

WOODSTOCK LETTERS.

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

(Continued.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

EXPULSION OF JESUITS FROM MEXICO.

SEGUIN, TEXAS, GUADALUPE COLLEGE,

June 13th, 1879.

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

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

*They will appear in our next number.

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

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

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

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

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

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

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

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

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

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

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

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

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

The United States Minister Nelson having heard that a

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

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

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

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

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

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

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

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

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

F. P. G.

MISSIONARY LABORS OF FATHER MAGUIRE AND COMPANIONS.

FROM THE MIDDLE OF JANUARY 1879 TO JULY 6th.

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

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

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

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

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

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

ST. IGNATIUS, BALTIMORE, MD. (March 2-16)—Many were the forebodings of failure, when the Fathers insisted upon having a division of the congregation. "It is impossible to fill the church with women; they won't come alone, etc." At the first sermon Sunday evening, the crowd of women was so great that it was deemed advisable to begin another mission next evening in the basement chapel; and this was filled also for the rest of the week. Father Maguire preached the evening sermons in the church, whilst Frs. Strong, O'Connor and Morgan took charge of the basement congregation. Besides this extra work, there were the ordinary instructions twice a day in public with an afternoon catechism for a thousand children. This programme would seem to be ample enough, yet the Fathers after hearing confessions at all hours, were forced to rob themselves of their evening recreation, in order to carry on two other classes of instruction, one for converts, the other for grown persons preparing for First Communion.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MANRESA, NEW YORK.

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

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

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

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

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

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

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

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

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

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

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

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

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

INDIAN MISSIONS.

RESIDENCE OF ST. FRANCIS DE HIERONYMO,

OSAGE MISSION, KANSAS, July 17th, 1879.

REV. AND DEAR FATHER,

P. C.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

PAUL MARY PONZIGLIONE, S. J.

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

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

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

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

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

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

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

MISSIONS BY THE FATHERS OF THE PROVINCE OF MISSOURI.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

OBITUARY.

FATHER JOSEPH B. O'HAGAN.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

FATHER THOMAS Mc DONOUGH.

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

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

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

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

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

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

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

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

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

FATHER ANGELO M. PARESCE.

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

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

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

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

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

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

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

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

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

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

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

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

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

DECRETUM*

DIVISIONIS MISSIONIS NEO-EBORACENSIS ET CANADENSIS.

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

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

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

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

Datum Fesulis die 16^a Junii an. 1879.

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

L. S.

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

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

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



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

PLACE	NAME	PROVINCE	STUDENTS
Baltimore, Maryland.....	Loyola College, <i>d.</i> *	Maryland	101
Boston, Massachusetts.....	Boston College, <i>d.</i>	Maryland	238
Buffalo, New York.....	Canisius College, <i>d.</i>	Germany.....	142
Chicago, Illinois.....	St. Ignatius College, <i>d.</i>	Missouri.....	213
Cincinnati, Ohio.....	St. Francis Xav. College, <i>d.</i> ...	Missouri.....	240
Detroit, Michigan	Detroit College, <i>d.</i>	Missouri.....	98
Fordham, New York.....	St. John's College, <i>b.</i>	New York and Canada.....	179
Georgetown, District of Col.	Georgetown College, <i>b.</i>	Maryland	156
Jersey City, New Jersey.....	St. Peter's College, <i>d.</i>	New York and Canada.....	108
Las Vegas, New Mexico.....	Las Vegas College, <i>b.</i>	Naples.....	
Montreal, Lower Canada.....	St. Mary's College, <i>b.</i>	New York and Canada.....	301
New York, New York.....	St. Francis Xav. College, <i>d.</i> ...	New York and Canada.....	520
New Orleans, Louisiana.....	Immaculate Conc. College, <i>d.</i>	Lyons.....	213
Omaha, Nebraska.....	Creighton College, <i>d.</i>	Missouri.....	200
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