

# WOODSTOCK LETTERS.

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## POTTOWATTOMY INDIANS.

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

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

In 1846 it was determined by the Government again to



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

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

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



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

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

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



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

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

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



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

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

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



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

WALTER H. HILL, S. J.

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

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

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



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

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



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

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

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



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

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



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

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



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

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

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

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



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

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

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



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

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

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

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

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

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



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

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

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



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



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

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

*(To be continued.)*

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## EXPULSION OF THE JESUITS FROM LOUISIANA IN 1763.

*(Concluded.)*

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

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



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

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



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

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



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

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

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

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



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

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

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



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

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

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

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



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

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

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



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

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

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



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

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

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



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

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

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



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

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

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



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

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

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

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

PARIS, SEPTEMBER 3, 1764.



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

1868-1876.

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

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

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

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



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

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

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

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



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

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

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

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



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

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

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

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



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

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

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

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

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



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

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

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

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



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

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



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

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

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

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



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

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



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

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

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



we contemplated the building of a new church and residence.

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

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



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

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

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

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

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



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

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

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

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



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

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

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

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



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

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

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

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



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



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

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

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



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

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

These Sisters have under their charge the Sodalities of

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

Number of Sisters employed, 9.



The Fathers have under their charge the Sodalities of

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

FATHER JOHN PRENDERGAST, S. J.

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



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

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



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

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

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

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



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

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

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



## THE JESUITS IN CINCINNATI.

*(Concluded.)*

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

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



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

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

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



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

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

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



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

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

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

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

Meanwhile the fervor of piety continued, encouraged as



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

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



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

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

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



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

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

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



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

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

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



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

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



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

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



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

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

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



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

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

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



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

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



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



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

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

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

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



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



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

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

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## COLLEGE OF SAN SALVADOR, BUENOS AYRES.

### SEQUEL TO THE ACCOUNT OF ITS DESTRUCTION.

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



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

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

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

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



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



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

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