. Now for some years back, an old calumny in a new shape has been brought into circulation, either directly attacking, in the particular case of St. John Francis Regis, the ordinary Providence of God, in giving the grace of perseverance in their vocation to all who offer a holocaust of themselves to Him in a state of life approved by His Church, or else indirectly, and this is doubtless the *cauda serpentina*, denying any such ordinary providence in relation to the religious state. Moreover, and here the snake's rattle gives its true warning, God's Providence in the government of that Society which He has wished to be known by the name of His divine Son and to be one in all things with the Spouse of Christ, is openly impugned. We are now enabled, through the kindness of the Reverend Fathers Assistants of France and Italy and with the gracious help of Rev. Fr. de Guilhermy, compiler of the great menology of the Society, to deal with the calumny as it deserves.

First of all then, we find the original version in an addition to what is still the most authentic life of the Saint, by Fr. d'Aubenton, S. J. (p. 478, edition of *Lyons, Fr. Bruyset, 1741.*) "The public has been astonished of late at seeing in the *Gazette d'Hollande*, that Blessed John Francis Regis did not die a Jesuit, but *vicaire* of a village of Provence. . . . To put an end to so unjustifiable a charge, I have placed at the end of the volume the two following documents, for the sake of those whose good faith has been practised upon." Here follows a letter of Fr. Ignatius Amoux, Rector of the College of Le Puy, to which the Saint was attached at the time of his death, to Fr. John Roulion, Rector of the College of Aubenas, dated Le Puy, January 7th, 1641. "I write this to inform Your Reverence how God has been pleased to call to Himself Fr. John Francis Regis, who died at La

Louvesc the last day and the last hour of the year just past." After a detailed and touching account of the labours of zeal, of the illness and death of the saint, the letter concludes: "Such an end makes me believe he is in heaven; still, I entreat Your Reverence to have the *usual suffrages* offered up for him. After a few days I will write you at greater length on the wonders of his missions, and the regret he has left behind him." This is little enough consonant with the alleged charge, as is also the second document, an extract from the Register of deaths of La Louvesc, signed Bayle, *curé*, in whose house and bed, according to the entry, "had died Rev. Fr. John Francis Regis, *Jesuit* of Le Puy."

In fact, the calumny under its first form seems to have stopped here, to spring up again in new guise after nearly two centuries, in minds that, perhaps, were already prepared for the evil reasonings and conclusions in practice, to which it naturally leads. Thence it has found access to the unsuspecting, even we are told, in a well-known Italian life of the Saint, of which we have been unable to learn the name of the author, but which should certainly be made to stand an *auto da fe*, whenever it may be found. As revamped, the story runs: St. John Francis Regis did not die out of, dismissed from the Society in which he had sanctified himself and given his life-work to God's glory; but his superiors knew not how to prize the pearl entrusted to them, and, as far as they were concerned, had already cast him off, the letters of dismissal were on the way, and, by no ordinary providence surely, death came just in time to save both the Saint's perseverance in his vocation and the credit of those who held the place of God towards him. Now, will it be believed that in the life by Fr. d'Aubenton, a book everywhere found, there are original documents amply sufficient for the refutation of the calumny and that should have prevented its existence? They are, first (p. 320), a letter, dated January 5th, 1641, in which the Rector of the College of Le Puy announces to Very Reverend Fr. General, that Fr. John Francis Regis is dead, worn out with fatigue, wept for and regretted by every one, most of all by the country people to whose salvation he had altogether given himself up." Second, Very Rev. Fr. General replies February 5th, of the same year: "I have been greatly moved by the sudden death of Fr. Francis Regis. What consoles me in the great loss we have undergone, is that his death was as apostolic as his life and that *he has shown himself to the very end a worthy child of the Society*; since he has died in the

act of winning souls, fighting for God's glory against satan and against sin."

Finally, for fear the calumny should find a last hiding-place in the assumption that, at least, there had been question of a dismissal, Rev. Fr. Boero, who for more than thirty years has had the care of the archives of the Society, and knows, none more thoroughly, its inner history, assures us through Rev. Fr. Rubillon: There is *not a trace* of the dismissal of St. Francis Regis. Some Fathers may have complained of his manner of preaching, still more of his ardent zeal: and, indeed, there are instances of holy daring, to be imitated only by men of like authority and holiness. But *never was there any question of dismissing him from the Society.*

MISSIONS BY THE FATHERS OF THE PROVINCE OF MISSOURI.

FR. DAMEN AND COMPANIONS, AUG. 1878—JUNE 1879.

Father Damen attended by Frs. Masselis and Zealand started for St. Mary's, Kansas, an old reservation of the Pottowattomie Indians, where we have a college and parish. The college was formerly a school for Indians and Half breeds. The parish numbers two hundred and eighteen families, and a score or so of Indians. The church is a stone structure but recently finished.—Owing to the remarkable coolness of the weather and moonlight nights, the mission was well attended by the farmers living in the neighborhood. There were about eight hundred Communion, three converts, and four adults prepared for first Communion. On the 2d Sunday of the mission a new church bell was blessed, named after Fr. Gaillard, S. J., the great Indian missionary. This ceremony was particularly attractive to a number of Indians who had pitched their camp in the neighborhood of the church during the mission, and who assisted in this celebration by singing Indian canticles. On Tuesday after the mission the missionaries paid a visit to the chief, Ehi, a most edifying Catholic, who resides about sixty miles from the church, but had come with his whole family and remained near the church during the mission. He was the first boy received in our Indian school. He is called chief by courtesy, is well informed, and acts as interpreter whenever occasion requires. At present he is a

substantial farmer, most hospitable and charitable: his home is the asylum of the aged, the poor, and the orphans of his tribe.

SEPT. 8th, LEAVENWORTH CATHEDRAL, KANSAS.—This large and beautiful cathedral was built by Fr. Miege, S. J., when Leavenworth was a flourishing and growing city; but now it is too large for the congregation. Leavenworth numbers seventeen thousand inhabitants of whom three thousand are English speaking Catholics; six hundred are Germans, forming a separate congregation. Right Rev. Bishop Fink, O. S. B., was absent, during the mission, on a confirmation tour. The pastor of the congregation is Rev. James H. Defoury, V. G. Communions seventeen hundred, fourteen prepared for first Communion, and three converts.

At the close of the mission in the city, the fathers proceeded to fort Leavenworth, a distance of five miles. It is a military station and prison. There are about four hundred Catholic civilians living on the reserve, employed in various ways at the fort. Few soldiers were remaining at the fort, two companies having left for the Northwest during the preceding week on account of Indian troubles. The civilians attended well; but of the soldiers comparatively few were present at the sermons. A lieutenant and a corporal were received into the Church. The mission lasted four days. Communions 160. Monday and Tuesday, Fr. Zealand was allowed to preach to the prisoners, conducted under guard to a room for that purpose. On Wednesday and Thursday, about seventy listened to Fr. Venne-man. He went up to the dormitory and heard their confessions, a task which was not accomplished without some difficulty. Fifty-two presented themselves. They had to wait for Communion till Sunday.

SEPT. 22d, MISSION AT TOPEKA, CAPITAL OF KANSAS.—This city has about eleven thousand inhabitants, of whom only the small number of eight hundred are Catholics. Fr. Cunningham pastor. The missionaries also visited Lawrence, where they had thirty-one Communions, and one convert.

OCT. 6th, HYDE PARK,—a suburb of Chicago, Fr. Tighe pastor. Communions three hundred, and one convert.

OCT. 20th, SACRED HEART CHURCH, CHICAGO.—Mission lasted two weeks, four thousand Communions.

NOVEMBER 17th—DECEMBER 4th 1878.—Fr. Damen, assisted by Frs. Niederkorn, Zealand, Hillman, Condon and Bronsgeest, gave a mission in Hoboken, New Jersey, Fr. Corrigan pastor, Frs. Burke and Ceci assistants. The

church which had been dedicated to divine service the Sunday previous, is a fine brick building with stone trimming. In size and architecture it closely resembles the Chicago Cathedral. During both weeks the church was well filled at night. The results of the mission were: Communions fully five thousand; converts four; adults prepared for first Communion forty-nine. On Monday of the third week, Rt. Rev. Bishop Corrigan gave Confirmation to three hundred and fifty-seven persons, one hundred and sixty-one of whom were adults.—There is in the neighborhood of this church, a chapel for Ritualists of very advanced tendency. It is mainly supported by a Mrs. Stephens, who purchased for it, at a cost of \$70,000, the beautiful mosaic altar exhibited at the centennial. The preacher or "Father," as he calls himself, advocates and practices celibacy, hears confessions, and follows the Roman Ritual very closely. He seems to be a very honest kind of man. Fr. Ceci who is well acquainted with the leading members of the Ritualist church, expects that a great many of them will embrace the true faith. Recently two prominent young men and a young lady of that congregation became Catholics in Europe. One of the young men is a novice in Roehampton, the other, studies at St. Sulpice, Paris, for the archdiocese of New York.

DECEMBER 8th.—The same Fathers opened a mission in St. Patrick's Cathedral, N. York. The church was thronged at every service. Even at 5 A. M. hundreds were standing in the aisles. His Eminence the Cardinal assisted at the High Mass on the 1st and 3rd Sundays of the mission.

Assisted by the V. Rev. V. G. Fr. Quinn, by the curates, Frs. Kearney, Keane, Moci, and Hogan, and by other priests, we heard about seven thousand confessions. Twenty persons were converted and one hundred and thirty-seven adults prepared for first Communion.

Immediately after renewing their own spirit by an annual retreat, which the missionaries are accustomed to make about New Year, Fr. Damen's band went to the State of Missouri.

CHURCH OF THE ANNUNCIATION, ST. LOUIS.—Mission opened Jan. 12th, 1879, lasted until Jan. 21st, Fr. Damen was assisted by Frs. Niederkorn and Hillman. The attendance was excellent. One thousand five hundred Communions, nine adults, and three children of converts baptized; thirty Adults prepared for first Communion. At the end of the mission a lecture was delivered for the benefit of the

parochial school. Fr. Brady has charge of the congregation.

ST. JOSEPH'S CATHEDRAL, ST. JOS. MO.—The mission was opened on Jan. 26th, by Fr. Damen, accompanied by Frs. Niederkorn and Hillman. The attendance was large. One thousand and three hundred Communions, fourteen adults prepared for first Communion, nine converts baptized, three or four others left under instruction.

Meanwhile, Frs. Zealand and Bronsgeest preached the Spiritual Exercises to the congregation of Bridgeton, a town about four miles from the Florissant Novitiate. The church, a neat brick building, was erected by Fr. Gleisal, S. J. It was the pastoral residence of Fr. B. Masselis, S. J. Since our Fathers gave up the charge of the congregation, the flocks have been very unfortunate in their pastors. They have had about a dozen priests in that number of years. The present pastor Fr. Schroder takes up his charge in good earnest. The weather being inclement and the congregation lukewarm, there was not much of a stir during the mission. Towards the end however, there was a decided improvement; and many reconciliations with God were effected. Communions two hundred and forty-four. Two adults prepared for first Communion.

GALESBURG.—Passing by the Novitiate, the same Fathers went to Galesburg, Ill., Diocese of Peoria, Jan. 26—Feb. 4. Galesburg is a bigoted town. But a few years ago its municipality excluded Catholics from holding office. No Protestants attended the mission. We thought that this was owing to the bad location of the church, situated at one end of the town; but the pastor assured us that it was caused by anti-Catholic prejudice. Shortly before the mission he had invited the Bishop of Peoria to give a lecture. He had hired the best public hall and advertised well; yet the great eloquence of the orator did not draw a single Protestant. For the rest, the mission was a perfect success. Its principal feature was the reorganization of a T. A. Society, which includes almost the whole male population of the parish. Communions nine hundred and eighty, twenty-one adults prepared for first Communion. The 7th of February found the whole band in New York.

CHURCH OF IMMACULATE CONCEPTION, FEB. 9th—28th.—This is one of the largest congregations in New York. It is directed by Fr. Edwards, pastor, assisted by Frs. Malone, Mahony, Slattery and Byrne. All these priests, with the

exception of the last, are pupils of the New York Jesuit Fathers. Great attention is paid to the parochial school, which numbers about two thousand three hundred pupils. Either the pastor or one of the assistants is constantly about the school, to catechise, teach or superintend. The mission was a complete success. The large church could not accommodate all the men. Rather than disappoint them, the confessors vacated the chapel on the ground floor of the schoolhouse, where an audience of about seven hundred assembled to hear Fr. Niederkorn. In the beginning of the third week we were overcrowded with work. It was deemed advisable that a special mission should be preached to the working boys and girls. Not having room to accommodate both, Fr. Bronsgeest took the boys to one place, and Fr. Hillman the girls to another. During the same days Fr. Zealand gave the Spiritual Exercises to the school children.

We received much assistance in the confessional from the pastor and his assistants, from Fr. Flynn, a former curate, now pastor of Langherty, from several Jesuit Fathers, and secular priests, especially Fr. Hockspril. Communions twelve thousand two hundred, adults prepared for first Communion thirty-seven, converts thirteen.

We found reasons to prefer our system of giving the little mission to the children from the commencement.

The same Fathers gave the mission in the church of—**OUR LADY OF MERCY, BROOKLYN.**—Fr. Mc Namara, pastor, Frs. Gallagher and Donohoe assistants. It commenced Dom. I. Quadr. and lasted two weeks and a half, was well attended, and everything went off orderly and pleasantly. We received assistance in the confessional from some of the secular clergy. Communions seven thousand, converts twelve, adults etc. forty-two.

HOLY FAMILY CHURCH, CHICAGO, DOM. IV. Q.—The mission was well attended. Fr. Niederkorn preached at 5 A. M. Fr. Damen at night, Fr. Bronsgeest at 8.30 A. M. Fr. Zealand instructed his class of adults. Communions (including Easter Sunday) twenty thousand, converts six, adults prepared etc., twenty-seven.

During Easter week, the missionaries went east again, Frs. Damen, Hillman and Bronsgeest to give a mission in St. Peters, Jersey City, Frs. Niederkorn and Zealand in Sangerties, Ulster Co., New York.

SANGERTIES, DOM. I. P. PASCHA.—Fr. O'Flynn, pastor, Fr. Mc Corry assistant. Communions one thousand four

hundred and fifty-four, converts seven, adults prepared for first Communion thirteen.

During the second week the missionaries visited two little missions attached to Sangerties: in Clove they had two hundred Communion, Quarryville, one hundred and eighty.

ST. PETER'S, JERSEY CITY, APR. 20th—MAY 6th, DOM. I. P. PASCHA.—The mission in St. Peter's was well attended. Every facility was afforded to the penitents to make their confession, the Fathers of the College assisting us whenever their services were needed. Owing to the hospitality and kindness of Frs. McQuaid and Kenny, and the charity of all the members of the community, our stay at St. Peter's was most agreeable. Communion five thousand nine hundred, converts nine, adults prepared for first Communion fourteen.

ENGLEWOOD, MAY 11th, DOM. IV. P. PASCHA.—Fr. Damen was assisted during this mission by Fr. Zealand. Englewood is pleasantly situated on the Hudson River. The congregation is in charge of the Carmelite Fathers, Father Smith superior. Communion nearly one thousand.

MAY 11th—20th. CHURCHES OF ST. JAMES AND ST. THOMAS, NEWARK, DOM. IV. P. PASCHA.—From May 11th—20th, Frs. Niederkorn, Hillman and Bronsgeest labored in Newark. The two latter gave the mission in the church of St. Thomas, a frame building fitted up some years ago, for the convenience of that portion of St. James' congregation, east of the Jersey Central R. R. track. The mission was a very fatiguing one, owing to the great distance of the pastoral residence. We were however encouraged by the zeal of the people who came to Mass, even at 4.30 o'clock, in such numbers that they filled every seat in the church. Communion nine hundred and sixty, adults prepared for first Communion five, converts two.

Meanwhile Fr. Niederkorn preached the Jubilee to the female portion of St. James' congregation, reaping a good harvest of souls. St. James' church is certainly one of the finest in the country. It is an imposing brown-stone building in Gothic style, and is very massive in all its details. The altars, the window-frames, and the floor are of marble and stone. When the spire is completed, it will be, after the Cathedral of New York, perhaps the finest and best finished church in the United States. Behind the church a grand brown-stone building is in course of erection. It is intended for a hospital. The church was completed and the hospital built up to the roof by a French priest, who,

besides these grand structures contemplated erecting a convent of vast dimensions for the Sisters of Charity. He laid the foundations; but death surprised him before his plans were carried out, and it is not probable that this building will ever be completed.

IMMACULATE CONCEPTION CHURCH, N. Y., MAY 20th—JUNE 1st.—The pastor of this church, Fr. Edwards, for whom we had given a very successful mission in the Spring, now wished to avail himself of the services of Fr. Damen and companions to prepare his people for the Indulgence of the Jubilee. They commenced on the Feast of the Ascension and gave two exercises a day till Pentecost. The pastor and his assistants were assiduous in the confessional. Communion six thousand.

OSAGE MISSION, KANSAS, JUNE 8th.—To conclude the season, Frs. Damen, Zealand and Niederkorn gave the Spiritual Exercises to the congregation of St. Francis de Hieronymo under the charge of our Fathers. They had over nine hundred Communion. They went also to Parsons, a growing town and the great railroad centre of Kansas. Most of the Catholics are laborers in the railroad shops. Fr. Driessen, S. J., attends to their spiritual wants, every Sunday. Communion three hundred and eighty.

MISSIONS ON LAKE HURON SHORE, MAY 25th—JUNE 10th.—Frs. Bouge and Bronsgeest went to revive the religious spirit in a number of little missions in charge of Fr. Roche on the Michigan side of Lake Huron. In Ansable, the residence of the pastor, they had four hundred and ninety Communion and about the same number in three little out-missions, Towas, Harrisville and Alabaster. Fifteen adults were prepared for first Communion and two were received into the Church. One thing remarkable about the Ansable congregation is that about three fourths of the English speaking part of it are Scotch Catholics. It is the largest settlement of Scotch Catholics in this part of the world. They came from the Highlands; lived for a while in Glengarry, Canada, and then moved to Michigan. Their mother tongue is Gaelic, but all, however, speak English. They are very staunch in the faith, very religiously inclined, moral, industrious, and contribute liberally to the support of the church and the priest.

Sum total of Communion 86,600; converts 166; adults prepared for first Communion 654.

OBITUARY.

FATHER JOSEPH B. O'HAGAN.

"Father O'Hagan died of Apoplexy at sea, Dec. 15th, and was buried at Acapulco, Dec. 19th. He received Extreme Unction."

Since the memorable day ten years before when word came across the ocean that a beloved member of the Province, Fr. Joseph O'Callaghan, had perished at sea, no shock so great had fallen on the homes of the Maryland Province as struck them when the above telegram was received on the 28th of December last. But a month had passed from the day on which, in company with a dear friend, Fr. O'Hagan had sailed from the port of New York, for a journey by sea to California; and only the day previous to the receipt of the telegram, letters had come to friends giving encouragement to hopes entertained by them of his restoration to perfect health.

Early in the Spring of 1878 there began to spread rumors that Fr. O'Hagan was breaking down, and some anxiety on this account was aroused; but as the year grew apace and no development of serious disease took place, all fears in his regard were allayed. During the summer, he submitted to medical examination both at home and in the Provinces, whither he had gone to recruit, and the verdict of the physicians removed every vestige of uneasiness, for they declared his organic condition to be sound, and himself in need of rest only to build up anew his strength. To further this object, a sea-trip and a sojourn for the winter months in the milder climate of California were ordered; and in obedience to directions given by superiors, in pursuance of this recommendation, Fr. O'Hagan sailed from New York on the last day of November. What followed, up to the moment of his sudden death and to his temporary interment at Acapulco, cannot be better told than by inserting here the account of the sad issue transmitted to the Provincial by Fr. Healy, the companion of the deceased's last hours.—

"When I mailed my last from Aspinwall, I little thought

of what was preparing for us. If I mistake not, my letter was dated the 9th Dec. Father O'H. moved about with difficulty, yet was able to hold his own. His stomach had been very delicate and we taxed our brains to know how to please it. We had to trust to instinct, because medical advice was of little avail. That evening a fearful storm arose, and about ten o'clock, it became evident that we should have to slip our moorings and run out to sea. Father O'H. and I were discussing the question of going ashore and roughing it. There is no decent hotel in the place, and the rain was pouring down in torrents. He could not walk any distance, and in case we went ashore would have to be carried. I determined to remain aboard rather than risk the drenching and the inconveniences of a leaky room. Providence soon made my decision inevitable. The gangway went plunging into the boiling sea. Our ropes were cut, and by good luck we escaped from the imminent danger of being dashed to pieces against the bow of a steamer lying near us. For two days we were obliged to sail up and down the coast, outside the harbor, and there were few who did not succumb to the influence of the ship's motion. On Thursday night we again entered the roadstead and cast anchor. Fr. O'Hagan's strength was much reduced by this strain, and that night I noticed that he could not walk without being supported. No wonder, for he could retain nothing in his stomach.

"Friday morning, the 13th, we had him carried to the cars and we began the rough transit across the isthmus. He bore up very well, and seemed to take an interest in the scenes through which we were passing, although his dimmed eye-sight robbed him of the pleasure of seeing things at a distance. We left Aspinwall at 12 m. and reached Panama at three o'clock. I had him carried to the lighter and his exhausted condition gave me my first serious uneasiness.

"The doctor of the vessel reassured me, and said that I was unnecessarily alarmed: that if he could retain his food, he could be easily brought out again. I spent most of the night with him and the next morning his appetite was found reviving. He took his food with relish and drank some madeira wine at regular intervals. On Saturday noon we found his chest somewhat congested on one side, the effect of a cold caught in the transit of the isthmus. This was remedied and I asked to have an opiate given to ensure sleep. He passed a quiet night, though he did not sleep much. His appetite continued good throughout the day

as well as on the morrow. Another opiate was administered on Sunday afternoon, and after giving him his broth I went down to dinner towards six o'clock. Returning, I found him asleep. A little restlessness recalled me, and at first he spoke of his back, then said that he was not suffering at all. He composed himself to sleep and I went on deck to get a little fresh air, as we were yet on the hot belt.

"I had been away about twenty minutes and Col. F. and I were speaking of the improvement in his condition, when the watch came to tell me that his breathing had undergone a notable change. We ran down. The blow had been struck during his sleep. The doctor said that he was sinking, and his face showed that apoplexy had come unexpectedly. I gave him Extreme Unction and the absolution and had hardly finished when he was no more.

"Neither he nor I, nor in fact any one, had dreamed of so sudden an end. We had never spoken of the eventuality, and it was only when feeling depressed that he would sometimes express a doubt about his reaching San Francisco. On the way over the isthmus, he had told me of the seat he wanted at table, and had previously spoken of going to some springs in California in case Dr. B. and others approved of it. He died about 8.30 p. m. on Sunday, Dec. 15th, off the coast of Nicaragua, Lat. $10^{\circ} 29'$, Long. $86^{\circ} 46'$.

"The suddenness of his death sent a chill through the vessel. Nearly every one knew him, and, as usual, loved him, and were anxious to show their sympathy for him. All music and revelry stopped at once, and many and heartfelt were the words of comfort and praise spoken by all. The officers of the ship were extremely kind from the time we embarked, and after his death were very prompt in offering every aid that they could extend.

"I had his body embalmed and, as Acapulco was three days off, resolved to bury him there in the Catholic cemetery. Captain C. was willing to take the remains to San Francisco, and thither I should have preferred to transport them, but I thought it asking too much to keep the gloom of his death over the passengers for two weeks more. After embalming the body, the coffin was draped in the American flag, under which he had so long and so faithfully served, and so remained until we reached Acapulco."

Thus was ended a life which had been spent in the service of God, and though the summons came unexpectedly they did not find the priest of God unprepared.

Fr. Joseph B. O'Hagan was born in the parish of Clogher,

County Tyrone, Ireland, on the feast of Our Lady's Assumption, 1826. In early youth he emigrated to Nova Scotia where his brother resided, and there he prosecuted his classical studies until the call to embrace the ecclesiastical state became too pronounced for him longer to doubt the designs that God had over his life. He was readily admitted into the Seminary by Abp. Walsh of Halifax, whose personal friendship as well as fatherly solicitude it was his privilege to enjoy. Before completing the course of studies preparatory to ordination, Fr. O'Hagan, in the summer of 1847, met in Boston the venerable Fr. Mc Elroy, who was then beginning in that city the great work, that is now represented by the flourishing condition of our Society within its limits. To the young Seminarian the result of this meeting was his reception into the Society and his entrance into the Novitiate in December 1847.

It is scarcely necessary in so imperfect a sketch as this must by force of circumstances prove to be, to enter with detail into the occupation of the deceased during his religious life of thirty-one years. Having passed through the noviceship, in which his unflinching cheerfulness, bright wit and affectionate disposition made him a favorite with his young companions and endeared him to superiors as a subject of much promise, he took up the usual studies of Rhetoric and Philosophy, and in 1852 began his work as teacher in the old Seminary in Washington. For two years, from 1855 to 57 his labors were transferred to Georgetown College. In the fall of the latter year he was directed to begin his studies of Theology; and after two years was ordered to Belgium, whither superiors were glad to send him, because of the greater facilities there enjoyed at the time for the prosecution of all higher studies.

There he was ordained; and he returned to the United States just in time to witness the outbreak of the civil war, that was to deluge in blood, for four long years, one half the country, and to entail on the entire nation a legacy of moral evils more deplorable than the slaughter of men or the destruction of cities. By the wise choice of our lamented Fr. Paresce, who was then Provincial, Fr. O'Hagan was appointed a chaplain in the Northern army, and he served at this post until Sept. '63, when he was ordered to Frederick for the third year of Probation. While stationed at Georgetown in the Scholastic year of 64-65, he was again directed to join the army before Richmond, and he accompanied it in its victorious march to Richmond and up to the closing

scene at Appomattox C. H. where Lee gave up his sword. From the close of the war up to 1872, his labors were chiefly at St. Mary's and the Immaculate Conception in Boston. In July of that year he succeeded Fr. Ciampi as President of Holy Cross College, and was at the head of this institution when summoned away to his death.

This skeleton of dates is the framework of a life that gave full years of loyal service to God as a devout religious and a zealous priest. During that period of his career in the Society, which was devoted to the work of the school-room, Fr. O'Hagan gained no mean repute as a teacher. An ever ready, flowing wit, a lively imagination, and a clearly defined poetic vein in his nature, supplemented an easy familiarity with the classics and a keen appreciation of their beauties. Moreover his impulsive, energetic disposition was quick to excite interest in the minds of his pupils, who followed his instructions easily, and, in conquering difficulties, caught something of their master's enthusiasm. His influence in developing not only the mental but the moral faculties of his scholars should not be underrated, and of his force in this direction those are the best witnesses, who benefited most largely by it. In the study of Philosophy and Theology, prosecuted for a measure in the greater schools of Belgium, where larger numbers made competition more active and rendered distinction less easily attainable, Fr. O'Hagan's talents met with full recognition; and in due time he was admitted to the solemn profession of the four vows.

But it was eminently in the labors of the ministry that the true character of the man took shape and manifested its strength. Long years before the desire of his youth was realized by the reception of Holy Orders, the writer remembers to have been impressed by the deep sensitive and enthusiastic appreciation, displayed by this aspirant to priesthood, for the sacred character that clothes him, who like Aaron, takes not this honor on himself, but is called of God. His warm, loving nature admirably fitted him to carry out the mission of the Great Priest, who went about doing good to all; and it was only necessary to accompany Fr. O'Hagan on his visits to the poor of the large city parish in which he served, to recognize that his heart was great enough to compass the sufferings and the sorrows that fall so largely to the portion of God's poor, and that the balm he so kindly poured into their wounds had in it the efficacy that bespoke the supernatural source whence it flowed.

His presence fell like a light across the threshold of every door that he entered; and the gladness that brightened the faces of his hearers when fell from him words of comfort and counsel, intermingled with the playful jest and the flashes of wit which they knew so well how to appreciate, showed that he was welcomed as Father and Friend.

For evidence of his zeal for souls, it is not necessary to go beyond the first mission assigned him as a priest, his appointment to the chaplaincy of the Excelsior Brigade of New York, constituting in 1861, a portion of the Army of the Potomac, under Genl. McClellan. How trying an experience this was for any priest, but especially for one who had just emerged from the seclusion of the lecture-hall, and how successfully Fr. O'Hagan stood the crucial test to which he was exposed therein, may be deduced from letters written at the time by himself to friends in the Society.

After his presentation to his regiment, he writes: "Such a collection of men, I think, was never before united in one body since the flood. Most of them were the scum of New York society, reeking with vice and spreading a moral malaria around them. Some had been serving terms of penal servitude on Blackwell's Island at the outbreak of the war, but were released on condition of enlisting in the army of the Union, and had gladly accepted the alternative. About half the regiment, perhaps two thirds, called themselves Catholics, but all the Catholicity they had was the faith infused into their souls by baptism. The majority of these so-called Catholics were the children of Irish parents, whom the misfortunes and vicious habits of these same parents had cast upon the streets of New York, and who, abandoned by their natural protectors, had grown up pests to society. Fighting was their normal condition, and when they could not meet the common enemy, they 'kept their hand in' by daily skirmishes among themselves. A few weeks before I joined them, they had held an election for chaplain: over four hundred voted for a Catholic priest; one hundred and fifty-four, for any kind of a Protestant minister; eleven, for a Mormon elder; and the rest said that they could go to hell without the assistance of the clergy. The officers, with some noble exceptions, were worthy of their men. . . . I returned to the tent assigned me, and never in my whole life, in sickness or in health, have I suffered so much as I did on that day in half an hour. What an apostolic priest I was, ready to cry like a home-sick girl, because I had not

found every rough soldier a cultivated gentleman and a perfect Christian!"

But time and Fr. O'Hagan's untiring labors wrought a gratifying change. Later in the same year he writes: "The men, being removed from the city and not having the facilities for dissipation at hand, settled down into comparatively decent fellows. I had a neat chapel built and I prepared quite a large number of young men for their first Confession and Communion. They became attentive to their religious duties and I had as much to do in the ten regiments of the division as I could well look to. My work, though hard, became a labor of love."

Such were the duties and the rewards of missionary life in the camp. On the battle-field the dangers were not greater than the urgency of demand for the aid that the Catholic priest alone may give, and Fr. O'Hagan did not fear the one in extending the other. One of the most sanguinary of the earlier engagements of the war was the battle of Williamsburg, Va., and on that field Fr. O'Hagan mingled in the thickest of the fight to aid the dying and wounded. The miraculous escapes from death on that occasion he dwells on gratefully though lightly in his correspondence, and the instances of manifest dispensations of God's mercy to many a soldier who then fell, light up the pages of his letters with very fervid thanks. He thus describes the entrance of his own regiment into action: "May 5th, 1862, my men were drawn up in line of battle, just ready to go to the front, to relieve the regiments that had been engaged since day-light, and had suffered severely. The roaring of hundreds of pieces of artillery, and the sharp, crackling sound of musketry were deafening. The rain was pouring down in unbroken streams. The mangled remains of soldiers of the other regiments were carried past in quick succession. The groans of the wounded were heart-rending. Now a shell burst in our immediate vicinity, killing a few men and horses; again a shower of grape-shot rattled in the trees above us. In obedience to my orders all the Catholic soldiers in the regiment, not one excepted, advanced two paces, knelt down in the mud, repeated aloud an act of contrition, and I pronounced the formula of absolution. All those who were not Catholics uncovered their heads and seemed awe-struck at the solemnity of the scene. I heard, about a year afterwards, a Protestant officer telling another, that of all the religious ceremonies he had ever witnessed, no one had

made so lasting an impression on his mind as that act of absolution. A religion that could produce such effect must be divine, he said; and yet he did not become a Catholic. Within half an hour many of the men who thus knelt for absolution were in eternity. In killed and wounded our loss on that day was about five hundred."

Such was the life of Fr. O'Hagan during his service in the army; and through all the fights of the seven days around Richmond, during which he was taken prisoner and carried to the Confederate capital, at Fredericksburg and on the terrible field of Gettysburg, his devotion as a priest and his heroism as a soldier were taxed to their utmost limit. On the field and in the hospital, in camp and on the march, he was energetic, earnest and untiring in bearing comfort to the wounded and the sick and the dying: and with that instinct, which in moments of supreme danger transcends the slower process of reason and is often a surer guide for action, men committed to his ear not merely the secrets of their souls, but those sacred confidences, which, thus entrusted, made less terrible the approach of death, and which, when surrendered by him in some instance after journeyings of many hundreds of miles for the purpose, to those for whom they were meant, gave the one solace to the sorrowing hearts which they were to know through what remained to them of life. Of the good odor of Christ left amongst the soldiers of the army by our dear Father in those years of hard service, no fitter testimony can close our remarks on this subject than the following letter of the Rev. Joseph H. Twichell, a Congregationalist minister of Hartford Conn:—

"Fr. O'Hagan had been for seventeen years one of my dearest friends, and this sudden intelligence of his untimely decease—for he was in the prime of life—has touched me with profound sorrow. Our friendship was formed under circumstances in the highest degree favorable to its intimacy and our mutual enjoyment in it. We were chaplains in the same brigade of the army of the Potomac, and for the space of two years worked together side by side, and to some considerable extent hand in hand. For whole months we were daily companions, and we often slept under the same blanket. As Christian ministers we were continually thrown together in scenes that had the effect to make us forgetful of our differences in religion and mindful only of our sympathies.

"He was one of the best and kindest of men, and one of the most delightful of comrades. He had a bright, happy wit; no discomforts could overcome his cheerful temper, and his generosity was boundless. His society was ever an unfailing antidote alike to the tedium of the camp and the hardship of the field.

His devotion to duty was unflagging, and bore him through great fatigues, not infrequently into great perils. He was as brave as he was tender-hearted and faithful. I never saw any reason to doubt, on the contrary, I saw every reason to believe, that the motive of his earnestness was his desire to serve God.

Fr. O'Hagan exercised a strong, good influence among the soldiers, especially those of his own faith, and he was widely known and much respected throughout the army. His abilities and acquirements were of a high order. He was an accomplished scholar. Before the war he had been a member of the faculty of Georgetown College. There are many who will recall his eloquent address before the Irish Brigade on St. Patrick's day, 1863.

"But, now that he is gone, it is most pleasing to dwell upon those private virtues which endeared him in personal relations, and which won from me an affection which the flight of years has had no power to alter or abate.

"He has occasionally been at my fireside here in Hartford, always bringing with him the same genial spirit of good fellowship and good will that beguiled so many hours, otherwise uncheered, in the old never-to-be-forgotten days, now left so far behind. What days they were! The sad news of his death brings them all back, in a flood of memories with the most imperishable of which he is associated. He was a good man and worthy to be lamented. It gives me a mournful pleasure to speak of him thus, and to testify to the admiration and esteem in which I held him—to the love I bore him and bear him still. The grave in which he lies buried at Acapulco, Mexico, is the grave of a patriot, a gentleman and true friend and a sincere Christian."

Of Fr. O'Hagan's power in the pulpit it may be said, that fervor of thought and utterance, earnestness of manner and sincerity of motive gave to his words an efficacy which great originality of ideas, higher efforts of eloquence and more elaborate language might have lacked. His enthusiastic, generous nature was manifest in all that he said, and there was a personal magnetism about him that always

carries with it men's assent. For proof of his administrative ability, sufficient are the years of his Presidency of Holy Cross College: and the work there accomplished by him in the betterment of the course of studies and in the magnificent material improvements that adorn the institution fully justifies the choice of superiors when they assigned him to the post.

No one could be for any time in Fr. O'Hagan's company without coming under the influence of the open-hearted, loving nature that swayed him. Impulsive he was, but his impulses were generous. He was keen-sighted to detect what was good in every one and prompt to acknowledge and commend the same. Words of praise for those even who but little merited them were ever in his mouth; and although his quick wit would occasionally have play upon the foibles of men and the ludicrous phases of their character, it was never exercised in an unkindly spirit, and was invariably softened by words of commendation for what was of worth in them. No man ever had more numerous or more devoted friends than Fr. O'Hagan, and, in knitting them to him, he had a guiding motive in the injunction of St. Paul to make himself all things to all men, in order to gain all to Christ. In the rugged heart of the common soldier with whom he bore privation and faced danger, Fr. O'Hagan won love and esteem that outlived the trying times that gave the sentiment birth: very dear did his sympathy and almost womanly kindness render him to the widows and orphans of those whose dying moments he had soothed on field and in hospital; and in many a home throughout the North when news of his death reached it, memories were stirred and, as one newspaper remarked, "many there were to express deep sorrow when they realized that so brave a man and so good a friend had passed away." Such was the feeling wherever he had for any time resided or had found any occasion to make acquaintances. During his administration, Holy Cross College was hospitably open to friend and to stranger, to priest and to layman; particularly for the former students of the institution who had entered the ministry, was the door kept ajar and within a hearty welcome prepared. As one of them remarked, when many had gathered for the funeral services, "in Fr. O'Hagan we found whenever we returned to Alma Mater a father to welcome and a wise counsellor to advise us."

The friendships that had brightened his life followed him to his far off resting-place on the Mexican coast; and by permission of Rev. Fr. Provincial, his mortal remains were disinterred and, after many vexatious delays and puerile objections on the part of the government of Mexico, transferred to San Francisco, where, in the church of the Society, his devoted friend and the companion of that last voyage that was cut short by death offered the Holy Sacrifice for his soul's eternal repose. Thence the body was transported overland to Worcester, where it was finally laid to rest beneath the shadow of the beautiful chapel which he had left to be his monument. Thither the regrets and the prayers of many devoted hearts have followed him; and, we may hope, have won for him, in consideration of the many worthy deeds done in the flesh, which this hurried sketch has failed to record with merited praise, the judgment from divine lips that all must pray to have—

“Well done thou good and faithful servant. . . enter thou into the joys of Thy Lord.”

FATHER THOMAS Mc DONOUGH.

To another member of the Maryland Province, did the Lord extend His invitation, “Enter thou into My rest.” Nor was there murmur or delay; Fr. Thomas McDonough was ready for the happy summons. The days of his youth spent in innocence and piety, the years of his manhood passed in the practice of religious perfection, his last morning on earth hallowed by the Sacraments—these were his sufficient preparation. He was called to his rest in the midst of his work, and quietly and hopefully exchanged the burden of office laid upon him by obedience, for its sure reward in heaven.

A relative of the deceased has furnished us with these details of his early life, which his modesty had kept in reticence. He was born on the 11th of March, 1830, in the town of Dingle, Kerry Co., Ireland. After finishing his studies in a private boarding-school at Banaher, he returned to his native place where he made a course of medicine under a surgeon and apothecary—branches of the profession then taught together. He obtained his degree in Dublin.

In 1848, he came to this country, entered a pharmacy in Brookline, and later on, in Boston, and was fairly started on the road that would have brought him, like many another clever young immigrant, to wealth, and prosperity. A visit to Worcester gave him his right vocation. There he met his uncle, the lamented Fr. Patrick Forhan, a man of fine scholarship, who had been received into the Society and was then employed as a secular teacher at Holy Cross College.

The example of his senior relative was too strong to be resisted by an heroic soul like his, and carried him along as a companion to the novitiate in 1850. Under the favorable influences of Frederick, he planted the seeds of a virtue which uninjured by the different atmospheres by which he was surrounded in his after life, attained a rich and stately growth. He was preeminently humble; he was modest to self-effacement. His noviceship over, he entered with alacrity upon the Jesuit routine of duties as teacher and prefect. Loyola College, then in her infancy, witnessed his first fervor in the class-room; Georgetown counted him in her staff and saw him manage her small boys; Holy Cross had the benefit of his mature experience in upholding discipline in yard and dormitory. Then followed the studies of preparation for Holy Orders, which he was fortunate enough to make in the Boston Scholasticate. His previous success in letters and his excellent natural talent for the sciences would have left him no laggard in the unabridged course, had not his head refused the strain of the seven long years.

After his ordination he was installed as Minister at Frederick, and in 1865 admitted to his last vows. Such was the trust reposed in him by his superiors, that when ill-health compelled the Rector, Fr. O'Callaghan—whose untimely fate still casts a gloom over the anniversary of St. Agnes—to remain away from his charge for the space of several years, the Minister was considered fully competent to act as head of the house. A brief respite from the trials and troubles of this function, was afforded him in the more congenial labors of a parish. Here would his post have been, had his natural inclination left him in control of the helm; but of this he had made unconditional surrender to his superior. Accordingly, when Rev. Fr. Provincial was in search of the ability, the tact, and above all, the spirit of self-sacrifice that make up the Minister of an important establishment, he discovered these qualifications in him, and

turned his course back into the breakers—into Woodstock College.—For eight years he discharged the duties of his arduous office with a devotion that will long remain unrivalled in our annals. He held his position with a watchful eye for the maintenance of religious discipline, and yet with a considerate attention to the peculiarities of character, formation or nationality; he saw through men and things with a clear, practical penetration, yet was not hardened by the view, but ever wore a gentle heart for those in trouble real or imaginary; he disposed of all with foresight and prudence and wisdom. A true servant of his community, he kept no office hours, but was always ready to supply each want, no matter how trivial; a careful procurator, he enhanced by the generosity of his disposition what poverty forced him to give with economical hand. His patience only took a brighter polish under the attrition that is inevitable in the ministership; his charity was not limited to Ours but went forth into the neighborhood, and the many tears of gratitude for assistance in sickness and sorrow that were shed over his grave, attest his thoughtful sympathy.

The amount of business which his office entailed, had for several years back made more formidable inroads on his already shattered constitution. Violent headaches recurring at short intervals, called for relief from his labors. Who was sadder than Fr. Provincial when he found that death had outstripped him in sending the longed-for boon? On the morning of the 12th of March, Fr. Mc Donough had just finished his Mass, and was moving through the gate of the sanctuary, when he suddenly reeled and would have fallen but for the prompt support of some scholastics. This was his first stroke of paralysis. He, however, mistook the symptoms and was inclined to attribute the attack of weakness to a slight derangement of his stomach. On Saturday, the fourth day after the stroke, his physicians advised his removal to a more secluded room, and continued to watch him with anxiety. He now began to suspect that his condition was critical; made inquiries to that effect, but, of course, received an evasive and palliative answer. That night he sent away his attendant, and on Sunday morning at three o'clock got up to take his medicine, and reported himself much better at six. This was so like him; he was ever careful to give no trouble. Shortly after came the second stroke. When Fr. Rector accompanied by the hastily summoned community, arrived at his bedside at a quar-

ter past seven, to administer the last Sacraments, he was conscious, indeed, but deprived of the use of his entire right side. For about an hour longer, he continued to recognize those that stood around him with looks of sympathy, or knelt by him for a charitable prayer; then dropped off into a comatose state and so passed beyond the hopeful borders of recovery.

He who had assisted with ministration of comfort at many a last hour, was not doomed to spend his in utter desolation. At half-past eight of that Sunday night the 16th of March, a hurried word came from the sick chamber that all was over, and the tolling bell immediately hushed recreation and started the *De profundis*. The signal was premature; but, fortunate accident! it assembled the whole community around the bed of the dying Father, and brought it to pass that amidst the sacred sounds of the last prayers and the solemn scene of the kneeling brethren, he should go over to his eternal rest. His death followed closely upon his forty-ninth birth day. A longer career might have been desired for him, but not a nobler. For, Fr. Mc Donough lived and died a victim of that hearty and heroic devotion to duty which gives a flush of the sublime to brave spirits in the world, and in religion sheds upon them the radiance of martyrdom.

FATHER ANGELO M. PARESCÉ.

Angelo M. Paresce was born in Naples, on the 3d of June, 1817. As a child he was remarkable for the sweetness of his disposition, and the generous affection which he evinced towards the members of his little household. To them, in turn, he was very dear; and indeed, not only to them, but to all with whom he came in contact: so that his playfellows were wont to say that he was by nature as well as by name, an angel. At the age of five, he began to go to school, and in his eight year, he made, with sentiments of tender piety, his first Communion. Two years later he entered on the classical course in the college of the Society in Naples. His application would have ensured distinction to students far less gifted than himself; and while, among the thousand scholars who attended the col-

lege, he was preëminent in good qualities of mind and heart, he gained, by his rare modesty, the good-will of those whom his superiority might otherwise have rendered unfriendly. After spending five years at the college, the young Paresce sought admittance into the Society of Jesus. The Provincial, Fr. Ferrari, readily consented to receive him, but at home the desired permission was not so easily obtained; Angelo's father had recognized the ability of his son, for whom, with a father's pride, he had marked out a brilliant career in the world. These hopes, he thought, could not be realized, were his son to become a religious. Moreover his own advanced age, and failing strength, made him unwilling to part with one whose presence was a support and consolation; but the mother helped her child, and a mother's prayers are strong. The father yielded.

The young student entered the Novitiate in Naples, on the 16th of Sept., 1833; he was at this time in his seventeenth year. The Master of Novices was Fr. Tessandori, a man of consummate virtue, who for many years filled this responsible post, and sent forth able workmen into the vineyard. Under the guidance of so skilful a director, the young novice advanced rapidly in the acquisition of solid virtue. In this early stage of his religious life, he began to show that singular charity towards the sick which was so remarkable a trait of his riper years. On learning of the illness of a companion, he would hasten to beg of the Superior permission to attend the sufferer; and this labor of love he would fulfil with admirable prudence and humility. A fellow-novice still gratefully remembers how, during a dangerous sickness, Br. Paresce remained for thirty long hours by his bedside; anticipating with loving solicitude every need, and taking no rest until his brother's life was out of danger.

After taking his first vows, Br. Paresce began, in the Juniorate, the study of Rhetoric. About this time appeared the first symptoms of that heart-disease, which, for many years, occasioned him much suffering, and which was, in the end, the cause of his death. Two years of Rhetoric were followed by three of Philosophy, in Naples. The fervor and piety which had marked his life as a novice, the young scholastic preserved and increased. In spite of almost constant ill-health, he was very successful in his studies, especially in the natural sciences, for which he showed peculiar aptitude. On the completion of his course of Phil-

osophy, Br. Paresce, now in his 24th year, was appointed professor of Mathematics and Physics at the college of Benevento. Four years were passed by him in this college. His scholars made rapid progress under his zealous and prudent care, while the community was edified by his exactness, tempered and made lovable by the charity which was its source. Deterred from much theoretical study by ill-health, he spent some hours daily in the cabinet of Physics, either adding to it by his own work, or skilfully directing the work of others. With a small outlay he doubled, in the space of four years, the number of machines and instruments in the cabinet. His influence was not confined to the College: he was highly esteemed by the citizens of Benevento, who, many years after his departure for America, spoke of him in terms of affectionate regret. In 1845, Fr. Ryder visited Italy to gather volunteers for the Province of Maryland. Br. Paresce offered himself. His Superiors were loath to part with so useful a subject; but the health of the young scholastic still continuing poor, and the physicians judging that a sea-voyage would prove beneficial, he at length obtained permission to accompany Fr. Ryder to the United States. The voyage had the desired effect; the health of Br. Paresce was greatly improved.

At Georgetown, his first home in this country, he applied himself to the study of Theology, and in 1848 he was ordained priest. For about two years after this time he held the office of Minister, at Georgetown; then, in 1850-51, he made his Tertianship at the Novitiate in Frederick. Of this house he was appointed Rector, on the 23d of May, 1851; the duties of Master of Novices were at the same time combined with those of Rector. Fr. Paresce had now almost completed his 34th year. In this country, as in Italy, the sick were to him an object of special solicitude. By young persons he was regarded with peculiar affection, and, from the first, he exerted over them a powerful influence. Those whose happiness it was to pass their noviceship under his direction, know, in part, how admirably he fulfilled the duties of his double charge. Fathers, now growing gray in service, cannot speak of their old Master without tears; it is the heart's tribute, more eloquent than words.

In 1853, Fr. Roothan died; and Fr. Paresce, with Fr. Ryder, went to Rome to take part in the election of a new General. On his return, Fr. Paresce resumed his work at the Novitiate, where he remained until, on the 19th of Apr.,

1861, he was made Provincial of the Province of Maryland. It was a critical period: the country was just entering on a great war; a part of the Province was occupied by the hostile armies. There were difficulties from within and from without; but Fr. Paresce was equal to the task assigned to him. No obstacle daunted him. He never undertook anything hastily; but, once his resolution was formed, once a work begun, he carried it through with a constancy which nothing could shake. He was a man of prayer; and, while straining every nerve in manly endeavor, he looked to God for the increase. He put his hand to no work that was not for God, and to Him he left results; success or failure found him always the same. The respect which his virtues and talents inspired was not confined to the Society which called him her son: the secular clergy were won by his amiable manners, and reposed confidence in his wisdom. At the Baltimore Council, in 1866, the soundness of his judgment, and the prudence and humility which marked his conduct, gained for him the esteem of the prelates there assembled, and the lasting gratitude of Religious Orders and Congregations.

To Fr. Paresce we owe our noble Scholasticate of Woodstock. He saw the need of a suitable edifice, and from the first days of his Provincialship, he entertained the idea of supplying this need. At the end of the war, in 1865, the College of the Sacred Heart at Woodstock was begun. The work was carried on with energy, and in 1869 was completed. The College was opened on the 21st of Sept., 1869, and Fr. Paresce, now freed from the duties of Provincial, was appointed first Rector of the house which owed to him its existence. It was no easy task to set so extensive a scholasticate in running order; but it prospered under the gentle yet firm rule of Fr. Paresce. As Superior, he evinced a marvellous tact in dealing with those under him; and this same tact characterized his intercourse with seculars. His government, while broad and comprehensive in its scope, did not neglect details; we have an instance of his foresight in the library of Woodstock, for which Fr. Paresce with careful discrimination gathered together a large number of precious works. He was eminently thorough in what he did; and the additional exertion which this thoroughness called forth helped much to break down a constitution delicate at the best.

At last his weak frame was no longer able to bear the

pressure which his untiring energy put upon it: in the early autumn of 1875 he was prostrated by a stroke of paralysis. Relieved now of the cares of the Rectorship, he took that rest, and change of air, so long needed; but he had already spent himself in the service of his Master. He partially recovered indeed, but the old strength never came back. Three years before his death he went to Europe; the trip did him good, but there was no lasting improvement. In sickness no less than in health, Fr. Paresce showed himself a man of exalted virtue. No complaint ever passed his lips; he bore with unchanging patience an inactivity which, to one of his temperament, must have been irksome in the extreme. He made daily preparation for a death which, from the nature of his sickness, he had reason to believe would be a sudden one; and when he felt that his last hour was nigh, he awaited its approach with the calmness of a man at peace with his God. On the evening of Tuesday in Holy Week, Apr. 8th, 1879, Fr. Paresce was found unconscious in his room at Woodstock. After some hours he rallied, slept during the night, and the next morning seemed better; but about noon, without warning, the final stroke came,—in a few moments he was dead.

Thus, in the 62nd year of his age, died Angelo Maria Paresce, a man whose every aspiration was noble, whose sanctity gave new lustre to his preëminent ability, whose heart ever beat responsive to that Sacred Heart to whose interests he was so tenderly devoted. His was the true spirit of the Society of Jesus. The grateful tears and prayers of thousands have followed him to the grave. He has deserved well of the Province of Maryland, which for generations to come will hold his memory in benediction.

We give here in full the decree recently issued by our V. Rev. Father General, in consequence of which the condition of our Society on this continent has undergone an important change.

DECRETUM*

DIVISIONIS MISSIONIS NEO-EBORACENSIS ET CANADENSIS.

Iam diu ac sæpius actum est de ordinanda et ad consuetam Societatis nostræ normam redigenda Missione Neo-Eboracensi et Canadensi. Quum enim hæc missio partim in Fœderatis Americæ Statibus, partim in Domi-

*The article, "Manresa, New York," page 152, was in print before the union of the Mission of New York with the former Province of Maryland.

nio Anglico sita sit, inde non levia oriebantur incommoda, quæ in dies magis succrescere videbantur tum ex longinquitate locorum, tum ex varietate linguarum, tum denique ex ipsa, quæ in utraque regione intercedit, diversitate ingeniorum, morum, et consuetudinum. Quare ad ineundam rationem, quæ his aliisque incommodis opportune occurreretur, non semel et iterum, sed pluries rogati sunt Patres graviores qui in utraque Missione diutius versati sunt; quique datis ad nos litteris suam sententiam exposuerunt. Verum ut in re tam gravi maturiori consilio procederetur, et difficultates quædam, quæ obstare videbantur, facilius evitarentur, per aliquod tempus, supersedendum a definitiva deliberatione duximus. Novissime autem exquisitis iterum aliquorum Patrum sententiis, iisque attente ac diligenter perpensis, tandem de consilio PP. Assistentium visum est in Domino decernendum et statuendum, prout præsentis Decreto decernimus et statuimus, ut Missio Neo-Eboracensis cum omnibus suis collegiis, domibus ac residentiis quæ nunc habet et in posterum habitura est, aggregetur et uniatu præsentis Provinciæ Marylandiæ; et Missio Canadensis cum omnibus pariter domibus ac residentiis suis aggregetur et uniatu Provinciæ Anglicæ, atque ita una ab altera segregata, partem constituat diversarum Provinciarum ad maiorem Dei gloriam et animarum utilitatem: facta duobus Præpositis Provincialibus potestate constituendi ea omnia in particulari, quæ prædictam divisionem respiciunt, ad normam nostri Instituti et iuxta instructionem a nobis traditam.

Interea Deum et S. Patrem Ignatium enixe precor, ut hanc deliberationem e cælo ratam habeant, et dilectissimis Patribus et Fratribus nostris auxilium et gratiam adaugeant, qua uberiores in dies in charitate et unione fraterna, in regularum et domesticæ disciplinæ observantia, et in animarum zelo progressus faciant ad maiorem Dei gloriam et honorem.

Datum Fesulis die 16^a Junii an. 1879.

PETRUS BECKX *Præp. Gen^lis Soc. Jesu.*

L. S.

The Province of Maryland has been by this change, much enlarged, both as to the number of its members, and the extent of its territory, and has acquired the city of New York the largest in the United States.

On this account, our V. R. Fr. General has decided that the Residence of the Provincial should be henceforth in that city, and that the Province should be called by the name of PROVINCE OF NEW YORK.

The address of Rev. Robert W. Brady, Provincial, is now: St. Francis Xavier's College, 49, West 15th Street, New York city, N. Y.

OUR COLLEGES IN THE UNITED STATES AND CANADA FOR 1878-79.

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