

WOODSTOCK LETTERS.

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GEORGETOWN COLLEGE,

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

John Carroll, the founder of Georgetown College, born at Upper Marlboro', Prince George's Co., Md., Jan. 8th, 1735, was the third son of Daniel Carroll and Eleanor Darnall. The Carroll family, an ancient and distinguished one in Ireland, had lost their estates there through their fidelity to the old religion; their descendants in Maryland doubtless more than made up these losses, for Daniel, as well as others of the name, became possessed of large and valuable tracts of land in the colony. The Darnalls were Catholics, early settlers, and at one time, large land-holders in Maryland. Mrs. Carroll's youthful years were spent in France, where she had been sent to be educated: thus, to a noble character, she added a cultivated mind and accomplished manners. Daniel was a merchant in Upper Marlboro', acquired wealth, and died during his son John's absence abroad; whereupon his widow moved to Rock Creek, with her family. There were two sons and several daughters. The older son Daniel Carroll, Jr. (married to Eleanor, Cousin of Chas. Carroll of Carrollton), became a member of

the first senate formed in Maryland after the adoption of its constitution; was a delegate to the Continental Congress from 1780 to 1784; signed the articles of Confederation, and, as a member of the federal convention of 1787, also the Constitution; was a representative in Congress from Maryland, from 1789 to 1791; voted while in Congress for locating the seat of government on the Potomac, and was very influential in carrying that measure through: was appointed by Gen. Washington in 1791 one of the three Commissioners for locating and surveying the District lines. He died in May, 1796,* aged 66.

John, the younger son, was sent by his parents,—being then about eleven years of age,—to acquire the rudiments of education at a school kept by the Jesuits at Bohemia Manor in Cecil Co. Of this school, which may be called the predecessor of Georgetown, no history is preserved: even the building in which it was held was pulled down fifty years ago. It is not to be expected, however, that many details of the school should be found on record: it was held in a retired nook of Maryland, and afforded a resource for the education of the sons of the Catholic colonists which was unattainable elsewhere in the colony, under the persecuting laws that then prevailed. A very considerable period doubtless intervened between active operations at this old school of the hunted Jesuits and the foundation made in happier days on the heights of Georgetown. There was but one priest, Father Peter Morris,† of the late Society, residing at Bohemia at the time of the American Revolution, as there was but one a hundred years later, Fr. George Villiger, S. J., the present resident. The school must have ceased to be kept before Father Morris's time: it is not likely that one priest, with the care of a mission and the

* Lanman: Dictionary of Congress. J. Carroll Brent's Biographical Sketch of Archbishop Carroll.

† Fr. Morris, an Englishman, no doubt, was born, 1743, became a novice, 1760, entered the missions of Maryland in 1768, and died at Newtown, St. Mary's Co., Nov. 19, 1783.

cultivation of a farm depending on him, could take charge of scholars : nor did the changed circumstances of the time, in the relaxation of anti-Catholic bitterness and the increase (to some limited degree) of educational facilities, require that he should.

Bohemia Academy, however, is said to have sheltered at one time nearly twenty of the sons of the richer Catholic Marylanders. Among young Carroll's schoolmates were his cousin Charles, the subsequent signer of the Declaration of Independence, and Robert Brent of Aquia Creek, Stafford Co., Va., whose ancestor emigrated to the Old Dominion from England in 1687, under a special protection from James II.; a safeguard rendered necessary in the condition of the laws of Virginia at that time against Catholics. In 1747, when young Carroll had spent a year or less at Bohemia he was sent with these two companions to St. Omer's in French Flanders, to complete his education. St. Omer's was established by the English Jesuits in 1590, or towards the end of the reign of Elizabeth, as a school for the Catholic youth of England, who were denied all means of education at home except upon the abandonment of their faith. About five years before the entrance of the three young Americans, an additional establishment for the reception of young boys had been opened at St. Omer's by the Fathers: here these youths doubtless entered: passing in the course of time, to the greater College. The Carrolls spent six years at St. Omer's, and Brent probably did the same.

At the end of the six years course, namely in 1753, John, feeling himself called to the religious state, entered the Novitiate of the Jesuits at Watten, two leagues from St. Omer's. Charles proceeded for further study to the establishments of the Jesuits at Rheims and Paris, began the study of the law at Bourges and completed it at the Temple in London. He did not return to his native country until 1764, when he was twenty-seven years of age. This pupil

of the Jesuits profited by his long training among them to become, soon after his arrival, the foremost advocate of civil liberty in Maryland. His subsequent career is too well known to be further dwelt upon here.

On the completion of his noviceship in 1755, John, our young Jesuit, was sent to the Society's house in Léige to make his studies in philosophy and theology. After the completion of a four years course of study, he was ordained priest in 1759, being then twenty-four years of age: was immediately sent to St. Omer's to teach: and subsequently to Liége, where he was professor of philosophy and then of theology. His theological manuscripts, which he prepared for his own use, either as student or professor, are still preserved in Georgetown College library.

In the meantime, the conspiracy against religion and social order which met its culminating point later, in the French Revolution of 1789, made an important advance by the expulsion of the Jesuits from French territory in 1762.* In consequence, both St. Omer's and the novitiate at Watten were closed, and their inmates transferred to Bruges in Austrian Netherlands, whither they were invited by the people, the magistracy, and even the Austrian imperial authorities: invited, only to be again plundered, maltreated, and banished twelve years later by these same authorities on the publication of the Brief suppressing the Society, in 1773. A most affecting narrative † of the cir-

* At the death, in 1764, of the depraved Madame de Pompadour, the mistress of Louis XV., it was expected by the friends of the Jesuits that they would be restored to France, now that one of their most influential enemies was removed. Father Carroll seems to have shared in this expectation, as appears from a letter of his written at this time to his brother Daniel. See Brent's Biography, p. 29. An interesting letter to the same, written in 1769, on the occasion of the death of Clement XIII, whose namesake and successor suppressed the Society, appears on p. 27 of that work, *et seq.* It gives some insight into the plots against the Jesuits which were even then being actively urged at Rome.

† Manuscript copy from the original, made by Rev. Dr. Chas. I. White while assistant pastor at the Baltimore Cathedral: the concluding portion is lacking. Mr. Brent, in his Biography (p. 21) refers to two other narratives of

cumstances attending this later event was subsequently written out by Rev. Mr. Carroll, during his stay in England. At the time of the suppression, there were two hundred and twenty students at Bruges, many of them members of ancient or noble Catholic families of England. Meanwhile, in 1771, before the final crash came, Father John Carroll took his last vows as Professed Father of the Society of Jesus. By appointment of superiors, and at the request of Lord Stourton, whose son was doubtless among the students at Bruges at that time, he took charge of the latter as travelling tutor during 1772-3. They visited together, France, Germany, Switzerland, Italy, etc., an account of the tour being preserved in a journal kept by Fr. Carroll.*

He had no sooner restored the Hon. Mr. Stourton to his father's hands in England, and returned to Bruges to take the position of "Spiritual Prefect" there, than the brief of Clement XIV. suppressing the Society was published. It had been signed by the Pope on the 21st of July, but was kept secret in the interval, or at least until announced to the Fathers in Rome on the 16th of August. It reached Bruges only on the 5th of September, and was immediately put into execution by the Austrian authorities, as it had been everywhere else under the Bourbon governments, with great brutality. Father Carroll, writing to his brother on the 11th of September, six days after, announces the catastrophe that had overtaken himself and his brethren, and adds: "I am not, and perhaps never shall be recovered from the shock of this dreadful intelligence. The greatest blessing which in my estimation I could receive from God, would be immediate death: but if he deny me this, may his holy and adorable designs on me be wholly fulfilled." He refers to

Father Carroll's from both of which he quotes. One describes the means resorted to by the enemies of the Society in high places to procure its destruction. The other was "an able and eloquent vindication of the Society" from the charges unjustly brought against it by its enemies. The latter, having been circulated in manuscript form, and never printed, is said to be almost entirely lost.

*The "Journal" appears in full in the Appendix to Mr. Brent's book.

the functions exercised in times past by the Society, and to the labors and charities to which its members devoted themselves, and continues: "Such I have beheld it in every part of my travels, the first of all ecclesiastical bodies in the esteem and confidence of the faithful, and certainly the most laborious. What will become of our flourishing congregations with you, and those cultivated by the German fathers? These reflections crowd so fast upon me that I almost lose my senses." He then announces his intention, now that he is left to his own direction, of returning to Maryland the next spring, if possible.

After the suppression, the English Jesuits,—or rather now ex-Jesuits,—returned to their own country, and Rev. Mr. Carroll accompanied them. In England, he acted as the secretary at their meetings, and also conducted an important correspondence * with the French government with regard to the property of the suppressed Society in France. Shortly after his arrival in England, he was invited by Lord Arundel—a member of a distinguished family that still adhered to the ancient faith—to become the chaplain of his household at Wardour Castle. "It was appropriate," remarks the late lamented B. U. Campbell, † "that he who was to begin the hierarchy of the United States in Maryland, should find a home during exile, in the halls where was born the wife ‡ of Cecilius Lord Baltimore, the founder of Maryland." During his stay of less than a year with the Arundels he made many warm friends among the Catholic clergy and gentry, whom he never ceased to cherish in his subsequent recollections. However, he had, as we have seen, expressed his intention of returning as soon as practicable to the land of his birth and of his love: and the threatening condition of the relations between England and her American colonies, warned him not to delay the exe-

* Richard H. Clarke, L. L. D., *Lives of Deceased Bishops.*

† "Life and Times of Archbishop Carroll," *U. S. Catholic Magazine*, 1844.

‡ Anne Arundel Co., set off under Cecilius in 1650, was named after this lady.

cution of his intention. Moreover, a venerable mother, now in her seventieth year, and to whom he was ever devotedly attached, still awaited him there. The state of religion, too, called for such service as he was able to render. He accordingly set sail, and after the usual tedious voyage of those days, landed upon his native soil, in the vicinity of Richland, the seat of the Brents at Acquia Creek, June 26th, 1774. Here, two of his sisters resided, one married to William Brent, the other to his kinsman Robert, the former schoolmate of John Carroll at Bohemia Manor and St. Omer's. The two younger sisters resided with their mother at Rock Creek, in what was then Frederick Co. (now Montgomery Co.,—set off in 1776); a few miles north-east of Georgetown. Hither, he hastened, after a brief stay of two days with the Brents. The emotions of mother and son on embracing one another after a separation of twenty-seven years—years so eventful to him,—may well be imagined. The change that time had made in him from a lad of twelve to a man of forty, made her fail to recognize him at first, so it is said.

At the time of Rev. Mr. Carroll's arrival, there were living in Maryland and Pennsylvania twenty-two priests who were members of the Society when it was disbanded. They were: * Thomas Digges, Benedict Neale, John Lewis, Ma-

* This list differs materially from the one given by Campbell and followed by Clarke: but it is made up from a manuscript register in the archives of the Provincial of Maryland, containing the dates of the arrival of the several Fathers who served the mission of Maryland between 1632 and 1784. On a succeeding page is a record of deaths. By comparing the two, this list has been obtained. The first death among those named above is that of Father Mathias Manners (originally Siettensperger), who died [June 15th] 1775: the last is that of Sylvester Boarman, who died Jan. 11th, 1811. The register referred to mentions a Father Anthony Carroll as having arrived with his namesake John, and on the same day, June 26th, 1774, but he probably made no stay in this country. He is recorded in "Oliver's Collections" among the Irish members S. J., but nothing is said of his flying visit to Maryland, if he made one. He was born in 1722, ordained at Liège in 1754, was on the mission in England, and became a Professed Father. He died of a violent assault made on him for the purpose of robbery, in the streets of London, 1794.

There is reason to believe that the dates given in the MS. register referred

thias Manners, Ferdinand Farmer, Joseph Moseley, James Frambach, James Pellentz, Lewis Roels, John B. De Ritter, John Boone, James Walton, Ignatius Matthews, Peter Morris, Lucas Geisler, George Hunter, Robert Molyneux, John Bolton, Sylvester Boarman, John Boarman, Charles Sewall and Austin Jenkins. The names are here given in the order in which they came to Maryland: the first named arrived in 1741, and the last two a month previous to Mr. Carroll. Messrs. Digges, Neale, Boone, Matthews, Sewall, Jenkins, and the Boarmans, were natives of Maryland, of well-known Catholic families. These clergymen were all supported from the revenues of the former Jesuit estates, which remained intact after the dissolution of the Society, and were administered by Rev. John Lewis, the late superior of the Jesuits, and now the vicar of the Catholic bishop of London, or "Vicar Apostolic of the London District," as the title ran until the restoration of the English hierarchy under Cardinal Wiseman in 1850. Rev. Mr. Lewis, as the representative of the London prelate, held the position of superior over all the Catholic clergy in the colonies: and when the colonies became states, still held it until the appointment by the Holy See of Rev. Mr. Carroll himself as superior in 1784. Although the late members of the Society were no longer bound by the vow of obedience to the superior, they acted under Rev. Mr. Lewis's direction, and he expected the acknowledgement of his authority to assign them to such stations as he thought proper.* Rev. Mr. Carroll, having chosen Rock Creek as his residence, and being unwilling to be separated from his venerable parent, was held by Mr. Lewis not to be entitled to any salary or emolument from the means of the former Society. With that disinter-

to above, are not in all cases correct. Possibly, Father Bernard Diderick and Joseph Doyne were already in Maryland, although the register assigns a later date as that of their arrival. They as well as Fr. John Lucas—in regard to whom the register is silent—are mentioned by Campbell. The addition of these names would bring the number of priests resident in the Mission in 1774, to twenty-five.

* Campbell: "Life and Times," etc.

estedness which was a striking feature in his character, he acquiesced in this decision although not possessed of any means of his own: unless indeed, his brother and sisters restored to him the patrimony he had divested himself of in their favor on becoming a Professed Father in 1771. This seems not unlikely, for otherwise he would have been wholly dependent upon his mother, as he brought nothing with him from Europe. When he and his brethren were expelled from Bruges, they were deprived not only of all the property belonging to the Society, but of their personal effects, even to the books of which they were individually possessed. Yet at Rock Creek, in addition to the ordinary expenses of living, he was obliged to keep a horse for the long journeys required in visiting the scattered Catholics of the adjacent region, and it is not improbable, besides, that he observed the custom of his clerical brethren in Maryland at that time, of inviting to breakfast * those who had come from a long distance to partake of holy communion,—a kind and thoughtful proceeding no doubt, and characteristic of Maryland hospitality, but none the less a pecuniary burthen to the host.

A letter to his friend Plowden in England, during his residence at Rock Creek, though written in 1779, explains his circumstances at the outset: "No such division of property has yet taken place here as you mention in England; on the contrary, everything has been conducted as heretofore. I think the English plan has too much of the *frigidum illud verbum*. I think we unfortunate inhabitants of the foreign houses are doomed to be the outcasts of every society. Robbed and plundered at Bruges, dismissed without any consideration or reparation, excluded from a share in England, we must try if heaven will not make us amends

* Campbell: "Life and Times," etc. etc., U. S. Cath. Mag. for 1845.

The letter quoted in the succeeding paragraph to the above, is from the vol. for 1844. It appears from it that the English ex-Jesuits, with the exception of those who lived abroad at the time of the suppression, were supported, like those of Maryland, from the former means of the Society. Fr. Plowden, having been a resident abroad for many years, was thus excluded.

hereafter for all our losses here. As you are shut out from a share in England, so am I here. I have care of a very large congregation, have often to ride twenty-five or thirty miles to the sick; besides which, I go once a month between fifty and sixty miles to another congregation in Virginia—the Brents and their Catholic neighbors at Acquia Creek,—“yet, because I live with my mother, for whose sake alone I sacrificed the very best place in England, and told Mr. Lewis that I did not choose to be subject to be removed from place to place, now that we had no longer the vow of obedience to entitle us to the merit of it, he does not choose to bear any part of my expenses. I do not mention this by way of complaint, as I am perfectly easy at present,” etc.

These old estates of the Jesuits which furnished them with a support even after the dissolution of their Society, it might be well to remark, were acquired by their first missionaries in Maryland in 1634 and subsequent years, under the “conditions of plantation” which entitled every settler who brought five able bodied men into the province at his own expense, to two thousand acres of land, at a small quit rent. These possessions were increased by a few donations of land from the Indians during the first years of the settlement, for building churches and supporting priests in the Indian nations.* The Indians of Maryland were faithfully served while they remained on the soil, and by their docility and gentleness gave evidence of the good effects of the Catholic instruction they received: while, as to the whites, they were at no further expense for the support of the missionaries, who maintained themselves, at least after a time, on their own farms. Some of these farms are still preserved: it was from their revenues or from sales of lands that Georgetown College was mainly built, before the Society was restored: and after the restoration, that the means were found for the support of the novitiate, and in later days, the Woodstock scholasticate.

* Campbell.

When, in 1689, the persecution of the Catholics began at the hands of those to whom they had given a shelter from persecution elsewhere, these farms served another useful purpose; Catholic worship, forbidden everywhere else, was permitted in private houses; and on each of the farms a small church was built, or a room in the dwelling set apart for a chapel, to which the Catholics for many miles around repaired on Sundays and festivals.* "Some of these chapels are still standing," says Mc Sherry,† "as monuments of the intolerance of the age before the revolution in 1776, when, in the general emancipation which that glorious struggle secured, religious liberty again became the proud and holy heritage of Maryland." One such is still to be seen at Doughoregan Manor, the former residence of Charles Carroll of Carrollton, a chapel ‡ connected with the mansion by a continuous roof, and in those days attended once a month by a priest from Whitemarsh, who then passed on to "Baltimore Town" to say Mass in Thos. Fotherall's unfinished building, near the site of the present Battle monument: or, for the accommodation of the Acadian French, a portion of those who had been banished by the British from Nova Scotia in 1756, and had settled in South Charles street, he held service in one of their houses in that section, a section then and long after known as Frenchtown. Old St. Peter's, in Baltimore, a little structure of twenty-five by thirty feet (afterwards enlarged), was at last built in 1770-1,—at whose instigation it does not appear,—but remained unfinished and unopened until the close of the Revolutionary war, on account of the bankruptcy of the builder, a certain John McNabb. Had it even been used sooner, in contravention of the act of 1704, "for preventing the growth of Popery," § it is hardly likely, in the ameliorated temper of the times, that the officers of the law would have seriously molested anybody connected with it.

* Campbell. † History of Maryland, p. 96.

‡ In this chapel is the tomb of the venerable Signer.

§ Laws of Maryland, 1704, Chap. 95: quoted by Campbell.

Elsewhere in Maryland, however, no experiments of the kind were tried until all these persecuting enactments were struck from her statute-books by the effects of the Revolution. When Rev. Mr. Carroll established himself at Rock Creek, he was content with fitting up a room in his mother's house, which served as a chapel, and could even perhaps accommodate at first all the Catholics of the neighborhood. He afterwards built, upon a knoll within view of his mother's house, a little church, which was thus described in 1844: * "an humble frame building of about thirty feet square, which still remains, though often patched and seldom painted, a frail and tottering memorial of its saintly pastor, and an evidence of the humble condition of Catholics sixty years ago." Since that time, the old building has been replaced by a larger frame structure more neatly kept, and attended twice a month by the pastor of Rockville. It bears the name of "St. John's," as doubtless its predecessor did, a tribute by the original builder to the apostle whose name he bore and whose virtues he imitated. Around it lie the graves of many Carrolls, relatives of the first pastor, as were also the Brents, Digges's, and perhaps Fenwicks, Neales, etc., who are buried here. Within the enclosure of the Brents is the grave of his venerable mother; the head-stone, now, after more than four-score years, sunk so as partly to obscure the inscription. The old mansion, with its holy memories of mother and son, was destroyed by fire many years since, and its site is occupied by a modern dwelling.

* Campbell.

(To be continued.)

FATHER MAURICE GAILLAND, S. J.

Father Maurice Gaillard, died at St. Mary's Mission, Kansas, about 8 o'clock P. M., on Sunday, Aug. 12th, 1877. He was born in the Canton of Valais, Switzerland, on October 27th 1815, and entered the Society at Brieg, in the Diocese of Sion, Switzerland, October 27th, 1834. During the political troubles of Switzerland in 1847, the revolutionists, in November of that year, seized the College of Freiburg and other establishments belonging to the Swiss Jesuits, and the inmates were compelled to leave the country for personal safety, some going to Turin, others to Chambéry. Father Gaillard and many of his fellow refugees came to Missouri early in 1848; and he with several of his companions remained here permanently, and became useful auxiliaries to the various missions and colleges of the West.

Shortly after Father Gaillard reached St. Louis, in 1848, he was sent to the Pottowattomy Mission, in Kansas. In 1838 the Pottowattomy tribe of Indians were transferred by the United States Government from Michigan to Sugar Creek, a little tributary of the Osage River, near its head waters, and the spot chosen for their settlement was about fifteen miles beyond the western border of Missouri. Early in 1839, on the death of their chaplain Rev. Mr. Petit, a secular priest from the diocese of Vincennes, Indiana, the Pottowattomy Mission was committed to the care of the Jesuit Fathers of St. Louis. In 1846 the Government again determined to remove the Pottowattomy tribe, assigning to them, this time, a reservation on the Kaw or Kansas River, extending west from where now stands Topeka, the capital of Kansas. Schools had been established at the Sugar Creek Mission in 1841; Ladies of the Sacred Heart, with Madame Mathevon as superior, taking charge of the Indian

girls. The tribe was not actually removed from Sugar Creek, however, till 1847, and they then settled, by mistake, on the lands of the Pawnees. They were moved again in 1848, accompanied this time by Father Gaillard, and the other Fathers in charge of the tribe, and by the Ladies of the Sacred Heart; all reaching the present site of St. Mary's Mission, in the Kaw Valley, September 8th, 1848, late in the evening.

The tract of land selected by them was fertile and well supplied with timber. As quickly as it could be done, they erected houses. The Fathers and the Indian boys had a row of cabins one story high, covered with boards, the crevices between the logs being filled with sticks and clay. The house for the Ladies and the Indian girls was of better finish, being two stories high and having the rooms rudely plastered. The church was a rough, wooden structure, made of coarse plank and riven timbers, and its ceiling and inner walls were simply covered with canvas instead of being plastered. These humble structures, put up at the beginning of St. Mary's Mission, remained their only dwellings and boarding schools till a few years since, when they were replaced by stately brick buildings, four stories high, now called "St. Mary's College, Kansas," and the "Sacred Heart Academy, St. Mary's Kansas." There is also a large parochial church, built of stone, and handsomely finished.

Father Gaillard lived through all the changes that took place in Kansas from 1848, when it was an unsettled territory, until it was opened for immigrants, and became a state. The Pottowattomy reservation was sold by the Indians; the Kansas Pacific Railroad was built through it; thriving towns and villages sprang up; and in time the whole district was filled with an industrious agricultural population. He spent nearly thirty years of his life among these Indians in unremitting efforts for their civilization and their conversion to Christianity. When the reservation first began to be en-

croached on by white settlers, about two-thirds of the tribe had been made Christian, its entire number then being nearly three thousand souls. He became an adept in the Pottowattomy language, besides mastering several other dialects of the Otchepone or Algonquin family. He regarded the Pottowattomy as a language of much beauty, it being free from all harsh sounds, and possessing much power and variety. He wrote an elaborate dictionary and grammar of this tongue, which will constitute a most valuable addition to works on the aboriginal languages of America. His proficiency in many polite languages of both ancient and modern times, gives much weight to his opinions in comparative philology. Arguing from the general analogies of language, he reached the conclusion, as most probable, that the Indian races of America must have been principally of Semitic origin; which is the opinion also most generally held by learned ethnologists.

That Father Gaillard was a man of no ordinary virtue, is most certainly proved by the fact that he spent well nigh thirty years of his life religiously in painful and laborious employments for the spiritual good of a savage race, and that in all this, he was rewarded or encouraged with little that is pleasing to human nature. The morose, indolent and obstinate aborigines improve but slowly, and their poor progress towards better things would baffle any but heroic virtue and perseverance; and thus it is that some tribes which were under the care of devoted missionaries, even for generations, were never wholly civilized, or permanently converted to Christianity. Father Gaillard traversed a large district of country, extending far around the spot where he breathed his last, to hunt up and care for the scattered Indians; inducing them to send their children to the schools, to cease their roving habits and settle down to a steady mode of living. No kind of weather, no condition of the paths through the prairies, and no distance of place, ever prevented this hard-working missionary from keeping his

engagements, or from visiting the sick and looking after the strayed members of his flock. He possessed an iron constitution, a courage that knew no fear, and an energy that hesitated at no hardship or difficulty. Surely, a man that has spent the flower of his life among rude and savage people, beyond the confines of civilized society, destitute of the ordinary comforts and conveniences that are deemed necessary even for the poor, gives thereby unmistakable proof both that great and disinterested motives impel him thus to act, and that his virtues transcend all that is usual even among those that are good. In Father Gaillard, it was the zeal and charity of a devoted and self-sacrificing missionary which made him live in this manner, and endure such things for the good of unreclaimed savages.

Father Gaillard was of a gentle, cheerful and amiable disposition; his voice, countenance and whole deportment, bespoke the goodness of his nature; and hence, his kindness won for him the love and confidence of all the Indians. His reproofs were so prudent and well-measured, that they were nearly always efficacious; and to such a degree of uprightness in conduct did he raise the Christian Indians, that locks and bolts to their chests and doors remained useless, till the advent of the avaricious white man. But now the cupidity and other vices of the white people have, to a great extent, beggared and demoralized the entire tribe, scattering its members, and almost destroying the autonomy of this once happy nation.

Some few years ago, when Father Gaillard was returning from a missionary excursion, in mid-winter, he was compelled to swim the Kaw river, then swollen by cold rains, or else spend a dark and chilly night on the lonely prairie. After stemming the rushing current, trusting to his courage and the vigor of his constitution, he rode on horseback for eleven hours, his clothes being frozen upon his person. This proved too much even for his extraordinary physical strength and health which never yet had known what it is to

be sick. On the day after reaching home, he felt symptoms of paralysis; and thenceforth, he was subject to more and more violent attacks of this unconquerable disease, till the final one took him off, at 8 o'clock Sunday evening, August 12th. The Indians who still remain near St. Mary's,—they having refused to go with the other bands of the tribe that moved off, some to the Indian Territory, some to the Canadian river towards the Rocky Mountains, and others to the region about Lake Superior,—often visited him in his declining health, to be encouraged and comforted by him; for they loved him with the fondness of children for their father, and he was the only friend whom they fully trusted. He often regretted his inability, from loss of health and strength, to follow the tribe to the Indian Territory, where he fain would have collected them all together once more. But he had done his task in life; and he had done it well; and the providence of God ordered things in another manner, as regards the Red Men so long under his charge. In the Pottowattomy tribe, Father Gaillard's name can never die, till the tribe itself is finally extinguished; for, the memory of him, and of his teachings, is deeply engraved in the hearts of all that Indian race. It was meet that the devoted old missionary, so many years a good and faithful servant in the vineyard of his Lord, should at last go to his reward; should be freed from his sufferings and at length find rest after his long and weary labors.

Few missionaries of recent times among the aborigines of America have accomplished greater and more solid good, than did the saintly, noble-hearted, long-suffering and most charitable Father Gaillard. His life was a model of every high Christian virtue, and his death was the befitting close to such a career; for it was peaceful and happy in that hope that confoundeth not. Up to his dying day he never missed a community exercise, to which he was physically able to attend; and in order to spare others trouble, he would permit no one to serve him in anything which he was at all able to do for himself.

FATHER PETER L. MILLER, S. J.

Father Peter Louis Miller was born in Belgium on the first of February 1821. The good seeds which afterwards produced such plentiful fruits were planted in his young heart by the thoroughly Catholic training received in a Catholic home from pious parents. It was not surprising then that even early in life he should have turned his thoughts to the service of God, in the religious life. He entered the Society, in Belgium, in 1841, and yielding to his zeal for active missionary work, for which the new world offered a large field, he came to the United States in the Autumn of 1845. Having finished his theological studies at Georgetown College, where the Scholasticate then was, he was ordained in 1848, and at once threw himself heartily into the work of his chosen state of life.

His first duties in the ministry were exercised in behalf of the colored Catholics of Georgetown. Here he manifested that loving, earnest desire for the interests of this race that marked his whole career as a priest. After some time he was sent to Frederick and here too he labored strenuously in promoting the spiritual welfare of those who were his chosen people.

From Frederick Fr. Miller was transferred to St. Mary's County. Here he soon won the affectionate esteem of all by his earnest, self-sacrificing efforts to advance the eternal interests of those committed to his care.

From St. Mary's County Fr. Miller was called to Baltimore. Here at last, in this large and more extended field of labor he found an opportunity of giving full vent to that consuming zeal which prompted him, in the very beginning of his priestly course, to consecrate to the spiritual advancement of the colored people the ardent devotion of a generous heart, the untiring efforts of an enthusiastic nature.

About two years before F. Miller's arrival in Baltimore, in 1850, the basement of St. Ignatius' Church had been secured for the use of the colored Catholics. Of this congregation Fr. Miller took charge and celebrated here the divine Sacrifice every Sunday morning. Here also on Sunday afternoons the congregation assisted at Vespers, and sodality exercises. During the week Fr. Miller visited the members of his flock, in order to stimulate their zeal and thus supplement his other efforts to increase their numbers and their spirit of devotion.

In the course of a few years it was found necessary to provide for the colored people a more commodious edifice. In the carrying out of this project, Fr. Miller was fortunate in securing the warmest sympathy, the heartiest coöperation of the late Fr. Michael O'Connor, who himself, going from house to house, collected six thousand dollars. Negotiations were then opened, which resulted in the purchase of the church at the corner of Calvert and Pleasant Sts. It had belonged to the Unitarians, though, for some time prior to its sale, no religious services had been held in it. By means of extensive alterations, this building was converted into a handsome church, exceedingly well adapted to the purpose for which it had been secured. It was dedicated under the invocation of St. Francis Xavier. After opening the church, Fr. Miller organized a day-school for colored children in the basement.

Now Fr. Miller's heart expanded with joy, because he was in a position to labor successfully for the best interests of a congregation ardently attached to him. He instituted special services and by means of novenas, processions and other pious exercises he nourished the spirit of fervor in those who fittingly responded to the earnest, well-directed efforts of their pastor.

Some years previous to the opening of St. Francis Xavier's Church, that is, in 1850, Fr. Miller had taken charge of the Oblate Sisters of Providence, commonly called the

Colored Sisters. In directing this community and in promoting the success of their academy he spent much time and gave much zealous care. No wonder that the good Sisters came to look upon him as their devoted protector and best friend. No wonder that they cast all their cares and sorrows upon him, knowing that he had nothing more at heart than the spiritual welfare and happiness of all. Nor did Fr. Miller's interest in the prosperity of this community and their most excellent undertakings fail to the very end. All through his sickness he heard with pleasure of their daily progress and almost his last words were a message sent to these his devoted spiritual children to pray for him, as he was already entering on his agony.

Amongst the other works organized by Fr. Miller, we must not omit to mention the Free School for colored children, begun in 1865, and the Orphan Asylum, opened a year later. This latter was his most cherished and, we might perhaps also add, his most consoling undertaking. For whilst providing all necessary means to keep the adult portion of his flock faithful in the practice of their holy religion, he was determined, as far as in him lay, that the helpless little orphan should not be snatched from the fold. He was resolved that it should not be brought up in the worship of strange gods and thus robbed of that priceless boon, its Catholic faith. Here amidst these innocent children Fr. Miller was wont, until increasing infirmities rendered him incapable of leaving the house, to spend his afternoons. Here he was happy, for his coming amongst his little ones brought to them extreme delight, extreme joy. A chorus of happy voices greeted him at his entrance and pleaded eloquently at his departure for his speedy return. It was a proud moment for Fr. Miller whenever he met any of Ours who had not yet seen his orphans. An invitation, which was not to be rejected, was immediately extended and soon a new visitor was ushered into the midst of his little flock. On such occasions it was difficult to say

which was the more worthy of admiration, the simple child-like joy of Fr. Miller, or the cheerful, confiding love of his little children.

About three years ago consumption began to make inroads into Fr. Miller's hitherto robust constitution. It remained now for him to give a last proof of his love of that God to whom he had dedicated his life. A long, weary, painful sickness was to put his virtue to its last test. How well he bore this trial those who lived with him will cheerfully testify. When gradually forced by sickness to lead a life of inactivity, of cessation from labor, he would at times sigh for the strength of former days, that he might engage once more in his cherished work; yet when he found that his days of labor had ceased, he resigned himself to the manifest decree of God and resolved to patiently suffer on till the end. On Wednesday, the 26th of last September, in the fifty-eighth year of his age and in the most edifying sentiments Fr. Miller breathed his last. After a well-spent, laborious life, he died a calm and peaceful death.

MISSIONARY LABORS.

BRIEF ACCOUNT OF MISSIONS GIVEN BY FATHER DAMEN, S. J.
AND HIS FIVE COMPANIONS, FROM AUGUST 1876
TO JUNE 1877.

Aug. 2d, 1876.—The first mission of the season was opened by Fr. Damen, assisted by Frs. Zealand, Niederkorn, and Bronsgeest, in St. Joseph's Church, Edina. This town is situated in the State of Missouri, and belongs to the archdiocese of St. Louis, which has a Catholic population of three hundred and fifty thousand. A large majority of the members of this congregation live at a great distance

from the Church, but they displayed wonderful fervor and zeal in attending all the exercises. The mission lasted ten days, and produced the following consoling results: one thousand five hundred and thirty-five Communion, eight converts; and thirty-five First Communion of adults.

Sept. 10th.—On this day a mission was begun in the Church of All Saints, Chicago, Illinois. This city has five hundred thousand inhabitants, thirty-eight Catholic churches, and the Catholic population of the diocese, numbers three hundred thousand. In this mission Fr. Damen was assisted by Frs. Zealand, Niederkorn, Bronsgeest, Hillman, and, towards the end, as necessity required it, by Fr. Masselis. This congregation is only a little more than a year in existence. The reverend pastor, E. J. Dunne, has built a large school house, the upper part of which is used as a temporary church. A mission of ten days was rather too short for this place, yet the fruits were quite satisfactory, viz: two thousand and three hundred Communion, twelve converts, twenty-six First Communion of adults, and two hundred and eight Confirmations by the Rt. Rev. Bishop Foley, Administrator of the diocese.

Sept. 24th.—From Chicago the missionaries started for Brooklyn, N. Y., where they spent several weeks. This city has about six hundred thousand inhabitants, forty Catholic churches; and the Catholic population of the diocese numbers two hundred thousand.

The first mission was given in the Church of St. Vincent de Paul by Fr. Damen, assisted by Frs. Masselis, Zealand, Bronsgeest, Hillman and Condon. The enthusiasm and fervor of the people were very great, and the church was crowded even at the 5 o'clock Mass. On Saturday morning, October 7th, over nine hundred men received Holy Communion. This mission lasted seventeen days. Results: eight thousand Communion, thirty-nine converts: sixty-five First Communion of adults, two hundred and twelve Confirmations administered by the Rt. Rev. Bishop Loughlin.

Oct. 15.—The second mission was given by the same Fathers in the beautiful church of the Sacred Heart. The congregation is only a few years in existence; it is rather small, but most edifying. This mission lasted sixteen days, and the results were consoling, viz: five thousand seven hundred Communions, twenty converts and sixty-six First Communions of adults.

Nov. 5th.—On this day a third mission was opened by the same Fathers, in the church of St. Mary, Star of the Sea. All the exercises were well attended from the beginning to the end. The missionaries and some secular priests were busily occupied in the confessional. Hence the salutary results were as follows: seven thousand five hundred Communions, eighteen converts, one hundred and twenty-four First Communions of adults, and one hundred and ninety Confirmations. During the second week, the zealous pastor, Rev. Eug. Cassidy, was afflicted with a severe sickness of which he died a few days after the mission.

Besides the mission, the Fathers preached and lectured in different churches in the city of Brooklyn and its vicinity. Fr. Bronsgeest gave a retreat to the boarders of the Academy at Flushing, under the charge of the Sisters of St. Joseph. Fr. Masselis, assisted by Fr. Condon, gave a little mission of five days, in St. Mary's Church, at Rockaway, Long Island, a fashionable summer resort on the sea coast. More than three hundred persons approached the Sacraments, and a lady, whose husband holds a high position in society, embraced the Catholic religion. Fr. Zealand and others, also attended to the spiritual wants of the men employed in the United States Navy Yard. On the 4th of November, the whole missionary band went on board of the war vessels, and heard the confessions of the marines, sailors, recruits and prisoners; and the next morning these men received Holy Communion.

Dec. 3d.—On this day, Fr. Damen, assisted by his companions, opened a mission in the Church of the Immaculate

Conception, Philadelphia. This city has eight hundred thousand inhabitants, forty-four Catholic churches, and the Catholic population of the archdiocese is two hundred and fifty thousand. The mission lasted sixteen days, and was very well attended. The results were as follows: five thousand Communions, fifty-two First Communions of adults, and one hundred and six Confirmations administered by the Rt. Rev. J. F. Shanahan, Bishop of Harrisburg.

During the first week Fr. Masselis and Condon gave a country mission in Pottstown, which is situated forty miles from Philadelphia. Three hundred and fifty persons approached the Sacraments.

Jan. 28th 1877.—After their retreat, some of the missionaries accompanied Fr. Coghlan to the church of St. Teresa, New York. But at the end of the first week, Fr. Damen, assisted by Frs. Masselis, Zealand, Bronsgeest, Hillman and Condon, opened another mission in the church of St. Francis of Sales, Boston. This city, which is a great manufacturing emporium, and the metropolis of New England, has about three hundred thousand inhabitants, thirty Catholic churches, and the Catholic population of the archdiocese numbers three hundred and ten thousand. The members of St. Francis' congregation are truly fervent, and regular in frequenting the Sacraments, and they manifested an astonishing zeal in attending the various exercises. The mission lasted sixteen days, and produced the following successful results: eight thousand five hundred Communions, eight converts; one hundred and fifty adults were prepared for their First Communion.

Feb. 18th.—From the East, Father Damen and his companions travelled South, a distance of one thousand seven hundred and eighty four miles, where a mission was solemnly opened with Pontifical High Mass, in St. Patrick's Church, New Orleans. This city, which is the largest and most important sea-port in the Gulf States, has two hundred thousand inhabitants, thirty Catholic churches, and the

Catholic population of the archdiocese numbers two hundred and fifty thousand. Whether it was owing to the great political excitement which was occasioned by the contest for the office of State Governor, or to the natural indifference and lukewarmness of the prevailing French spirit, it seemed to the missionaries that Catholicity here was at a rather low ebb, and made a poor show when compared with the fervor and piety manifested in our Eastern and Western states. However, the Archbishop and clergy declared that this mission had succeeded better than any other before, and that it had given a general impulse to religion in New Orleans. At the end of the second week the results were, two thousand five hundred Communion, thirty converts, among whom was General Longstreet, sixty-five First Communion of adults, and one hundred and six Confirmations administered by the Most Reverend Archbishop, Napoleon Jos. Perchè.

During this mission Fathers Zealand and Bronsgeest went on board the United States gunboat, Plymouth, in order to afford the Catholic sailors an opportunity of complying with their Easter duties. Notwithstanding the preparatory instructions, only forty received Holy Communion, the others being either engaged at their work, or afraid to make a public profession of their faith.

March 11th.—From New Orleans the missionaries went to Mobile, Alabama, where Father Damen, assisted by Fathers Masselis, Hillman and Condon opened a two weeks' mission in the Cathedral. This city has over thirty two thousand inhabitants, five Catholic churches, and the Catholic population of the diocese is about sixteen thousand. The number of influential and well-educated Catholics appears to be larger in this congregation, than in those which we commonly visit in the East or the West. They availed themselves, in good earnest, of the spiritual favors conferred on them, and the mission was considered a great success. There were four thousand five hundred

Communions, twenty three converts, thirty First Communions of adults; and eighty-eight persons were confirmed by the Rt. Reverend Bishop Quinlan.

While some of the missionaries were engaged in Mobile, Fathers Zealand and Bronsgeest went to another portion of the diocese, called West Florida, where they gave a week's mission in St Michael's church, Pensacola. The congregation is chiefly composed of the descendants of Spaniards; there is also a considerable number of Irish who come from Quebec, Canada, for the sake of trading in pine wood. Owing to the zeal and skilful management of the worthy pastor, Revered J. A. Bergrath, Catholicity is making daily progress. Communions, eight hundred; converts, twenty four. The same Fathers also devoted three days to the men of the United States Navy Yard, in the church of St. John, Warrington, which is situated seven miles from Pensacola. Here they had three hundred Communions, one convert and three adults for First Communion.

Father Zealand gave a retreat to the young ladies of the Visitation Convent near Mobile; and Father Bronsgeest to the students of Spring Hill College, which is under the direction of the Jesuits.

April 8th.—On the first Sunday after Easter there took place the solemn opening of a mission of sixteen days, in St. John's Church, Chicago, during which Fr. Damen was assisted by Frs. Masselis, Hillman and Condon. This congregation is composed of a simple and hard-working class of people, who are truly fervent and exemplary Catholics. Rev. J. Waldron has been pastor of the parish for about twenty years. Although his Reverence is accustomed to have a mission every second year, he acknowledged that the last one was the most successful, viz: six thousand Communions, twenty-three converts, seventy-six First Communions of adults, and one hundred and sixty Confirmations administered by the Rt. Rev. Bishop Foley.

April 8th.—Whilst the mission was going on in Chicago,

Frs. Zealand and Bronsgeest labored with success in the diocese of Leavenworth, Kansas, which has a Catholic population of forty thousand. They commenced with the Osage mission, where they spent a week in the Church of St. Francis Hieronymo. The members of this congregation are simple and docile: they nearly all, to the number of eight hundred, approached the Sacraments; there were besides seventeen converts to the true Faith.

April 15th.—On this day, Frs. Zealand and Bronsgeest extended their labors to St. Patrick's Church, Parson's Station, which is attended once a month from the Osage mission. Here they remained five days, and had two hundred and forty Communion and three converts. The condition of Catholicity here was rather deplorable, and, in order to apply an efficacious remedy, the missionaries exhorted the faithful to assemble in the church every Sunday during the year, when the priest cannot visit the station, and to spend about an hour in reading Mass, prayers and extracts from some spiritual book, and in singing Catholic hymns.

April 29th.—Fr. Damen, assisted by his five companions, opened a mission in the magnificent new church of St. Ann, Philadelphia. The congregation is very large and most exemplary; hence the mission which lasted seventeen days produced the following salutary fruits: ten thousand five hundred Communion thirty-three converts; eighty-three First Communion of adults, and three hundred and twelve Confirmations administered by the Rt. Rev. J. F. Shanahan of Harrisburg.

May 26th.—On Pentecost Sunday Fr. Damen, assisted by Frs. Zealand Bronsgeest and Condon, gave a mission in Lynn, Massachusetts, in the archdiocese of Boston. It is a great shoe manufacturing town, about nine miles from the city. The people seemed to take peculiar interest in the mission, and attended the exercises with fervor and regularity. Results: four thousand two hundred Communion, fourteen converts, one hundred First Communion of adults,

and four hundred Confirmations of children and adults administered by the Most Rev. Archbishop, John Joseph Williams.

Whilst the mission was going on in Lynn, Frs. Masselis and Hillman visited the stations attended by the Rev. J. C. Roche in Jasco County, Michigan, in the diocese of Detroit which has a Catholic population of one hundred and seventy-five thousand. Results: five hundred and twenty Communion, one convert, four First Communion of adults.

June 10th.—The last mission was given by Frs. Damen, Zealand, Brönsgeest and Condon, in the Church of the Annunciation, in the city of Chicago. It lasted two weeks. The Catholics attended pretty well, but the church was never crowded. Results: two thousand Communion, one convert, and twenty First Communion of adults. The worthy pastor, the Rev. Thomas Edwards, died on the 26th of the following month.

REMARKS—1st. Whenever the mission lasts two weeks, the first is generally for the women, and the second for the men—at least in regard to the evening sermons or lectures. Protestants, however, of either sex are admitted both weeks. Experience has taught that this separation encourages the men wonderfully, and creates such an enthusiasm that ordinarily the number of communicants in each division is about equal; and sometimes the men's Communion are even more numerous than those of the women.

2d. Towards the end of the mission, Fr. Damen usually establishes the Confraternity of the Sacred Heart and the Apostleship of Prayer, and erects a large mission cross.

GENERAL RESULTS:—Communion 71,545; Converts 276; First Communion of adults 906; Confirmations 1,782.

BRIEF ACCOUNT OF MISSIONS GIVEN BY FATHER COGHLAN S. J.
AND COMPANIONS.

Sept. 10th 1876.—The first mission was given at Morris, Ill. by Fr. John Ignatius Coghlan assisted by Fr. John D. Condon. It began on the 10th and finished on the 19th of September, 1876. It is marked in the diary as well attended. The fruits were eight hundred and twenty-five holy Communion, forty First Communion of adults, and eight converts to our holy Faith. Fr. Coghlan established a young ladies' sodality.

Sept. 24th.—In the next mission which was given, Fr. Condon was replaced by Fr. D. Niederkorn, who remained as Fr. Coghlan's assistant throughout the year. It was he who kept the diary, from which I quote almost verbatim. This mission was given in Missouri, at St. Mary's Landing, from Sept. 24th to Oct. 2d, and was a great success. The congregation is composed of English, French and Germans. It was found necessary to preach in English and in German, and to make the announcements, at least, in French. The congregation had been greatly neglected, and the zealous young parish priest, Rev. J. Lilly, could do but little good. It took three days before there was a satisfactory attendance. Then the fears of failure were dissipated. Nearly all received the Sacraments; there were three hundred and twenty-five Communion, thirty-five First Communion of adults, and nine converts, *Deo Gratias*. The missionaries told me of a venerable old gentleman, who was publicly known not to have approached the holy Table since his marriage, forty-nine years ago, and who after the mission could not contain his joy at having been at last reconciled with his God. He is now as fervent as he was negligent before, and is preparing to celebrate in a holy manner the golden jubilee of his married life.

Oct. 8th.—From October the 8th to the 17th a mission

was given at Detroit, Michigan, in the Church of Our Lady of Help. The exercises were well attended from the beginning. Several priests of the city offered their services and helped to hear confessions. About two thousand two hundred confessions, forty First Communions of adults and fifty Confirmations amply rewarded their labors. Although many Protestants attended the evening lectures, none were received into the Church. An altar society was established, which one hundred and sixty members joined at once. The young men's sodality was also revived, fifty members being added to it.

Oct. 22d.—The 22d of October found our two missionaries in Nebraska, at the Cathedral of Omaha. Here difficulties arose from an Irish society which had been for some time at variance with the pastor. Still the people were full of faith: the services were well attended, and Fr. Coghlan's lectures on confession and on the Church were a great success. There were two thousand three hundred Communion, fifty First Communions of adults, one hundred and fifty persons confirmed, and nine converts. An altar society was established with about one hundred members, a men's sodality with sixty, a temperance society with fifty; while the Fathers distributed seven hundred tickets of the Apostleship of Prayer. A special feature was the large attendance at the 5 o'clock Mass, and at the lecture given for the benefit of the children's sodality.

Nov. 12th.—Colorado was the next field of labor. The first mission there was given at Denver, from Nov. the 12th to the 28th, in English and in German. The attendance was very good from the beginning. Numbers of Protestants, both German and American, attended in the evenings, thirty-one of whom were converted; while many Catholics who had joined secret societies were reclaimed. There were one thousand five hundred Holy Communions, seventy-four Confirmations, thirty-four First Communions of adults. The altar society was increased in numbers and the Apostleship of Prayer revived. A building society was organised

for the erection of a German Church. A special feature was that all the Protestant preachers of the city attended the lecture on the subject: "Is one Church as good as another?"

Dec. 3d.—Then followed some minor missions. A two days mission at Golden, a little village, resulted in forty-three Communion. On the 3d of December the missionaries separated for a few days. Fr. Coghlan gave a mission at Georgetown, Colorado, where, in five days, he had three hundred and forty-four Communion and four converts. Meanwhile Fr. Niederkorn preached in Central City, under circumstances of special difficulty. Three hundred and eighty Communion rewarded his toil: many returned to their duties, who had never been in the church since their present pastor arrived, seven years ago. At Boulder both met on December the 9th, and preached in the court house for want of a church: they had eighty-four Confessions.

Departing thence they separated again, Fr. Coghlan to give a three days mission at Pueblo, Fr. Niederkorn one at Smith's settlement. Neither place afforded much consolation: at Pueblo many would not come near the Church; only sixty approached the Sacraments; while at Smith's settlement there were but five Catholic families and these far apart—still there were thirty-one Confessions. Passing together through Cheyenne, they were requested to stop for a day or two to preach and lecture, which they did quite successfully, and heard fifty Confessions.

All the missionaries meet yearly at Christmas in their residence, St. Ignatius' College, Chicago, hearing numerous Confessions there during that holy season. After New-Year they make their yearly retreat. The 14th of January found our little band again at work, this time at St. Teresa's Church, New York city. During the first week they were aided by the stronger band of missionaries consisting of Frs. Damen, Hillman, Zealand and Condon, as also by Rev. J. McQuaid, S. J. of New York, who remained till the end.

The worthy pastor of St. Teresa's, Rev. F. O'Farrell, an exemplary man, and his assistants Frs. Flynn, Farrell and Ward, as well as some priests of the neighboring parishes, were assiduous in hearing Confessions. The fruits of these combined efforts were eleven thousand three hundred Communion, one hundred and forty First Communion of adults, and thirty-eight converts. To aid in paying off the debt of the Church, Fr. Coghlan gave two lectures, one on St. Patrick, and the other on the subject "Is one Church as good as another?"

Feb. 4th.—On the 4th of February, 1877, Fr. Coghlan, assisted by Frs. Niederkorn, McQuaid and Bouige, opened a mission in St. Mary's Church, Troy, N. Y. From the day of the opening, the church was too small to contain the crowd. Our Fathers of Troy, and the Rev. professors of the Seminary there, kindly helped to hear Confessions: the venerable pastor Fr. Havermans was indefatigable. The fruits were abundant, viz: nine thousand five hundred Communion, about eighty First Communion of adults and forty-three converts.

Feb. 25th.—Shamokin, Pa. was the next scene of labor, from February the 25th to March the 5th. There were sermons in English and in German, till Thursday, when Fr. Niederkorn left for Iowa. Frs. Coghlan and Bouige closed the mission on Sunday with one thousand six hundred Communion, twenty First Communion of adults and eight converts. The lecture on Monday drew an immense crowd of Catholics and Protestants.

The mission at Davenport, Iowa, was meanwhile begun earlier than had been anticipated, owing to an oversight as to the time; still it was blessed by our dear Lord with more than ordinary success. Three days after Fr. Niederkorn had opened it, his two companions arrived. Many Protestants and Catholics from the neighboring towns swelled the congregation. The number of Communion surpassed by one-third that of any former mission given in

the town: there were two thousand three hundred Communion, fifteen First Communion of adults and twenty-one converts. The lecture for the support of the schools was not less successful.

March 18th.—Our little band of three (for Fr. Bouige remained in it), on March the 18th, began a ten days mission at East St. Louis, Ill. A large crowd from the first, and abundant fruit. About two thousand two hundred persons received the Sacraments, twenty adults made their First Communion and sixteen were received into the Church. A Protestant preacher, after hearing Fr. Coghlan, undertook to refute his arguments in his own church; but many of his parishioners, who had heard the missionaries, left the meeting house and reported their preacher to the presbytery.

Apr. 8th.—The next mission was at Bunker Hill, Ill., from the 8th to the 16th of April. The pastor, Fr. Neu, is a very zealous man, and so the mission was well announced. Whilst it was carried on by Frs. Coghlan and Bouige, Fr. Niederkorn went to Bethalto, a small village about twelve miles off, where he preached in English, French and German, heard sixty-one Confessions, and returned to Bunker Hill. Then Fr. Bouige went to Gillespie, where he too heard some sixty Confessions. The main mission was meanwhile concluded with about six hundred Communion, ten First Communion of adults, and twelve converts to the Faith.

Apr. 22d.—From the 22d to the 30th of April Litchfield, Pa. was evangelized. The results were most consoling: all the parishioners approached the Sacraments, twenty-five adults made their First Communion, and eight Protestants were converted.

May 6th.—Oliphant, Pa. occupied our laborers from May the 6th to the 14th, furnishing one thousand six hundred communicants, besides fifteen prepared for their first holy Communion. But the Protestants were bigoted: although

many attended the lectures, none applied for instruction. It was almost the same in the next mission at Dunmore, where there was but one convert. Still the consolations were abundant: three thousand seven hundred confessed, and fifteen made their First Communion. From Dunmore, the Fathers started for Pleasant Valley, in the same state of Pennsylvania. This mission attracted a vast crowd, not from the town alone, but also from Scranton and other places in the neighborhood. More than six hundred persons, besides the regular communicants of the parish, approached the Sacraments: there were in all one thousand seven hundred Communions, fifteen First Communions of adults and seven converts.

The last labors of the scholastic year were bestowed on the parish of Rochelle, Ill., a place that had been sadly neglected for some time. The happy fruits far surpassed the expectations of all: there were six hundred and sixty holy Communions, twelve First Communions of adults and three converts.

GENERAL RESULTS— Communions, 44,720; converts, 208; First Communion of adults, 558; Confirmations, 274.

MISSIONS GIVEN BY FR. MAGUIRE AND HIS COMPANIONS.

BOSTON, Oct. 1st 1877.

VERY REV. FATHER PROVINCIAL,

P. C.

According to your Reverence's request, I send an account of the missions given by our Fathers since the last number of the "LETTERS" was published.

St. Mary's, Cambridgeport, Mass.—This mission began on the fourth Sunday of lent and lasted for two weeks. The fruits attending the labors of the Fathers were very

consoling. There were over three thousand Communion. About a hundred adults were prepared for their First Communion. A class of Confirmation was undertaken, and with very happy results, as over two hundred grown persons presented themselves for instruction. During the first week of the exercises, the Archbishop confirmed these candidates and many others who had been previously prepared by the pastor. There were twenty-five baptisms—sixteen adults and nine children of mixed marriages; most of them being above seven years of age.

The pastor of St. Mary's, Rev. Thomas Scully, had been laboring very earnestly in the cause of Catholic education; but here, as elsewhere, there were found persons who did not see the necessity of having Catholic schools, and were very willing to do away with what they looked upon as an expensive luxury. In consequence of this feeling, considerable opposition was shown toward the schools attached to the church. Various reasons were alleged for this hostility. Wordly prospects, the apparent indifference of persons in authority in some parts of the country, and many other cunning arguments were resorted to. Some went so far as to say, that Catholic schools make us less liberal in our views toward Protestants, or, in other words, will not allow us to have that broad religion so much in keeping with the genius of the age. Those who had been educated in the public schools fell back upon such arguments, as upon this *coup de grace* reason: the Catholic schools are not so respectable, which, being interpreted, means, perhaps, we don't wish to be taken for Catholics, since they are generally poor and most frequently despised. These sentiments in regard to our schools are not confined to one city or town; they are but too common in these parts. The Fathers did their utmost to promote the views of the pastor in regard to this matter, and succeeded in obtaining many new pupils, so that now not more than thirty or forty children of the parish attend the public schools.

An effort was made, and successfully, to increase the

membership in the Sodality of the Blessed Virgin. Four hundred candidates presented themselves for admission.

Our church of the Holy Family, Philadelphia.—The Exercises lasted from the 29th of April to the 14th of May; and great good was effected by them. The Communion were somewhat under five thousand. One hundred and thirty adults, many of whom during this mission received the holy Communion for the first time, were confirmed. Thirty-two persons were baptized—twenty-four adults and eight children of various ages, the offspring of mixed marriages. The parents of some of these neglected children had been considered as apostates; but since God gave them the grace to make the mission, they returned to the Faith and acquitted themselves of a solemn duty, so long deferred.

In no mission were there so many conversions from heresy; and, if time had allowed it, there would have been many more. The Fathers find that the announcing at every Exercise, that persons who are desirous of receiving instruction for Baptism, should give in their names and come to some fixed place for information, does a great deal of good. Many come who would otherwise be too timid, or not know how to proceed, in order to get instruction. A young man baptized during the mission, told one of the Fathers that he would have joined the Church at the retreat four years ago, but he did not know what to do, to accomplish it. It might be useful to adopt a similar practice in all of our Churches, even for ordinary occasions.

Pawtucket, R. I.—This is a manufacturing town, three miles from Providence. It has a population of twenty thousand souls, one half of whom are Catholics divided into four congregations. The church is under the title of the Sacred Heart and was dedicated last year. The Exercises were well attended. Three thousand persons received Communion. Many grown persons were confirmed, as may be seen from the following extract from the Providence

Journal: "The interesting and impressive ceremonial of Confirmation occurred at the Church of the Sacred Heart in Central Falls (Pawtucket), yesterday forenoon, in the presence of an immense congregation. The Jesuit Fathers have been giving a mission there for some days past, and the class of candidates for Confirmation was prepared as an out-growth of this remarkable revival. The Sacrament was administered by Rt. Rev. Bishop Hendricken, at 8 o'clock, A. M., to three hundred and sixty-one persons, one hundred and twenty of whom were adults, including several converts."

Many new members were added to the Society of the Children of Mary. The devotion to the Sacred Heart was established at the request of the pastor Rev. M. Fitzgerald, and one of the Fathers remained a few days after the close of the mission, to help on the good work. The Exercises lasted from the 20th of May to the 1st of June. Four adults were received into the Church. On the last night but one of the retreat, a sermon was preached in the cause of temperance, and over a thousand people took the pledge for a year.

South Lawrence, Mass.—Lawrence is one of the great factory towns on the Merrimac river and has a population of thirty thousand. The Catholics number about fifteen thousand. On the north bank of the river there are three English speaking congregations, in charge of the Augustinian Fathers. St. Mary's, the principal Church, is one of the largest and most elaborate specimens of Gothic architecture in New England. South of the river there is a congregation of twenty-five hundred souls under the care of Rev. James Murphy and an assistant. The usual work of the mission was continued for a week with the wonted success. The Communion numbered over three thousand, as many persons came from the other parishes. A sodality was begun. Some grown persons were prepared for the Sacraments. Four or five converts were made from Protestantism.

At the conclusion of the mission (June 3-10), the Fathers gave the Exercises for three days at North Andover, a town two miles away. The congregation is small; but all the members of it, with a few exceptions, made the mission and approached the Sacraments.

In Lawrence and Andover, as in all the missions, there were the usual cases of persons returning to the Sacraments after having been negligent for twenty, thirty and forty years, etc. It is a source of great consolation to add that some who had apostatized, and many who had married out of the Church were brought back.

This was the last mission of the season. During the summer vacation, the Fathers were engaged in giving retreats in different parts of the country.

I give a summary of the labors of the spring campaign of less than seven weeks duration :

Communions 16,000; Adults Confirmed 450; First Communion of adults 300; Baptisms, adults 49; Baptisms, children of mixed marriages 19; Sodality membership 800; Temperance pledges 1,200.

This exhibit is flattering; but not unfrequently the same amount of work is done in half the time.

LAS VEGAS COLLEGE, NEW MEXICO.

We have received the Prospectus of Las Vegas College which our Fathers, at the earnest solicitation of Most Rev. Abp. Lamy and of the citizens of Las Vegas, have recently opened.

We are happy to learn that over one hundred boys, boarders and day-scholars, are already in attendance. It was at first called St. Mary's College; but as another college, about forty miles distant, under the direction of the Christian Brothers, goes by the same name, it was thought advisable

to adopt the title of *Las Vegas College*. The following are extracts from its prospectus:—This College, to be inaugurated on the first Monday in November 1877, will be placed under the direction of the Jesuit Fathers.—Until a new and commodious building, now in progress of erection, is completed, the College will occupy the house of Dom Francisco Lopez, which has been fitted up to suit the purpose, as far as a private residence could easily be adapted to it.—The institution is intended both for boarders and day scholars, and is open to all, regardless of difference in religious tenets.—Only such matters will be taught as are deemed to meet the special requirements of our Territory, and will be adapted to the capacity and gradual proficiency of pupils. Consequently, Reading and Writing, and elementary lessons in English and Spanish Grammar, in History, Geography, Arithmetic and Book-keeping will be parts of the regular scholastic course.—A few applications for the study of Latin having been already received, that language together with French, Italian and music of piano or organ, will be left to the option of parents; but all will form separate charges, except Latin. Board and Tuition, per annum \$200.00. Day scholars will be required to pay from \$1.00 to \$3.00 monthly, or admitted gratuitously if desired.

As will be seen, a great deal of opposition was manifested, in certain quarters, to the incorporation of this institution. The act of incorporation, once defeated, was, after two years, again presented, and having passed the Legislature, met with an emphatic veto from the Governor, who, to give more weight to his message, went to the House to deliver it in person. Attorney General Breeden having been requested by the Governor to prepare an opinion on the act, presented the following: "The bill, in my opinion, is clearly in violation of the said law of the United States." The Message, is so remarkable a specimen of historical erudition, and of religious toleration that we quote it in full:

To the Honorable Legislative Council of the Territory of New Mexico—Gentlemen: I return to you, with my objections, an act to incorporate the Jesuit Fathers in New Mexico. For the purpose of obtaining for your information the best legal advice within my reach, I requested the Attorney General of the Territory, Hon. William Breeden, to prepare a careful opinion upon the case; this opinion I make part of my Message and lay it in full before you. Attorney General Breeden says: "The bill, in my opinion, is clearly in violation of the said law of the United States." This opinion I fully endorse, and if you pass this bill over General Breeden's opinion, and over my veto, you will do so with your eyes open, in violation of your oaths of office, and the laws of the United States. There are many other objections to the bill, a few only of which I will bring to your notice. It is difficult to decide whether the man who seeks to establish the Society or the Society which he seeks to establish is worse. Both are so bad that you cannot decide between them. This Neapolitan adventurer, GASPARRI, teaches the public that his dogmas and assertions are superior to the statutes of the United States and the laws of the Territory. No doctrine or teaching can be more dangerous to good government than this; especially in New Mexico where the mass of the people are ignorant. He also by his writings and harangues endeavors to excite animosities, and to stimulate the people to war on those legitimately exercising civil authority over them, and to acts of violence. He comes here while the legislative assembly is in session and lobbies, in the most brazen and shameless manner, to defeat needed and wholesome laws, and to force through bills antagonistic to the laws of the United States. Two years ago he intruded himself in the lower house, and remained within the bar, and by the speaker's side, till he forced the passage of this bill; but at that session it was defeated by an honest legislative council. He now presents himself again, and, being fully informed that what he asks

is contrary to the laws of the United States, urges you to violate your oaths and pass the bill. The Society which he seeks to establish in New Mexico is worthy of just such a leader. It has been denounced time and again by the head of the Catholic Church, and justly expelled from the most enlightened countries of Europe. But apart from the dangerous character of its chief, the bill is especially objectionable because it does not require that the incorporators shall be citizens of the United States, or residents of New Mexico. The number who may be hereafter associated with them is unlimited, and they might all be aliens and reside abroad. Again, the bill here permits these people to own, free of taxation, an unlimited amount of property. They are permitted to own all kinds of real and personal estate in all parts of the Territory, and are not subject to any supervision by the Legislature, nor required to pay anything toward the support of the government. The provisions of the bill are contrary to public policy and in direct violation of the laws of the United States, and cannot receive my approval.

S. B. AXTELL,

Governor of the Territory of New Mexico.

Notwithstanding the veto of the Governor, a second vote was taken, and the act passed by a majority exceeding two thirds. We congratulate the Fathers, and trust that this is but another exemplification of the saying of our holy Founder: "Tempestas absque nostra culpa in nos sæviens, est quædam futuri et secuturi brevi proventus significatio."

EXTRACTS OF A LETTER FROM PUEBLO,
COLORADO.

PUEBLO, Dec. 28th, 1877.

REV. AND DEAR FATHER,

P. C.

I fear that I have incurred your displeasure by having put off so long my answer to your last kind letter, and I judge so from your ominous silence. Can I hope, dear Father, to remove it by stating that overwhelming occupation has been the only cause of my delay?

Perhaps you do not know yet that since the beginning of last September we have established a school here. Our pupils represent a great variety of religious denominations; as some of them are Jews, others Lutherans, Episcopalians, Presbyterians or Methodists, and others again profess no belief of any kind. Only five are Catholics. Does not this seem an odd state of things for a Jesuit school-house? The tableau is doubtlessly perfect, especially as it is not without shades, there being two negro boys, as black as coal, among the pupils. Our school has not been so far the only one in Pueblo: besides two others under the management of Protestant ladies, there was one kept by a preacher up to the early part of this month. He was a Baptist minister, who, reckoning upon the absence of a Public School, and thinking it to be a fair opportunity for making money, succeeded in securing a certain number of pupils. He styled himself a graduate of Harvard University, he even gave the name of this institution to his school. In order to inspire his pupils with a feeling of perfect confidence in his abilities, and to endear himself to the outside people, he would often entertain them with the interesting enumeration of his numberless personal accomplishments, at the head of which, of course, was his being a freemason.

His pupils presented the greatest variety, if not the best selection; they were of every age and of both sexes; boys and girls, or rather young ladies and young men. They all seemed perfectly satisfied with each other, so much satisfied that "too much fun," as people said, was constantly going on amongst the students. But with such fun many of their parents were by no means pleased, and they withdrew their children from the Harvard University, sending them either to the Sisters or to us. The poor, well-meaning Baptist minister understood at last that even his world-wide reputation was powerless to prop up his crumbling Harvard University; so, a few weeks ago, he dismissed his pupils and became clerk in a hotel in which he had secured a place.

We are now enjoying very fine weather, and can hardly realize that we are in December and not in May.—Some thirty miles west of Pueblo rises the majestic Snowy Range. That abode of perpetual winter is not altogether destitute of human inhabitants; many mining camps having perched themselves away up in the lofty region of eagles. Amongst the most important of these, is *Rosita*, situated on one of the very highest summits of the range, nearly two thousand feet above the level of the sea. It has a population of about fifteen hundred inhabitants, who are mostly Protestants, or rather nothing at all; only a few being Catholics. However, the Catholics have been the first to erect a church, a modest frame structure which, not without trouble, one of our Fathers caused to be built some two or three years ago. In the early part of this month, I went to administer in that locality, travelling in a wagon in company with a numerous party of farmers. After one day's journey we reached, late in the evening, the foot of the range, where, on the bank of a creek, we pitched our camp for the night. We cooked our own supper, which we took in a very good mood and with appetite. Afterwards we retired to rest, every one stretching himself on the ground between two buffalo skins, within a circle of blazing fires. Our bed was not very soft

indeed, but it was by no means uncomfortable, especially since we had the satisfaction of being warm on the very limits of the snow region. Our Blessed Lord, most certainly, had not such comforts, and suffered much more from cold on the night of his birth. I reached Rosita in the evening of the following day, at nearly the same time as a heavy snow storm, which had been hurrying up from an opposite direction. This storm was not the affair of a moment; it lasted two days without a moment's interruption, that is, as long as I remained on that pinnacle of Colorado. This however did not prevent me from "having church," and gathering a pretty numerous congregation, including some of the Protestant element. Two Episcopalian families were the first that entered the church: they complimented me by contrasting my attention to my Catholic flock with the indifference of the Episcopalian minister of the place towards his congregation "which," remarked a lady, all flushed with holy indignation, "he let die through sheer spiritual starvation." They also told me that it did not matter to them whether they entered a Catholic or an Episcopalian church, on the score of the very little difference existing between them. I smiled such a smile as could not readily be misconstrued into approbation. They were all Marylanders. After Mass I baptized some fifteen infants, and spent the remainder of the day in visiting my wild Catholics, all, of course, engaged in the mining business.

The next day I went seven miles farther, to a beautiful place, called Wet Mountain Valley. It is, as its very name suggests a fertile valley, about twenty miles long and five miles wide, watered by a hundred creeks, and well settled by German farmers at the two ends, and by French Canadians in the middle. I spent two days among the Canadians, who know so little English that every thing is carried on among them in old French style. I really imagined myself again in France. The main feature of this my Canadian excursion, and by far the most pleasant, was that I received back into the Catholic fold two wretched brothers

who, many years ago, had the misfortune of giving up their faith and joining a Protestant sect. They were what are called "well read men," so I did not think it unfit to make an appeal to their erudition as well as to their national feeling, a thing about which French people are, as you know well, always exceedingly touchy. "How is it" exclaimed I, in a tone of deep indignation, and in the presence of all the Canadian colony assembled in a large hall, "how is it my wretched, my dear wretched fellows, that you were ever prevailed upon to abandon the religion of France, and of your great Bossuet, in order to embrace the teaching of an apostate German monk?" These words cut them to the quick, as was evident from their quivering frames.—"To the d—— with the Germans," they exclaimed, "and with them all their apostate monks! There was, *à coup sur*, more wisdom and learning in one of Bossuet's small fingers than in all those hair-plucked German heads of yore. Yes, Father, Bossuet's religion and the religion of France must again be our religion also." There was a great feast among those good Canadians on that day. The day after this scene I was on my way back to Pueblo. Here I must bring my letter to a close, but not before recommending myself to your prayers, whilst I remain

Your humble servant in Christ,

A. M., S. J.

OHIO COLLEGE ASSOCIATION.

ST. XAVIER COLLEGE,

CINCINNATI, Jan. 1st, 1878.

REV. FATHER,

P. C.

A brief notice of the annual meeting of the "Ohio College Association" and of the part which Ours took in its proceedings may prove interesting to your readers. The name itself gives us to understand, that the "Ohio College Association" is a society of professors from the different colleges of the state. Organized for the purpose of mutual interchange of ideas on collegiate matters, it gathers its members every winter vacation to have them proffer their accumulated experience of the class-room, and to accept in return the well matured thoughts of the essayists chosen for the occasion, together with the results of the ensuing discussions.

A request was made of Rev. Fr. Rector to have St. Xavier College represented at the meeting by an address on our manner of teaching the classics. The invitation was accepted, and one of the professors appointed to prepare a paper on that subject. Five of Ours attended the sessions: the President and Vice-president of the College, and the professors of Philosophy, Rhetoric and Mathematics. I must confess to some slight confusion when I beheld the worthy assembly of men, venerable for their age and acquirements. But whatever surprise I at first experienced, it soon gave way to the respect which was due to these cultivated gentlemen on account of their many excellencies, the product of refinement and education. No ostentation of manner, no jealousy, no triviality, but instead, a charming simplicity, a large-hearted kindness, a deep earnestness, and,

let me add, an obliging deference to Ours. There was no cavilling, but questions were asked for information, and discussions begun for the practical developments to be hoped from them.

There was very little said or done at the meeting of which we could not approve. The members were extremely conservative. There was no disposition to do away with classical studies or to even abridge them. The universal sentiment was in favor of raising, rather than lowering the standard.

On Wednesday evening, December 26th, 1877, the Association met to hear an address of welcome from a prominent member of the Cincinnati bar, and the inaugural address by the President, A. A. E. Taylor of the University of Wooster. The latter contained much valuable information about Ohio colleges and presented some very sound views on disputed questions. I will instance his defence of sectarian colleges as distinct from institutions under no denominational control: "It cannot be denied that the influence of the various denominations is largely responsible for the number of our colleges. Of the present thirty, twenty-two seem to be under denominational influence and direction, and among them most of those of the highest grade. Drawn together upon common territory, as we are in this Association, and being thus bound to advise together concerning points of mutual interest, and to allay the spirit of unnecessary dissension, it would seem out of place here to enter into a formal defence of denominational colleges as such. However, we may fairly say this much, that the various denominations have seemed to feel the need of taking pains to secure higher schools for their sons, in which they can be assured that the truths which they hold sacred will be certainly respected, and where contrary opinions and influences may not be supposed to find encouragement from chairs of instruction. Besides, amid the intense pressure of competing professions and remunerative occupations, a denomination

can scarcely maintain a ministry of high grade without some such college work in self defence. Moreover, each church may well entertain the laudable design of adding its quota of means and influence to the grand cause of higher education, without being compelled to cast its portion into a common treasury of men and means, concerning the management of which, in so far as the interests of that church are concerned, there must be more or less distrust."

Two sessions were held on the forenoon of Thursday: in the first was read and discussed, a paper bearing the title: "Instruction by Lectures: how far desirable, and how best conducted:" in the second the Association met in sections, respectively of Languages, Philosophy and Rhetoric, Mathematics and Natural Sciences; at which methods, experiences, text books, etc. were talked over in a less formal but in a nowise superficial manner. The afternoon saw the members assembled to listen to two papers, the first with the title: "The Jesuit System of Teaching the Classics," the second treating of "The Importance of a Knowledge of Philology to the Teacher of Classics." The evening session was occupied with the reading of the following papers: "The value of Marking, Prizes, and College Honors" and "Scientific Courses of Study." During the forenoon of Friday a very excellent paper was read on "The Place of English in the College Course, and how to teach it." The sessions of Thursday forenoon were held in the University of Cincinnati; those of Friday in the Cincinnati Wesleyan College, the rest in College Hall.

Let us return to the paper "The Jesuit System of Teaching the Classics" and descend to some particulars. Though none of the ideas were new to us, as they simply explained the *Ratio Studiorum* in its workings at St. Xavier's; yet, the style of the composition, and still more, the practical lessons which it contained, commanded the strictest attention and drew forth hearty applause from the audience and many a sincere congratulation afterwards tendered

to its author. When he had finished, some questions were asked about our manner of teaching, but all in an earnest, sincere manner, without any attempt at fault finding, and purely for information. I mention this with a desire to show how real merit in a system never fails to please unbiassed minds. "The Jesuit System" could not help bearing off this victory; for it is a system which, "dating back several centuries, was conceived by giant intellects, and has been enobled by not a few scars of success."

Some of the professors were so struck with the superiority of the method laid down in the *Ratio* as to tell us that they considered it deserving the closest study. After the session was over, several of them came to inquire about our College, ask for catalogues and to tender their congratulations. One gentleman especially found the essay to answer his expectations fully, though he had come to the city principally to hear it. He also inquired whether sources of information on that subject were accessible to every one, as he wished to study the method thoroughly with a view to reducing it to practice.

Let me quote the concluding remarks of the paper, which make prominent the motives that direct a Jesuit's labors: "If the spirit of the society be in its members, it will say to them in unmistakable accents: Your motives and the spirit actuating your labors must alone be the keynote of your success. Banish self-interest and individual aggrandizement in favor of a common good, which will live when you are gone and forgotten. Cherish no hope of preferment, aspire to no personal fame: you are above them. Make your conduct subservient to your duty; give your whole minds and hearts to your work; and when your lives are worn out, you need expect to have gained nothing in this world, but what the world can not refuse its bitterest enemies—sustenance and the liberty of following a higher law. Leaving no heirs to your property, no monuments to your fame, no relics of a false life, fix your eyes with abiding

hope on another life, because you have consecrated yourselves to education that you might gain the 'greater glory of God!'"

One consoling occurrence I must record here. An ex-president, whose silvery head told of four score years, was extremely delighted with an axiom laid down in the opening of the paper, "that the object of all true and solid education is not only to cultivate and adorn the mind, but also to form the heart to principles of honor and virtue;" and he stated his conviction that every Catholic, every Protestant, every good man would acknowledge the training of the will to be of even greater importance than the development of the intellect. No exception was taken to his last assertion; on the contrary, hearty approbation greeted it from all sides.

I will not go into further details, except to say a word or two on the "Report of Committee on Ohio Colleges, and conditions of membership in the Association." The Committee advocated a high standard of classical training as a condition for any college to be received into the Association, on the ground that the public would form their notion of what a college should be from the minimum which the Association would assign as necessary for admission to its body, and consequently for the enjoyment of the name of a college. Many schools that undeservedly assume to themselves such a title, would thus be quietly forced to drop it, or else merit it by increased excellence in their courses of study. Scientific, technical and agricultural institutions under the name of colleges, which apply for admission in the Association, will have to submit their application to a committee, upon whose favorable report they may be admitted by vote. The course of studies in all colleges belonging to the Association, must include four years of Latin and Greek, besides a preparatory course of three years in Latin, and at least two in Greek.

It was a great pleasure to those of Ours who took part

in these proceedings, to meet so many teachers who are at one with us in the importance to be attached to classical training. It is an encouragement to us all to aim still higher in our collegiate labors, to know that our work is appreciated by those who are most capable of understanding it.

*

BOSTON COLLEGE, Dec. 29th, 1877.

REV. AND DEAR FATHER,

P. C.

* * * * I received on the 22d of this month, a very kind invitation to attend an entertainment to be given to the boys, at the Marcella St. Home, of which we have the spiritual charge.* I send you a little account of it, and of our doings at the Home.

The entertainment took place on Wednesday night and only two of us could go; as all the Fathers were engaged in one way or another, and the scholastics were busy in making ready for the plays which were to come off at the college during the holydays. The Archbishop was expected, but was unable to come. In addition to those who were to take part in the singing, there were thirty or forty of the most respectable Catholics of Boston present—most of them, I believe, connected with the Union. Altogether the ladies and gentlemen present made up quite a select audience. The cathedral choristers, about forty in number, sang three or four Christmas pieces. One gentleman sang several comic songs, others sang pieces of various kinds,

*The Marcella St. Home is an institution provided by the city of Boston for the care and amendment of boys who are the wards of the city, though not criminals. The spiritual care of this establishment, as well as that of another on Deer Island, intended for boys who are classed among the criminals, was entrusted, not long ago by Archbishop Williams to our Fathers.

so that there was a pleasing variety. The boys of the Home sang a Christmas carol. Mr. Blackstone, the superintendent of the Home, seemed pleased and the boys were delighted. The entertainment was a real success. On the Sunday before Christmas, Mr. Blackstone asked me whether I could not say Mass somewhat later on Christmas day and give the boys music. The singers and organist were secured for the occasion and I began my Masses at 7. I had previously heard the confessions of the old women who are employed as servants in the house, and gave them Communion at my first Mass. At my third Mass the boys were marched up and as they entered each was presented with a new prayer book. During the Mass our quartet sang the Kyrie, Gloria and Credo from one of Hayden's Masses. The choir and the boys together sang the Adeste, and at the end one of Fr. Denny's Christmas carols. I gave a little instruction, and as they filed out past me I gave to each one a pretty little picture. Every thing went off satisfactorily and the boys seemed very happy.

Yesterday Frs. Rector, Minister, two other Fathers and I went out and heard the confessions of the boys. I thought it would be good to make Holy Innocents of them all. Their earnestness and sincerity were most remarkable. Many of them confessed with tears trickling down their cheeks. Mr. Blackstone coöperated most kindly with us. The Fathers were pleased with their morning's work. Fr. Rector remarked afterwards that this mission was one most worthy of cultivation. Four of the large boys want to become Catholics; they presented themselves to me to find out when they might *go to confession*. Our plays went off very well; but of this you will hear later.

APPENDIX.

I—EXTRACTS FROM FOREIGN LETTERS.

Zikawei, China, Sept., 1877.

* * * * * Your account of the labors of our Fathers in the United States was a source of great pleasure and consolation to me. Ours here are also working hard to do the little that is in their power. Fr. Zottoli continues the publication of his work; it will appear in 6 vols. under the title of "Cursus Literaturæ Sinicæ Neo-Missionariis accomodatus," and is intended as a text book for a five years' course. The first volume is entitled "Lingua Familiaris," the second "Studium Classicorum," the third "Studium Canoniorum," the fourth "Stylus Rhetoricus," the fifth "Pars Oratoria et Poetica," and the sixth "Syntagma Verborum."—Fr. Rabouin is lithographing a French-Chinese dictionary in the Shanghai dialect. Fr. Sica is preparing for the missionaries of China a second edition of his "Cases of Conscience," and a little volume (60 pages) of Instructions. Fr. Dechevreux's Meteorological and Magnetical Observations are now in press. Add to these the Chinese books, on which some of Ours are engaged, and the list of our labors in this line will be complete. The publication of all these works is left to the direction of Br. Hersant. Rumor has it that at Paris they are going to print a Latin manuscript of a Polish Father, containing the history of the missions of China from 1640, the year with which Bartoli ends his work, to 1704 or 1708.

Twice a month, a small sheet, giving a brief resumé of the principal doings of our Society and a general outlook

of the state of the civilized world, is prepared by one of Ours and sent to every Father on the missions. For many this is their only source of information.

The results of our apostolic labors for 1876-77 in the 47 districts, entrusted to our care, are as follows :

| | |
|--|---------|
| Churches and chapels | 574 |
| Congregations | 587 |
| Catechumens | 2,142 |
| Christians | 93,366 |
| Adults-baptized | 825 |
| Children of infidel parents baptized | 17,372 |
| Infants nursed during the year | 6,000 |
| Confessions at missions | 60,766 |
| Communions " " | 52,066 |
| Confessions of devotion | 211,409 |
| Communions " " | 252,584 |
| Extreme Unction administered to | 518 |
| Marriages | 665 |
| " " revalidated | 15 |
| Schools for boys | 347 |
| Boys attending | 6,025 |
| Schools for girls | 213 |
| Girls attending | 2,791 |
| College | 1 |
| Students attending | 76 |
| Boarding schools for boys | 12 |
| Boarders | 307 |
| Boarding schools for girls | 7 |
| Boarders | 306 |
| Orphanage for boys | 1 |
| Orphan boys | 255 |
| Orphanage for girls | 1 |
| Orphan girls | 502 |
| Small Orphan asylums | 7 |
| Orphans | 1,554 |
| Hospitals for the sick | 3 |

| | |
|--|-----|
| Sick attended to | 471 |
| Hospitals for the aged | 2 |
| Inmates, male | 34 |
| " female | 38 |
| School for European boys | 1 |
| Boys attending | 59 |
| School for European girls | 1 |
| Girls attending | 95 |
| Apothecaries | 69 |
| Complete meteorological and magnetical observatory | 1 |
| Museum of Natural History (in formation) | 1 |
| Carmelite nuns (in 1 convent) | 22 |
| Sisters of the Poor Souls (in 2 houses) | 40 |
| Sisters of the Presentation (native born) | 31 |

Our numbers for the Kiang-nan mission do not, as a general thing, run so high as those of last year. The cause lies in the persecution which has been raging in this district during the greater part of the year. The Chinese government has indemnified us for our material, but not for our moral losses; yet these constitute our chief misfortune. The Viceroy is following a course that is as cunning as it is worthy of the Evil One; for he is constantly separating the cause of the missionaries from that of their flocks, on the pretext that they, being Europeans, have no right to meddle in Chinese affairs, the management of which belongs only to the Mandarins. Thus we are at every moment interfered with in all our undertakings. Yet in spite of all these obstacles we are again gaining ground. Our Fathers of Ning-kooe-fou, Nankin and Tcheukiang have returned to their posts and are repairing losses. Fr. Sechinger has begun a new mission at Vouhou, a port on the river lately opened; and Fr. Gondar has obtained a house at Tsingho, an important town in the northern part of the province.

Fr. Heude is still pursuing his researches in tortoises; thus far he has discovered upwards of a hundred new species. For variety he at times turns his attention to new kinds of mollusks, fishes, etc.

From all this you can judge what hardships we undergo for the glory of the Church and the Society: Our schools for children of European parents are prospering, with the blessing of God, and will, in a short time, produce abundant fruits. They give us also standing and influence in the society by which we are surrounded. Unhappily the preparatory and theological seminaries are falling off in the number of their students. You cannot imagine how difficult a task it is to carry a Chinaman through a complete and thorough course of preparation for the ministry.

* * * The statistics for Tcheli, the mission of the province of Champagne, during the past year are :

| | |
|--|--------|
| Congregations | 387 |
| Christians | 26,033 |
| Catechumens | 2,988 |
| Adults baptized | 1,110 |
| Children of pagan parents baptized | 5,183 |
| Confessions during the missions | 16,171 |
| Confessions of devotion | 24,384 |
| Schools for boys | 67 |
| Boys attending | 712 |
| Schools for girls | 63 |
| Girls attending | 606 |

The mission is enjoying peace, but suffers greatly from drought, so that the present year threatens to be one of even greater misery than the last. Bands of beggars and of thieves are forming on every side, while famine is actually raging in the northern provinces of China. * *

College of St. Francis Xavier,

Bombay, Dec. 15th, 1877.

* * * * Our college is frequented by a very large number of pupils—about seven hundred—of all nations and religions in India. There is also a clerical seminary attached to it for those Indians who aspire to the priesthood, as we have a secular clergy helping us. Besides, a

limited boarding house for those of the higher classes is also attached to St. Xavier's College. I learn just now, from the newspapers, that his Grace the Archbishop of Goa (a good friend of the Society and a pious and clever pastor), has formally announced that the exposition of the body of St. Francis Xavier, at Goa, will take place on the Saint's festival day, the 3d of Dec., 1878. We all heartily rejoice at these good tidings, as the occasion will lead to the performance of many miracles and to the increase of faith, hope and charity among all classes. Crowds of devout pilgrims will repair to the sacred shrine.

I send you a description of a late visit of the Governor of Bombay to St. Xavier's College and St. Mary's Institution, both under the care of the Fathers of the Society. It is taken from an Indian newspaper.

His Excellency, the Honorable Sir Richard Temple, Bart., K. C. S. I., accompanied by Lieut. Anderson, his aide-de-camp, paid a private visit to St. Xavier's College, on Monday, at 5 o'clock P. M. Notice of the unexpected honor was received at the college two hours before the arrival of the distinguished visitor.

His Lordship the Right Rev. Dr. L. Meurin, S. J., the Rector of the college, Rev. E. de Vos, S. J., with the college staff, received his Excellency at the principal entrance, and conducted him, amid the enthusiastic cheers of the boys and the strains of the college band, to the seat of honor in the large hall of the college. A sweet duet by Caraffa, "Sempre più," was then sung, accompanied on the piano, and elicited universal applause. In a short address improvised by an undergraduate boarder, his Excellency received the thanks of the professors and boys for the honor conferred on the college. * * * His Excellency rose amid deafening cheers, such as seven hundred lusty throats can raise, and familiarly approaching the boys, in a kind and impressive speech, thanked the professors and boys for the kind feelings expressed, and assured

them that it would give him the greatest pleasure to be among them on every festive and joyous occasion. He was glad to see among them boys of all creeds and races, Christians, Jews, Mahomedans, Hindoos, Parsees, thus making the institution the representative of all classes inhabiting Bombay. They enjoyed here the benefit of being under the influence of Christian teaching, and would thus be enabled, from their own experience and from the noble example of their teachers, to form a true estimate of Christian virtue and Christian conduct. (Cheers). They had reminded him of St. Xavier's, the sister college of Calcutta. He was glad to say that he felt the warmest interest in that college—a college which, both by the numbers passed at the University examinations and the high proficiency, as far as that is shown by the University test, ever had distinguished herself among the other colleges there. He was not yet sufficiently informed whether the Bombay St. Xavier's College held, in this respect, the same high position among her sister colleges in Bombay; but he could have little doubt of this from the fact that the gentlemen entrusted with their education were of the Society of Jesus. The splendid pile of buildings, this noble hall, the gentlemen professors, everything around them here was of a nature to rouse their hearts and minds to noble ideas and noble feelings. * * *

A part-song, from Schiller's "Glocke," by Rhomberg, tastefully and enthusiastically delivered, terminated the reception. Though darkness had already set in, his Excellency, on leaving the hall, which he appeared greatly to admire, expressed a wish to take a cursory view of the buildings; and having first visited some of the classes, the cabinet of physics, the chemical laboratory, he mounted to the very top of the College tower, admiring the panorama, which, his Excellency remarked, could from no other site be enjoyed to such a perfection. His Excellency left the premises at about a quarter past six.

On Tuesday afternoon, his Excellency paid a visit to St.

Mary's Institution in Nesbit Lane, Byculla, where the Magazon Company of the Bombay Volunteers formed a guard of honor to receive the Governor. At 5 o'clock his Excellency drove up, accompanied by an aid-de-camp, and was received by the following gentlemen:—The Right Rev. Dr. Meurin, the Very Rev. B. Hafely, Superior of the Institution, the Very Rev. N. Pagani, Rev. Fathers Daling, Cooke, Clarke, Drs. Willy, Bochum and Althoff, also the Hon. Justice Green, Mr. Lynch, and Col. Sexton. His Excellency was escorted upstairs, where the boys of the school numbering about two hundred and fifty, were assembled, when a very tasteful address was read by one of the pupils.

* * His Excellency thanked the boys for the address, and for the kind greeting he had received. He was pleased, he said, to see such a large number of healthy and happy-looking boys, that they had such a comfortable home and nice play-ground, and that they were instructed in every branch of education, including music, of which latter he had sufficient evidence by the fine band they had. He thought they had reason to be thankful to their instructors for these blessings, which would enable them, in after years, to earn an honest livelihood and become respectable members of society. He said that this was only a preliminary visit, but he hoped to see them again and to have the pleasure of distributing prizes amongst them at the time of the examination. The boys then gave hearty cheers for the Governor. His Excellency was then conducted through the spacious building. He walked through the dormitories, went up to the terrace or Watch Tower, then into the chapel, visited the infirmary, play-ground, school-rooms, etc., and expressed himself highly pleased with the neatness and cleanliness of the whole establishment. The band of the school played a few lively airs while his Excellency was going round the building, which showed that they had been well trained under the management of Rev. W. Althoff.

His Excellency continued his stay on the premises for

more than an hour, during which he expressed his desire that a corps of volunteer cadets should be formed by the elder boys of the Institution, and if an instructor were required he would see that they should have one appointed for that purpose. His Excellency's desire was at once acceded to by the Rev. Fathers, and a number of volunteer cadets will soon be enrolled.

On his Excellency's departure he thanked the authorities of the Institution for the kind reception he had met with, and for the very pleasant time he had spent. The band of the school then played the national anthem and the volunteers presented arms.

2—VARIA.

Africa—Father Depelchin, Rector of Bombay, has been appointed to go with the Belgian Expedition to Central Africa. The members of the exploring party, themselves, asked for Jesuits to accompany them.

Australia—A Sydney paper states that the Archbishop has invited the Jesuits into his diocese, to the great joy of the whole Catholic population. Our Fathers will open a high school in the city, and a college and diocesan seminary on the North Shore, both of which will prepare candidates for the degrees of the state university.

Belgium—A celebration is announced to take place next May, at Termonde, the birth place of Father De Smet. A magnificent bronze statue will be erected in honor of the great missionary. A deputation of Americans is expected to be present at the solemn unveiling.—Father Goethals, formerly Provincial of Belgium, is the new Archbishop of

Calcutta. This is one of the very last nominations of Pius IX. Father Van Impe accompanies Father Goethals as secretary.

Boston, Mass.—On Thursday, Feb. 28th, the Young Men's Catholic Association of Boston College, held a reception in the College Hall, in honor of the Most Rev. Archbishop. The exercises consisted of several well executed pieces of vocal and instrumental music, an address by the President, Father Fulton, and an address of welcome to his Grace, by a member of the Association. The response of the Archbishop could not have been more encouraging or friendly in its tone. He began by saying that his predecessor had brought the Jesuits into the diocese to put their mark on the young men of Boston, and they had done so, and would do so yet more in the future. Boston College, he said, would be a "house of benediction" for many yet to come. He continued that, in his charge of the diocese, his mind was freed from all anxiety wherever the Jesuits were; for he knew that the souls entrusted to them would be well cared for. He went on in this strain for some time, and with the greatest earnestness. The Archbishop was followed by Mayor Pierce in a short but elegant address. His Excellency, the Governor, who spoke next, was, as usual, very eloquent and full of friendliness. He said that he was happy to attend at any time the College entertainments, and declared that it always did him good to come within its walls. At the close of the regular exercises, the audience visited the reading, music and billiard rooms, and witnessed a performance in the gymnasium. The Governor was quite enthusiastic in his admiration of all that he saw.

France—The Theological Seminary of Mans which was offered to Ours, has been refused.—The Jesuits are not, after all, to be entrusted with the theological professorships at

Lille or the other new Catholic universities. Fathers Ramière and Desjardins have been given the chairs of Ethics at Toulouse, and Father Joubert that of Mathematics at Paris.—The results of the preliminary examinations at the Polytechnic and the military school of St. Cyr, have been published. Our colleges, as usual, sent up the largest number of successful candidates. At St. Cyr, our school of the Rue des Postes had ninety-six—nearly one third of the whole number—and besides carried off the first, second and third places. At the Polytechnic, the Rue des Postes had twenty-seven, St. Louis twenty-three, Rollin twenty-one; all the other schools in Paris, together, only twelve.

Germany—* * As to the German empire, the government never permitted the Fathers to open a college within the boundaries of the different states. So they looked out for a place in Austria, and began, in 1857, a college at Feldkirch in Vorarlberg for day scholars and boarders. But they were obliged to yield to the anti-catholic movement in the Austrian Reichsrath, and had to dismiss the day scholars; so that of late years they have only a private college (i e., not acknowledged by the state) for boarders. It has a large number of students. After the expulsion of our Fathers from Germany, a college was opened at Ordrupshoy near Copenhagen in Denmark. The number of students is small. The college in Buffalo N. Y. is promising well. Besides the flourishing college at Bombay there is still another college conducted by the German Fathers in St. Leopoldo near Porte Alegro in Brazil.

India—The College of Culcutta (Belgian Province) is succeeding very well and is attended by a large number of students. It enjoys a high reputation throughout India for studies and discipline. After the last public examinations, in which the candidates from the college held the first places, several Protestant ministers entered their sons in the classes. Last December, Lord Lytton, accompanied by

Lady Lytton, visited the college, and in an eloquent speech, insisted on the absolute necessity of a religious training as the antidote for the evils of the age. The deification of reason, he said, had always led to anarchy and barbarism.

Italy—A letter from Naples says: The Neapolitan Province has opened a novitiate in the city of Naples with some twelve novices and one in Las Vegas for the missions of New Mexico and Colorado. Father Piccirelli is teaching theology in Vals and Father Jovino Oriental languages and Sanscrit in Louvain.—The province of Venice has opened two new colleges, at Scutari and Cremona.—Our Fathers are preaching and giving missions very successfully, and without opposition, in many parts of the Peninsula.—Two of Ours have been sent to the University of Padua and one to Innsbruck, to follow the courses and take their degrees. Although known as Jesuits, they are treated with the greatest respect. One of them lately passed a brilliant examination in the philosophy of history, obtaining the votes of all the examiners, although he refuted the doctrines taught by his professor.

San Juan, Porto Rico — * * * Our Fathers were sent here by the Spanish Government in the year 1858, and authorized by a royal decree to confer the degree of A. B. But for want of a suitable building, the civil magistrates applied to the Bishop, who was not unwilling to place his seminary under the direction of the Society. They came to the agreement that our Fathers should undertake the management of the seminary and instruct the seminarists as well as those who were desirous of obtaining academic degrees. In such a provisional state, things went on for fifteen years, when the present Bishop expressed the desire of having the seminary exclusively for clerical students. This, far from being a misfortune, has proved to be most advantageous to us. For the Provincial Deputation, so-

licitous of keeping us for the instruction of the secular youth, met in consultation and determined to build a college (*Provincial Institute*) and commit it to our charge. The erection of the building was begun eight months ago, and we hope that we will be able to enter on the academic course of studies in it next year, if our friends succeed in removing the obstacles that arise from the natives and from bad men who are exceedingly angry at our presence in the Island.

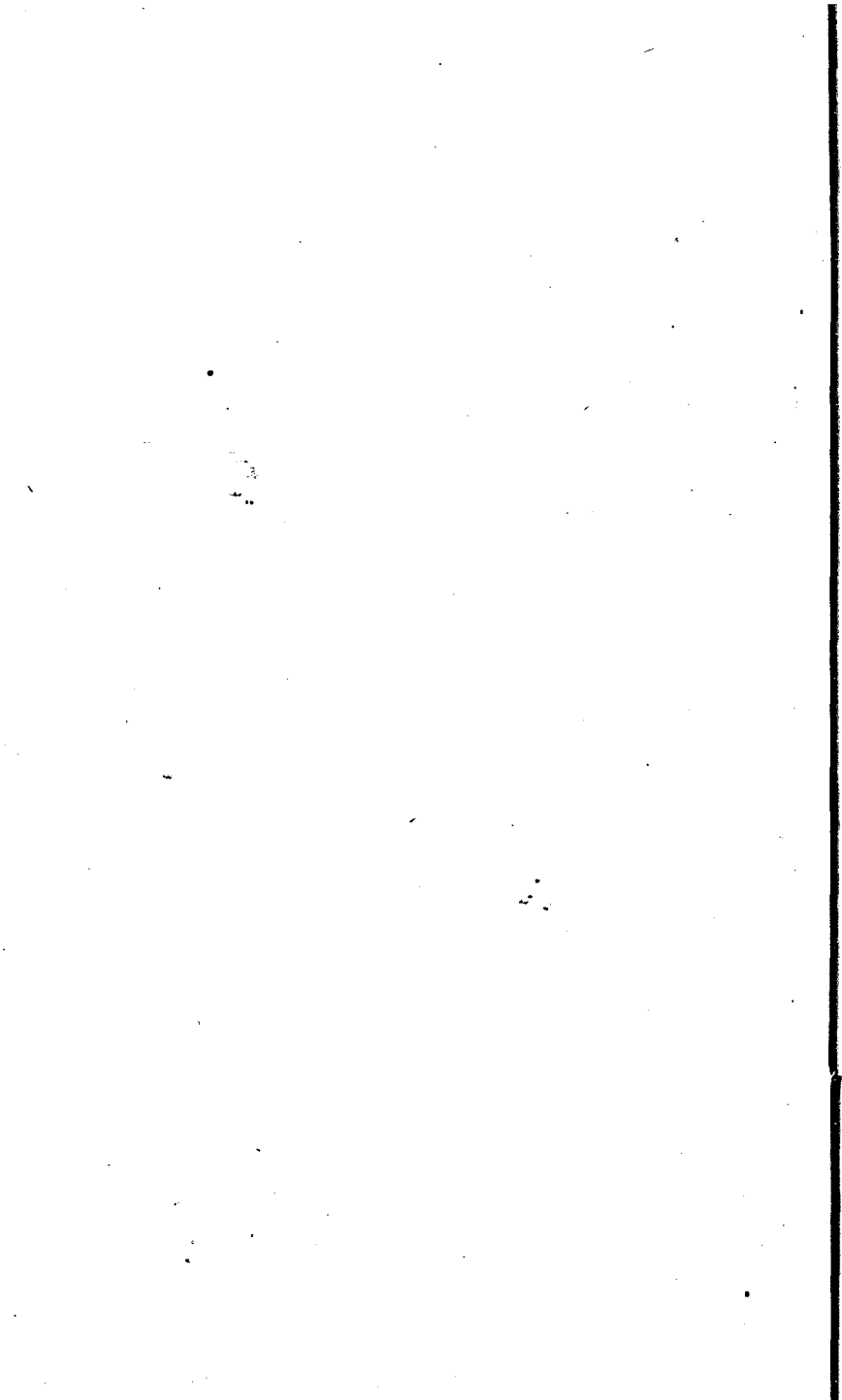
Spain—Our Fathers have regained possession of most of the colleges which they lost in 1868, when they were driven into exile by the revolutionary party. They have, besides, opened several new ones—two in Aragon, two in Castile. A new college is building at Saragossa; and a charitable lady has left a legacy of \$100,000 for the erection of another at Morella.—There is reason to believe that our Fathers will soon have a magnificent church in Gandia, with the palace of St. Francis Borgia as a residence.—The old church at Palma in Majorca, containing the tomb of Bl. Alphonsus Rodrigues, has been restored to the Society. One of Ours is editing the writings of the holy brother for early publication.—Our Fathers are preaching the lenten sermons in many cathedrals. The missionary bands are kept very busy in all parts of the country: their services are eagerly demanded by the Bishops and the people, and their labors are crowned with most consoling and abundant fruits.

Woodstock College—On the 13th of February, his Grace the Most Rev. Archbishop of Baltimore, his Excellency Dr. Conroy, Apostolic Delegate to Canada, Bishops Gross, Moore and Becker, the Provincial of the Redemptorists and a large number of priests paid a visit to Woodstock. After dinner, a reception was given them in the library. Dr. Conroy returned to Woodstock, a few days later, to rest from his labors and to make a retreat. He was present at

the disputations in theology and philosophy, and at a specimen in chemistry, and expressed himself highly delighted with the course of studies pursued in the Society, as exemplified at Woodstock. After leaving Woodstock, he spent a few days at Georgetown College, and then started for the West. In company with Archbishop Purcell, Bishop O'Connor and several of the secular clergy, he visited our college in Cincinnati, where he was received by the students with addresses of welcome in Latin, French, German and English. A like reception was given him at our college in St. Louis, which he visited with several prelates.

* * * *We should be very happy to be able to record in the LETTERS what was done in the churches and colleges of the Society in America on the occasion of the death of Pius IX, and also to present to our readers a correct list of the number of students who attended the various colleges of the whole Society during the year 1877-78. Data on both subjects are respectfully solicited.*

D. O. M.



WOODSTOCK LETTERS.

VOL. VII, No. 2.

GEORGETOWN COLLEGE,

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

(Continued.)

“Mr. Carroll,” says Col. Campbell,* “had been zealously occupied in the duties of a missionary priest about a year and a half, when an appeal to his patriotism by that congress which afterwards declared our independence caused him to leave the field of his pious labors for some months and take a part in the great drama of the American revolution, in which he was able to display the purest love of country, while performing the office of a minister of peace.” This “great drama” had already opened, and conflicts had occurred in various places between the British troops and the hastily organized forces of the Americans; there was, moreover, every possibility, considering the unyielding temper of the British ministry and the ever lessening prospect of arriving at any accommodation with the mother country, that the colonies would have to unite in referring their grievances to the arbitrament of war. After the failure of Dr. Franklin’s attempts at conciliation in his conference

*Life and Times of Archbishop Carroll.

with the ministry in London, in 1774, a final severance from the British empire was the issue clearly foreseen by many of the leading minds among the Americans. Chas. Carroll was conspicuously of the number, and doubtless his reverend friend and connection shared his sentiments; but the people at large were hardly yet prepared for an issue so grave, and still hoped that a better understanding might be had with Great Britain, and thus a protracted war be averted. It might have been avoided could Canada have been prevailed on to present a common front with the colonies. However, the Continental Congress then sitting at Philadelphia, deemed it a duty to prepare for all contingencies whether of peace or of war. If the Canadians could not be induced to unite with the Americans, they were to be urged to neutrality at least, and thus the northern border be secured from invasion. The Canadians had indeed some time before manifested friendly feelings for the Americans, but it began to be noticed that after the death of the brave Montgomery at the storming of Quebec, Dec. 31st, 1775, their ardor cooled. A further estrangement was occasioned by the ill-usage the *habitans* and sometimes their priests received from the American troops which still held positions within Canadian territory.

The Commissioners to treat with the Canadians, Dr. Ben. Franklin, Samuel Chase of Maryland, and Charles Carroll of Carrollton, were appointed Feb. 15th, 1776, and Congress added a special resolution requesting Mr. Carroll to prevail on the Reverend John Carroll to accompany the committee: "it being supposed," says Sparks, "that from his religious sentiments, character and knowledge of the French language, his presence and counsels might be useful in promoting the objects of the mission with the Canadians." Rev. Mr. Carroll acceded to the request, says Mr. Brent, "with the view so far as he was to have an agency, to induce the inhabitants of that country who professed the same religion as himself, to remain neutral, and to refrain from taking up arms on the side of Great Britain: further

than this he deemed it incompatible with his character as a minister of religion to interfere." The Commissioners received their instructions on the 20th of March, and soon after, joined by Rev. Mr. Carroll, set out on their long and arduous journey. They left New York on the 2d of April by vessel up the Hudson, and on the 29th reached Montreal where they were received with great distinction by General Arnold, then in command at that post. From this point, Rev. Mr. Carroll wrote to his mother on the 30th of April (dated 1st of May). From a reference in this letter, he must have written to her previously, after the passage over lake George to Ticonderoga, which according to the Journal kept by Charles Carroll, was on the 22d of April. This letter however was probably not preserved. In the one from Montreal he gives an account of the flattering attentions the party received from the military and the citizens, describes the incidents of the journey thither, makes chatty reference to persons and things that came under his observation in the course of it, and adds some notice of the hospitable reception they met with from General Schuyler at Albany and on his fine estate at Saratoga whither the General conducted them.

Dr. Franklin, now seventy years of age and in feeble health, had suffered so much from his journey that he was unable to attend to any active business, but the other Commissioners employed themselves assiduously in the duties of their trust, and kept Congress duly informed of all that was worthy of note; among other things, giving details of the condition of the American troops in Canada, a condition so desperate that unless help came, no resource was left but evacuation of the country, which indeed followed before the end of May. While they were thus engaged, Rev. Mr. Carroll employed himself in visiting the clergy and conferring with individuals among them. He set before them the American case and its claims to the sympathy of the Canadian people, but was met by the objection that the

Canadians themselves had no complaint to make of the British government which had fulfilled all the obligations of the treaty by which Canada had been acquired, and had even protected the ancient laws and customs of the country: that as to the assurances of religious equality held out to them if they would unite their fortunes with those of the Americans, the Canadians had nothing more to ask for than they received already from the British government, which left them in full possession of their ecclesiastical property, and guaranteed to them entire liberty of worship. They alleged on the other hand, that in some of the American colonies severe laws against Catholics and especially against priests still subsisted, and that Catholic missionaries among the Indians were rudely and cruelly treated. Rev. Mr. Carroll's explanation that these harsh measures were the result in great part of the laws of the royal government did not entirely satisfy the Canadian representatives; for they thought they saw no disposition on the part of the colonists themselves to ameliorate the effect of these laws. On the contrary, the intolerant temper of the Americans was conspicuously manifested on the occasion of the passage of the "Quebec Act" by the British Parliament in 1773, the very act which secured the Canadians in the religious rights they now enjoyed: this measure was met in the colonies—though the legislation was one that no way concerned themselves—with a storm of anti-Catholic demonstrations; while the Continental Congress of 1774 in an address to the people of Great Britain, adopted on the 21st of October (only eighteen months before the visit of the Committee to Canada), stigmatized the concession in the most violent terms that bigotry could suggest. Finally, the clergy thought that allegiance was due to protection, a principle well established. Wherefore, they could not teach neutrality to their people in the impending struggle, regarding neutrality as inconsistent with the allegiance due to such ample protection as Great Britain had shown the Catholics of Canada.

Thus Rev. Mr. Carroll's mission was, through no fault of his, barren of result, and he prepared to return to Philadelphia with Dr. Franklin, whose health continued precarious. They set out on the 11th of May, and reached their destination on the 31st. Dr. Franklin writing back to his fellow Commissioners from New York, on the 27th, gratefully remarked that he "should hardly have got along so far but for Mr. Carroll's friendly assistance and tender care." The other two Commissioners remained to complete their business, and did not reach Philadelphia until the 20th of June, two weeks before the Declaration of Independence. During the few days he spent in Philadelphia, Mr. Carroll enjoyed at St. Joseph's Church the society of his former brethren, Ferdinand Farmer and Robert Molyneux.* On the 2d of June, he wrote to Charles the father of Chas. Carroll of Carrollton residing at Elkridge, Md., informing him that his son was safe and well and would return very shortly, if not detained by an express which "Mr. Hancock" informed the writer had been sent to delay the return of the two Commissioners: that he himself expected to call at Elkridge on his way home the following week,† etc. Father Carroll therefore returning to his humble field of labors ‡ in Maryland awaited the progress of events, ready to serve his country as well as his Church in any capacity in which he could be useful.

* Ferdinand Farmer (originally Steenmyer) a native of Suabia, was born 1720, entered the Society at Landsperge, 1743: came to Maryland, 1752: was professed, 1761: died at Philadelphia in the odor of sanctity, August 17, 1786. Robert Molyneux, born in Lancashire, England, 1783: entered the Society, 1757: was promoted to the priesthood and came to Maryland in 1771; was one of the first to join the Society at its re-establishment here in 1806, and became its first Superior: meanwhile, was President of Georgetown College, 1793 to 1796: was made President again, Oct. 1st, 1806, died in office, Dec. 8th, 1808, and was buried at the College.

† The original of his letter is in the possession of the Maryland Historical Society, and was published in connection with the Journal of Chas. Carroll of Carrollton.

‡ The little missal from which Father Carroll read Mass, during his missionary career at Rock Creek was presented to Georgetown College by the late Bishop Chanche of Natchez and is preserved in the library.

Extracts from letters written or received by him in the succeeding interval prior to the establishment of Georgetown College will serve moreover to fill up a hiatus that would otherwise for lack of incident intervene in this short sketch of his life. He received, in 1775, a letter from his friend Plowden,* and on account of the interruption caused by the war of the Revolution, no others for three years. The next succeeding one, dated at Paris, Nov. 7th, 1778, was replied to by Mr. Carroll from Rock Creek, Feb. 28th, 1779. In this letter, after referring to the miscarriage of some of their former letters, Mr. Carroll says: "Believe me my dear Charles, there is no person with whom I would choose holding a correspondence rather than yourself, and thus renewing the memory of those happy days I spent with you at Bologna,† and should have spent at Bruges, had not public misfortune damped all sense of private happiness. For the future however, now that we have opened a channel of correspondence, I hope we shall continue it uninterruptedly while we live; and indeed, I entertain some pleasing idea of making our correspondence personal, for a few months at least, sometime or other of my life. I left so many dear friends behind me in Europe, that I am at times determined to return thither for a twelvemonth when peace is restored and when I shall be enabled conveniently to bear the expense of a voyage thither and back again."

Then follows the passage quoted heretofore in reference to Rev. Mr. Lewis and himself and his own field of labor at Rock Creek. The letter continues: "You inquire how congress intended to treat the Catholics in this country.

* Charles Plowden, born at Salop, England, 1743, entered the novitiate at Watten (St. Omer's) 1759: was ordained at Rome, 1770: after filling various posts of responsibility, was made Provincial of England and Rector of Stonyhurst, 1817: Died June 13th, 1821. His letters of 1775 and 1778 are probably to be found at the Archbishop's residence, Baltimore.

† Father Plowden completed his theological studies in Bologna prior to his ordination in 1770: Fr. Carroll was then already a priest, and this is the only reference that appears anywhere to the fact that he was at Bologna at that time. Fr. Plowden was Minister at Bruges while Fr. Carroll was there in 1773.

To this I must answer you that congress has no authority or jurisdiction relative to the internal government or concerns of the particular states of the Union; these are all settled by the constitutions and laws of the states themselves. I am glad however to inform you that the fullest and largest system of toleration * is adopted in almost all the American states; public protection and encouragement are extended alike to all denominations, and Roman Catholics are members of congress, assemblies, and hold civil and military posts as well as others. For the sake of your and many other families, I am heartily glad to see the same policy beginning to be adopted in England and Ireland; and I cannot help thinking that you are indebted to America for this piece of service. I hope it will soon be extended as far with you as with us.

"You are then going, my dear Charles, to make another tour into Italy. How many affecting sights will you have during your travels; I fear more than Gothic waste and plunder, and, what is still more distressing, many aged venerable men, worn out in the service of Religion, doomed to drag out the remainder of their lives in want and poverty! Pray remember me to many by name at Rome and Venice; thank the Abbé Grant and Mr. Stonor for the many facilities I received from them during my stay there. Tell Abbé Grant that my young countryman of the name of Smith whom I accidentally met and introduced to him at Rome, is the same who now a lieutenant colonel, so bravely defended Mud Island fort in Delaware the autumn before last."

The next letter found on record, at least in part, from Rev. Mr. Carroll to his friend, is dated April 27th, 1780. After mentioning that he had received no letters from Europe since Mr. Plowden's own of November, 1778, previously acknowledged, the writer continues: "When we parted, it was your intention to settle in France, but will

* By "toleration" is meant "religious liberty:" but "toleration" was the more familiar word in those days.

you not return to your own country and enjoy that indulgence and relaxation of penal laws which the spirit of toleration has procured for you in England? and to which, as well as to the removal of the obstructions on the Irish trade, our American Revolution has not a little contributed by making it necessary for England to unite all parties at home, and stifle all opposition in Ireland. This is all I shall say on politics at present. Since my last to you, died here universally regretted by his acquaintance, Mr. George Hunter.* He was truly a holy man, full of the spirit of God and the zeal of souls. His death happened during the hot months last summer, which always had a terrible effect upon his health. Your old friend Molyneux, with whom you have passed so many happy hours, is still at Philadelphia: he is anxious to be removed into his province, tho' he is now, as he writes me, in high credit, being teacher of the English language to the Chev. de la Luzerne, the French Minister Plenipotentiary there. Your school-fellow Ashton † lives about twenty-five miles from me, and is the most industrious man in Maryland: it is a pity he could not have the management of all the estates belonging to the clergy in this country: they would yield thrice as much as they now do. Mr. Matthews ‡ who succeeds Mr. Hunter at Port Tobacco, promises, I am told, very well: but James

* George Hunter, born in Northumberland, England, 1713, entered the Society 1730: came to Maryland, 1747: was professed the year after: returned to England, 1755: came back to Maryland, 1759: went again to England, by way of Canada, and came back to Maryland finally in 1769. He died at Port Tobacco, in odor of sanctity, June 16th, 1779. He was the Superior in Maryland prior to Rev. John Lewis.

† John Ashton, born in Ireland, 1742, entered the Society in 1759. He came to Maryland in 1767, and resided for thirty-nine years at Whitemarsh, part of the time with Rev. Mr. Carroll himself. He did not join his brethren at the time of the restoration, but left Whitemarsh, and survived till 1815. It will be seen that the management of the estates was afterwards given to him, and that he was financial agent for building Georgetown College.

‡ Ignatius Matthews, born in Maryland, 1730, entered the Society, 1763, after finishing his theological course. Returned from Europe, 1766, and died at Newtown, May 11, 1790.

Walton,* who has as fine land as any in America, is said to make a bad hand at farming. This you, who know him, will not be surprised at. But if he does not succeed in temporals, he is indefatigable in his spiritual occupations. With him lives, amongst others, that man without guile, little Austin Jenkins.† I am told he is almost adored by his acquaintance; and I dare say, very deservedly. Of the rest I have only to say that they continue as they were when I wrote last." He then asks if the Academy at Liège were still subsisting, and says he has written to Aston—at Liège—who was President of the minor college at Bruges at the time of the suppression; to Elleker, also then at Liège, and to others. These observations indicate that Rev. Mr. Carroll was probably even then thinking of establishing an "Academy" in Maryland, and of drawing teachers for it from among those who had had experience at Liège. (In a letter written later, he does actually make application to this effect). He enquires after his "excellent and noble friends, Lord and Lady Arundel," and the "good old Lord Stourton and his son," with whom Mr. Carroll made the tour of Europe seven or eight years before: regrets not receiving Mr. Plowden's letter from Turin, containing details concerning friends: desires to be remembered to his acquaintance in Italy, from whom he received "such numerous instances of sincere good will," and concludes as follows: "As to myself, I continue as when I wrote last, living with my mother in a retired part of the country, and enjoying great domestic felicity. My brother ‡ resides at Annapolis, our capital, being in public employ there. I still retain the

* James Walton, (a native of Lancashire?) born 1736, entered the Society, 1757: was probably a priest when he came to Maryland with Father Ignatius Matthews in 1766: died at St. Inigoes, 1803. At the time the above was written, he was living at Newtown, St. Mary's Co.

† Austin (or Augustus) Jenkins, born 1747, entered the Society, 1766: was ordained at Liège: came to Maryland in 1774: after a zealous career, died Feb. 2nd, 1800.

‡ Daniel Carroll, referred to in the beginning of this sketch.

same inclination as when I wrote last, to visit my European friends, but have little hopes of bringing it about."

As the establishment at Liège is frequently mentioned in this sketch, or alluded to in the correspondence of Rev. Mr. Carroll and his friends, it would be well to give some account of it. The English novitiate of the Society, originally established at Louvain in 1606 and endowed by the Lady Aloysia de Caravajal of Valladolid, was removed hither in 1614. It received further endowments from George Talbot, afterwards ninth Earl of Shrewsbury, and from Prince Maximilian Duke of Bavaria. The novitiate, however, was removed from Liège to Watton near St. Omer's in 1622, and Liège became exclusively a scholasticate or house of studies for those pursuing their Philosophy and Theology in preparation for ordination in the Society. Here our founder completed his course and became afterwards the preceptor of others. The suppression of the Society in 1773 closed the institution and transferred the property to other hands after possession of it had been held by the Jesuits for more than a century and a half. The Prince Bishop of Liège immediatly restored the house to the late superior, John Howard,* as a place of education for the English Catholic gentry, as well as a seminary for ecclesiastics. Rev. Mr. Howard died in 1783, and was succeeded by Rev. William Strickland, a highly valued friend and correspondent of our founder's, who greatly promoted the success of the institution; so that in 1787 there were one hundred and thirteen scholars. Rev. Mr. Strickland resigned

* This Howard was not of the noble family of that name. His family name was originally Holme. It is needless to add that all the reverend gentlemen mentioned here were members of the Society at the time of the suppression, and all with the exception of Father Howard, lived to rejoin it at its restoration. In 1774, during Mr. Howard's presidency, Mr. Plowden was "Spiritual Prefect" of the Academy. He had been, as stated before, Minister at Bruges, and at the suppression was imprisoned from the 20th September, 1773, to the 25th May, 1774. When released, he visited his friends at Liège, and thence went to England on a short visit, returning to Liège. In 1784, he was tutor to Mr. Weld's sons at Lulworth.

his office in 1790, and repaired to England as Procurator for his brethren, leaving Rev. Marmaduke Stone as his successor. The latter was President both before and after the final emigration to Stonyhurst * in 1794. The removal from Liège was caused by the invasion of that territory by the French troops and its annexation to France: in consequence of which, an end was also put to the long line of Prince Bishops of Liège.

More than a year elapses without the record of any correspondence between Rev. Mr. Carroll and his friends, until May 11th, 1781, when he writes from Rock Creek to his friend Governor Lee of Maryland. This letter—written after Mr. Carroll's return from one of his periodical visits to the Brents in Virginia—and those which follow it to the same person, are interesting on account of the reference made therein to events transpiring at the time. The writer acknowledges the Governor's last favor and now begs that he will cause to be despatched to him at "Mellwood," the family seat of the Digges—mutual relatives it appears of the Lees and Carrolls—a letter for him lying at Annapolis, which he sees advertised in the *Maryland Gazette* of April 26th. He expected to be at Mellwood where his sister Betsy then was, or would be the following week, and adds: "It would be a great addition to the pleasure of my visit to find you there, tho' I much fear the business of the Assembly will confine you at home. The late manœuvres of our enemy show that they understand the business of destruction better than you, but cannot plan so rational a plan of conquest, or permanent advantage at least, as that laid down in your last favour." He then goes on to give an account of the devastation committed by the British naval forces on their ascent of James River, Virginia, as commu-

* Stonyhurst was a foundation made by Thomas Weld, Esq., of Lulworth castle, a member of an ancient and distinguished Catholic house.

nicated to him by several American officers and merchants from Richmond, Petersburg, etc., whom he met at the house of the Brents. He speaks of some bloodthirsty threats made by Philips, the British officer in command, "if America did not in a very short time come into the terms of unconditional surrender." Col. Wm. Brent, Jr., informed him of these threats, and states that the enemy were expected up the "Patowmac." The Virginians were preparing for them there, and the writer adds: "I doubt not but you are taking measures of the same tendency, as far as our defenceless situation will admit.—In my way home, I heard of a sudden revolution in money matter, all old continental money being out of credit. If you can inform me of any method of getting off a small parcel of about four hundred dollars, I shall be obliged to you. I unfortunately exchanged Virginia currency for it the day before. My mother and Molly join me in giving you joy for the birth of another son, and present their best compliments. If Mr. Carroll and lady are still in town, be pleased to assure them of my affectionate regard. I am, with very sincere affection and utmost esteem, my dear sir, your most obedient humble servant, J. Carroll." [The Molly and Betsy referred to in the above were the two unmarried sisters of the writer. Col. Wm. Brent, Jr., was the son of their sister Eleanor, wife of Wm. Brent of Acquia Creek. "Mr. Carroll" was their connection, Charles of Carrollton, then a member of the Maryland Assembly.]

Another letter to Governor Lee, of July 17th, the same year, from "Rock Creek," exhibits that courtliness of expression which flowed so naturally from Mr. Carroll's pen, the counter part doubtless of those graces of manner which belonged to the gentlemen of his time, and which, from his familiarity with the best society in Europe and America, must have been habitual with him, even in his intercourse with the humblest persons. "My dear Sir: The pleasure and happiness of being acquainted with you and of enjoying, as I flatter myself, some share of your esteem, has raised

my credit greatly in this neighborhood. This you will understand from the earnest application made by the bearer of this for a letter in his favour. The young gentleman is son of the late Mr. Richard Beall, and grandson to Col. Sam'l. Beall. I am not acquainted with him personally, but have heard his activity and diligence much commended. The good whiggism of his family is well known to you. He solicits a command in the militia to be raised immediately, and will conduct himself, I dare say from his character, with propriety and credit if he should obtain it. I hope you will convince him that my interest with you is as great as it is supposed here. If you should not, I shall immediately experience a great diminution of the respect now shown me, for I look upon it to be no more than a borrowed lustre darted upon me from some self-shining luminary. I find I have begun my letter on the wrong side of my paper. Your favorite Lord Chesterfield would write it over again rather than send it in its present form: but you will excuse me for many reasons.

"Your brother informed me that you had received some time since a letter from the Pres. of Congress, of which you would send me a copy when at liberty. I shall be very happy to understand from it, when I do see it, that there is any prospect of peace, an honorable one I mean. We are very anxious here to know all the particulars of Gen'l. Wayne's action with Cornwallis. Three of my mother's grandsons [sons of Robert and William Brent] are with the Marquis [Lafayette], and the uncertainty of their fate gives unceasing disquiet to this family. My mother and sisters present their love to Mrs. Lee and respectful compliments to yourself," etc.

The MS. collection of letters before referred to contains also copies of some from Charles Carroll of Carrollton to Gov. Lee, addressed from Doughoragan Manor (spelt by him "Doohoragan"), the ancient seat of the Carrolls and still their homestead. These letters are devoted entirely to

the discussion of affairs in Europe, and the military situation in America. The first is dated Aug. 4th, 1781. The second was written the following evening, to be sent off by "break of day" in care of "the Express,* Mr. Purdie," who brought the letter to which it is a reply. In anticipation of an attack on Annapolis by the British fleet, the writer says: "I entreat the favour of you to direct my clerk to send up a messenger from the quarter, if the enemy should appear before Annapolis. I intend in that case to come down and join in the common fate and defence of this country." The third, of the 11th August, speaks in this commendatory manner of Gen. Greene: "He has really done wonders, he is a patient persevering General, of the temper and cast of mind peculiarly suited to our situation and affairs; he makes the most of a little force, retires when pressed, and pushes his enemy in turn. I think his campaign hitherto a most brilliant one."

The fourth and last letter recorded of Chas. Carroll's to the Governor, is of the 18th of the same month, and among other things, makes reference to "the currency troubles of the time. Paper money had been issued both by the State and by Congress in such quantities as to have become greatly depreciated in value. The General Assembly of Maryland following a similar enactment by Congress, passed in December, 1780, an act declaring that after the 20th March, 1781, all such money should cease to have value or to pass current in the State but that, in the mean time, one dollar of a new emission would be exchanged for every forty dollars of the old. Rev. Mr. Carroll's "four hundred dollars," worth ten dollars when he received them, were therefore when he wrote to Gov. Lee, but waste paper, the period for their redemption having expired.

During 1782, but one letter of Rev. Mr. Carroll's is found

* An official employed by the Legislature in those days to convey messages to absent members.

on record.* It is to his friend Plowden, under date of Feb. 20th: "I have not seen since my last, but often hear from our good friend Molyneux. When I have next the pleasure of meeting him I expect to find him perfectly metamorphosed. Phila. is become a place of the greatest gaiety, the resort of all the rich people in America, and of the French officers serving in this country. M. has been English master to the Chev. Luzerne, and undoubtedly often among the brilliant company at his hotel. Now as you know his natural talents for elegant life and manners, you will judge of his proficiency.

"I observe in your last letter that some events had happened and others were likely to follow that afforded hope to the sanguine, of a re-establishment of the Society: I rejoice indeed at these events, and particularly that it has pleased God to vindicate and make known so publicly the innocence of the poor sufferers in Portugal.† This is a great step towards a complete justification, and with serious people,

* There is a fragment noted of a previous letter, of the 2d Feb., referring to the recent announcement of the death of one of the writer's former brethren: "F. Wapeler's candor and artless disposition of heart always endeared him to me." William Wapeler, born in Westphalia, 1711, entered the Society in 1728: came to Maryland in 1741: established the mission at Conewago (Adams Co. Pa.) the same year, and that at Lancaster,—since surrendered by the Society—in 1742. His health failing, he returned to Europe in 1748, and was professed, 1749, probably at Ghent, where he took up his residence. He was subsequently sent to Bruges, where Fr. Carroll made his acquaintance, and where he died in September, 1781. The letter of Feb. 20th (above) is taken partly from Rev. Dr. White's letter-book, and partly from Campbell's Sketch, U. S. Cath. Mag. 1844. p. 308.

† The revelations to which the writer refers were those which followed the downfall, in 1777, of the Marquis of Pombal, the cruel and unscrupulous persecutor of the Portuguese Jesuits. The wretched man, shortly after the above letter was written, viz: May 5th, 1782, surrendered to the Eternal Judge the remains of life which the clemency of his sovereign had spared to him. His body remained unentombed until the restoration of the Society in Portugal in 1832,—fifty years after his death, when a Mass was said over it by a member of that religious family which he had first smirched with calumny and then driven from the kingdom. For full details of the persecution, and an account of the proceedings in Paraguay, see a recent work by Rev. Alfred Weld, S. J.: "The Suppression of the Society of Jesus in the Portuguese dominions." London, Burns and Oates, 1877.

might be a sufficient reason to call in question and examine the other scandalous aspersions which were cast upon our dear Society. But I hope nothing beyond this," etc. Here, he comments upon the spirit of despotism among European monarchs, growing side by side with the development of a lawless sentiment among the governed, portents of the revolution which was shortly to shake Europe to its centre. He continues on the subject so dear to his heart, the restoration of the Society, which he nevertheless considers unlikely to occur, because, as he says, it "would be opposed by the united voices of all these plunderers who have enriched themselves with the lands, the furniture of the colleges, the plate and treasure of the churches and parishes." He adds, with that honest indignation at the injuries suffered by his brethren, which—as these are words that pass in all the candor of familiar intercourse between one former member of the Society and another—may well be set in vindication of it against volumes of the loose invective commonly employed on the other side: "I can assure you that one of my strongest inducements to leave Europe was to be removed not only out of sight, but even out of the hearing of those scenes of iniquity, duplicity, and depredation, of which I had heard and seen so much. This long war which has raged between our western continent and your high-minded island, at the same time that it deprived me of the pleasure of hearing from my friends, has at least afforded me the consolation that I have not been mortified with the recital of the rapines, the defamation, and insults, to which those I love best have been exposed." Even the books he reads bring this painful subject before him. "In my retirement here," he says, "I have scarcely any other amusement than reading over and over the few books I have and can borrow from my friends, and amongst others, I have been refreshing my memory by revising Muratori's account of the missions of Paraguay. What a dreadful havoc did irreligion make when it tore up, root and branch, that noble

establishment, the triumph of zeal, of humanity, and Christianity! You will wonder my dear Charles, how I could fall into this long dissertation, but really when I write to you, or think on my friends in Europe, my grief and, I fear, indignation, get the better of every consideration."

Remarks upon other writings, comments on European affairs,—among other things, the disturbances created in England by "that madman, Lord G. Gordon,"—references to friends in England and on the continent, etc., occupy the chief portion of this interesting letter, which is, however, too long to be transcribed in full, at least here. It refers to the then recent surrender of Lord Cornwallis' army: whence the inference that peace between England and America was not remote; and with peace would come greater facility of intercourse between friends by letter. The writer says of the venerable Challoner, whom he supposes then no more: "God has given a great blessing to his labors: some of his writings, and particularly his Catholic Christian, do infinite service here." And indeed this is true at the present day. From the tenor of the following remarks in reference to the condition of the ex-Jesuits in Maryland, it is evident that the writer's comprehensive mind clearly grasped the necessities of the situation, while his zealous spirit chafed at the obstacles which threatened to impede the progress of religion. He thus gives unconscious evidence that he was the man of all others, whom it was proper to choose to regulate the affairs of the Church at this central point of its missionary labor in the States. Another proof of his eminent fitness for the superiority to which he was subsequently called by the suffrages of his clerical brethren is afforded in the same letter, where he speaks in such high terms of the then superior of the clergy, Rev. Mr. Lewis, the same who had excluded Mr. Carroll himself from all share in the revenues of the late Jesuit estates; thus showing that no personal considerations could warp the writer's calm and equable judgment of men: "The clergymen here continue

to live in the old form ; it is the effect of habit, and if they could promise themselves immortality, it would be well enough. But I regret that indolence prevents any form of administration being adopted which might tend to secure to posterity a succession of Catholic clergymen and secure to them a comfortable subsistence. I said that the former system of administration (that is every thing being in the power of a superior) continued : but all those checks upon him so wisely provided by our former constitutions"—the writer refers to those of the suppressed Society—"are at an end. It is happy that the present superior is a person free from every selfish view and ambition ; but his successor may not [be] ; and what is likewise to be feared, the succeeding generation, which will not be trained in the same habits and discipline as the present, will in all probability be infected much more strongly with interested and private views. The system therefore which they will adopt will be less calculated for the public or future benefit than would be agreed to now, if they could be prevailed upon to enter at all into the business."

It will be seen, further on, that these defects in the status of the clergy were remedied in good time, chiefly through the active intervention of Rev. Mr. Carroll himself ; and that side by side with the project of an Academy which, it seems probable, already occupied his thoughts, grew up the design of an institution for the training of ecclesiastics, the need of which he so clearly indicates, above.

(To be continued.)

• THE MISSIONS OF FREDERICK Co., MD.

On the 25th of September, 1865, a Father was sent to take charge of the missions in Frederick Co.

From the first day on which he began his labor the Liberty mission claimed and received much of his attention. The faith had not died out among the people of this mission. To be stirred up and added to was all that was needed. The Copper mines, worked by a goodly number of Irish, turned out to be a fertile field ready to bring forth good fruit in season. A number of Protestants asked for and received instruction; and in due time were all received into the Church. In this way things went on, varied only by the occasional visit of the Archbishop who administered Confirmation, or by the usual happy excitement which ever accompanies first Communion. Four or five years passed away, and the necessity of a new and larger church began to be evident. The old one was in a very dilapidated condition, and day by day gave new signs of its incapacity to seat the growing congregation. With a cheerful and hearty zeal they began the new church, which was dedicated to the worship of Almighty God on the 10th day of June 1871. A few days later the last payment of debt on the church was made.

The following year saw the secular priests in charge of the church and congregation. They, in turn, gave way to our Fathers who now have charge of the mission.

About this time the want of a church in Middletown Valley was sensibly felt. A number of families were in great danger of losing their faith. A new one therefore under happy auspices, was erected, and on the day of its dedication, not one cent of debt remained to be paid. This little mission in the Valley has given a greater proportion

of converts to the Church than any of the other missions. And here it will not be out of place to give, in brief, the incidents which accompanied the conversion of Miss Ezial Shoryer. This poor young girl' who had been bed-ridden for eight or ten years, heard that the priest who was building a Catholic church in Middletown, was saying Mass once a month at the residence of Mr. Shorb, and was frequently seen riding near her father's house on sick calls or in performance of other duties. She expressed a wish to see him. The members of her family laughed at her, and turned her wish into ridicule. She however persisted, and obtained a promise from her brother Joseph to call on the Father on the following Sunday. He did so, modestly making his appearance after Mass. The Father heard him and promised to visit his sister on the next day. No little excitement on the part of the family, and among the neighbors, was caused by the expected arrival of the missionary. Much speculation as to what he would do, how he would behave himself, and if he were in any manner like the rest of mankind.

All these and many other notions filled the heads of those simple mountain people on that day. The poor crippled creature who anxiously looked for the priest, was beside herself with joy when he at last arrived. She was bold in telling them all, *that that was the being* she had so often seen in her dreams. She undoubtedly believed in him and the Church that sent him.

A little blue-covered catechism contained all the theology that was necessary, and the Father opened its golden leaves, and instructed the full room for two hours. When he ended all seemed pleased with what had been said. A lesson was then given to the poor invalid who publicly expressed her determination to become a member of our holy Church; and a day was appointed to revisit and continue the instructions. On the day fixed the Father returned, and found that to the three pages given as a lesson, the intelligent

child had added twelve others, which she recited perfectly. She not only knew them by heart, but she also thoroughly understood them. The grace of God seemed to have taken complete possession of her soul. She knew well and understood all that she read, and seemed possessed of a wonderfully strong and deep faith in all that God has taught His Church. Two other visits completed the instructions, and Miss. S. was baptized in presence of her family and many of her friends. Very little more was needed to prepare her for first Communion; and Easter Monday of that year was fixed upon as the happy day. In the mean time the Father promised her some books to read, and kept his word. From one of those books she read to her mother and sister the miraculous cure of a young person on the day of her first Communion; when the Father again saw her, she said to him with much confidence, that she also would be cured on the day of her first Communion. He commended her faith, but advised her to be satisfied with whatever God might be pleased to do. If for His greater glory and her greater good He would certainly cure her. But if the contrary, she must be resigned to suffer on. She would be, she said, perfectly resigned. Day after day brought her nearer to our Lord in holy Communion, and day after day, did she with great faith, redouble her fervent prayers.

On Easter Monday, 14th of April, 1873, at the hour of 10 o'clock, the priest and his penitent were found preparing for the great act. After the absolution, the little table being ready, all her friends and some neighbors entering the room, she received holy Communion with extraordinary devotion.

The Father read the prayers of thanksgiving, after which all except her sister left the room. A short quarter of an hour later, the girl's father, mother, and the priest reentered the room, and found Miss. S. dressed. She appeared to suffer from nervous excitement, and looked very pale. She however declared she was better, and said she could walk

to the door of her room which looked out on the Valley. A chair was placed in the doorway by the Father, and the young girl, in presence of her parents and friends, walked, with some little help, to the door, and looked out on the whole Valley, and saw with much pleasure the pretty little meadow below and the old orchard near it, where years ago, she played with her companions. She by the power and goodness of God was cured. Her mother and sister were afterwards baptized. She herself, two years later, was confirmed in the neat little church in Middletown by the Most Rev. Archbishop Bailey, who after Mass called for the girl and spoke with her. She is very well at present, and by her industry makes an honest living.

The mission of St. Joseph's on the manor has ever been to our Fathers a source of great consolation. Almost all the members of the congregation approach the Sacraments monthly. The small and almost ruined old church has given place to a new and more commodious one. All debt on the new church has long since been paid. In this congregation we have had many converts. A Sodality which comprises nearly all the colored people was established in 1865.

The largest congregation in this county is attached to St. Mary's church, Petersville. There also much consolation has been given to the Fathers by the fervor of the members. The old church built by Fr. McElroy was partially torn down in 1873 and rebuilt. All debt on it has been paid. Schools for the colored children have been established, and are being taught by Miss Eliza Mitchell. The schools are well attended.

A number of Catholic families living in the districts of Urbana and New Market have been for years loudly calling for a church in their section of the country, to meet the immediate and special wants of the rising generation.

A colony of colored people, under the temporal direction of their old patriarch, Ignatius Toodle, purchased a tract of

land in Urbana district, and soon erected a number of dwellings sufficient to justify the inhabitants in giving the place the name of their good and holy leader. Toodlestown, then, is the name. In the heart of the little town stands the school-house, which before the erection of the new church, was used as a chapel. The Sunday Mass prayers, Angelus, Vespers, singing schools and night prayers, with litany of B. V. M. are all conducted by the most intelligent and spiritual man in the community, John Contee. John is a species of deacon, who rings his bell four times on Sundays, for these services; and on week days once for night prayers. During the holy season of Lent they have the exercises proper for that time. During the month of May also, each day has its devotion.

The men and women of Toodlestown often walk to Frederick city, a distance of fifteen miles, in order to go to Confession and Communion. Church-going for them is a labor of love. No extreme heat or cold, rain or snow, can deter them or keep them home on their regular church Sunday.

After a grave consultation with the principal men of both districts, the happy determination of erecting a new church in Urbana was taken. The building, under the happiest auspices, was commenced on the 10th day of February, 1876, and was solemnly dedicated to the worship of Almighty God on the 15th day, and third Sunday, of July of the same year. The last payment of debt on the church is one hundred and twenty-five dollars, which in a few months they hope to pay.

We are often called upon to witness extraordinary workings of divine grace in the souls of those who have been entrusted to our spiritual care. The Fathers employed on these missions experience some privations and a great many consolations.

INDIAN MISSIONS.

MISSION OF THE IMMACULATE CONCEPTION,
FORT WILLIAM, Nov. 22d, 1877.

REVEREND FATHER,

P. C.

I have before me your charming letter from St. Inigoes, dated August 2, 1876, and I have not written to you since. Besides, while I was yet at Wikwemikong, Fr. Nadeau read me these words from a letter of yours: "Tell Fr. Hébert to wipe the rust off his pen." I shall not try to free myself from blame, as I have already defended bad causes enough. Then of what avail were it? You know me of old. The place from which your letter is dated was heretofore known to me by name only. The details you gave regarding St. Inigoes and its surroundings were full of interest to Fr. Choné, Bro. Jenesseaux and myself. But why didn't they get this fine villa for Woodstock some years before? I could have gone thither myself and perhaps have left there dyspepsia and headaches. But 'twas not in the counties that I had to get rid of them. I had to tire them out in my snow-shoe tramps and bark-canoe voyages on Lake Superior. I had to kill them by doses of fat pork and hard-tack—recipe for dyspeptics who live in the midst of comfort. The fact is, dear Father, that my health has greatly improved since my arrival in these missions, especially since I came to Fort William. Since my strength increases, I would have you obtain for me from God's goodness, the grace to spend it all for Him.

I left Wikwemikong in the month of October, 1876, and after a month's stay there, went to Grand-Portage where I spent three months. Grand-Portage was, as you know, a very important trading-post of the Hudson Bay Company. Now there is nothing there but a handful of poor, wretched

Indians. I found, however, the thing for which I came, people who with their savage language, speak pretty pure *adjibee*.

On my return hither, in the last days of February, I remained but a short while. On March 15, Rev. Fr. Du Ranquet and I set out on the grand spring tour. We followed the Pacific railroad as far as the *Rivière aux Anglais*. In the night-time we sought shelter in the "shanties." In them we fell in with men of many nations, Swedes and Norwegians being in the majority.

At *Rivière aux Anglais* we hired two Indian lads to help us carry our baggage—each of us had an altar—and to guide us to Fort Nepigon. It would be a hard task to tell how often we had to shoulder our canoes, how many lakes of all sizes we crossed. The snow was still quite deep, and when it melted under the influence of the noonday suns, our shoes were filled with water. Very often the nights were extremely cold. Our companions falling sick, we had to bear the heavy burdens and drag along the *tobagan*.

After the day's travelling, we had to encamp at nightfall, cut wood for the night, make a fire, cook our supper and finish our breviary, straining our eyes over the fitful light of the camp-fire. More than once the smoke forced tears from our eyes and we might have been taken for saints, if we had not made so many grimaces. 'Twas quite late ere our bed-time came. As we journeyed along during the day, I was often obliged to take off mittens, comforter and cloak; but I lay down to sleep in full rig, cap, mittens and comforter, and even then, I was often forced to get up during the night to put on more fuel. My hardy mentor had but one blanket over him, while I had two; and yet he seemed to bear the cold at least as well as I did. As for the savages, I have often seen them sleeping soundly, though their feet were uncovered. That's what comes from habit!

When we reached Fort Nepigon, we were completely worn out; our clothes even were in rags and we needed some

spare time to remove the marks of our travelling. We were received with open arms by M. Henri de la Ronde, who is in charge of Fort Nepigon. M. de la Ronde is a half-breed. He received a classical education in a Protestant college, to which his father was imprudent enough to send him to make his studies. Being quite young he soon lost his faith; the Protestants wanted him to become a minister. The father, who was a sincere Catholic, heard of what was going on, and deeply angered, at once wrote to bid them send him home. They paid no attention to this order; and then he tried something else: he sent no more money to defray his son's expenses. The consequence was that his son soon returned, not only to his father's house, but also to our holy religion, which he had abandoned only because he did not well know it. To-day his zeal and attachment to the faith are wonderful. Here we found good lodging, a well-cared for table and rest, which enabled us soon to recover strength.

Here also it was that our ministry, properly speaking, began; for scanty, in sooth, were the gleanings left in his harvest-field by the indefatigable Fr. Baxter, who cares for the souls of those dwelling on the railroad line; and between the track and Fort Nepigon we found but a handful of Indians scattered here and there.

At the Fort, however, our painstaking was well repaid, not that there were many at the fort on our arrival, but on the spreading abroad of the news of our coming, the people flocked in from all the villages lying on the banks of Lake Nepigon. This was their first chance of fulfilling their Easter duties, and they earnestly put it to profit. I was greatly edified by their recollection and sincere piety. Poor savages! They have the consolations of religion but once or twice a year, and they know how to appreciate them. They are full of eagerness in these matters. Can it be that the saying, *consueta vilescunt*, is apt even in things of boundless value!

We left Fort Nepigon after ten days' stay. Our clothes, our strength, our provisions, everything was renewed, thanks to the kindheartedness of our host. He gave us also a good *viaticum* and subscribed one hundred dollars for the building of a church at Red Rock, on Lake Helen, not far from Lake Superior. He sent men, besides, to accompany us about twenty miles. The scene at the time of our setting out was one of the most laughable that I have witnessed during my life. Horses, as you are aware, are not known hereabouts. Dogs have to take their place. Accordingly when we were about to start, and the sleds and harness with their many strings of little bells were brought out, all the dogs of the fort began to bark at once, showing, some one told me, their desire to take part in the journey. But the happy privileged ones were to be but eleven, six to draw the sledge of the Reverend Father and five for mine. This preference gave rise to jealousy, and a general battle followed. Those sharing in the fight, barked and howled, and our men shouted until their throats were sore to bring back quiet. 'Twas truly a deafening hub-hub, and in the midst of it I had to turn away and hold my sides.

Peace at length came, and then the dogs that were to draw the sleds were put in harness and arranged in due order. But you don't go to war without paying the costs of it. This was plain in the many marks of biting which these poor dogs bore. To all this, however, they were insensible, and their hurry to be off was shown by their barking, glancing around and pawing the snow.

Finally they were put to the sleds, we bade adieu to the people of the fort, got on our sleds, and Charlie cries out: "Go along, Shoo-fly." We went with an astonishing speed, and as the ice was hard we soon began to describe all kinds of curves, and it was as much as we could do to keep our seats on the sleds; and yet I laughed like a buffoon. We made in a short time, I assure you, the twenty miles between the fort and the place we went to visit,

From the time we left Fort Nepigon until the end of April, we were engaged in the holy ministry among those living on the shores of Lake Nepigon towards the northeast. They are in groups of two, three or more families. These hamlets lie from twenty to fifty miles apart. I noticed among these people a great desire of receiving the Sacraments, and I was edified by their behavior. Nothing, however, especially noteworthy happened save in a place styled *Negondinong*, i. e., String of Islands.

We arrived there towards midday, and were at once told that there was a woman in the village, who had for a long time been dangerously ill. We hastened to her wigwam, and we found in truth that she was very, very weak. From what we were told and what we ourselves saw, we were led to believe that consumption was about to carry her off. She seemed to be in great pain. Rev. Fr. Du Ranquet at once began to hear her confession, the rest of us retiring. After dinner the Rev. Father went again to see her, and as he said nothing of Extreme Unction,—though he did not intend to put it off—she herself said to him: “make haste and give me the last Sacraments, for I feel that I am going.” He at once complied with the pious wish of the dying woman, and two or three hours afterwards she died, leaving us little room for doubt as to the happiness in store for her. Does it not seem to you that she had been awaiting the coming of him who could open heaven to her? Thus it is that God watches over those whom He has chosen: *et nemo tollet eos de manu mea*. These plain signs of the loving kindness of God in saving the poor Indian woman, kept us from being as much moved as we would else have been at sight of the wretchedness we witnessed.

When the poor woman had breathed her last (without changing the garments which covered her), they sowed around her what had once been a white woolen blanket, and then left the corpse there covered, stretched out upon some branches in the hut. One of her relatives found some

old planks and nails in a ruined hut near by and managed to patch up something like a coffin. But what about digging a grave? The ground was rocky, still frozen, and they had neither pickaxe nor spade! They succeeded, nevertheless, by means of hatchets and stakes in digging a hole a few feet deep. On the morrow we paid the last rites to the departed, and then laid the mortal remains of the poor Indian in the grave which was already half filled with water. What privation! and yet how full of comfort to see that the one who bore it died the death of the just.

Towards the end of April, Fr. Du Ranquet, my superior, decided on sending me to Red Rock, to give those living there the chance of fulfilling their Easter duties, and also to build there a sorely needed church. Thus the veteran kept for himself the greater share in the toil, and gave but a trifling portion to the recruit. In fact, see what he took for himself: he was to remain five days ministering to these poor and dirty savages, then to start to Lake Long, which was a week's journey from this place; thence he was to go to Pio on Lake Superior, and this by all but impassable roads; thence to Michissicoton; which would keep him away from Fort William until August.

When we separated and I found myself with none but the two Indians he had given me as companions; distant from Red-Rock, whither I was bound, and sparingly supplied with provisions; a feeling, till that moment a stranger to me, strived to gain the mastery in my soul, but vanished when I called to mind the last words of the Rev. Father on leaving me: "May the Angel of the Lord accompany you."

I reached my journey's end six days after leaving my venerable companion. The march was attended with fatigue and danger. As for instance at Lake Helen, a short distance from the Fort belonging to the Hudson Bay Company, at Red Rock. It was then covered over with ice, which the rays of the sun had made very unsafe. We tried to cross

it, carrying with us large stones, to serve in case of need. We had almost put foot on shore, when the ice gave way under one of my companions, and down he went, up to the waist; by the aid of his staff, however, he got out again. Seeing the mishap which had befallen my man, I was more careful. I noticed that the ice over which I was about to go, was here and there speckled, so to say, with black: I struck it with my staff, which pierced it through and through. I cannot say that the sight of this peril made no impression on me. I made many a round to avoid dangerous places, and at last reached land, safe and sound.

On my arrival I found the people of Red Rock well disposed, and delighted to see a missionary among them. At this place which is about a mile from the Fort of the Hudson Bay Company, I passed the greater part of the summer occupied in the erection of a house for the missionaries, as well as of the church of which I said a word above.

I could tell you many things about my labors at Red Rock which I think would interest you. As my letter is however already far too lengthy, I must put off further details to another time.

* * * As regards the Indians,—they are not saints yet, but they are improving both in behavior and in religion. I feel quite sure that you are not unmindful of them in your holy Sacrifices.

* * * Be kind enough to give my respects and my most sincere assurances of love to my dear professors, and to all whom I have had the happiness of knowing at Woodstock. Tell them that I shall not forget them in my poor prayers and in the holy Sacrifice.

As you will see, it is a long time since I began this letter; we are now at December 31st, but I've had to interrupt the writing of it, to go to Grand Portage; whence I returned by boat (the long continuance of mild weather having melted the ice and made almost impracticable the road we usually take in going to Grand Portage). Before travelling, a severe

attack of rheumatism paid me a visit and hasn't yet gone away. The goodness of God enabled me to catch *two white fish*, at Grand Portage; one was a Methodist, the other, a Presbyterian. I instructed and baptized them a few days before my return.

I present to you, Reverend Father, and to your large community, particularly to my old professors, my well-wishes for the new year, which will begin to-morrow.

In union with your holy Sacrifices,

R^{ae} V^{ae} inf. in Xto Servus,

J. HÉBERT, S. J.

OSAGE MISSION, NEOSHO COUNTY, KANSAS,

December 31st, 1877.

REVEREND FATHER,

P. C.

During the last six months I visited thrice the Indian Territory. From the Settlements of the Osages and Quawpaws I passed to those of the Kansas, or as they are commonly called, Kaw Indians. The new Reservation allotted to these Indians extends along the left or north bank of the Arkansas river and is about ten miles square. It is irrigated by two fine streams, Beaver and Bear creeks; the soil is excellent; and is well provided with timber, but in spite of all this the Indians dwelling on it are very poor.

I was most kindly received not only by the half-breeds, who are all Catholics, but also by the full-bloods, who though pagans, yet appreciate our holy religion, and constantly ask for Catholic missionaries. I passed St. Ignatius' day among them; and going around with a small Indian boy as my interpreter, I visited their cabins trying to keep up their faith. I baptized about twenty children, and recited several marriages. At their most earnest request I

said Mass in their presence for the first time in this Reservation, and was really surprised at the piety and fervor they exhibited in attending it.

These poor Indians have neither Catholic schools nor missionaries, and have had none for a very long time; they are entirely under the care of Protestants, like the Osages and Quawpaws. All that we do amongst them is at our risk; for those who now take care of them dislike us, fear our influence over them, and do not wish to see us about them.

I was just leaving the Kaw Reservation, when the principal chief of the nation sent for me. "You are the black-gown," said he, "and I wish that you would try to come here to teach my children, for we do not like the teachers we have now. They do not take care of our children; they do not teach them any thing good; my children seem to be getting worse every day. I wish you to come here, and stay with us, and teach us the ways of the Great Spirit."

I advised the chief to make a petition about this matter and send it in due form to the great father in Washington. He promised that he would do so, and I doubt very much whether the great father will ever take the trouble of looking at it.

But here you might ask me, do you really think, that the Indians are sincere in asking for Catholic missionaries? do you really think, that they have any correct idea of God and religion, and that they care much about saving their souls. From the little knowledge which my dealing with them, for twenty-six years, has procured me, I think that I can answer in the affirmative. The Indians generally, but especially the Osages, are eminently religious in their ways. There are neither materialists nor fatalists amongst them. They all admit the existence of a great Being who is over them, and who is the master of all things; to Him they attribute their origin, and Him they worship as a supreme ruler to whom there is no equal. No vestige of idolatry is

to be found amongst the Osages, or any of the western tribes with which I am acquainted.

The traditions which have been handed down amongst them concerning their origin, are much confused, and have been mixed up with numberless fables not worthy of mention. Their chronology does not extend any further back than the great flood of Noah; and the more we consider their national customs, the more we are inclined to think that these tribes are of Jewish descent. Nay their very language seems to justify such a conclusion. In fact, a very learned Protestant writer, having studied the different languages of these western Indians, tells us, that a majority of them call God by the same name as the Osages use, viz: *Waconta*; which he proves to be nothing else than the ancient word *Jehovah*, gone through several inflections, a very common thing in the history of words.

I am confident that if you could come with me and spend one night out in an Osage town, you would be exceedingly delighted. Well, then, imagine for a few minutes that you are with me. See how the sun has just disappeared on the horizon, which is red and cloudless. The moon is bright and full without obscuring the light that comes from the millions of glittering stars. Do you notice that long line of wigwams and tents, some round like ovens, others oblong like hay stacks, stretching away in two regular rows, and forming as it were a long avenue? See moreover how many other smaller camps branch off in every direction, forming streets and lanes. Well this is an Osage town, and the high and strong palisade which you notice around it is intended for the defence of its inhabitants. Now let us stroll through the place for a short while.

Observe what a number of men, women and children are moving to and fro; they all seem to enjoy themselves. Some are chatting, others laughing, some are dancing, others lying down quietly smoking their calumets. These are playing, and those are eating and drinking. Hear what

a confused sound of different voices arises around you; the noise indeed is great, yet listen carefully, and you will catch the monotonous song that comes from a corner of the town. Let us go nearer; do you perceive that group of young men sitting in a circle, watching intent by a blazing fire? Do you understand what they sing? For over an hour they have been repeating again and again the same tune, in which their voices rise and fall like the moaning of tide on the sea shore, always however keeping the same wild cadence. You certainly wish to know who they are, and what they are singing? They are what the Osages call "*Waconta-chu*" that is *ministers of religion*, or to use a more common name, *medicine-men*. They are repeating three words, namely *Om, Ha, Hum*. What they mean by these words, they cannot tell you. They are singing a "worship song" which we might call their canonical hours, for every day, at certain stated times, they perform most faithfully this ceremony.

Now, as no one of the Medicine-men can give us an explanation of this rite, I think that we can safely receive that given by Fr. Calamette who, as reported by Chateaubriand in his *Genius of Christianity*, book 1, chap. 3, says that the Indians of far Thibet by these three words used to signify the three Persons of the Holy Trinity. This Father tells us that the doctrine of the Holy Trinity is known in the East Indies and in Thibet, and he says that the inhabitants of those countries have a kind of a chaplet over which they pronounce the formula *Om, Ha, Hum*, and that these three words together signify God.

Here I wish you to remark that not only the Osages, but most of the other tribes of this western country use the same song in their worship. How does this come? I can explain it only by supposing that at some very distant period all these nations must have been connected with those of far Thibet, and must have learned the mysteries of our holy religion from some of St. Thomas' disciples.

St. Thomas and his disciples have passed away ; the churches which they built have been destroyed, either by time or by pagan intolerance ; but the knowledge of the great mysteries of our religion which were engrafted in the heart of poor savages by means of this song outlives all the vicissitudes of time and persecution, and like a rich inheritance has been transmitted through generations to this very day.

But this is not enough. A careful study of the ways of the Osages will compel us to admit that their ancestors must also have been acquainted with the mystery of the Incarnation, passion, and death of the Son of God : and we come to this conclusion by examining their greatest act of worship, namely the sacrifice, which they offer very faithfully every year, just about the time when we are accustomed to celebrate the mysteries of Holy Week.

The Osages from time immemorial were used to sacrifice a bat which they fastened with spread wings to a board, and left there until it was dead. They again cannot give a reason for so doing. I asked many of their Medicine-men to explain to me the meaning of this sacrifice, but I could never get a satisfactory answer. At last one better acquainted with the religious customs of the tribe, told me that in very ancient times *Waconta* or the supreme Being had been most grievously offended by some of the people, and had therefore determined to destroy the whole human race. But after a while He changed his mind ; He felt pity for His creatures, and concluded to spare them if they would make amends for their fault. But no creature was big enough to satisfy for the injury done to the supreme Being ; and upon this His own son came forward, and offered to make the reparation due to His father. For this reason He came down from heaven, suffered and died. Now, continued this great Medicine-man, our great grandfathers represented by the bat, the son of the supreme Being.

But here you might say, why did the old Osages pick

out such an ugly animal, when there were thousands of better looking birds? The reason seems to have been this; in their rude opinion they thought that no other bird could better typify the two distinct natures of the son of the supreme Being, namely divine and human nature in one person—for we may say that these two natures are represented in the bat which is a flying bird, and a creeping animal at the same time. Moreover, this bat they would fasten to a board with spread wings, and would leave it there till it was dead, representing by this, in some way, the suffering and death of the son of God on the wood of the cross.

However since the Osages came in closer contact with the white people, they felt ashamed of worshipping such a mean animal; and being, it seems, ignorant of the reason why their forefathers had adopted the bat, they substituted for it the sparrow-hawk, which they preferred to all others, as being, in their judgment, the greatest hunter amongst the birds. This, as you see, is a novelty in their worship; yet it does not destroy the conclusion which one naturally will draw, that, namely, the grandfathers of the Osages, and we may say, in truth, of all these western Indians, not only had an idea of the existence of a supreme Being, but also, that from the most remote times they must have been acquainted with the principal mysteries of our holy religion.

But I fear that I am imposing on your patience with my long letter. The reason why I have been so particular upon this subject, is to correct, as far as I can, the idea of some who would make us believe that the Indians are nothing but simple automata, having no idea of God and that consequently there is no use in teaching them religion.

On the first Sunday of August 1876, I had the pleasure of dedicating a new church in honor of our holy Father St. Ignatius, in the town of Neodesha, in Wilson County; and on the first Sunday of September, 1877, I felt very happy also in dedicating another in honor of St. Francis

Xavier, in the town of Cherryvale Montgomery County, some thirty-five miles south west of this Mission. This time again, when the Protestants heard that we were going to build a church, they had a good deal to say about it, and passed resolutions that they would be ahead of us. We did not mind them, and went to work; the result was that our church was the first erected in this town. So we go on fixing new land-marks, which in after times will show that our missionaries were the pioneers of the faith in this beautiful land of Kansas.

PAUL MARY PONZIGLIONE, S. J.

MISSIONARY LABORS.

BOSTON, April, 1878.

REV. AND DEAR FATHER,
P. C.

I now fulfil a promise, which I made some time ago, of giving you an account of our missions from the beginning of the scholastic year.

The first missions of the year, from 29th of September to October 20th, were given at Chicopee Falls, Indian Orchard, and Greenfield, three small towns in the State of Massachusetts. Only two of the Fathers were engaged in this work, and were quite satisfied with the result of their labor for three weeks, that is to say, four thousand Communion and six converts from Protestantism.

ST. JOSEPH'S PROVIDENCE, R. I.—The Fathers began the mission here on Oct. 29th. This congregation was well known to them, as they had already, eighteen months previously, given the Exercises in the same place. Besides, additional interest was attached to these people, since in the meanwhile, their church had been transferred to the Society

by the Rt. Rev. Bishop. The Communion numbered a little under five thousand. Five persons were brought into the Church. Notwithstanding that, at the previous mission, three hundred adults of advanced age had been confirmed, seventy grown persons received the same sacrament. Sometimes when asked why they did not come before, they answered that they had not heard of it. When questioned also concerning their neglect, some replied that they had missed their examination in the old country. Here, as in other places, some hardened sinners were brought to confession by means of notes and visiting cards. A note or card is sent; an interview takes place and a confession is obtained.

WILLIAMSPORT, PA.—The work began here on Nov. 18th, and kept the Fathers occupied for ten days. This beautiful city in the northern part of the romantic Cumberland valley is the centre of the lumber trade for the State. Situated on the chief branch of the Susquehanna, and connected by railroads with the north and west, and by a fine canal and railroad with the south, its trade used to be immense, especially, during the war. The mission was well attended and did much good. The church was not large enough for the crowds that came every night to hear the sermons. Here, as in Providence, the Protestants not only came to the evening services but even during the day, and some to the early morning instructions. This congregation was once under the charge of Fr. Stack whose misconduct in engaging in a lawsuit against the Bishop is too well known. Just before the Fathers arrived a favorable decision had been obtained by him from the county court. It was thought some trouble might arise and hinder the mission. But it now appeared that he had lost his former influence. There were fifteen hundred Communion, and six baptisms. Six or seven persons were left under instruction for baptism. A three day's mission was given to the children. The usual announcements were made concerning it beforehand. The

first day, a Protestant came with two children and said he wanted them to make the mission. He said they had been baptized in the church some four or five years ago, and that he and his wife were about to become Catholics at that time, but the bad example of certain men had kept them back. The children he said, were baptized and should be Catholics. A friendly visit from the superior of the mission and the parish priest overcame his difficulties. He and his wife and two other children were left under the care of the priest for instruction. A sodality was founded at the end of the Exercises.

ST. FRANCIS XAVIER'S, PHILADELPHIA.—This mission was from the 3d to the 18th of December. Results: eight thousand Communion; three years previously there were five thousand. Fourteen persons applied for baptism. A number of grown persons was prepared for first Communion, as was the case in the former mission. More men than women received the holy Communion. The Fathers always encourage the faithful to buy good books and have done a great deal towards circulating that excellent work, "The Faith of our Fathers." At this church a large number was sold. In truth, no work takes better anywhere and gives more satisfaction.

CLINTON, MASS.—This mission lasted from Dec. 23d to Jan. 6th. The pastor said that the Fathers would have easy times. Less than two years had passed since the last mission, at which fifteen hundred approached the Sacraments. This time, owing no doubt, to recruits from the neighboring towns, three thousand received the Communion. Two hundred children and a few grown persons were instructed during the Exercises and approached the holy Table for the first time.

ST. MARY'S, BOSTON.—The mission lasted for seventeen days. This new church of the Society was dedicated in December. Twelve thousand persons were at Communion during the retreat. Five hundred and twenty grown per-

sons were confirmed; of these, one hundred made the first Communion. It would be far from the truth to think that all these adults so wanting in Sacraments were from this parish; they came from every parish in the city. Thirty Protestants applied for baptism. The sodality membership was greatly increased, and a grand re-union was held at the end of the second week of the Exercises for the men. Here, as in every other mission, a number of marriages was made valid.

ST. VINCENT'S, BALTIMORE, MD.—From Feb. 3d to 17th. Result: eight thousand Communions: one hundred and forty grown persons approached the holy Table for the first time. The hard cases of this part of the city came in force. The pungy men and others engaged in the oyster trade flocked to the church. The pastor was unwilling to have separate services for the men and the women; he changed his views after a few days, and thus the number of communicants was greatly increased. Fifty persons applied for reception into the Church, of whom thirty-eight were baptized and the rest left under instruction. On the last day the Most Rev. Archbishop administered Confirmation to six hundred and twenty-five persons, five hundred and twenty-five of whom were adults. The number of Protestants received into the Church at this place was a subject of remark. No doubt, many more would have been baptized, if the mission had lasted longer.

ST. FR. XAVIER'S CHURCH, BALTIMORE, MD.—The mission for the colored Catholics of Baltimore began in this church on Sexagesima Sunday, Feb. 24th, and closed on Ash Wednesday evening, March 6th. It was conducted by the Rev. Frs. McAtee and Nagle. The solemn high Mass on the opening day was celebrated by Rev. Fr. McAtee. Fr. Nagle delivered the sermon, in which he spoke of the object of the mission, its necessity and advantages. The church was filled with attentive listeners, among whom were many who were not Catholics. Fr. McAtee gave a very instructive

discourse in the evening. The first Mass was celebrated every morning at five o'clock by Fr. Nagle, who at its close gave an instruction lasting from twenty to thirty minutes. Other Masses followed by priests attached to the church, and after the 8.30 A. M. Mass, Fr. Mc Atee gave an instruction to the children preparing for first Communion and Confirmation. This instruction was followed by the blessing of beads, crucifixes, religious pictures, etc. At three o'clock P. M. a second instruction was given to the children by Fr. Mc Atee. At 7.30 P. M. the beads were said, followed by a short instruction of fifteen minutes. Sermons on the great truths of our holy religion were given each evening at eight o'clock by Frs. Mc Atee and Nagle, alternately, Benediction of the Most Blessed Sacrament closing the exercises. Confessions were heard from the first Mass till noon, and from 3 P. M. till a late hour at night.—Many a poor soul that had wandered away from God came back again with repentant heart, after twenty and thirty years spent in sin and spiritual darkness.

The missionary Fathers were assisted in the confessional by the Rev. Fathers of Loyola College and the good, zealous priests of St. Francis.' These latter went through the dark alleys and lanes of the city, and found out and encouraged many to come and assist at the mission. Their labors were blessed in a signal manner; and they had the consolation of seeing many make the mission who had neglected their religious duties for years.

The last of the series of sermons was given by Fr. Nagle, who exhorted his hearers to preserve in their hearts the fruits of the mission and to show forth these fruits in their daily lives.

At five o'clock on Ash Wednesday morning a solemn Mass was sung and the ashes blessed by Fr. Nagle, who discoursed briefly on the ancient custom of the Church in blessing the ashes and sprinkling them on the heads of the

faithful. At half past seven p. m. the Most Rev. Archbishop administered the holy Sacrament of Confirmation to one hundred and fifty persons, eighty-two of whom were adults. At the entrance of the church he was received by the Rev. missionaries, the clergymen of St. Francis, and the knights of St. Augustine in full uniform. These latter are members of the congregation, and attend in a body all the solemn festivals to the Church. Whilst the Archbishop and clergy walked up the centre aisle, the knights with drawn swords opened line, thus forming an imposing escort and *garde du corps* to the Archbishop.

Previous to conferring the Sacrament of Confirmation, his Grace addressed those about to be confirmed, and complimented the congregation for the earnestness and zeal they had manifested in their endeavor to make the mission profitably; and thanked the Fathers who had conducted it to so happy a termination. At the conclusion of the ceremony of Confirmation, the Archbishop, assisted by Frs. McAttee and Nagle, imparted the papal benediction, as is the custom at the close of each mission. This was followed by the Benediction of the Blessed Sacrament, given by the Archbishop.

As he moved down the aisle to the carriage in waiting, the entire congregation arose, whilst the clergy and knights accompanied him. A brass band, whose members are young men belonging to the congregation, discoursed during the while, sweet music. A very noticeable feature of this mission was the introduction of congregational singing. This was brought about through the exertions of Fr. McAttee, who in a very few days saw his humble efforts crowned with far greater success than he had anticipated. The congregation was ripe for the happy experiment; and the precision and harmony which were maintained during this exercise, proved but too clearly, what is an acknowledged fact, that colored persons are naturally good musicians. The Archbishop expressed himself highly grat-

ified with the new feature, and earnestly recommended its continuance to the pastor and his good assistants.

The fruits of the mission are summed up as follows by Fr. Walsh, the pastor, in a late letter to Fr. Nagle: 34 adults baptized; 150 confirmed, of whom 83 were adults; 1,700 Communion.

The same letter says: "The congregational singing which was introduced at the mission is a great success. The church is now crowded as it never before was, with colored people."

ST. CHARLES BORROMEO, PHILADELPHIA. This mission began March 10th and ended March 28th. Communion, fourteen thousand; Baptisms, twenty-five; grown persons, confirmed, one hundred and seventy; first Communion of adults, sixty. Of the baptized, seven or eight were children of various ages, the offspring of mixed marriages—A fact of not unfrequent occurrence, which shows what dangers mixed marriages occasion, and by which we can estimate the alarming losses the Church meets with on their account.

PASCHALVILLE, PHILADELPHIA. March 31st, April 15th. This was an easy mission and came very opportunely after the labors at St. Charles.' There were over one thousand three hundred Communion; thirty grown persons were prepared for Confirmation. Five Protestants were baptized.

Summary of the work from the 29th of September to April 15th. Communion, 56,600; Confirmation of adults, 1,298; first Communion of adults, 452; Baptisms of adults, 156; left under instruction 43.*

*The above missions were given by Frs. Maguire, McAtee and Morgan, assisted occasionally by some other Father, as was the case in the colored mission.

PARISH WORK AT MILWAUKEE.

MILWAUKEE, WISCONSIN,
April 12th, 1878.

REV. AND DEAR FATHER,
P. C.

Receive my heartfelt thanks for the interesting news you were pleased to send me some time ago. I would have answered your letter sooner, and complied with your request, had time allowed me to fulfil that most pleasing duty. But during my brief experience in the sacred ministry I have found out that the grave responsibility of a pastor requires all his time and attention.

On leaving Woodstock I was sent hither to assist the pastor of St. Gall's. However, at the expiration of two months, viz. last August, I was entrusted with the care of the church of the Holy Name of Jesus. Notwithstanding the heavy duty imposed on me, I took courage, knowing that it was the will of God Who "tempers the wind to the shorn lamb," and I at once entered upon my work. I began by visiting the different families of the widely spread congregation, which numbers about three hundred, some living two or three miles apart, and dispersed throughout the country. Among them I found several who had neglected their religious duties for years, and not a few who had lost the faith entirely, or at least were wavering in the first principles of their religion. Through the mercy of God many of these now lead a most edifying life.

I was also consoled by the conversion of some outside the true fold. As I have frequent intercourse with such during my mission excursions, I neglect no opportunity of doing what I can to prepare their minds and remove all obstacles to the grace of God. I begin by turning the

conversation to religious topics, in order to make them see the necessity of laboring for the salvation of their immortal souls; then I explain the principal points of our holy religion, answer all their objections, remove their doubts, and thus gradually make them acknowledge and renounce their errors. Lately two respectable ladies thus forswore their Spiritualism, and one of them is now a weekly, the other a monthly communicant. During the last two months, I baptized two Lutherans, one Episcopalian, and one infidel who had struggled for a long time against the grace of God. Had I time, a great deal of good could be done among them, but the lukewarm Catholics, who almost exclusively claim my attention, need to be aroused to a sense of their dangerous state.

Let me give you an idea of a pastor's work:—Saturdays and eves of festivals I devote entirely to the confessional. On the following day, I say Mass at half past seven o'clock, hear confessions till ten o'clock, then sing high Mass and preach on the gospel of the day: at two in the afternoon I begin Sunday school, at four, sing vespers and give Benediction of the Blessed Sacrament, and end my day's labors by administering the Sacrament of Baptism.

Speaking of Sunday school reminds me of the great need we have of Catholic schools. I began with forty-five pupils, but, through the blessing of God, the number has increased to one hundred and twenty, most of whom came from the public schools. I found, to my sorrow, that they were extensively patronized by Catholics, who consequently abandoned their religion. To stem the current of infidelity, which grows in Milwaukee every day, and to save our youth from utter shipwreck, a Catholic college is very much needed and greatly desired both by English and German Catholics. A city of one hundred thousand inhabitants can well afford to support such an institution, and they are only too anxious to have one, for they feel the necessity of training their children in the sound principles of a thoroughly Christian education.

About three miles from St. Gall's Church is situated the National House of Milwaukee, an institution for those who were wounded, or who contracted some disease during the late war. Of the nine hundred who are there at present about one-half are Catholics. On Tuesday evenings, I preach a sermon, to which they listen with breathless attention, and then I hear their confessions. Some, having lost a leg in the war, come up limping on one foot; others, whose hands were amputated, place their short stumps on the table for support; others again, who are blind, grope around with a little cane to find the kneeling bench, and all, to my great edification, make a straightforward confession with the greatest devotion, showing by their tears their deep sorrow for their sins. They hail the priest's coming with the greatest joy, and many have told me that they would not leave an institution in which they have so fine an opportunity of attending to the salvation of their souls. On Wednesdays I say Mass for them, at half-past five in summer and at six o'clock in winter, at which time as many as three hundred go to Holy Communion together. The poor fellows get up before the others, pass through the sleeping apartment very quietly, lest they might disturb their companions and be reported to the general, and after performing their devotions with great fervor, they are back with the rest for roll-call.

I next visit the hospital connected with National House. Here much good can be done for those unfortunate ones who are on the brink of eternity, for then our good Lord grants his grace most lavishly; I have already baptized three Protestants on their death-bed. The first was a Predestinarian, and when I encouraged him to have confidence in God, he replied: "I am predestined for hell." "By no means," said I, "and if you follow my advice you will be in heaven." "Impossible," he answered in despair; I insisted, proved to him that God wished all to be saved, but he must believe in Christ his Redeemer, and live according to His

holy teaching. "So then I can be saved," he exclaimed, while his face brightened up, as the light of faith dawned on his soul. I instructed and baptized him, and after giving him Holy Communion, his constant prayer was, Jesus, Mary, and Joseph pray for me; and in these holy sentiments he calmly expired. The second was a Universalist who had no hope beyond the grave. As I approached him one day he asked: "Sir, could you show me what will happen to man after death?" You may easily guess I lost no time in giving the necessary information on that important point; apparently to his satisfaction. Two days after, he was attacked by a violent hemorrhage, and sent for me in great haste. The scales had fallen from his eyes, and I promised to baptize him next morning. "No," he exclaimed, "I may be dead before morning." I complied with his desires. Next morning I went quite early to see him; he was very low, so that I judged it prudent to anoint him. I had scarcely done so when he went to receive the reward of his faith. The third was a Presbyterian, most tenaciously attached to his sectarian convictions. He first received me very coldly, would talk on any topic except religion, and did not want me to trouble him on that point, as he was determined to die in his own belief. I complied, adding however, that it was absolutely necessary for salvation to die in the true Church of Christ, which is essentially one, and telling him to reflect seriously whether he was on the right way that leads to heaven, and then I left him. As he grew weaker in body he became stronger in soul, for grace had done its work. He called for me, and as soon as I came, he begged me to give him instruction in our holy faith; I did so with joy. After being baptized he exclaimed: "What a fool I was not to become a Catholic thirty-five years ago! I knew I was wrong." Before eight days had elapsed he too went to receive the crown of justice.

I was not quite so successful in the case of another soldier, who was also a Universalist. Though he admitted the util-

ity of Baptism, he denied its necessity, maintaining that faith in Christ was sufficient for salvation. Opening his own bible, I read from the third chapter of St. John, and after briefly explaining the words: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God," he acknowledged the necessity of Baptism, frankly confessing that he never understood the text in the same light. I promised to return soon and explain more fully the other important truths of our religion. Meanwhile he began to sink, and as there happened to be a Protestant minister present at the time, he was baptized by him. I arrived next day, and, totally ignorant of what had occurred on the day preceding, I began my instruction, introducing occasionally some consoling remarks, which, I considered, his precarious condition required. But he appeared very sad, dispirited and reticent, notwithstanding my cheering words. Just then a Catholic soldier called me aside and revealed the mystery to me. I returned immediately, determined to do the best I could under these peculiar circumstances, to save a poor soul, ready to appear before its Creator. I finally succeeded in extracting some confession from him, and, hoping that he was in good faith, gave him conditional absolution. Many others there are whose mortal life is drawing to a close, but who are much better disposed.

See, then, how much good can be done here for the glory of God, and how much consolation such scenes afford a missionary; but alas! how sad to think that the laborers are so few, and the harvest so great. Pray the Sacred Hearts of Jesus and Mary, to send more laborers into the vineyard of the Lord, and to grant us the means of establishing a college for the instruction and salvation of the Catholic youth of Milwaukee.

CONSECRATION OF A CHURCH IN CUBA.

(From the *Cartas de Poyanne*.)

SANTI SPIRITUS,* Jan. 5th, 1878.

REV. AND DEAR FATHER,

On the first Sunday of Advent, Dec. 2d, 1877, our new church dedicated to the Immaculate Heart of Mary, was consecrated with great solemnity. The ceremony was performed by the Most Rev. Archbishop of Guatemala, who, driven from his own diocese by the revolutionary government, has taken refuge in Cuba, and is staying at our college of Belen, Havana, and at the request of our Rev'd Fr. Rector, kindly came hither for the above mentioned purpose. The ceremony was attended by a commission of the municipal government, consisting of the Governor, Marshal, Commander in Chief, and other officials, and by a large concourse of people, and was concluded by the celebration of low Mass.

On the following Thursday, Dec. 6th, the Most Blessed Sacrament was transferred, from the sacristy, which was used as a provisional church, to the new church in solemn procession; which, consisting of many of the magistrates and most influential citizens, a body of troops, with bands of music, and various societies, started from the sacristy, paraded the streets of the city and returned to the church, where, after a solemn *Te Deum* and *Salve Regina* had been sung, the Blessed Sacrament was deposited in the Tabernacle.

On the 7th a Pontifical high Mass was sung by the Most Rev. Archbishop, and Fr. P. Aldecon, S. J. preached. After the evening instruction, a statue of our Lady was

*The province of Castile has in the island of Cuba two colleges, one in a small town called Santi Spiritus, the other in Havana. The first has no special name; the second is called the college of Belen (Bethlehem), for having been formerly occupied by Bethlehemites.

carried in procession on the shoulders of the colored people, according to the custom of the Island.

On the 8th, Fr. V. Salinero, S. J. preached at the high Mass; and in the evening, there was another procession and a sermon by Mr. B. Pina, D. D. of the Archbishop's suite. At 10 o'clock A. M. a breakfast attended by the magistrates and principal persons of the city had been served as an official banquet.

On the 9th, Fr. T. Fernandez preached at the solemn high Mass. At the evening service a novena commenced, which concluded a week later with another procession; on which occasion the Daughters of Mary who had been prevented by bad weather on the previous occasions, were able to satisfy their pious desire of marching in the procession. It was edifying to see them, about two hundred in number modestly marching, all dressed in white, each bearing in her hand a small image of our Lady. After the evening services of this day our pupils furnished quite an entertainment to a large audience of ladies and gentlemen, by the performance of a comedy.

The new church is of the composite style of architecture, very neat, sufficiently large, and finely ornamented and finished. The cupola and towers will be built later. The Archbishop stayed a week longer to administer Confirmation; and when he departed the authorities granted him and his suite, at the request of the ladies of the city, a free passage by boat and rail.

OBITUARY.

FATHER FERDINAND COOSEMANS.

The Missouri province has lately lost, in Fr. Ferd. Coosemans, one who for many years had been cherished by all her members as a revered and most beloved parent. He was one of those able, kind and most edifying men, that Providence sends from time to time as a choice gift to religious bodies, to be the guide and models of their brethren. Rev. F. Coosemans was born the 5th of February, 1823, in Brussels, Belgium, where he was educated at the College St. Michel of our Society. At the age of nineteen he left his native land for the American missions, entering the novitiate of Florissant Mo., on October the 30th, 1842. From the beginning of his religious career, he was distinguished for piety, discretion, and a ready will to sacrifice himself for the work on which he had entered. His opportunities for study were scanty indeed; but his remarkable talents and the blessing which God granted to the obedient man soon enabled him to teach the high classes, and to render other valuable services in various colleges of Missouri and at Grand Coteau, Louisiana. In 1852, immediately after his ordination, we find him marked in the catalogue engaged in the St. Louis university as director of the students' sodality, president of the Spanish academy, professor of the first Latin and Greek, and the second English and French classes. The next year he was prefect of studies in the same college; but he was soon applied to still more important duties. On Oct. the 2d, 1854, he was made President of St. Joseph's college, Bardstown, Ky., and from that time onward, with the brief interruption of his third year of probation and a few months spent on the missions, he was em-

ployed in governing, being in January, 1859, appointed Rector of the St. Louis university, in 1862, vice-Provincial, and on the 3d of December the first Provincial of Missouri; and after presiding over this province for nine consecutive years, was made Rector of St. Ignatius' college, Chicago, in which capacity he continued to lead a life of great activity, till he was suddenly disabled by a stroke of paralysis, while actually preaching in his church of the Holy Family, in the summer of 1874.

During all the years which he spent in governing, he had been, as far as the duties of his office allowed, a zealous laborer in the ministry, reaping rich fruit in the spiritual harvest. Without being an orator, he spoke with so much unction that he produced a deep impression on all classes of hearers; while, in the direction of souls, especially in religious communities, he inspired the most marked confidence and veneration for his person and his counsels. Severe towards himself, he was a kind father to his inferiors and his penitents, as humble as a child, and as simple in manners as he was venerable in personal appearance. Ever full of confidence in our good Lord, he possessed his soul in peace and holy joy, even when times were most troublesome, thinking only of sanctifying his every action, and drawing all around him nearer to his God, with whom he was at all times intimately united. He was tenderly devout to the Sacred Heart of Jesus, and contributed largely to propagate this devotion in the West, while he personally spent much time before the Blessed Sacrament, where he daily recited the entire divine office on his knees. He was also a loving child of the Blessed Virgin Mary, about whom he managed to introduce at least a few words in every one of his sermons.

When partially paralysed and disabled from active duties during the last four years of his life, he continued to give the greatest edification to all by his spiritual conversation and his cheerful resignation to the divine will; acting mean-

while as spiritual Father and confessor to our own members and some religious communities in Chicago; most happy when his health allowed him to act as chaplain to the little Sisters of the Poor. On the 6th of last February, 1878, while at dinner with the community in St. Ignatius' college, where he had continued to reside, the good Father was suddenly seized with a third attack of paralysis, and after receiving the last Sacraments, he lost his senses to recover them no more. He died quietly on the next day, a few hours after our lamented Pontiff Pius IX, aged fifty-five years and two days.—R. I. P.

Death has taken away from our midst two of our brethren, one a young Father, the other a Scholastic, both highly esteemed for the labors they had undergone, and for the promise which their personal qualities gave of much greater fruit in the future.

FR. JOHN ROVER.

John William Rover was born at Mount Airy in Virginia, Sept. 27th, 1845, and after spending his early years and passing his collegiate course of studies at Washington, entered the novitiate at Frederick, when eighteen years of age. His health was not robust; and when he had spent four years in the novitiate and juniorate, neither the northern climate of Boston, where he taught, nor the milder air of Baltimore, where he continued his course of teaching, succeeded in establishing that robust constitution which is so desirable for the work of the colleges. After three years, therefore, of this work, he was placed in Woodstock, and here he remained during nearly seven years, without any other break than that of vacation time. In the leisure and repose of studies, his health was generally good; and at length towards the close of his sixth year, he happily,

and, to all appearances, in good condition reached that term of his ambition, the priesthood. He was ordained priest, Easter week, 1877. However, the germs of a neglected disease were developing in his system. He was extremely slow in making any account of bodily maladies, and still slower in mentioning them, when that became necessary. The disease had to betray itself, as it did at the beginning of this scholastic year, four months after his ordination. His face became very much emaciated, he was evidently very weak; and though fond of active exercise he abstained from it now through sheer debility. His case had indeed become desperate; and after a few weeks of forced idleness he was sent to Washington to consult an eminent physician. He said Mass there on the first day in St. Aloysius' church and he never said another. That day in the afternoon he was prostrated with a fever, while visiting Trinity church. There he remained an invalid, in a sinking condition during three days, when he was removed to the college infirmary, adjoining. It was seen that he was dying; and he himself, with his own characteristic coolness and imperturbable habit of mind, recognized the fact, and prepared by receiving the Sacraments, in the midst of his religious brethren. His friends and family in consternation, for they had never dreamt of any such contingency as this, visited him, and were overwhelmed with grief. But he, though of a nervous temperament, yet as he had always been in the affairs of life so was he now at the moment of death undisturbed, self-possessed. When in the last hours, that night and the following morning, his consciousness came and left him by turns, the one thing which he asked for in the intervals of self-possession was that the prayers might be repeated and the absolution granted. And when his self-possession left him again, his own prayers continued still aloud, with the tenacity of an old formed habit. He died peacefully on Tuesday, the 23rd of October.

This sketch of his career reveals something of the man.

He seems to have had such control over sentiment and feeling that there was no change to be seen in Fr. Rover—always the same. And this solidity of virtue combined with talents, which were particularly eminent in abstruse mathematics, and with an affability which made him at home with every one, and every one with him, shows what a loss the Society and the province particularly have suffered in this promising young Father, who was just on the point of embarking, well equipped, and finished, into the active life.

MR. JAMES WIER.

The subject of this memoir had a feature altogether in common with the young Father of whom we have just spoken. He did not care either to speak or to think of any thing which affected himself, but quietly suffered and said nothing about it. He was always in his young years reserved and retiring; and this quality elevated by the principle of self-denial in religion made him keep up external appearances and follow community life, when, as the doctor said, it was a wonder how he could be standing on his feet at all. It was an excellent and a most edifying feature in our young brother; only it has cost the province to which he belonged the loss of a future useful member.

He was born at Cincinnati, Aug. 1st, 1852, and studied at our college there. Entering the Society in August 1871, he passed through his novitiate and juniorate, perfecting with religious virtues the character which had won the esteem of professors and school-fellows at college. Reserved as we said before, and almost bashful, he had nevertheless exercised among his fellow-students an influence which he commanded by his earnestness, his steadiness, and his rigid adherence to high principle. And these same qualities allowed to expand and studiously developed by him in a religious atmosphere made of him a solidly virtuous and

agreeably influential young man. He was sent to St. Mary's college, Kansas, where as prefect, professor, president of several societies he held the same even course in a larger sphere; and after a couple of years he was placed in Woodstock, to commence his course of higher studies. Here during a year and a half he was known by his spirit of work, whether at his books or out of doors, by the quiet evenness of his manners, and above all, by his obliging disposition which would make him dispense with any comfort or convenience of his own in behalf of others, and think no more about it. He contracted a very severe cold in the throat, this neglected became grievous, extended down, and affected his lungs: pneumonia and typhoid resulted; not to mention other maladies of which he had said nothing. Being confined to his bed, he received every kindness from superiors and showed all manner of submissive patience in return. A couple of weeks later his mind began to wander, and then it was that the true character of his disease became evident. At times he recovered self-possession during the weeks which followed; and his spirit of patience and obedience was remarkable, so much so, that even when wandering in mind and suffering intensely in body, an order, a word was enough and he obeyed. Fr. Minister said to him on one occasion, when he had been desired to turn over and could not do it: "You must suit yourself." "I don't want to suit myself," he answered, and with a painful, struggling effort turned over on his side, as he had been desired to do. On Friday before Passion Sunday the moment came for a crisis; and a kind Providence so arranged it that he was perfectly tranquil for a long time, and received the last Sacraments, while the whole community assisted. As the day advanced, he sank rapidly, and could not last through the night. After two o'clock in the morning the last moment came, and by a look he asked for absolution. It was conferred, the prayers were recited, and in five minutes he drew his last breath in the Lord.

He was gifted naturally in a special degree with talents

for literature, and his English style was excellent. He was humorous too, and though unobtrusive and retiring was neither slow of speech nor wanting in an abundance of dry wit. His feelings were tender, and the predominant fruit of his character may be said to have been an extraordinary display of the queen of all virtues—charity. Adorned as he was with this combination of natural gifts and spiritual endowments, it is no wonder that we laid him in his grave with a lively sorrow; while the youth who had known him as their prefect, professor and friend, showed in a public and touching manner that his memory remains in benediction with them. May he rest in peace.

APPENDIX.

REQUIEM FOR POPE PIUS IX. IN SHANGHAI.

(From the North China Daily News, March 4th, 1878.)

“On Saturday morning last, March 2nd, there was performed at the Cathedral of St. Joseph, in the French Concession, one of those gorgeous and at the same time solemn ceremonies with which the Roman Catholic Church delights to pay a passing tribute to the memory of deceased Popes and Princes—a Requiem Mass, for the quiet or rest of the soul. The death of a Pope of course affords an opportunity for elaborating with more than ordinary splendour the ritual of the service for the dead, and the Requiem that was performed for the repose of the soul of the late Pius IX. far exceeded, we are assured, anything of the kind previously attempted in this part of the world. The prominent part taken by the deceased Pope in the history of the last thirty years, and the vicissitudes that attended his lengthened

reign, coupled with the Revolutions, Reformations, and changes generally which have occurred on the Continent of Europe since his assumption of the Papal authority in June, 1846, have made his name familiar as a household word; and to speak of Pius IX. became at last as though speaking of one personally known. It cannot, therefore, be matter for surprise that the heads of the Romish Church in Shanghai should have resolved to perform for him those ornate funereal rites with which the passing away of Kings and Princes who die in that religious faith, is marked.

For days before the time appointed for the ceremonial, the interior of the Cathedral had been undergoing preparation, and the effect ultimately produced astonished the beholder unused to such adornment. On entering, the first impression was the absence of anything like preponderant gloom; for although black was of course the prevailing colour, it was so relieved by the presence of other colours as to lose much of the depression usually caused by the exhibition of the trappings of woe. Black velvet screens hung from the turn of every arch and drooped for a considerable depth, but the columns were entwined with black and white, while at every vantage point were displayed the Papal arms—the crossed keys, tiara, and shield—and the monogram, “PP. IX.” These, being in colours, relieved the deadness of the prevailing sombre hue; and the yellow of the Papal flags which were displayed in different parts of the Cathedral further assisted to relieve the eye. In recesses above the arches were placed, in pairs, tablets containing the dates of the principal epochs of the late Pope’s career, from which we gathered the following:—Born, 13th May, 1792; made a priest, 10th April, 1819; bishop, 3rd June, 1827; cardinal, 14th December, 1840; Pope, 16th June, 1846; crowned Pope, 21st June, 1846; returned from exile, 12th April, 1850; gave out the decree of the Immaculate Conception, 8th December, 1854; miraculously preserved from injury from the falling of a scaffold in the church

of St. Agnes, Rome, 7th April, 1855; issued the great Syllabus, 8th December, 1864; canonization of 200 Japanese Christian martyrs, 8th June, 1867; convocation of Vatican Council, 29th June, 1868; proclamation of infallibility, 18th July, 1870; feast of the 18th Centennial of St. Peter, 16th June, 1871; died, 7th Feb., 1878.

In the open space fronting the altar rails was placed a large black catafalque, covered with a canopy and crowned with white ostrich plumes. The catafalque was of three tiers, and on the topmost was what resembled a coffin, the lid of which bore an emblazoned stole and triple crown, the whole being illuminated by about 150 tall candles, singly and in groups of candelabra, producing a splendid effect. Candles were also placed on the high altar, where also preparation had been made for solemn Mass. In front of the organ gallery was suspended a shield, surmounted by a bouquet of Papal flags, the shield bearing the following inscription:—

PIO NONO
PONTIFICI MAXIMO
CERTISSIMO VERITATIS VINDICI
IMMORTALI
EXIMIORVM OPERVM CONDITORI
PARENTALIA
CVM LACRIMIS

Other shields, suspended from the capitals of columns, bore the following inscriptions:—

*Pauperes parente, Tutela oppressos, Splendido ecclesiam
ornamento, Miro populos exemplo, Una orbavit dies, Effusi in
lacrimas, Lugent boni.*

*Non irruens undique turbo, Non efferata in rabiem, Diutina
procella, Sereno intrepidum fronte, Navis concussere ducem,
Sed Adversi conflictus, Magnum fecere majorem.*

Non si quinos supra octogenos, Viceque a sæculis inaudita,

Integros Petri excessit annos, Orbi tamen visus catholico, Vixisse satis, Pater Pontifex Magister, Sedulus ad exemplum.

Salve anima inclita, Summis recepta sideribus, Immaculate quam asseruisti virginis, Fruere triumphis, Præsentique sospites ope Ecclesiam.

Upwards of forty priests, assisted by nearly as many acolytes, thurifers, etc., took part in the service, the Rev. Father Chauvin, S. J., with a deacon and sub-deacon, officiating at the altar during Mass; Father Des Jacques, S. J., directing the entire ceremonial, which was very complicated. The choir was composed of about fifty voices, and was supplemented by a harmonium and violins; while the St. Cecilia brass band, with drums, occupied one of the transept galleries, and after the Gospel and during the offertory played triumphal marches very effectively, the whole being under the direction of Father Basuiau, S. J., who also composed the triumphal marches and other portions of the Requiem. After the Mass, the ceremony of absolution was performed, and this was one of the most striking portions of the service. The whole of the priests—many of them attired in glittering robes of black and gold, the others in less showy raiment—the acolytes and thurifers wearing scarlet and white—entered in procession from both sides of the church—and, followed by their attendants, filed into the altar space within the rails, until they completely filled it; and then, to wailing strains of music, proceeded to perform the final solemnity. Headed by a large silver processional cross, the whole body of priests moved in slow march and took up a position round the catafalque, the band playing a Dead March. Holy water was then used, and amid clouds of incense, the mournful cadence of tolling bells, and subdued harmony, the last solemn rites were performed, and the imposing procession retired in the same order as it advanced.

In a few minutes afterwards the Cathedral was deserted by the immense congregation of foreigners and Chinese, who had filled it in all parts from whence a view of the solemn ceremony could be obtained.

Yesterday afternoon, a *Te Deum* was sung in honor of the new Pope Leo XIII.; and the St. Cecilia band played appropriate selections of music at the beginning and end of the service."

MISSION OF MADURA.

Our Fathers in Madura have much to do because of the smallness of their own number and the greatness of that of the spreaders of Protestantism. With all their earnestness and self-sacrifice they can visit their flocks but once a year, and can then give them but a few days only. For the remaining eleven months, consequently, the faithful are for the most part without a priest to instruct them, to administer the Sacraments, and to help the dying. For many years the Protestants have been hard at work. In the south they have a Normal School for teachers, a sort of Seminary for the forming of native catechists, a large Seminary for native ministers and a vast printing-office for the diffusion of error and calumnies against Catholics, in books as well as in a daily paper. In the southern district alone they have five hundred and ninety native teachers, all carefully formed, and one hundred and forty female teachers for the education of girls. The pupils number twelve thousand three hundred and fifteen. Their enthusiasm in other parts of the mission is of the same stamp; and yet the people of India come to us more willingly, as well on account of their disgust at the coldness and absence of outward pomp in the Protestant worship, as because of the vexations they suffer or see others suffering at the hands of Protestant agents.

Our Fathers are awaiting the arrival of more missionaries in order to undertake the conversion of the pagans. There is a fine harvest, but there are no workmen to gather it in. In the south there are one million four hundred and fifteen thousand six hundred and ninety-eight pagans, to forty-seven thousand seven hundred and seventeen Catholics and fifty-five thousand Protestants. In the north the pagans are even more numerous and the Catholics of smaller number :

there being three million one hundred and forty-six thousand one hundred and nine pagans, forty-seven thousand and seventeen Catholics, and nine thousand six hundred Protestants. In the central district the Catholics number fifty-two thousand nine hundred and eighty-two, the pagans one million two hundred and eighty thousand four hundred and the Turks forty-nine thousand five hundred and ninety-two. In this district alone, therefore, there are one million three hundred and twenty-nine thousand nine hundred and ninety-two to be converted. Each Father of Madura would, according to these figures, have, besides five or six thousand Christians to attend to, two hundred thousand pagans to convert.

In the northern district there are fifty-three churches and one hundred and sixty-four chapels. The Fathers are helped in their work by Religious of various congregations. At Trichinopoly there are native-born Brothers of Our Lady of the Seven Dolours, who take care of orphans and teach school. European nuns of the Congregation of Marie Réparatrice have a very large establishment in the city, containing an orphanage in which they have at present one hundred girls, an hospital, house for catechumens, etc. There is also in Trichinopoly a convent of fifteen Sisters, native-born, of Our Lady of the Seven Dolours, who, besides having a boarding-school in their own home, have a large school for externs in the central part of the city. At the request of the Propaganda, asylums are founding for widows of high caste, who are not allowed to re-marry. The Sisters of St. Ann have undertaken this charge and that of preparing widows for the office of baptizing. We are about to open in their convent a home for destitute pagan women over sixty years of age. The nuns will prepare them for baptism and take care of them till they die, thus imitating the Little Sisters of the Poor.

The Propaganda requires the starting in the Apostolic Vicariates of India of schools like that of the Government,

in which young men may be made able to pass the English University examinations. The college of Nagapatam, the corps of teachers of which is as large as that of a French college, fully answers this demand. In one of the four schools of Trichinopoly similar preparation is made.

In the central district of Marava there are seventeen schools with three hundred and forty-four pupils. The English language is employed in the schools of Dindigul and Madura. The orphanage at Dindigul has at present one hundred occupants, most of whom work in the fields. At Sarougany they have opened a house for catechumens and an hospital in which a great deal of good has been done during the famine. In this district there are thirty-six churches and three hundred and twenty-nine chapels.

In the south there are forty-four churches and forty-three chapels; twenty-six schools attended by seven hundred and eighty-five boys; six schools frequented by one hundred and ninety-seven girls; an orphanage for boys under the care of one of our Fathers; another for girls under the management of the Sisters of the Congregation of Our Lady of the Seven Dolors; a house for catechumens and an hospital for Christians and pagans alike.

WE HAVE received from France a pamphlet of 124 pages (lithograph) with the title, "*Grâces et Guérisons Extraordinaires Attribuées à l'intercession des Pères Olivaint, Ducou-dray, Caubert, Clerc et de Bengy.*" It contains an account of some thirty most remarkable favors obtained by persons who had invoked the intercession of our martyred brethren. In several cases the attestations of physicians, ecclesiastical superiors, etc. are given in full. We give here one of the briefest, though not one of the most striking of the accounts, that, namely, of the cure of an Augustinian nun at the Hospital of Saint Quentin.

"Through the intercession of Father Olivaint, a miracle was wrought at the Hospital of St. Quentin. A religious,

Sister St. John, was seized with a cancer in the stomach. It had reached the throat and prevented her from taking any nourishment. She suffered very much. Mr. Cordier, the physician of the hospital, told the Superior that medicine was no longer of any avail to the sufferer, and that nothing short of a miracle could save her.

"Sister St. John was encouraged by this thought, and addressed herself to Father Olivaint, asking of our good Lord, through his intercession, her cure or her death within eight hours; and the community prayed for the same intention during this time. At the end of eight hours she was wholly cured, and asked to rise.

"The arch-priest was sent for, and, coming immediately, asked Sister St. John whether she felt well enough to chant the *Te Deum*. She intoned it at once, and sang the whole of it, together with the *Magnificat*. On the following day she heard Mass in the chapel and received Holy Communion. She went to the refectory with the rest of the community, as if she had never been sick.

"This event gave rise to much excitement at St. Quentin, and many persons went to see Sister St. John."

VARIA.

Incorporation of Las Vegas College, N. M.—The bill of incorporation, which our Fathers of New Mexico presented to the Legislature of Santa Fé, was an exact copy of that which the Sisters of Loretto and the Christian Brothers presented four years ago to the same Assembly. The petition of the Sisters and Brothers was approved by the Territorial Legislature and afterwards confirmed by Congress in Washington. The Governor of New Mexico put his veto on the bill presented by our Fathers, after it had passed the Legislature by a large majority. The message of the Governor with the veto was published in the last number of

our LETTERS. A few newspapers of the Territory, political organs of Mr. Axtell, followed up the attack on the Society, by adding new calumnies to those which were contained in the insulting message. The old *Monita Secreta* and many other slanders taken from "Pascal's Letters" were published in the *New Mexican* of Santa Fé, and in the *Gaceta* of Las Vegas. The *Revista Catolica*, a weekly paper published by our Fathers in Las Vegas, answered these falsehoods with wit and vigor, but at the same time with prudence. Many other papers published in the territory, as well as in Colorado and other States, congratulated the *Revista Catolica* and eventually defended the rights of our Fathers.

The first result of this storm is a constant increase of pupils in the new College of Las Vegas, for which the bill of incorporation was asked; and besides a large accession to the subscription list of the *Revista Catolica*. The act of incorporation, however, has been annulled at Washington by the Senate Committee on Territories, because, as they said, the act was in violation of section 1889 of the revised statutes, which prohibits the legislative assemblies of Territories from granting private charters or special privileges.

By this act the Fathers were authorized to hold every class of real and personal property, which was made exempt from taxation. It was also provided that the college might make such by-laws and rules for its government as would not be in violation of the constitution and laws of the United States or of the Territory.

Our Fathers of New Mexico are now awaiting more favorable circumstances for proposing the *bill* again to the Legislature, and we cordially wish them success in their next effort to obtain all they need for advancing the greater glory of God.

Marquette's Monument.—"At the fifth annual meeting of the Michigan State Pioneer Society, Rev. Duffield, D. D., one of the members, paid eloquent tribute to the illustrious

missionary, Father James Marquette. Bancroft prophesied that 'the people of the West would build his monument,' and Mr. Duffield said the time for it has come. 'There is only one regret that I should have,' he writes to a friend, 'in the erection of such a monument as Bancroft long since predicted, and that is that it should be built by our Catholic friends alone. Will they not permit us all to unite in it—Michigan, Illinois, Wisconsin and the whole Northwest—and do him honor? the monument to be of the natural rocks in that immediate vicinity, and which have been so long waiting, apparently for a noble purpose.' "

The Lansing (Mich.) *Republican*, of April 30, says: "Rev. George Duffield, of this city, has received a letter from Jas. H. Dormer, of Buffalo, N. Y., in reference to the erection of a monument to Marquette, the great explorer, at Mackinac, near where his grave was recently discovered. It is proposed that an association be formed for erecting this monument, with Senator Ferry as President, and the Governors of Michigan, Wisconsin and Illinois as Vice Presidents, and leading men of all religious denominations in the West as associates. Although Marquette was a Roman Catholic and a Jesuit, geographical discoveries and his personal heroism were conspicuous, and deserve to be remembered. It is said that one thousand dollars have already been pledged in the State of New York, nine-tenths of it by Protestants, for the erection of a suitable monument to the man who is now only remembered in the shadowy pages of history, and in his name being attached to a city, a county, and in part a railroad. It is suggested the latter part of July will be a favorable time to take action at Mackinac relative to the proposed monument, as a greater number of summer visitors are then on the memorable island than at any other period."

WOODSTOCK LETTERS.

VOL. VII, No. 3.

GEORGETOWN COLLEGE,

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

(Continued.)

The final triumph of the American arms in the war of Independence led to negotiations on both sides for a cessation of hostilities, and a treaty of peace was signed at Paris by commissioners from England and America, Nov. 30th, 1782: a more definite one, Sept. 3d, 1783, settled all matters in dispute. Three months after, the American army disbanded. On the 23d of December, 1783, the Commander-in-chief of the American forces repaired to Annapolis, where Congress was at the time in session, and surrendered his military authority to those who had conferred it upon him.

In this interval, Rev. Mr. Carroll's attention was drawn to the objectionable relations subsisting between the Maryland clergy and the country from which the American people had just wrung their independence. Rev. Mr. Lewis's position as ecclesiastical superior under a Bishop resident in England, seemed to him inconsistent with the political order now established: and indeed Mr. Lewis himself took

the same view. Meetings of the clergy were called during 1783, to consider the subject, and also to take measures for the protection of the property interests committed to their charge. Considering Rev. Mr. Carroll's views on the latter topic, as expressed in the correspondence already quoted, it is not difficult to surmise his active agency in procuring these meetings, as the documents and correspondence preceeding them would doubtless show, were they at hand. In these conferences, first or last, his plan of an "Academy" was considered, developing subsequently into the establishment of GEORGETOWN COLLEGE. But before proceeding to narrate the business transacted at the meetings, the following extract from Campbell's biography * of our founder, seems an appropriate introduction. It was the growth of the more tolerant sentiments of their fellow-countrymen, as here described, that held up the hands of these venerable missionaries, in the work they now entered upon:—which inspired these orphaned sons of the persecuted and maligned Society of Jesus with new activity, in the prospect of reaping with joy, in the field of religion, the fruits, that had hitherto been gathered by them with tears.

"Several circumstances during the progress of the revolutionary war had contributed to remove or diminish the prejudices entertained in many states against the Catholic religion. While engaged in the formation of constitutions, their citizens were led to study the principles of liberty in their practical application to government; and the injustice of proscribing men for their religious belief, or for their mode of worshipping the Almighty, was generally admitted. But long settled habits of intolerance still kept alive, in many places, feelings of aversion to a religion which they only knew from the misrepresentations of their English ancestors—who, the spoilers of church property, sought to justify themselves in their ill-gotten possessions, by misrepresentations of the doctrines, and slanderous imputations

* "Life and Times," &c. U. S. Cath. Mag. for 1844, p. 370.

against the morals of the plundered and proscribed Catholics. Until the revolutionary war, the worship of God, according to the rites of the Catholic church, had never been practised in New England. And the solemn farce in commemoration of the deliverance from the gunpowder plot,* was performed in many places to keep up a holy horror for the abominations of popery. Even Rhode Island—the land of Roger Williams—had such exhibitions; and in Charleston, South Carolina, as late as 1774, the pope and the devil were made performers in the same pageant.† The alliance with France, however, and the aid of her Catholic armies to the cause of American independence, dissipated some of the mists of prejudice, and when the French fleet approached Rhode Island the laws against Catholics were repealed. When those who had been so far the dupes of misrepresentations and intolerance as to believe that Catholics are as ignorant and debased as their calumniators had represented them to be—beheld the accomplished and respectable officers of the French army and navy, and the gallant Kosciusko, Pulaski, &c. &c. piously engaged in the most solemn exercises of the Catholic religion, they learned to respect what they had before scoffed at. The French regiments and ships were accompanied by priests as chaplains, and in the march through the country, Catholic worship was frequently performed in the meeting houses of other denominations. The fact too that many catholic citizens had contributed by their services and their labors to the achievement of independence, had established a claim to liberty of conscience that silenced the bigot and the persecutor, and justified Catholics in their exertions to place their Church upon an equal with the members of other denominations. On the conclusion of the revolutionary war, and the restoration of

* For a severe reproof by Washington himself of the "ridiculous and childish custom of burning the effigy of the Pope," see extract from his *Orderly Book*, Nov. 5th. 1775, quoted by Sparks, Vol. III. p. 144.

† Drayton's *Memoirs*.

peace by the treaty of 1783, the Catholic clergy were anxious to adopt regulations for their own government, and for the preservation and management of the property held for the benefit of religion, which, being in the names of individuals in confidential trust, it was impossible to take precautions to guard against the alienation of it by death or any other cause.

"A letter from several of the clergy having been addressed to Rev. Mr. Lewis, vicar of the bishop of London for Maryland and Pennsylvania, &c. &c., and superior at the time of the dissolution of the Society of Jesus, praying that he would attend a meeting which they conceived to be absolutely necessary for the preservation and well government of all matters and concerns of the clergy, and the service of religion in those countries, Mr. Lewis expressed his entire approbation of the design, and notice was accordingly given to the clergy generally of the time and place of meeting and their attendance requested.

"On the 27th of June, 1783, the first meeting was held at Whitemarsh, Prince George's county, at which were present Revds. John Carroll, John Ashton, Charles Sewell, Bernard Diderick, Sylvester Boorman, who attended in their own behalf as clergymen in the service of this country; and Leonard Neale in behalf of himself and Ignatius Mathews, Lewis Roels * and John Bolton, residing at Port Tobacco, Maryland. The object was agreed to be, to establish a form of government for the clergy, and lay down rules for administration and government of their property.

"At this meeting, the first draft of a form of government

* Louis Benjamin Roels, born in Belgium in 1732, entered the Society in 1753, and came to Maryland in 1761. He died at St. Thomas' Manor, Port Tobacco, Feb. 27th, 1794. No details are preserved in regard to him.

John Bolton, an Englishman and a Professed Father, born in 1742, entered the Society in 1761, and came to Maryland in 1771. Our MS. record assigns the year 1805 as the date of his death, but Oliver is probably more correct in the date he gives, Sept. 9th, 1809. Bp. Carroll in announcing his death to C. Plowden, said, "though he was not a man of learning, he achieved much good by his zeal and piety."

was made, which was revised at a second meeting at the same place on the 6th of November following, by delegates of all the clergy: namely, Revds. John Lewis for the northern district, which comprised the whole of Pennsylvania and the eastern shore of Maryland; John Carroll and Bernard Diderick for the middle district, composed of all that part of the western shore of Maryland which is north of Charles county; and Ignatius Matthews and James Walton for the southern district, composed of Charles and St. Mary's counties, and the regulations were completed at a third meeting at the same place, on the 11th of October, 1784, 'and declared to be binding on all persons at present composing the body of clergy in Maryland and Pennsylvania.' "

In reference to the custody of the estates, the regulations finally adopted were embraced in a series of nineteen articles, * a brief summary of which may here be given. The chapter or representative body of the clergy, clothed with general control of the whole property, was to consist of deputies, two in number from each of the three districts above-mentioned. The chapter was to meet at least every three years, and rules are added providing for any vacancies that might occur in it. A procurator, with the power of administering the estate and distributing their revenues, but without faculties for alienating any portion of them, was to be chosen from the general body of the clergy, at a salary of forty pounds, or one hundred and six dollars, which was no doubt thought a very respectable compensation at the time. The existence of a Superior in spirituals is supposed; and his salary is fixed at what must have been a munificent sum, a hundred pounds, or four hundred and forty-four dollars, "together with a servant, a chair and a horse"—"chair" meaning, no doubt, "chaise." The pay of individual members of the clergy was fixed at a very moderate rate, and regulations were adopted for admitting new members, as withdrawing support from unworthy members. Article

* More fully given in "Life and Times," page 371, etc.

XIV. provides as follows: "With respect to members actually forming part of the body of the clergy, there shall be no arbitrary power of removing them at will, or for greater convenience; but when a vacancy happens, which the good of religion requires to be supplied, the members of the Chapter of the district in which the vacancy lies, shall endeavor to prevail upon the person they judge fittest, to accept of the vacant charge, application having first been made to the Superior *in spiritualibus*."

Article XIX. provides that "the person invested with the spiritual jurisdiction in this country, shall not, in that capacity, have any power over or in the temporal property of the clergy." Some supplementary provisions prescribe "that when two or more clergymen reside together, a system of equality shall be observed, and every idea of dependence on, or subjection of one to the other, must be excluded." A standing committee was appointed, consisting of Reverends John Lewis, Thos. Digges and Ferdinand Farmer, to whom all differences were to be referred that might arise among the clergy. Provision was also made for Masses for deceased members.

The clergy who formed these regulations were all former members of the Society, and although only ten years had elapsed since its suppression, their hopes were ever confidently turned towards its early restoration. The solicitude, therefore, with which they guarded its former property may easily be understood. They affirmed, furthermore, at each of the two latter meeting, in November, 1783, and October, 1784, that they would "to the best of their power promote and effect an absolute and entire restoration to the Society of Jesus (if it should please Almighty God to re-establish it in this country), of all the property formerly belonging to it; and if any person who has done good and faithful services to religion in this country should not enter with the Society, so re-established, he is, nevertheless, to receive equal maintenance whilst he continues to render the same services,

and to be provided for, as others, in old age and infirmity."* Finally, the Rev. John Ashton, the individual indicated by Rev. Mr. Carroll four years previously as the most suitable person for such an office, was chosen Procurator General.

In the interval between the first and second meetings of the clergy at Whitmarsh, Rev. Mr. Carroll says, in a letter from Rock Creek, under date of September 26th, 1783, to his friend Plowden: "We are endeavoring to establish some regulations tending to perpetuate a succession of laborers in the vineyard, to preserve their morals, to prevent idleness, and to secure an equitable and frugal administration of our temporals. An immense field is open to the zeal of apostolic men. Universal toleration throughout this immense country, and innumerable Roman Catholics going into the new regions bordering on the Mississippi, perhaps the finest in the world, and impatiently clamorous for clergymen to attend them." †

Other portions of the above letter, which seems to have touched upon a variety of topics, are found scattered here and there in Campbell's "Life and Times." ‡ In reference to a memorial which Mr. Plowden had forwarded to the Austrian Emperor, asking compensation for the robberies committed at Bruges by the Imperial authorities, at the time of the expulsion of the Jesuits from that city, the writer says: "If the Emperor is desirous of establishing indeed the character of justice and impartial administration which he so much affects, he cannot refuse a demand so undeniably just." But Mr. Carroll thought that from one who exhibited the traits that characterized Joseph II. little was to be expected; for, says he: "I cannot help thinking that every prince who strives so much to concentrate all power within himself; to destroy every other exercise of authority,

* "Life and Times," page 273.

† See pages 363, 663 and 793, United States Catholic Magazine for 1844.

‡ Brent's Biographical Sketch, page 57.

however respectable and ancient ; to render the condition of his subjects precarious by obliging many to relinquish the state they were engaged in under the sanction of all the laws sacred and civil ; I say that I cannot help thinking that every such prince is in his disposition a despotical tyrant."

The following extract concerns affairs nearer home. The sturdy American spirit of the pastor of Rock Creek and the insular prejudices of his British friend are brought finely into relief. Mr. Carroll writes: "You tell me that you perceived that in my last I was afraid of entering into politics ; but that you will force me into the subject. Indeed, my dear Charles, I had no such fears about me. I have the happiness to live under a government very different from that I have just been talking of (the Austrian) ; and I have never had any cause to fear speaking my sentiments with the utmost freedom. But when I was writing to you I had so many other subjects nearer to my heart to talk of, that I suppose I left them (the political ones) to the public papers. You have adopted the language of some of the prints on your side of the water, by representing us under imperious leaders, and the trammels of France ; but alas ! our imperious leaders, by whom I suppose, you mean the congress, were at all times amenable to our popular assemblies, elected by them every year, often turned out of their seats, and so little envied that as their expenses were often unavoidably greater than their profits, it has at all times been a difficult matter to get men disinterested and patriotic enough to accept the charge ; and as to the trammels of France, we certainly have never worn her chains, but have treated with her as equals, have experienced from her the greatest magnanimity and moderation, and have repaid it with an honorable fidelity to our engagements. By both of us proceeding on these principles, the war has been brought to an issue, with which, if you are pleased, all is well, for we are certainly satisfied."

The younger Pitt was in his twenty-fourth year, at the time

just rising into distinction, and Mr. Carroll remarks: "I sincerely rejoice that the son of my favorite, the late Chatham, conducts himself with such ability and integrity. You did not expect so much perhaps from an American; and indeed we should be excusable (if not as Christians, at least politically) for not bearing you much good will in return for all the lies and misrepresentations which many of your soured and indignant countrymen are every day coining about us." In another place, he says: "If your other kind letters never came to hand, you have only to blame the un-sleeping avidity of your own cruisers, whom I should call pirates, were I inclined to follow your example of abusing the political measures of our adversaries. For, since the object of the war, on your side, the right of parliamentary taxation, is now confessedly, and by every moderate man on both continents, acknowledged to have been unjust, surely every measure to attain that object must have likewise been unjust; and consequently your cruisers, with all their commissions, were nothing more than pirates. Thus much to retaliate for your stroke at our *faithless leaders* and *faithless allies*, after which we will be done with politics."

The following passage couples two names of former brethren of Mr. Carroll's in the Society, whose subsequent career in life afforded a contrast as wide as it is possible to imagine. One became afterwards his coadjutor in the See of Baltimore, President of Georgetown College, and finally Archbishop. The other, Rev. Mr. Wharton, a scion, like Rev. Mr. Neale, of an old Catholic family of Maryland and a relation of Mr. Carroll's, became the foremost apostate of his day, inflicting, by his course, the bitterest anguish upon him who here so charitably doubts the disparaging rumors that had reached his ears in reference to him. "Since my last to you, Messrs. Leonard Neale, from Demarara, and Ch. Wharton have come into this country. Have seen the latter only once, and propose returning his visit in about a fortnight. I find him indeed possessed of considerable

knowledge, and endowed with all those talents which render society agreeable. If upon a further acquaintance I discover any of those blemishes which some of his companions in England thought they did, it would give me great concern, and I should speak freely to him about them. He has surely too much knowledge, and is too well grounded in sound philosophy and sacred literature to adopt the incoherent and impious principles of modern infidelity."

The last extract that will be given here refers to the wonderful preservation of the Society in the Russian dominions; the Empress Catherine having refused to allow the Brief of suppression to be published, and the members of the Society in Russia being permitted by Clement XIV., who issued the Brief, to remain in *statu quo*. His successor, Pius VI., approved of and encouraged them. The news that reached Rev. Mr. Carroll, and to which doubtless he here refers, was the election by the Russian Jesuits of a Superior-General on the 25th of June, 1782; approved by Pius VI. the following March, six months before the present letter was written: "God grant that the little beginning in White Russia may prove a foundation for erecting the Society upon once again; but I cannot help wishing that the protectress of it were a more respectable character than she has often been represented." The writer was destined not only to see his pious wish accomplished, of the restoration of the Society through the medium of the Fathers in Russia, but to be himself the agent in receiving it from that country, and re-establishing it on the soil of Maryland.

NOTE.—Of the eight clerical delegates, besides Rev. John Carroll, who assembled at the old Jesuit residence at Whitmarsh in 1783, and unconsciously laid the foundations of the present hierarchy of the United States, some notice is due in this place, omitting those that have been already mentioned. (see foot notes, pages 76, 77, 138.)

JOHN LEWIS, born in 1721, probably in England, entered the Society 1740, came to Maryland in 1750, and was professed eight years after. In what year he succeeded Father George Hunter as Superior in Maryland does not appear. It was probably shortly before the suppression of the Society in 1773. Thenceforward for eleven years he was Superior of the clergy, until succeeded by Mr.

OBSEQUIES OF PIUS IX.

Through the kindness of several Fathers and Scholastics, who have responded to the request made in our last number and in private letters, accounts have reached us from various quarters of the funeral services performed in our

Carroll in 1784. He died at Bohemia, in Cecil county, four years later. Dr. Oliver adds to the few particulars he gives of him: "He often passed by the name of Leppard. He was the mild Superior of his brethren in Maryland, where he departed to our Lord, 24th of March, 1788. Dr. John Carroll, in a letter dated the 20th of April, that year, movingly regrets the loss of this valuable Father." (No copy of the letter referred to is in the collections at hand.) Dr. Oliver mentions another John Lewis, no account of whom appears in the documents so far consulted for the purposes of this history. He says of him, that he "finished his lengthened course in the Maryland Mission, 6th April, 1795, aet. 74, Soc. 55, Prof. 37." He may be the same person mentioned by Campbell as "Rev. John Lucas," residing at St. Inigoes in 1774.

LEONARD NEALE, of a family which in his own and other generations has been remarkably fruitful in religious vocations, was born in Charles county in 1746. The founder of the family in Maryland, Capt. James Neale, settled here in 1642. Capt. Neale had been previously in the confidential employ of Charles I., and filled offices of trust and distinction in the colony, after taking up his residence in it. His wife was a friend of Queen Henrietta Maria, after whom Maryland has been named. Leonard and his brother Charles were sent to St. Omer's together, in 1758, to be educated, and both subsequently entered the Society. After the suppression, Leonard repaired to England, whence, in 1779, he set sail for Demarara. After four years of unavailing labor and hardships in that trying field, he came to Maryland in April, 1783, shortly before the first Whitmarsh meeting. His subsequent record belongs in great part to the history of Georgetown College. For a full biography, see volume I, "Lives of Deceased Bishops" in the United States, by our alumnus, Richard H. Clarke, LLD.

CHARLES SEWALL was born in St. Mary's county, Md., 1774, at Mattapany on the Potomac, sixteen miles north of St. Inigoes. Charles Calvert, third Lord Baltimore, son of Cecilius, the founder of the colony, married a daughter of Hon. Henry Sewall of this family, and built at Mattapany a fortified residence. Here he made his home from 1662 to 1684, when he returned to England. His Lordship's fortress-home seems, however, not to have been built in a very substantial manner, for the father of Charles was obliged to substitute it by another, a fine brick residence near by, and no doubt still standing. Charles and his younger brother Nicholas were sent over to St.

churches for the repose of the soul of our beloved Holy Father, Pius IX. Want of space forbids us to give in full the details so kindly furnished by our correspondents; we must, therefore, content ourselves with the main outlines of the celebration in each place.

The church of St. Ignatius, Baltimore, was heavily draped in mourning. Large bands of black cloth hung in immense festoons from the tops of the pilasters, as low as the stations, including organ and sanctuary in their circuit, while shorter bands were looped from station to station. In front of the sanctuary stood twelve towering candlesticks, heavily draped. Nearly in the centre of the church was the catafalque, surmounted by a casket which was covered with a heavy black velvet pall bearing a large cross of white satin in its centre. The canopy consisted of a broad band of black velvet, studded with silver stars, from which hung heavy black curtains relieved by a back-ground of white lace and looped back at each corner to expose to view the catafalque beneath. Fu-

Omer's in 1758, for their education. Like the Neale brothers they both became Jesuits. Charles entered in 1764, became a professed Father, and returned to Maryland in 1774. He finished his apostolical course November 10th, 1806, says Oliver,—in 1805, says our MS. necrology, incorrectly, no doubt. Nicholas Sewall never returned to his native country, but remained in England, succeeded Rev. Charles Plowden, as Provincial in 1821, and died in 1834.

BERNARD DIDERICK, who, from his name, was probably of German birth, is recorded in our local MS. as having come to Maryland in July, 1784, which is evidently incorrect, since the first Whitemarsh meeting (at which his presence is recorded) was held more than a year before that date. Beyond the prominent part he took in the proceedings at these meetings, nothing seems to have been left on record in regard to him, except the event of his death, which occurred at "Notly Hall," July 3d, 1793.

SYLVESTER BOARMAN, the brother of Rev. John Boarman, who is mentioned by Oliver, while Sylvester is not, was a native Marylander. Both were no doubt sent to St. Omer's together, like the Neales, Sewalls and others, and they are recorded as having returned to Maryland together in 1774. Sylvester, who was professed with the four vows while in Europe, died at Newport, in his native county of Charles, January 7th, 1811; age not stated. His brother, of whom Oliver says, "without much pretensions to talents, he proved a most diligent and valuable missionary in his own country," preceded him to the tomb, dying at Newtown, St. Mary's county, in 1797, aged fifty-four.

neral plumes of white and black waved from the corners of the canopy. The papal arms, a picture of the Pope and flowers, completed the decorations.

The solemn Mass of requiem commenced at 9 o'clock on Monday, Feb. 18th, Rev. Father McGurk, Rector of Loyola College, was celebrant, assisted by Rev. Fr. Sheerin and Mr. Becket. The music of the Mass was Gregorian. Rev. Fr. Denny preached with more than wonted eloquence on the virtues of him whom all christendom was mourning, "the white robed warrior of the Vatican," and was listened to with rapt attention for three quarters of an hour.

At St. Joseph's, Philadelphia, the Sunday-school children took the lead in showing their grief for the death of the Holy Father, who, during his life, had bestowed upon them more than one mark of his kind regard. Sunday afternoon, February 10th, a short but touching service of thanksgiving for his glorious works and of earnest prayer for his speedy reward, took place in the Sunday-school chapel. "The discourse of the Father Instructor was a heartfelt effusion, and brought tears from youthful and manly eyes, and sighs from innocent, sincere hearts.

On the following Sunday morning, the members of the sodalities, in honor of the Blessed Virgin, offered up their Holy Communion for the repose of the soul of him whose highest glory it is to have authoritatively declared Mary Immaculate. The same was done by the Confraternity of the Sacred Heart on the succeeding Friday.

The solemn Mass of requiem was sung on Thursday Feb. 14th, by Father Jamison, as Celebrant, Father Ardia, as Deacon, and Father Romano, Sub-deacon. The church was draped richly and heavily, but in good taste and without any attempt at vulgar display. The catafalque was surrounded by mounds of fragrant flowers and trailing vines, and by numerous tapers in alternate silver and gilt candelabra. A unique ornament, peculiar to St. Joseph's and very much admired, was a tiara of white camelias, lilies of the valley, and violets—the gift of a poor woman.

Very Rev. Dr. Corcoran, of the Diocesan Seminary of St. Charles Borromeo, delivered the sermon. It was a thoughtful, learned, and earnest tribute to the memory of the late Sovereign Pontiff, but unfortunately it was inaudible to a great portion of the congregation.

The church of the Immaculate Conception, Boston, felt itself under an especial obligation to celebrate the Requiem services with extraordinary solemnity. It was Pius IX. who proclaimed that cherished dogma of our faith, the Immaculate Conception of the Blessed Mother of God; what place then more fitting in which to render homage to the memory of the great Pontiff than the church dedicated to Our Lady under that sacred title?

The Mass of requiem was celebrated on Thursday Feb. 21st at 10 o'clock. The mourning decorations and the catafalque corresponded in grandeur to the solemnity of the occasion. The church itself, usually so lightsome, was darkened to a solemn and sombre twilight, which was singularly impressive.

The Young Men's Catholic Association occupied chairs in front of the sanctuary railing. Father O'Connor was Celebrant, Father Charlier, Deacon, and Mr. Buckley, Subdeacon. The music of the Mass was from Verdi and Mozart.

Father Fulton preached the sermon. After a *résumé* of the great events and wise and noble actions which constantly marked the pontificate which had just come to an end, he reviewed in a few words the relations of Pius IX. with his fellow-men and in his private life. "If aught," said he, "could have been found to censure in him, there were not wanting those who were ready to point it out, yet, now that he is dead, a chorus goes up from all the world paying tribute to his character. If you had once been admitted to his presence, and had heard that voice so full of power and tenderness, or observed the benignity of his countenance, you could understand something of the personal love which he inspired. There was no one who ever came under the

influence of Pius IX. who did not love him. Shall we not then call Pius IX., 'the Great' ? But, whilst we have been celebrating these obsequies for the dead, the news has spread across the Atlantic of the auspicious election of a successor. Not that we shall forget Pius IX.—to him our prayers and loving remembrance ; but for Leo XIII. our loyalty and loving obedience. The Pope is dead ! Long live the Pope !”

The West was not behind the East in the testimonials of her affection for Pius IX. In fact, the obsequies in the western cities, agreeably to the character of the people, had perhaps even more of the nature of popular demonstrations of emotion than was evident in those celebrated in the Atlantic sea-board towns.

At St. Xavier's, Cincinnati, special public prayers for the repose of the soul of our beloved Holy Father were said publicly on Sunday, Feb. the 10th and during the following week, while many Communion were offered for the same intention. Besides these, fifteen hundred Holy Communion were received in our church alone on the day set apart for the memorial services.

In common with the rest of the clergy, Ours were waiting for his Grace, Most Rev. Archbishop Purcell, to take the initiative. Owing to his absence from the city, no plan was drawn up till it was too late to announce the intended programme at the Sunday Masses. Thus the commemoration, solemn as it was, may be considered in the light of a spontaneous and *impromptu* expression of Catholic feeling ; without the usual time devoted to preparation or the ordinary means of making the congregation aware of the appointed hour.

We take the following details from the daily newspapers of the time :

From an early hour in the morning St. Xavier's church was crowded with worshippers. At half-past seven o'clock Father Boex's scholars, of St. Xavier's parochial school, met at St. Thomas' church, on Sycamore between Fifth and

Sixth streets, where each one of the thousand lads was given a piece of crape, which was tied around the arm and decked with the Papal colors. They made a fine appearance, as two by two, they marched to the church. At eight o'clock they filed into the centre and left doors, and placed their society banners in front of the main altar. The female scholars from the convent on Sixth street were also in attendance.

The solemn High Mass at nine o'clock was the principal feature of the day's celebration. The day and night previous the church had been tastefully and appropriately draped in mourning by skilful and eager hands, under the superintendence of the reverend pastor, Father Rose, and an abundant supply of elegant and rich tropical plants procured for the purposes of decoration. A rich catafalque, raised some five feet from the floor, was placed immediately below the railing in the upper part of the church. The floral designs were unique—a massive cross of flowers, which was covered with a pall, and over it a representation of the Rock of Peter. Above the rock rested a snow-white dove with outstretched wings, an emblem whose significance was not lost on the lookers-on. A marble bust of Pius, executed with excellent grace and finish, was placed immediately below the cross, and around the coffin hundreds of waxen tapers and ornamental candles threw a mellow light on the gorgeous decorations. On the floor and around the catafalque fragrant flowers were distributed. The steps leading to the Communion-rail and the railing above the coffin were almost concealed by lights, flowers and plants, and signs of mourning, intermingled with delightful effect.

At nine o'clock solemn High Mass began with Rev. Charles Driscoll celebrant, Rev. Wm. Boex, deacon, Rev. V. Putten, subdeacon; Mr. J. E. Kennedy, S. J., master of ceremonies. The choir was at its best, and accompanied by a full orchestra. Schmidt's Requiem Mass was successfully and feelingly rendered under the direction of

Prof. Gerold. After the solemn *Dies Iræ*, the Rev. H. A. Schaapman, ascended the pulpit without giving any text, for it was not his object to preach either a sermon or a eulogy. He recounted the great deeds of the Pontificate of Pius IX., but said that although these acts distinguished him above other Popes, they did not form his personal merit. If we consider his life we shall find—and this is what we must carry away with us as the fruit of this day's devotion and treasure up for future thought—that Pius IX. was *great*, because he never swerved from duty and never lost sight of the ideal which he had formed in the beginning of his Pontificate. *Principle* was his, and *duty* dictated the uncompromising *non possumus* with which he met every attempt to make him bow to the accomplished facts which seemed to demand a surrender of his rights. This is the clear lesson of his life, and is an example which each one can imitate. The preacher's manner was earnest and whole-souled, and evidently made a deep impression on his hearers.

On the 26th of February the collegiate literary exercises were held in commemoration of Pius IX. They consisted of readings, declamations and an excellent eulogy of our late Holy Father, all delivered by members of the Philopædian Society of the college. The faculty of the college, the Acolytical Society, the German Literary Society, and the members of the Collegiate Department were present.

At the church of the Holy Family, Chicago, the usual Mass was held at eight o'clock, and at that hour the church was quite full. At this Mass the Rev. Fr. Koopmans was celebrant, administering holy Communion to an unusually large number of persons. The office of the dead commenced about nine o'clock. The sight of the congregation within that spacious and richly ornamented church, as seen from the upper galleries, was one not to be soon forgotten. The lofty altar, than which there is no more ornate shrine within any great church in the West, was completely covered

with sable vestments. The tabernacle of the Holy Eucharist was concealed within long hangings of black velvet and satin, its place being marked with but a simple golden crucifix which was shrouded in white lace. Not a vestige of ornament or picture, unnecessary light or color, could be observed anywhere.

At the head of the main aisle, just resting at the foot of the altar, was a plumed and draped catafalque, on each side of which burned three lofty tapers in golden candlesticks. The bier was covered with a crimson pall, on the surface of which a stole, the keys of Peter, and the papal tiara were richly embroidered in gold and colors.

The office of the dead being finished, the Requiem Mass was begun. Father Schultz was celebrant, Father Lambert, Deacon, Mr. Schlechter, S. J. Sub-deacon. Among the clergy present were Rev. Father Thos. H. Miles, President of the College, Father R. J. Meyer, Vice-President, and preacher of the day, Fathers O'Neill, Van den Eerden, De Blicck, and other Fathers and Scholastics of St. Ignatius College.

The musical setting of the Mass was by Franz. Schmidt, a churchlike composition of much feeling, which was excellently sung.

Father Meyer's sermon was based upon the following verses of scripture from the forty-fifth chapter of the book of Ecclesiasticus, which, it will be seen, form a remarkably appropriate text:

"Beloved of God, and men; whose memory is in benediction.

"He made him like the saints in glory, and magnified him in the fear of his enemies, and with his words he made prodigies to cease.

"He glorified him in the sight of kings, and gave him commandments in the sight of His people, and showed him His glory.

"He sanctified him in his faith and meekness, and chose him out of all flesh.

“For he heard him and his voice, and brought him into a cloud.

“He made an everlasting covenant with him, and gave him the priesthood of the nation, and made him blessed in glory.

“He gave him a holy robe of gold and blue and purple, a woven work, of a wise man, endued with judgment and truth.

“And a crown of gold upon his mitre wherein was engraved Holiness, an ornament of honor.”

The preacher dwelt upon the *greatness* of Pius IX., analyzing its true character and extent, and drawing from it an impressive lesson of moral firmness and devotion to the Church for the spiritual benefit of his hearers.

At the close of the sermon the “Libera me” was beautifully sung by the chorus to some grand old Gregorian tones and the Mass was then proceeded with to the end.

At St. Xavier’s church, St. Louis, the services began by the chanting of the office of the dead. Father Hill, in his sermon, considered the life of Pius IX. rather from a philosophical point of view, showing how his mission was to repair that great scandal, the Reformation, and how the whole action and tendency of his pontificate was the direct contradiction and refutation of the innumerable systems of error which have taken their rise from that source. He had to face errors starting from nearly every first principle of reason and extending over all species of matter, all objects of human knowledge and volition; the nature of God, the nature and destiny of man, the nature of the visible world, and every known object in it.

The nations that followed out to their end the principles of the Reformation are called back by Pius IX. to the true first principles that God revealed.

The services terminated by the singing of the psalm “Miserere,” in Gregorian chant.

Here also, as in Cincinnati, the students of the University

gave separate expression to their grief for him who had so much at heart the interests of Catholic education, and especially of Catholic Universities. The Philalethic Society held a public session at which essays and poems were read and orations delivered in honor of the deceased Pontiff.

Detroit, although the last established of all our Western colleges, was not behind the others in the testimonials of her affection for Pius IX.

"The solemn Requiem Mass for Pope Pius IX. celebrated at the church of SS. Peter and Paul," says the Detroit "Home Journal," "was largely attended. Rev. Fr. Miede, was the celebrant; Rev. Fr. Brady, Deacon; Rev. Fr. Erley, Sub-deacon; Mr. Grimmelsman, S. J. Master of Ceremonies. Rev. Frs. Real, Donovan and Van den Driesche were present in the sanctuary, which was most elaborately decorated and brilliantly illuminated with candles and gas jets tastefully arranged.

The church was draped in mourning, and the light was excluded, so that the sombre appearance lent much to the solemnity of the celebration. In front of the sanctuary stood the magnificent catafalque. It was three stories high and covered with the richest velvet braided with silver. The whole was strewn with the choicest flowers in great profusion. The area surrounding the catafalque was a forest of tropical plants, while nearly one thousand lights and jets of gas, mingling with these, presented a most striking picture, and so impressed the people that they could with difficulty withdraw their gaze from it."

Mr. Grimmelsman's newly organized Society of Acolytes, thirty in number, assisted at the services, dressed in purple cassocks and pure lace surplices, while a scarf of black cloth fell from their shoulders. Mozart's grand Requiem Mass was sung by the choir.

At the Gospel, Rev. Fr. Walsh, delivered a splendid tribute to the deceased Pontiff. He showed how the three great virtues, Faith, Hope and Charity, which dwelling in

the soul make the saint, shone in the life of Pius IX., and constituted an imperative claim that we should venerate him, and that his children "should rise up and call him blessed."

At San Francisco, it had been previously announced in the church of St. Ignatius, that a Requiem Mass would be celebrated on Wednesday, February 20th, in honor of the deceased Pontiff, and the faithful of the congregation had been recommended to approach Holy Communion on that day in union with the above intention, and, also, for the Conclave then in session. In accordance with this suggestion, multitudes went to Holy Communion, and received from the Fathers, at the hands of an acolyte, as a precious memento of the occasion, a medal blessed by Pius IX., at the time of the visit of Very Rev. A. Varsi, the present Superior of the Society in this city.

The decorations of the church by their magnificence manifested the ardor of affection and reverence in which the Holy Pontiff is held by the Fathers, many of whom are Italians and were personal acquaintances of his Holiness.

Thousands of yards of soft black and white material encircled the walls, looped in graceful festoons and fastened with rosettes. The eighteen pillars which support the galleries were covered closely with black, as were also the chancel walls and arched ceiling of the sanctuary — the altar-piece of which, covered also in black, was rendered very effective by a massive white cross of stately proportions which appeared as if planted in front of it, and brought into bold relief by the black back-ground.

Twelve pews had been removed from the body of the church, directly in front of the high altar to give space for the dais that was to serve as the foundation supporting the catafalque and memorial monument. This dais arose in a succession of five stages or steps, painted in close imitation of black-veined marble, and on these were arranged innumerable bouquets of flowers in costly vases of Bohemian and

other rare and exquisite wares—delicate wreaths of pure white camillas, interwoven with religious designs—the anchor of hope, the cross of faith, the heart of charity, the coat of arms of the dead Pontiff, all with the most cunning skill of the florist's art. On the floor stood six tall candlesticks surrounding the catafalque; on the upper steps at each of the four corners a large golden candelabrum, bearing nine lights and a very large bouquet, and in every available spot were smaller candelabra bearing wax candles.

On this black-veined marble dais rested the coffin. It was draped in a very rich gold-fringed silk pall, and had at the head, resting on a black velvet cushion fringed also with gold, the triple crown, a silver and gold tiara. It seemed, indeed, the lying in state of a right royal monarch, one not disowned by an envious brotherhood.

The space occupied by the catafalque was marked by four short columns, formed in clusters of three, and painted in imitation of red porphyry, which supported the base of the finely proportioned monumental obelisk in white marble rising grandly thirty-two feet, and terminated by an elegant cross that almost reached to the frescoes of the roof.

The face of the pedestal of the obelisk, looking towards the entrance, presented a fine portrait of the benignant Pius, by Tojetti, the Italian Catholic artist, who boasts of numbering among his patrons the illustrious Pope. The portrait is a bust robed in red vestments and surrounded by a crown composed, the lower portion, of oak leaves with the young acorns, significant of stability and fortitude, so characteristic of Pius IX.; and the upper portion, of the victor's laurel also putting forth its fruit.

In the midst of all this decoration stood the pulpit arrayed in its mourning robes with such modesty and becomingness as to suggest that the decorator had in his mind's eye, while he designed, the unassuming Jesuit as its only occupant.

The celebrant of the Mass was Very Rev. A. Varsi, the Superior. He was assisted by Rev. Fr. Messea as deacon,

by Mr. Collins, S. J., as sub-deacon, and Mr. Crowley, S. J., the prefect of the Sanctuary Society, as master of ceremonies.

The sermon was preached by Rev. Fr. Buchard. During its course, as he pronounced the words; "We do not mourn as those without hope," a sudden gleam of sunshine broke with a startling radiance through the clouds which had darkened the sky.

The music for the occasion consisted of the *Requiem*, *Kyrie* and *Sanctus* from Mozart's fifteenth Mass; the *Libera* and *Dies Iræ* from Rossi; *Offertory* and *Agnus Dei* from Ambroise Thomas, and a quartet *Il Saluto a Pio Nono* from Verdi, which was sung after the sermon and the *Libera*.

We have kept for the last, two accounts which will perhaps have more interest for our readers than any of the preceding — those of the Requiem Mass at Las Vegas in the New Mexico Mission, and of the funeral services among the Cœurd'alène Indians of the Rocky Mountain Mission. The former we translate from the *Revista Cattolica* edited and published by our Fathers at Las Vegas: "At Las Vegas, Feb. 14th the funeral rites were performed in memory of Pius IX. We candidly confess that we have seen very few things in this country which so deeply moved and impressed us as did this sad ceremony. The funeral pomp of the church, the number of priests, the chant, and the extraordinary concourse of people, all had a share in greatly moving the minds of all. The priests there gathered were, besides the Rev. parish priests of this and of some of the neighboring parishes, Frs. Tommassini, Personé, Gasparri, Marra and Minasi, S. J. The church, which is of no mean dimensions, was crowded with people, and this is so much the more edifying, as very bad weather prevailed the whole morning, which, no doubt, prevented many others from assisting. At one side of the funeral bier were the pupils of Las Vegas College with Frs. Rossi and Fede, S. J., and at the other were the Sisters, also with their pupils.

"The services began with the chant of Matins and Lauds ;

afterwards Rev. Fr. Fayet, parish priest of St. Miguel, celebrated Mass, Fr. Tommassini being deacon, and Fr. Minasi sub-deacon. When the Mass was over Fr. Gasparri delivered a funeral eulogy of Pius IX. After having traced in a few words the life of John Mastai Ferretti from his childhood to his elevation to the chair of St. Peter, the orator showed forth in Pius IX. the Universal Pastor and the Infallible Teacher of the Church. He showed also how God in his providence had disposed that the Supreme Pontiff, in order to exercise his supremacy and teaching office, should have temporal power. From this the orator took occasion to speak of the temporal power of the Pope, and of the many sufferings which Pius IX. had to bear for this cause. He closed his eulogy by speaking of the desire he entertained of one day seeing raised to our altars the glorious Pontiff for whose rest the funeral rites were performed, and of venerating him hereafter as a saint.

“The services ended with the usual blessing and the chant of the *Libera*. We are sure that those who were present at this ceremony will forget neither the impression that it produced upon all, nor the greatness of him in whose honor it was celebrated.”

The letter from the Indian Mission is so interesting that we cannot help transcribing it as it stands.

REV. AND DEAR FATHER,

P. C.

As in your WOODSTOCK LETTERS you ask for news of the funeral rites for Pius IX., I answer for my own mission.

When the Cœurd'alène Indians heard the first sad news of the death of Pius IX., they were awe-stricken and overwhelmed by a gloom and sorrow which would never have been expected of savages, even at the death of any of their nearest and dearest. They said: We are now fatherless; if we mourn for our father, how much more must we do for him who was the father of our souls in place of Jesus Christ?

A boy to whom the news was first communicated started away, chanting the sad tidings in a loud mournful tone through the valleys and dales. We then announced to the few who were near the church that the next day, Sexagesima Sunday, we should have a solemn Mass for the repose of his glorious soul. All came to confession, and we could notice there the deep impression which such a death had made on their savage hearts.

Sunday morning other Indians came to church, and, hearing the sad news on their way, all felt the same sacred gloom creeping over them. In order to give time, both for hearing their confessions and for preparing the catafalque, the High Mass was deferred until twelve o'clock. A general Communion was offered for their beloved Father, and at the Offertory every one presented himself at the altar, offering his mite in order to have Masses said for the repose of the holy soul of Pius IX. During the sermon, prior to the Absolution, scarcely a dry eye was to be seen. The preacher felt a scruple in asking prayers for such a sainted man: he publicly invoked Pius IX. to pray for him and for his mission. At two o'clock the congregation was dismissed with a deep but hopeful sadness depicted on their countenances.

The next day, the greater part of the chiefs and people arrived from afar off coming to celebrate Ash-Wednesday. While still at a distance they heard the sad news and sent a courier to know whether it were lawful, at so mournful a season, to perform the usual ceremonies of welcome to their chiefs. They came in, all grieving and complaining that they had been deprived of the happiness of the previous day. The chief, Andrew Seltis, a man of unimpeachable character and a lively faith, wished for another Mass the next day, but it was determined to defer it to the next Sunday, Quinquagesima, in order to call in every member of the tribe and prepare the church better. The pontifical catafalque (a very modest one it was to deserve such a title), was however still standing in the church, and the new-

comers begged to be allowed to go there every day and say their beads for the Holy Father.

Next Sunday, Quinquagesima, every one went to confession and made another Communion, really a general one this time, at the High Mass. Before the beginning of Mass, all the Indians, even the boys and girls, were running around to find money; they even sold horses to have a bit to offer. I can say with truth that no empty hand was seen at the Offertory: the very babies had a bit to offer for the Holy Father. Those who had nothing ready, presented a piece of paper with the pledge to give something at some definite period. We had hard work to prevent them from incurring debts for the Pope.

After Mass, the chief, Andrew, came to invite the Fathers and Brothers to a repast with the whole people: "You cannot refuse," said he, "the Holy Father was your chief as well as mine; we are all his children and must all unite together." Of course, we could not decline. For a table they had stretched in a room a wagon-box, upside-down, spread with blankets and covered with victuals. The priests sat at the head, the chiefs around the sides, while one of the chiefs waited upon us.

They wanted a little speech: the Superior rose, and seeing there some of a tribe who had Protestant Indians mingled with them, after congratulating the Catholics on their unequivocal expression of their attachment to their faith, he said: "A few years ago died Mr. Spalding, the great preacher of the Presbyterian Indians. Well, what did his children feel for him? They had seen him, had been instructed and baptized by him; yet, at his death, no one felt a particle of grief. Why do you Cœurd'alènes give such expression to your sorrow? You have never seen Pius IX., know very little of him: yet you cannot find anything sufficient to declare your love, respect and sorrow. Why? Because by Baptism you were unknowingly made children of the Pope, and you feel instinctively that he is your father; not

by your own study do you know this truth, but by the impulse of the Holy Ghost, who inspires you as also so many others, with this attachment and sorrow for the Holy Father. The chief was pleased, and went out to repeat the speech to the crowd who were waiting out-doors for their dinner.

MISSIONARY LABORS.

ACCOUNT OF THE MISSIONS GIVEN BY FATHER DAMEN AND HIS COMPANIONS, FROM SEPT. 1877 TO JULY 1878.

On Monday, August 20th, Fathers Damen and Hillman left Chicago for Osage Mission, Kansas, a residence of our Fathers, to give a short repetition of the mission preached by Fathers Bronsgeest and Zealand, some four months before.

They learned the news that not only the seventeen converts made during that mission had persevered in the faith, but, that shortly after, eight others had been received into the Church. Father Damen exhorted the congregation to contribute liberally for the beautiful, new stone church now in process of erection. The farmers volunteered to haul the stone from the quarry to the place where the church is to be built.

During the short stay of Father Damen, six hundred and fifty three consecrated particles were distributed and four converts received into the Church.

ST. GALL'S CHURCH, MILWAUKEE—The congregation is under the charge of our Fathers. The mission which lasted from September 9th till September 19th was very well attended. The results were four thousand Communions, four converts, ten adults prepared for First Communion.

YONKERS N. Y. CHURCH OF THE IMMACULATE CONCEPTION—In this mission Father Damen was assisted by Fathers Masselis, Zealand and Hillman. They had three thousand

five hundred Communion, eleven converts, and forty-five adults for First Communion.

Some of the Protestant neighbors complained to the mayor that the ringing of the bell at four and a half A. M., disturbed their rest. The mayor sent the protest to the Reverend Pastor who thought it proper not to heed the notice and to continue the ringing.

Meanwhile Fathers Bronsgeest and Bouige gave successful missions in Alpena, Michigan, where they had eight hundred and twenty-five Communion, and in several little parishes of the diocese of Louisville, viz: in Hardensburg, in Cloverport, in St. Mary's Church, Long Lick, in St. Mary's Church, Breckinridge County and in Litchfield, Grayson Co. Kentucky. The result of their labors in these parishes was: one thousand one hundred and thirty Communion and fifty-one converts; besides these converts twenty-nine adults were prepared for their First Communion.

The population of these parishes is almost exclusively American, descendants of the Maryland settlers who came over from England to avoid religious persecution. They are very constant and fervent in their faith. They came early in the morning from great distances, brought along their dinner and stopped till the end of the exercises about 5 P. M.

To the fervor of the Catholics was due the great success of the missions in many conversions from Protestantism during the three or four weeks we were amongst them. They went around stirring up the lukewarm, encouraging the wavering, convincing the Protestants of their errors and introducing them to the missionaries. They faithfully adhere to the devotional practices which they learned from their pious ancestors. The members of every family, for instance, say prayers in common, morning and night. On approaching a priest they salute him with a kind of genuflection; and if the priest reaches out his hand in token of friendship, many, especially the women, kiss it with rever-

ence. The Fathers will never forget the cordial affection bestowed upon them by these grateful people.

From Oct. 7th till Dec. 4th, Father Damen assisted by Fathers Masselis, Zealand, Condon, Bronsgeest and Hillman gave three very successful missions.

The 1st at ST. GABRIEL'S CHURCH, N. Y.—where they had seven thousand Communions, twenty-five converts, ninety-four adults for First Communion and two hundred and two adults for Confirmation.

The 2nd at ST. JOHN'S CHURCH, N. Y.—with eight thousand six hundred Communions, twenty converts, one hundred and two adults prepared for First Communion and two hundred and ninety-five adults for Confirmation.

The 3rd at ST. JOHN'S CHURCH, BROOKLYN—with six thousand five hundred Communions, sixteen converts, ninety-eight adults prepared for First Communion and three hundred and fifteen adults for Confirmation.

Each mission given by Father Damen in the large cities lasts two weeks and a half. The order of exercises is: 5 A. M., Mass and sermon; 8.30 A. M., Mass and sermon; 3 P. M., stations; and 7.30 P. M., beads, sermon and Benediction.

The first week is for the women, the second week for the men, i. e. those whose week it is are alone admitted to the night services, and have the privilege of going first to confession. This arrangement has many advantages: First, it gives to all a chance to attend the exercises. Second, the men, who, for the most part work all day are tired at night and a seat in the church is an object with them. Third, the women having complied with their duties become very fervent and urge on their husbands, sons or brothers to avail themselves of the grace of the mission.

Father Damen is accustomed to give two controversial lectures during each week. The utility of these lectures is very great, not only for Protestants who always attend in great numbers and whose prejudices are thereby greatly di-

minished, but, principally for Catholics who are wonderfully strengthened in their faith. If, moreover, Almighty God gives the grace of conversion to a number of Protestants, the ceremony of their baptism or reception into the church creates great enthusiasm amongst the Catholics, who glory with a laudable pride that so many are gathered into the true fold.

A result of the missions that deserves special notice is the number of adults, that are prepared for their First Communion. Their delay in receiving the Sacraments is owing generally to carelessness on the part of parents. Pastors can but rarely prevail upon them to come for the necessary instructions. Those people are instructed at night by another missionary Father during the mission-sermon of Fr. Damen. So also with regard to Confirmation. In most places the Bishop confers this sacrament every year, the Pastors making the proper announcement beforehand and inviting all who have never been confirmed; but human respect keeps many back. It is only after receiving the grace of the mission that they can muster courage to come to the feet of the Bishop. During the few days of repose allotted to them at the close of these great missions, the Fathers visited some charitable institutions in New York. They saw St. Vincent's Home for homeless boys, where Father Drumgoole, a very zealous Irish priest, keeps a house for news-boys and shoe-blacks, who pay ten cents a day for board and lodging. He has as many as he can accommodate and many are refused for want of room. The boys hear Mass on Sundays in the chapel of the Institution and receive the Sacraments at regular, stated times.

The Fathers visited also the Protectorate, Westchester, N. Y. The boys' division is conducted by Christian Brothers, that of the girls by Sisters of Charity. Two Dominican Fathers residing at the Protectorate of the boys provide for the spiritual wants of both houses. There are over one thousand five hundred boys. Besides attending school they

work four hours a day, principally at shoemaking. Some are employed in the printing office, some in the chair-caning room and others in the tailorshop.

The girls' department numbers six hundred inmates. They receive a common school education and are employed a few hours each day at making shirts. Both buildings are grand structures. These Institutions are supported at the expense of the city, which pays one hundred and ten dollars a year for every boy condemned by court for vagrancy.

Some of the Fathers also visited the House of the Good Shepherd, a very large Institution on 90th St. and East River, just opposite Hell-Gate. It contains three hundred and seventy-two penitents besides a number of female prisoners and a class of children of preservation. Their spiritual wants are attended by the Jesuit Fathers of Yorkville.

On Dec. 4th, Fathers Bronsgeest and Hillman opened a retreat for the young Ladies of the Academy at Flushing, L. I. They concluded it on the morning of the feast of the Immaculate Conception.

On the 9th they commenced a ten days mission in St. Theresa's Church, Brooklyn, with very happy results: two thousand nine hundred Communions, eight converts, twenty-seven adults for First Communion.

At the same time Father Damen, assisted by Fathers Masselis, Zealand and Condon, was laboring successfully at St. Joseph's Church, Jersey City. Three thousand seven hundred received Holy Communion, there were ten converts, eighty-one adults were prepared for First Communion, two hundred and one adults were confirmed by Right Reverend Bishop Corrigan. The pastor of St. Joseph's is the Right Reverend Dr. Seton, Prothonotary Apostolic, a nephew of the celebrated and saintly Mother Seton, Foundress of the Sisters of Charity in this country. He is connected with the royal family of the Stuarts and was, for this reason; admitted for his studies into the Collegium Nobilium. After

these missions, the Fathers went to Chicago to render assistance during the Christmas holidays and make their annual retreat. From January 13-23 Father Damen, assisted by Fathers Zealand and Bronsgeest, gave a mission in St. Augustine's Church, Cleveland, Ohio. The fruits of this mission were nearly one thousand Communions, five converts and twelve adults prepared for their First Communion.

There is a statute in the diocese of Cleavland imposing the penalty of a public reparation on Catholics, who contract marriage before a Protestant preacher. Two couples submitted to this law and consented to have their names read out after the half-past eight o'clock Mass, begging pardon of the congregation for the scandal given.

These Fathers then repaired to Hartford, Conn., to give a mission in St. Patrick's church. Here they were joined by Frs. Masselis, Bouige and Hillman, who had been assisting Father Coghlan in the mission at the church of the Nativity, Chicago, Ill. The mission proved very successful. The faithful came not only from the parishes in the city, but also from the neighboring towns. Over ten thousand approached Holy Communion, twenty were converted to the true faith, one hundred and thirty-five were prepared for their First Communion, and four-hundred and ninety-three adults for Confirmation, which was administered by Rt. Reverend Bishop Galberry, O. S. A., Bishop of Hartford. Through the exertions of the pastor, Very Rev. James Hughes, a magnificent church has been erected on the ruins of the old one, and a beautiful school and orphan asylums have been provided for the children of this congregation.

From Hartford we went to the church of the Transfiguration, Brooklyn, L. I., where we had thirty-five hundred Communions, fourteen converts, seventy-one adults prepared for First Communion and one hundred and fifty-nine adults for Confirmation.

. Next in order came S. Theresa's church, New York, where, as usual, great enthusiasm prevailed. Over eight

thousand persons approached the sacraments, twenty-two were received into the Church, eighty-one adults were prepared for their First Communion and two hundred and sixty-six adults for Confirmation, which was administered by Rt. Rev. Bishop Loughlin of Brooklyn, his Eminence Cardinal McCloskey being at that time in Europe, to assist at the Conclave for the election of the new Pope.

On our way westward, we met with an accident on the Erie railroad. About noon on Friday, March 29th, the engine and all the passenger cars ran off the track near Jamestown, in the southwest part of the State of New York. Happily nobody was injured and the only inconvenience resulting from the accident was a delay of six hours on the spot and of six others by reason of missing connections. It was a good warning for the fathers to keep up the practice of reciting the litanies of the Blessed Virgin Mary, as a safeguard against accidents. We arrived in Chicago on Saturday and went at once to the beautiful cathedral, where on March 31st, our last mission before Easter was opened. The exercises were well attended, with the following consoling results: Eight thousand Communions, thirteen converts, fifty-two prepared for First Communion and two hundred and eighty-five for confirmation.

On the first Sunday after Easter, Fathers Damen, Zealand, Masselis and Hillman opened a mission in St. Mary's Church, Cambridgeport, Mass., which lasted sixteen days. During that time four thousand approached Communion; there were eleven converts and eighty-four adults were prepared for their First Communion. Father Scully, the pastor, is the only secular priest in the State of Massachusetts who has a parish school for boys. He succeeds admirably well, notwithstanding the opposition he meets with.

From Massachusetts, the same fathers went to Sing-Sing in the State of New York. The mission lasted eight days, during which thirteen hundred Communions were distributed and seventeen adults prepared for their First Communion.

On Sunday, May 26th, Father Hasson, the pastor, accompanied by Frs. Damen, Zealand and Hillman, went to the State prison, situated on the east bank of the Hudson river, about three-quarters of a mile southwest of the town. A solemn High Mass was celebrated, an event which had never before taken place within the walls of this Institution. At the time of the visit one thousand seven hundred and fifty male convicts were in the prison, most of them young men between the ages of eighteen and twenty-five. The large hall placed at their disposal has a seating capacity of about fifteen hundred. The remaining two hundred and fifty were therefore deprived of the benefit of their visit. During the Mass, Fr. Damen delivered a very stirring sermon on the importance of salvation, and after the Mass he addressed the Catholic portion of the prisoners, amounting to seven hundred or eight hundred, on the subject of confession, explaining especially the motives of contrition. He also announced to them, that on the following day the whole band of missionaries and the parish priest would return to hear confessions. After the service the prisoners were marched, as is customary, in single file and in companies of fifty, each under the care of a keeper, to their cells, where they were to remain confined till the next morning. On their way thither they received their rations for noon and evening. Next morning, at nine o'clock, the Fathers were there according to promise, and were told that nearly three hundred had asked leave from the Protestant chaplain to make their confession. The Fathers went to work at once and heard confessions till twelve o'clock. In the evening they returned. They were similarly engaged on Tuesday and Wednesday.

They brought the Blessed Sacrament with them each morning to give Communion to those who were still fasting. Over three hundred confessions had been heard, but only two hundred and forty-one Communion were distributed, not all having kept their fast. Several of those who

came to confession and Communion, did so for the first time in their lives. Three were privately baptized and also admitted to their First Communion. Perhaps the saddest feature of this Institution is, that there are only one thousand two hundred cells, the consequence being, that in over five hundred cells, the prisoners are "doubled up," as they term it, which, as will be easily understood does not promote the morality of the prison. The prisoners are variously occupied in the laundry, in the iron-foundry or the shoe-factory.

Father Hasson was delighted with the results, as was also the very kind and gentlemanly Warden, Mr. Davies, who, as a substantial token of his appreciation, presented Reverend Father Hasson with a purse of five hundred dollars in recognition of the labors the Reverend gentleman had gratuitously undertaken during the past two years. The offering of this handsome present was, moreover, a virtual recognition of Father Hasson as assistant-chaplain of the State Prison, with a salary of five hundred dollars a year, a position which this zealous priest had looked for most anxiously, as it would give him a firmer footing in the Institution, and would enable him to work more successfully among the prisoners.

Father Damen and companions completed their yearly campaign by a small mission in St. Joseph's Church, East Saginaw, Mich. The people came from neighboring parishes and swelled the number of Communions to one thousand. Seven were prepared for baptism and eighteen for First Communion.

Whilst Father Damen was in the east, Fathers Bronsgeest and Bouige gave missions in Burlington, Iowa, Waukegan, Ill., Saginaw City and Wenona, Mich. In the two latter missions they were assisted by Father Hillman. The result of their labors in these congregations is as follows: over five thousand Communions, twenty seven converts and sixty-six adults prepared for their First Communion.

Among the converts in Wenona was a lady aged eighty nine, and her daughter aged fifty.

Before the last mission was finished, Father Bronsgeest and Father Hillman left for Florissant, Mo., to give a mission in St. Ferdinand's Church, which is under the care of Reverend A. Hayden, S. J. The results were seven hundred and fifty Communion, three converts and ten adults prepared for First Communion. Right Reverend Bishop Ryan of St. Louis, administered the Sacrament of Confirmation on the last day of the mission, to seventy-five persons, thirteen of whom were adults.

The total results of the missions of Father Damen and his companions are:

Communion 129,828; Converts 451; Adults prepared for First Communion 1,980; Adults prepared for Confirmation 2,989. These figures include the results of the missions which were given under the direction of Fr. Coghlan.

ACCOUNT OF THE MISSIONS GIVEN BY FR. MAGUIRE AND HIS COMPANIONS FROM APRIL 1878 TO JULY 1878.

BOSTON, July 8, 1878.

REV. AND DEAR FATHER,
P. C.

Having reached the end of our work for a while, I send you a brief account of what has been done. Since my last letter, missions have been given in several places where nothing of the kind had been seen before, and consequently the good effected partook somewhat of the unusual, even in missionary annals.

TRINITY CHURCH, GEORGETOWN.—After ten days of work (April 28–May 7) we were gratified to see that over two thousand persons had received Holy Communion. Here the Fathers departed from their custom of dividing the congregation (men and women), thinking such a movement unnecessary. But, even in this place, the number of Com-

munions would have been larger and the good effected more extended, if only three nights had been set apart for the men. An experiment made on the second Sunday night of the mission, filled the church entirely with men. A Protestant who had attended every night did not come when the services were exclusively for the men, for, as he said, he thought the doors would be locked and everyone made to go to confession; and he was not quite ready for that. Protestants, and many of them of high social standing, attended the exercises every day. Eleven persons, including one or two children of mixed marriages, were baptized. Ten or twelve adults were prepared for first Communion. Many, who had not been near the church for many years, received the sacraments during this time of grace. An effort was made, with what success, I know not, to increase the Sodality membership. The fathers were greatly pleased at seeing so many students from the college at the night exercises.

May 12-20.—The next mission was begun at Towanda, Pa., where the Rev. Charles Kelly is pastor. This town is situated in the northeast corner of the State and is about thirty miles from Elmira, N. Y. The Lehigh Valley Railroad connects it with the outer world. The country around is mountainous and romantic, and can furnish any amount of adventure to persons fond of hunting, fishing and hair-breadth escapes. The congregation is much scattered, being made up of farmers principally, who live at great distances from the church. It was a common thing to meet persons every day that had walked eight and ten miles fasting, in order to make the mission. After a week well spent here, the exercises were given in Barclay, a church under the care of the same clergyman. Barclay is a rough looking mining town, on the top of a mountain, sixteen miles from Towanda. The whole place belongs to the Erie Railroad Company, and is one of its chief coal centres. The people are simple and pious, just as they came from the old country. Seldom do we meet with a more fervent.

congregation, and one where more good could be done. Results in the two places : Communion, 2,500 ; baptisms, 6 ; First Communion of adults, 20. Here, as everywhere, several marriages were made valid.

HYDE PARK, MASS.—The work was begun, May 26th and ended on the 9th of June. Owing to the lateness of the season, it was deemed advisable to undertake the mission at once. Consequently, the Superior of the mission left two Fathers at Hyde Park, whilst with a Father from St. Mary's of this city he undertook a retreat in Maine.

The Fathers in Hyde Park had every reason to thank Almighty God for blessing their labors. A mission was a novelty here. The attendance was very large ; in a word, no one could tell where the people came from. Many had been scarcely looked upon as Catholics ; many had never been seen in the church before. The pastor, the Reverend James Conlan, recently appointed to the parish, gave us every encouragement in our work and seconded our efforts in regard to forming a sodality, the surest means of making the fruits of the mission lasting.

Results : Communion 2,500 ; Baptisms 2 ; First Communion of adults 20. Nearly a hundred children were after due preparation admitted to the Holy Table for the first time.

Whilst the mission at Hyde Park was in progress, our Superior was engaged in giving the exercises in Rockland and Thomaston, Maine. The good people of these towns had never made a mission and were delighted with the opportunity of taking part in one. Even the Protestants, with their ministers came in large numbers, to see what was going on. Very consoling effects were produced. The Communion were about 1,500 ; three persons were baptized ; 12 adults received the Holy Eucharist for the first time.

From the 9th to 17th of June a mission was given in Woodstock, New Brunswick. For the time it lasted, the work was the hardest of the whole year. Almost half the

congregation are farmers and lumber-men who live a long way from the church, fifteen, twenty and thirty miles. Two hundred adults, most of them deplorably ignorant, had to be prepared for first Communion. Many had not been inside of a church for years, and had forgotten their prayers and the little they ever knew about their religion. To prepare these in the short time at our disposal was a cause of great trouble and anxiety. Nearly every day persons would present themselves and ask for permission to make their first Communion. What could be done? the majority of them were over thirty. They knew little and never could learn much; besides they had walked fasting eight or ten miles and were obliged to return home soon. The Protestants of the place came in crowds to hear what the Jesuits from the States had to say. A very favorable impression was made and though the election for the provincial parliament was being conducted and canvassing quite brisk, the audience of Protestants continued to increase. In a neighboring county, a Catholic candidate was stigmatized as a tool of the Jesuits; but this political dodge was not resorted to on our account.

A few Indians (*Malicetis*) came to the mission; they are Catholics and speak English well enough. An elderly man of the tribe was asked what had become of several of the young men who were seen in the church the day before. "He drunk; he gone down the river," was his reply. Here, as with us, the same vice is decimating the remnants of the once flourishing tribes.

After the work was done, the superior remained a day, in order to give a lecture on temperance. A large audience was present and hundreds took the pledge.

Results: Communions 1,000; Adults first Communion 200; Baptism 1.

The first mission of Woodstock was, therefore, not by any means a failure.

Summary for the Springtime, i. e. since Low-Sunday:

Communions 9,500; Baptisms 23; Adults for first communion 267. Adding to these figures those of former missions, page 111, we have for the total of this year:

Communions 66,100; First Communion of adults 719; Baptisms of adults 222.

INDIAN MISSIONS.

FORT COLVILLE, WASH. TY., April 23rd, 1878.

REVEREND FATHER,

P. C.

My winter trip to the encampments of the various tribes began on the 17th of December 1877, and ended on the 12th of the present April. Taking a south-easterly direction, I travelled about eighty miles, when I arrived at the encampment of the Spokane Indians who were eager to see me. With them I passed the Christmas holydays. Then I journeyed north sixty miles to visit the Kalispels whom, on my arrival, I found gathered according to custom for their devotions. Thence I returned to Colville, where I stopped only one day for fear that the snow would block up the road on the mountains which divide the Sgoielpi from the other tribes, that belong to our mission, south and west of them. On the second day after starting, the fall of an additional foot of snow fairly shook the determination of my companion to go with me, at least for two or three days. But Providence supplied his place. A straggling Indian of a neighboring nation was about to return to his home. I asked him whether I might accompany him; for he belongs to a tribe unfavorable to the missionary. He consented and we started; it was well for him that he took me for companion, for I was a very efficient assistant on the way, help-

ing him to raise his ponies, which, being very lean and greatly overloaded, fell every two or three miles under their load. On the way we had many discussions, but I had to be very moderate for fear of offending him. "See now," he would say, "how foolish you are. Do you think that God who made the innocent babes, is going to cast them off when they die? Where do you find parents that cast off their children? What good can Baptism do a person? We see very good people among the unbaptized, and very bad ones among the baptized. Answer that." We reached his tribe after four days travelling.

In this tribe there is a prophet who is very popular and deceives the poor Indians by a thousand artifices. Some years ago he told his people that God ordered him, as Noe of old, to build an ark, because there would be another deluge; those who would follow his prayer, he would receive into the ark and save. In consequence of this order from above, he set his young men to sawing lumber during the whole winter. He thus keeps them from mischief, so that his nation compares favorably with other neighboring tribes, which gives him no little credit. He tells his people that he can read, though he never learned how, and that, were the whites to fire at him, they could not hurt him, as God had made him invulnerable. He says that God Almighty spoke through Jesus Christ, but of late He speaks to His chosen ones through himself, and that all such as follow the Black-Robe can certainly never obtain heaven. He is a sharper. As he is a cripple he would starve, but he manages to live splendidly and even to make a fortune by many of his revelations.

On arriving at his tribe I was kindly received by a relative of my companion. The time for prayer approaching, I was asked whether I would attend. I answered that I would if I were allowed to speak. Upon this one of them started to know the mind of the prophet. He answered that I might go to their prayer if I wished, but that I could not speak. On hearing the bell, however

I went, and spoke too; but I spoke to the wind as far as I could judge; for the prophet interrupted me and told me that I had spoken too much already; that they would not receive my prayers; that though he would not blame me for having adopted the prayer of Jesus Christ, I had no right to impose it upon others who had a different one. After him several others spoke, even more vehemently than the pseudo-prophet; some arguing that the prayer of their prophet was the right one, others maintaining that Baptism was of no use, as it was nothing but the power of understanding the word of God and doing it. Their speeches were often interrupted by vociferous applause. The speeches were followed by a prayer calmly said and devoutly, the bell being rung at different times; a hymn, without words, consisting only of an intonation of *Ah, ah, ah*, wound up the whole affair. I remained two days among them, but with no fruit. I left them much astonished by telling them that they would never reach heaven by the prayer of their prophet.

I travelled two days more and arrived at another small tribe, who also have a prophet for their chief and teacher. I was received rather coldly at first, but little by little I gained their good will. I was considerably helped by five or six who were already baptized and who happened to be there. With these I said morning and evening prayers and I taught them some catechism. Soon some infidels joined them, and once in a while their chief came to honor us by his presence. He is a man of good heart, and is very intelligent. When Sunday came he invited me to go to his prayers. I went, and with some little effort I persuaded him to leave off his and say the Black-Robe's prayer. After the prayer he spoke to his people, telling them to make their hearts ready to receive the prayer of the Black-Robe. His address was long, animated and eloquent. At noon we met again in the chief's house, a large log house, and I spoke at length, touching

upon all the principal tenets of our holy religion. In the evening he requested me to let him say his own prayer, telling me that it was the wish of his people. I of course, assented. It was a *mélange* of our tenets and some private revelations of his own. I took good care after his prayer to congratulate him on what it had in common with the Black-Robe's. I remained with this tribe twelve days, praying morning and evening, on work-days in my cabin and on Sundays in the chief's house. At the end of twelve days he came to me and told me that his people would on the morrow disperse for the deer-hunt; that both he and his people wished to receive Baptism at some future time, that one thing kept them back, his distance from the Black-Robe; for a visit only once in a while could not satisfy him and his people. On the morrow I baptized two children and then departed. Many others, I heard afterwards, wished to have their children baptized, but the good chief hindered them, telling the parents that when he would be baptized then they and their children might join him.

About sixty miles from this place I found the first camp of the Okinagan Indians. I was received most cordially, as they were all christians. I remained with them one week, gathering them together in a large place three times a day for prayer and instructions.

On hearing that a child was dying at a second camp of the same tribe, about twenty miles further off, I hastened my departure. I arrived at this second camp during the night very wet. The chief is unbaptized and a little odd. He received me in his lodge with difficulty and refused me something to eat, but the next day he was more humane and tractable. I remained another week at this camp, and then passed from camp to camp, remaining in each the same length of time gathering together the people in some places three times, in others four times a day. Where the christians were in the majority I was well received, but not so well where the infidels were more numerous.

Having ascended the Okinagan river up to the boundary line between the U. S. and British America (and a few miles beyond it for sick calls), visiting all the Indians on my route, I descended the same river revisiting them all, but making a much shorter stay with them until I reached the camp of the Mitgan Indians. With these I spent the same length of time as with the others, and used the same method of instruction.

I then descended the Columbia river to see the Chelan, the Inlicikum and the Weenachee. These three tribes I found much disturbed in mind; they seemed to be under the impression that the Americans wanted them to leave their lands and go to some Reservation, to which they have a great aversion. This state of things had not little to do with their behaviour. The youngsters seemed to care very little about their prayers, and gave themselves up to gambling and disorders. I calmed them by telling them that, if they would fence up a piece of land, build on it a little house and live peaceably they would never be molested. This pleased them. I proceeded in each of these tribes as usual with my missionary exercises, which were always well attended. On leaving them God gave me a great consolation in the conversion of a white man who occasionally preached to the Indians. Before my arrival I met several Indians rehearsing to me with some degree of boldness certain objections of the Protestants against our holy tenets, which they had learned from him. After his conversion, that neophyte promised that hereafter he would, with the help of God, do as much good as he had formerly done harm to the Church, a promise I encouraged him to keep.

As Holy-Week was approaching, I hastened my return homeward, having had during my trip forty-five baptisms, of which fifteen were of adults, the others of children, some of Christians, others of infidel parents and about twelve marriages.

ST. MARY'S, MONTANA TY., May 6th, 1878.

REV. AND DEAR FATHER,

P. C.

To give your Reverence some idea of this mission among the Flat-Head Indians of St. Mary's Valley, or as the whites now call it, Bitter-Root Valley, in Montana Territory, I must make some remarks about their relations with the Government and with the whites. You must not imagine that we are here in a wilderness, far apart from the civilized world. No, we have, in this valley which extends about sixty miles, a populous settlement of whites.

Formerly, indeed, this valley was an Indian Reservation, and according to Governor Stevens' treaty, made in 1855, with the three united tribes of the Flat-Heads, Pen-d'Oreilles, and Koote-nays, no white man should have been allowed to pass an established temporary boundary, until the Government would decide whether another valley, that of the Jocko, the actual Reservation of the Pen-d'Oreille Indians, would be more fit for them. But little by little the whites, some with permission of the chief of the tribe, others without it, began to pass the established boundary, and when a few years ago the Bitter-Root Valley was opened for settlers, it was already taken up by whites.

Our Indians are now in a very precarious condition. The Government, in consequence of the misrepresentations of the money-seeking officials, regards the Flat-Head tribe as having given up their tribal relations, and patents have been issued by the Land Office for the fifty-two families which are supposed to be willing to become citizens, the other families being regarded as having removed to the Jocko Reservation. But the Indians continue to go on as before; they still consider their chief as their principal authority, and few only are living on the farms surveyed for them, and for which the patents, though issued two years ago, are not yet

delivered. The only difference is, that for the last six years they have not received a cent from the Government. A few of the Flat-Heads, about six families, moved to the Jocko Reservation, and it is among these few families that are divided the five thousand dollars which were promised these Indians for ten years, besides the annuities, granted by the treaty made with Gen. Garfield, about six years ago. While the whole of the tribe here in Bitter-Root Valley, about three hundred and fifty in number, in recompense for their historical fidelity to the Government and the whites, have to support themselves as best they can. To aggravate their condition they are now forbidden to buy ammunition, though most of them have paid high prices for their breech-loading guns. Moreover very few of them have any seed, so that, next summer, their condition will be worse. The only means of subsistence left to them, at present is the buffalo-hunt. But this, besides the inconvenience of detaining them for about eight months in the year, far from the mission, is now full of danger; their horses and lives being exposed to the greediness of a multitude of hostile Indians, who are well armed. In fact, last winter our Indians lost many horses on the buffalo ground.

In proof of the fidelity of these Flat-Heads to the Government, and of their friendship to the whites, notwithstanding the ill treatment they have experienced at the hands of government officials, and of many whites, I will give you a brief account of their behavior during the late Nez-Percés war, from which also your Reverence will see the influence our holy religion has over the passions of these savages, and that our work among them is not altogether fruitless.

Early last summer, as soon as the tidings of the hostility of a band of Nez-Percés in the lower country, reached Bitter-Root Valley, and there appeared some possibility that the hostile Indians might take refuge from the soldiers in this valley with whose passes they were familiar, the whites here became alarmed. There are two Indian trails

leading into this valley from the Nez-Percés country in Idaho Territory ; one, called the Lo Lo (Laurence) Fork's trail, enters at the lower end of the valley, the other, at the head of the valley. Both trails are very rough, and though many of the Nez-Percés used to follow them to the buffalo hunt, it was generally thought impossible for them to enter by either, burdened as they were with women and children and over one thousand horses. But as soon as the rumor spread that the soldiers were driving the Indians toward these trails, most of the Bitter-Root Valley settlers, many of whom were already prejudiced against the Flat-Heads, chiefly on account of their being Catholic, began openly to show their feelings ; and the more so because a few of these Indians are intermarried with Nez-Percés, and some Nez-Percés families lived in the valley. The alarm grew to such an extent that they sent for arms, built three forts, and *some weeks* before the hostile party arrived, left their farms and shut up themselves and families in the forts. The newspapers of the county had frequent spicy articles full of calumnies against the Flat-Heads, and exciting in the settlers feelings of fear and distrust. Every movement of the Indians was watched ; in their most innocent actions hostile intentions were discovered by the alarmed people ; no powder nor ammunition was allowed to be sold to them. It was of no use for me to tell the people that they had no reason to suspect the Flat-Heads ; that by acting in so distrustful and cowardly a way without the least foundation for it, they were provoking the Indians and exciting them to revolt. The settlers would not believe me and some went so far as to say that the Fathers were urging the Indians to get rid of the white settlers.

At last the official news came that the hostile band, driven by the soldiers, was entering Bitter-Root Valley by Lo Lo Fork's trail. The excitement then grew intense. Many people were talking of killing all the Indians. The intentions of the Chief Charles, son of the famous Flat-Head

Chief Victor, were sounded by the Indian Agent and the commanding officer of the recently established military post in Missoula. Charles answered that he and his people would remain neutral, if not provoked by either party. About twenty-five soldiers and all the volunteers that could be gathered together, about two hundred, fortified themselves at the mouth of the Lo Lo Fork's defile, by which the Nez-Percés were coming. The exact number of their warriors was not known, but it was reported that they were well armed and had plenty of horses. Their armed men must have been three hundred or three hundred and fifty, under four principal chiefs, the most notorious of whom was Joseph, now a prisoner in Leavenworth. Some half-breeds, and some whites, friends of our Indians, with the intention of reconciling them with the settlers, persuaded some to follow the volunteers. They went, moved rather by curiosity than by the desire of fighting. It was by them that Charles, in order to avoid fighting, sent word to the hostile party to take some other trail to the buffalo country. The commanding officer, distrusting the courage of his volunteers, many of whom were of the opinion that the hostile Indians should be allowed to pass unmolested through the valley, had two parleys with the enemy who refused to surrender on the severe and, it seems, unreasonable conditions offered to them. A last intimation was therefore given to them, that unless they surrendered by noon of the next day, they would have to fight their way through. They then held a council, in which it was proposed to make a night attack upon the soldiers and volunteers. Had they acted upon this, a regular butchery of the soldiers and whites would have been the result. But their scouts reported that Flat-Heads were in the volunteers' camp; and fearing to be obliged to fight not only the whites but also the Flat-Heads and their allies, the Pen-d'Oreilles and Kootenays, they took the bold resolution of getting out of the defile by way of the hills. So, early in the morning they

broke up their camp, and climbing up a steep hill which it was thought impossible for them to ascend, encumbered as they were with about two thousand tired horses and a multitude of women and children, and in sight of the soldiers and volunteers, they emerged from the defile in splendid order and marched up the valley without a shot being fired on either side, and encamped about five miles further upon the road.

Next day, Sunday, they again decamped, and were to pass about a mile from our Mission, on the opposite side of the river. Charles, who did not like the idea of being slighted by the Nez-Percés, gathered around the Mission all his Indians, about seventy in number, many of them without arms or ammunition, and went out to see them pass, ready to fight them had they showed any such inclination. He had told his men before to pray with fervor at the Mass I said for them early in the morning. When the Nez-Percés passed by, all well armed, Charles, with true bravery, refused to shake hands with their chiefs, or to have any communication with them, because of the murders committed by them in Idaho Territory.

For the next two days, the settlers, whose love of money overcame their fear of the hostile Indians, began to trade with them. They were destitute of provisions, though they had plenty of money. To give you an idea of the booty they had accumulated in Idaho Territory by the destruction of several large stores and by robbing a large party of Chinamen, I will say that they had rolls of gold coin, heavy bags of gold dust and a quantity of greenbacks. In the small village of Stevensville, near our Mission, they spent over one thousand dollars, and would have spent more had they not been hurried off by the news that Howard was close behind them with a large force.

The sight of these Nez-Percés, all well armed, boasting of their exploits in Idaho Territory, and almost masters of the country, was a great enticement for our Indians. Yet

not one joined them. What a contrast to the good behavior of our Indians was that of some whites, who, for the sake of making a few dollars, sold whiskey to the savages, thus exposing the whole settlement to ruin. To the praise of our Indians, be it said, that, after the Nez-Percés went out of the valley according to their promise, without molesting the settlers, Charles, in accordance with the neutrality he professed, refused even a scout to the General.

Among the Nez-Percés that passed here there were no Catholics, with the exception of a few women who were forced to follow the camp.

Such a proof of fidelity, on the part of our Indians should have convinced the government officials that they had nothing to fear from our Catholic Indians; and yet they are forbidden ammunition for hunting purposes. May God reward them for their uprightness and relieve them from the distress which it has brought upon them.

Your humble servant,

J. D'A., S. J.

ST. FRANCIS' INSTITUTE, OSAGE MISSION,
NEOSHO CO., KANSAS, July 1, 1878.

REV. FATHER,

P. C.

The following few items about our Mission and Indians may not be uninteresting to your readers.

During the past year we have succeeded in supplying what has long been felt to be a great want to our Mission. The log cabins, used as school-houses, built in the early days of the Mission, having become inconvenient and even dangerous, have been replaced by a splendid stone school-house, measuring sixty-five feet front, forty feet deep and thirty-eight feet high. It would have been a great consolation to our good Brother O'Donnell to witness before his death, the completion of this work for which he prayed and worked so hard; but on the twenty-fourth of last Oc-

tober, he was called to receive the reward of his many labors for the glory of God and the prosperity of this Mission during the twenty-nine years he spent among us. May his soul rest in peace.

This year we had hardly any winter, but the weather was worse than wintry. Rain, rain, perpetual rain! The country around was flooded, the roads impassable. It was very difficult to attend to our distant missions, and we must thank our Guardian Angels that we suffered no serious inconvenience. I narrowly escaped drowning in crossing the Cana; while Fathers Driessen and Van der Hagan were left in the mud, their horses having broken loose from their buggy.

During the rainy season three missions were given in this neighborhood by Fr. Van Goch; one at Parson, another at Independence, the third at Humboldt. Notwithstanding the state of the weather and of the roads which were impassable by wagon or on horseback, the people came faithfully to the exercises, though often obliged to wade through deep water. Many Protestants also attended; they conducted themselves becomingly and appeared well satisfied. The missions were quite successful; many careless Catholics returned to their duties, and several Protestants were reconciled to the Church.

Owing to the weather it was impossible for me to visit the Osages last winter. But as soon as it dried up a little, I started for the settlement north of the Cana, to afford the people an opportunity of complying with their Easter duties; and I had the consolation of seeing most of them respond to my invitation. I also visited the Poncas, a tribe that after Custer's massacre were removed from the Black Hills to this country. They belong to the great nation of the Dacotahs, and number about seven hundred and eighty. Of these, one hundred and fifty, mostly half-breeds, are Catholics, having been baptized by Fr. De Smet of happy memory. Since my visit to them they have been ordered

to remove to a new Reservation on the salt fork of the Arkansas River. Last winter they sent to the President at Washington, a petition signed by every man of the nation, and endorsed by their Agent, Col. A. G. Boone, asking for a Catholic school and Mission. The fate of the petition has not yet been heard of.

The Poncas, like the Osages, being blanket Indians, averse to civilization and very wild, there was some fear of trouble between them and the other Indians ; but none has happened.

The Indians who have removed to this southern Territory are of a variety of nations, or rather the remnants of nations that were once populous, but are now almost annihilated. The only powerful tribe left is that of the Kioways, who may eventually give some trouble to the United States Government ; all the others are friendly with the whites. Among themselves, however, they have occasional wars, which might more properly be called retaliatory expeditions, and which end as soon as satisfaction has been obtained.

The following example of one that took place here among our own Indians some years ago will give you an idea of what they amount to. A party of Sacs and Foxes killed a boy, belonging to a band called the Little Osages, while he was attending the horses of his people on the prairie. The head chief of the Little Osages with several of his principal men was at the time paying us a visit. It was a long summer day, and the braves were lying on the ground after their meal, smoking their calumets and watching the children at play. Suddenly a runner appeared in great haste, announcing that the boy had been killed by the Sacs and Foxes.

At once, all were up ; a war-whoop was given, and in less than twenty minutes all the men of the town were mounted and on the war-path. The head chief told us not to fear for they would soon settle this matter, and dashed off. We watched them from the housetop until nothing more could be seen of them than a cloud of dust indicating the direction they had taken.

While this was going on, our attention was attracted by seven or eight old women, advancing with long sticks in their hands. We wondered what these fury-like creatures were about. They came on until they reached the open road, then turning their faces in the direction in which the warriors had gone, they formed a line, sat upon the ground and began a most hideous cry, accompanied with a clapping of hands. Then they beat the ground with their long sticks, at the same time pointing with one finger towards the enemy, gesticulating as if arguing with some distant person and uttering imprecations against the enemy. We learned afterwards that this was the pagan way of praying to God for victory over their foes.

The Osages started on the war path about noon, and in less than three hours overtook the Sacs and Foxes who immediately fled. The pursuit was hot until a Sac chief was killed. This satisfied both parties. The war was at an end. The Sacs carried off their dead chief, and the Osages desisted from further revenge.

The chief of the Osages, knowing that we would be uneasy, kindly dispatched a messenger to inform us of the result of the expedition, and gave him orders to be sure to "go and see the Sisters, who take care of our daughters, and tell them not to be afraid, but to sleep as soundly as if nothing had happened."

This is the way in which Indian wars are generally conducted; for, except in some extraordinary cases, the Indians dislike much bloodshed.

PAUL MARY PONZIGLIONE, S. J.

OBITUARY.

FATHER SERAPHIM SCHEMMELE.

Father Seraphim Schemmel was born at Rouffach, of the diocese of Strasbourg, in the department of Haut-Rhin, Alsace, on the 24th of January, 1817. As he was of a very retiring disposition, and not much given to talking about himself, next to nothing is known of his early life. It seems that he studied grammar and the classics at the college of Rouffach some seven years, that afterwards he made a year of rhetoric and another year of philosophy at St. Joseph's Seminary in Strasbourg, and that he wound up by no less than five years of theology, four of which were spent in the Strasbourg Seminary and one in private study in the Bishop's residence. On the eve of Passion Sunday, 1841, he was ordained priest by Mgr. A. Raess, then Coadjutor of Strasbourg, and still Bishop of that same see.

For nine years and a half Father Schemmel acted as curate in a country parish. There, no doubt, he became convinced that he was not intended for the bustle of the outer world. Remarkably timid, carrying on a very diminutive body a head more massive and learned-looking than attractive, fond of study and quiet, he welcomed with his whole heart his Master's call to a life of greater perfection. He had the good fortune to enter the Issenheim noviceship while Father Cotel ruled it with all the tenderness of a mother. For his second year of noviceship he was sent to Notre Dame de Liesse, and the next year he took his first vows in Paris, on the 22d of August, 1852, on his way to Laval, where, after one year of review, he successfully passed his examination *de universa theologia*.

In 1853, while the Mission of New York and Canada still belonged to the Province of France, he was sent to Fordham, where he taught alternately dogmatic theology,

Hebrew, philosophy and Holy Scripture during five years. Then he spent five other years in Montreal, teaching philosophy to the boys.

In 1863, we find Fr. Schemmel again in Fordham, teaching dogmatic theology and Hebrew. He seems to have had quite definite opinions of his own in controverted matters; but in the class-room it was very hard to make out his bias. He stated both sides fairly, and left you to choose. It was impossible to draw him out, however much you might question him. In private "coaching" for examination he was unrivalled: his clear, concise method was invaluable to one who wanted briefly the pith of an argument or the answer to possible objections.

From 1866 to 1868 he taught philosophy in New York; the following year he read metaphysics to Ours at Fordham. In 1869, when Woodstock was opened, he went there and taught for three years moral theology, the short course, or logic and metaphysics. Towards the middle of the academic year 1872-73, which he spent at Fordham, he fell ill with inflammatory rheumatism. As he was no better at the end of the year, he was removed to St. Vincent's Hospital in New York, where the devoted sisters took him gently through a year of acute suffering. The little man used afterwards to relate how the nuns obliged him, according to the doctor's prescription, to drink his bottle of brandy every day; and lest such a dose would scandalize us in so regular a man, he would add: "My blood was so bad that I felt the brandy no more than if it had been water."

As soon as he got well enough, he was sent back to his dear old Woodstock, where he taught either ecclesiastical history or the short course for two years. Here he was in his element, cheerful in the midst of his books. Though so timid and diffident, and withal so humble that he imagined people ought to avoid him because he was, in his own eyes, so unbearable, yet he could not resist the temptation of an occasional witty remark or passing joke; only, if it was in the class-room, as he did not dare to look at his

pupils, he would direct his half-playful, half-bashful glance to a remote corner of the ceiling—which strange manœuvre was generally a signal to his hearers to prick up their ears for a forthcoming joke.

Woodstock saw the last of his public teaching, though, strange to say, what we might call his public life was only about to begin. Hitherto he had been altogether an indoor man, having nothing or scarcely anything to do with the exterior ministry; but now, in 1876, coming to New York just after Father Legouais's death, he unexpectedly stepped into his shoes. Literally speaking, they were not much to small, seeing that, while Father Legouais was a trifle under five feet, Father Schemmel cannot have been more than a trifle over the same. Morally, the said shoes fitted to perfection; in fact, as Father Schemmel took Father Legouais's confessional, it is piously believed that some good people never perceived the change of personality. As had been the dead man, so was the live one: clear and pointed in his advice, patient, gentle, always at home, always easy of access. His private lessons of theology to a couple of scholastics being no very great drain upon his time, he even ventured to toddle through the streets on errands of mercy, looking timidly over his shoulder every now and then, as if—this is the way that look was accounted for by a facetious Virginian—as if he was making sure that his guardian angel was following on his trail.

Although he never completely recovered from his long illness, he seemed in this last year to be growing stronger and less infirm. The day before he was struck down by the disease that carried him off so suddenly, he went to see a German who had been hurt on the Elevated Railway. He was always called for Germans, because, though decidedly French in character and training, he was more of a German in his talk; even French he spoke with a marked German accent. On that day, then, Sunday, the 7th of July, he seemed to be in his usual health and spirits. On Monday afternoon he was called again to see a sick woman in St. Joseph's Home, 15th Street. Coming back in time for second table, he went to sit with the Fathers during recreation. This was unusual with him. As he was troubled, after

meals, with a tendency to choking, which sitting down only aggravated, he made it a point to walk, generally with some of the Scholastics; but this evening, whether because it was vacation time, and they were all at Fort-Hill, or because his sick call had fatigued him, so it was, that he sat down with the Fathers, and very good-naturedly stood their chafing him about it.

He went to bed at about ten o'clock, without showing any signs of what was so soon to come. One of the Brothers happened to be passing by his room at half-past eleven. Hearing groans, he went in, and found the poor little man sitting in his chair and complaining of great oppression in the chest. Father Rector was called, and immediately sent for the doctor. The latter eventually came, but all efforts to save the good Father's life were unavailing. The disease seems to have been congestion of the lungs brought on by rheumatism; it gave him intense pain, leaving him, however, the full use of his faculties. He made his confession, and was anointed without delay, but, as he seemed threatened with vomiting, Holy Communion was not given to him. At twenty-five minutes past one, only three hours and a half after he left the recreation room apparently in good health, he went to his rest.

We had reason to think that the suddenness of his death was a mercy. He had formerly been very scrupulous, even in directing others, so much so that, in the consciousness of his infirmity, he is known to have advised one of his scrupulous penitents to look out for some other director. Latterly he has been found very definite, precise and unhesitating in the confessional and in spiritual direction; but who knows if the old tendency to over exactness might not have mastered him in the dreary trials of a lingering illness?

The very morning of his death, a lady came to ask for the "little Father." She was one of those who had found in him a worthy successor of Fr. Legouais. The Brother at the door pointed to the parlor, where the body was laid out, saying ominously, "He is there!" It was on the 9th of last July. He was buried on the following day, not quite twenty-eight years after his entrance into the Society, and about fourteen years and a half after his profession. Quietly and unobtrusively he died as he had lived, a man of solid and well digested learning, but above all an interior man who seems never to have swerved, in any important detail, from the path of duty.

APPENDIX.

VARIA.

America—A young woman told one of the missionary Fathers that she had been associating with Protestants for years and going to their churches; she scarcely considered herself a Catholic. The only thing that kept her from formal apostasy was the thought of having to give up the Rosary if she became a Protestant. That she could not do. She made the mission and was extremely penitent.

Another, a Protestant woman, was sweeping in a public place, and found a piece of paper, on which was printed the "Hail Mary." She learned the prayer by heart, and was pleased to say it often. This practice led to other things, and she was received into the Church by Fr. Dompieri.

A priest was called in at Woodstock, New Brunswick, to a man who was dying. He was born of Protestant parents, and probably unbaptized, and knew nothing of religion. When asked by the Father how it was that he had sent for a priest and what made him ask for admission into the Church, the poor man replied: "I don't know anything about religion; I want to be a Catholic. It appears that when a young man he heard Catholics saying the Angelical Salutation, and had picked up a few words of it and used to say every day: "O, holy Mary, bring us to the Father and the Son."

Asia Minor—Our Fathers in Beyrout have a very fine printing office which excites the admiration of even European visitors. They have made a new Arabic translation of the Bible which is at present printing. The third volume will contain an *Index Biblicus*, a novelty in the East. A splendid copy of the first volume has been sent to the Paris Exposition.—The Fathers in Aleppo have gained the good will and respect of the whole population, by their exertions during the plague, and they have received besides a gold medal of honor from the French Government.

East Indies—The Mission of Mangalore has been transferred to the care of the Society by the Congregation of the Propaganda. V. Rev. Fr. General has entrusted it to the Province of Venice. Six priests and two lay-brother will go at once to take charge of it.

France—On the evening of May 12th, the relics of Fr. de la Colombière were taken from the tomb in the chapel of the convent at Paray le Monial, where they had rested one hundred and nine years; and on July 22d—the birthday of Blessed Margaret Mary—they were deposited in the public chapel of our house of third probation.

Spain—His Eminence, the Cardinal Archbishop of Saragossa, has given a public testimony of affection towards the Society by visiting our Novitiate and Juniorate in Verneh (Aragon), to celebrate the feast of our holy Founder. He sang Solemn Pontifical Mass, and in the evening gave the Benediction of the Blessed Sacrament. He remained over eight days with the community. He seemed to take the greatest delight in dealing familiarly with our young people, walking out with them, making them explain the distribution of time, the matter studied in the Juniorate, the method of studying, etc. A month later, just before starting for Rome, he wrote a very kind letter to the Rector, thanking him and his community for the pleasure which the visit had given him. "I am going to Rome," said his Eminence, "and I am sure that I will afford great consolation to our Holy Father, to the Sacred College and to the Fathers of the Society (on whom I will call), by simply relating what I have witnessed in that house." His Eminence is a member of the illustrious Order of St. Dominic.

We stated on page 133, that, in consequence of the confirmation of the veto of Governor Axtell by the Senate Committee on Territories, our Fathers would have to present another Bill of Incorporation. We have since learned that, in consequence of the refusal of the House of Representatives to concur in this measure, matters remain as they were after the passage of the bill over the Governor's veto.

OUR COLLEGES IN THE UNITED STATES AND CANADA FOR 1877-78.

| PLACE | NAME | PROVINCE | STUDENTS |
|--------------------------------|---|-----------------------------|----------|
| Baltimore, Maryland..... | Loyola College, <i>d</i> *..... | Maryland..... | 80 |
| Boston, Massachusetts..... | Boston College, <i>d</i> | Maryland..... | 212 |
| Buffalo, New York..... | Canisius College, <i>b</i> ,†..... | Germany..... | 119 |
| Chicago, Illinois..... | St. Ignatius College, <i>d</i> | Missouri..... | 236 |
| Cincinnati, Ohio..... | St. Francis Xavier College, <i>d</i> .. | Missouri..... | 270 |
| Detroit, Michigan..... | Detroit College, <i>d</i> | Missouri..... | 84 |
| Fordham, New York..... | St. John's College, <i>b</i> | New York and Canada Mission | 185 |
| Georgetown, District Columbia | Georgetown College, <i>b</i> | Maryland..... | 196 |
| Las Vegas, New Mexico..... | Las Vegas College, <i>b</i> | Naples..... | 130 |
| Montreal, Lower Canada..... | St. Mary's College, <i>b</i> | New York and Canada Mission | 254 |
| New York, New York..... | St. Francis Xavier College, <i>d</i> .. | New York and Canada Mission | 477 |
| New Orleans, Louisiana..... | Immaculate Concept. College, <i>d</i> | Lyons..... | 200 |
| Santa Clara, California..... | Santa Clara College, <i>b</i> | Turin..... | 209 |
| San Francisco, California..... | San Francisco College, <i>d</i> | Turin..... | 672 |
| St. Louis, Missouri..... | St. Louis University, <i>b</i> | Missouri..... | 333 |
| St. Mary's, Kansas..... | St. Mary's College, <i>b</i> | Lyons..... | 178 |
| Spring Hill, Alabama..... | St. Joseph's College, <i>b</i> | Missouri..... | 150 |
| Washington, District Columbia | Gonzaga College, <i>d</i> | Maryland..... | 110 |
| Worcester, Massachusetts.... | Holy Cross College, <i>b</i> | Maryland..... | 147 |

Creighton College, at Omaha, and St. Peter's, Jersey City, were opened this month—so that we can give no statistics concerning them.

* *d* Day college; † *b* Boarding college.

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