

WOODSTOCK LETTERS.

VOL. VII, No. I.

GEORGETOWN COLLEGE,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* Campbell: "Life and Times," etc.

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

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

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

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

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

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

* Campbell.

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

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

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

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

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

* Campbell.

(To be continued.)

FATHER MAURICE GAILLAND, S. J.

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

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

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

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

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

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

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

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

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

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

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

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

FATHER PETER L. MILLER, S. J.

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

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

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

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

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

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

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

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

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

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

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

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

MISSIONARY LABORS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MISSIONS GIVEN BY FR. MAGUIRE AND HIS COMPANIONS.

BOSTON, Oct. 1st 1877.

VERY REV. FATHER PROVINCIAL,
P. C.

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

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

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

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

An effort was made, and successfully, to increase the

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

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

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

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

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

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

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

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

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

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

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

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

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

LAS VEGAS COLLEGE, NEW MEXICO.

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

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

to adopt the title of *Las Vegas College*. The following are extracts from its prospectus:—This College, to be inaugurated on the first Monday in November 1877, will be placed under the direction of the Jesuit Fathers.—Until a new and commodious building, now in progress of erection, is completed, the College will occupy the house of Dom Francisco Lopez, which has been fitted up to suit the purpose, as far as a private residence could easily be adapted to it.—The institution is intended both for boarders and day scholars, and is open to all, regardless of difference in religious tenets.—Only such matters will be taught as are deemed to meet the special requirements of our Territory, and will be adapted to the capacity and gradual proficiency of pupils. Consequently, Reading and Writing, and elementary lessons in English and Spanish Grammar, in History, Geography, Arithmetic and Book-keeping will be parts of the regular scholastic course.—A few applications for the study of Latin having been already received, that language together with French, Italian and music of piano or organ, will be left to the option of parents; but all will form separate charges, except Latin. Board and Tuition, per annum \$200,00. Day scholars will be required to pay from \$1,00 to \$3,00 monthly, or admitted gratuitously if desired.

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

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

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

S. B. AXTELL,

Governor of the Territory of New Mexico.

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

EXTRACTS OF A LETTER FROM PUEBLO,
COLORADO.

PUEBLO, Dec. 28th, 1877.

REV. AND DEAR FATHER,
P. C.

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

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

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

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

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

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

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

Your humble servant in Christ,

A. M., S. J.

OHIO COLLEGE ASSOCIATION.

ST. XAVIER COLLEGE,

CINCINNATI, Jan. 1st, 1878.

REV. FATHER,

P. C.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*

BOSTON COLLEGE, Dec. 29th, 1877.

REV. AND DEAR FATHER,

P. C.

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

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

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

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

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

APPENDIX.

I—EXTRACTS FROM FOREIGN LETTERS.

Zikawei, China, Sept., 1877.

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

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

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

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

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

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

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

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

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

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

Congregations	387
Christians	26,033
Catechumens	2,988
Adults baptized	1,110
Children of pagan parents baptized	5,183
Confessions during the missions	16,171
Confessions of devotion	24,384
Schools for boys	67
Boys attending	712
Schools for girls	63
Girls attending	696

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

College of St. Francis Xavier,

Bombay, Dec. 15th, 1877.

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

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

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

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

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

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

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

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

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

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

His Excellency continued his stay on the premises for

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

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

2—V A R I A.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

D. O. M.