

WOODSTOCK LETTERS.

VOL. IX, No. 1.

GEORGETOWN COLLEGE,

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

(Continued.)

The first meeting of the Catholic clergy of Maryland, or their delegates (all former members of the Society of Jesus), to concert measures for the service of religion, was held, as has been said before (Vol. VII, p. 138), at Whitemarsh, Prince George's county—one of the old Jesuit residences still preserved to the Society,—June 27th, 1783. The second took place at the same spot, November 6th, of that year, and was attended by Rev'ds John Carroll, Bernard Diderick, Ignatius Matthews, John Lewis, superior of the mission after the suppression of the Society in 1773, and James Walton. Of these the two first named only had attended the previous meeting. At the present one, in addition to the discussion of measures for the organization of the clergy and for the preservation of the late property of the Society against the fondly hoped-for day of its restoration,—subjects that had engaged the consideration of the meeting in June,—it was resolved at once to solicit of the Holy See the appointment of a superior in place of Mr. Lewis, who held his position unwillingly as the ecclesiastical subject of a Vicar Apostolic

in England, a country from which Maryland and her late sister colonies had severed their political connection some years before. Moreover, says a document* drawn up by Rev. Mr. Carroll in 1790, after he had been made bishop: "During the whole war, there was not the least communication between the Catholics of America and their bishop, who was the vicar apostolic of the London District. To his spiritual jurisdiction were subject the United States; but whether he would hold no correspondence with a country which he perhaps considered in a state of rebellion, or whether a natural indolence and irresolution restrained him, the fact is, he held no kind of intercourse with priest or layman in this part of his charge. Before the breaking out of the war, his predecessor had appointed a vicar, the Rev. Mr. Lewis, and he governed the mission of America during the bishop's silence." The same narrative goes on to describe what was done on this occasion. "Soon after the war, the clergy in Maryland and Pennsylvania, being sensible that to derive all the advantage from the new order of things in America, it would be proper to have an ecclesiastical superior in the country itself, and knowing the jealousy prevailing in the American governments against the right of jurisdiction resting in a person residing in Great Britain, addressed themselves to the Holy See, praying that a superior might be allowed, and that he might be chosen by the clergy, subject to the approbation and confirmation of His Holiness." The letter to Rome, it seems probable, was written by Rev. Mr. Diderick, the author of a subsequent letter having reference to the same topic. It expressly stated that what was wanting was not a bishop, but a mere superior to be chosen from among the resident clergy. "The repugnance to the idea of a bishop," observes the author of the *Life and Times*,† "seems to have sprung from some hope entertained of a restoration of the Society of Jesus in this country, in

* *Life and Times* of Archbishop Carroll. U. S. Catholic Magazine for 1845, page 251.

† U. S. Cath. Mag. for 1844, page 797.

which event it would have been desirable, as it would have been but just, to restore to the Society the property which had belonged to it, and was now held by the former members in trust for the service of religion in this country, and which it was feared would come under the control, in some measure, of a bishop, and thus be lost to the future society." The same writer gives it as his opinion that the members of the clergy "who entertained these views and were most active in opposition to a bishop were probably few in number, and they were those whose stations as missionaries in the lower counties of Maryland confined them to a limited circle, where, occupied with the laborious duties of the mission, they had but little opportunity of consultation with persons of more extended views than their own and better informed on the subjects in question." Of the five present at the meeting, however, only two, Rev. Messrs. Matthews and Walton, were representatives of the lower counties. In reference to the stand taken on this occasion in opposition to the appointment of a bishop, Campbell says: "At the meeting of five delegates of the clergy in November, 1783, the sentiments of those present were expressed on this subject, and one of them had prepared a letter to Rome stating their objections, which he declared, if not adopted by the delegates, he would send in his own name. Without approving of the style of that letter, his colleagues agreed to send it in their own name to Rev. Mr. Thorpe,* their agent in Rome, to be presented or withheld, as he should think

* John Thorpe, born in Yorkshire, England, Oct. 21st, 1726, entered the novitiate at Watten in 1747, after a distinguished course at St. Omer's College. He made his philosophy at Liege, taught at St. Omer's, and in 1756 was sent to Rome to complete his theological studies, and continued to reside in that city until his death. He was Minister of the English College, lecturer on philosophy and moral theology, and afterwards a penitentiary of St. Peter's. After the dissolution of the Society he retired to St. Carlo al Corso, an establishment for ecclesiastics. He died April 12th, 1792, leaving the academy at Liege his heir. Oliver says of him: "As a man of taste, judgment and information, he had few superiors." He also admires him for "his solid and practical wisdom; his discrimination, his high sense of honor, his candor and tender piety."

proper; and he very judiciously declined presenting the letter."*

Nearly a year elapsed before another meeting of the clergy was held, a delay in settling the important affairs that had brought them together in the first place, which can only be accounted for on the supposition that definite arrangements were largely dependent on the answer that should be received from Rome to their application for a superior,—and in those days, communication with European countries necessarily involved prolonged delays. Contemporaneously, however, with the consideration of the subject on this side of the water, the Holy See, without the receipt of any advices from the American clergy, had apprehended their needs, and began to take measures looking to the appointment of a bishop. On the 28th of July, 1783, before even the second meeting of the American clergy was held, Cardinal Doria, the Pope's nuncio at Paris, communicated to Dr. Franklin, representing the United States at the French capital, an official "Note" received by him from the Congregation de Propaganda Fide at Rome, the body which has charge of foreign missions, suggesting, as the dependance of the American Catholics on an English prelate could now "no longer be maintained," and they were left without an ecclesiastic to govern them in matters of religion, that the American Congress give its sanction to the establishment "in some one of the cities of the United States of America, of one of their Catholic brethren with the authority and power of a vicar apostolic and the dignity of bishop; or simply with the rank of apostolical prefect." Or, should a suitable person not be found among the American clergy, asking the consent of Congress "to have one selected from some foreign nation on close terms of friendship with the United States."† The

* 1844, page 796. The acquaintance which the author of *The Life and Times* shows with the transactions of that time, seems to give evidence that he had access to documents or other information not at hand for the purposes of this memoir.

† The despatch is given in full in *Sparks' Franklin*, vol. IX, pp. 548-9. It is also quoted entire, both by Campbell and Clarke. Rev. Mr. Carroll's letter

nuncio requested Dr. Franklin to cause this note to be presented to congress, and to support it with his influence. Of course, congress had no jurisdiction in matters of this nature, but the ecclesiastical authorities of Rome were either not yet fully aware of the policy adopted among the newly confederated states of non-interference in matters of religion,—a policy strongly contrasting with that which prevailed under the colonial regimen, and indeed constituting a new departure in the practice of governments—or they desired to perform an act of courtesy towards the American republic, the fame of whose liberal legislation, the character of whose Washington, and the achievement of whose people in defeating the most haughty if not the most powerful of modern nations (remarks Campbell), attracted the admiration of Europe.

There seems to be no record in the journals of the Continental Congress in reference to the despatch, but the matter is adverted to by Rev. Mr. Carroll in a letter to Rev. Mr. Plowden, of April 10th, 1784, as having been then recently acted on: "Dr. Franklin has sent into congress a copy of a note delivered him by the nuncio at Paris, which I shall enclose in this. I did not see it before congress had sent their instructions to their minister in answer thereto; and the answer, I am well informed, is, that congress have no answer to give, the matter proposed not being in their department, but resting with the different states. But this you may be assured of, that the Catholic clergy and laity here know that the only connexion they ought to have with Rome, is, to acknowledge the Pope as the spiritual head of the Church." He then proceeds to state (remarks Campbell) that the appointment of a bishop *in partibus*, to act under the Propaganda at Rome, would be very much at variance with the wishes and views of the clergy in America; that a bishop in ordinary, and immediately responsible

in reference to it is to be found in U. S. Cath. Mag. for 1844, page 376; another portion on p. 662. No copy of the letter exists among the MSS. copies made by Dr. White.

to the Pope, would be more likely to promote the good of religion in the United States.

Another portion of the same letter speaks of Wharton, whose subsequent conduct occasioned Rev. Mr. Carroll one of the bitterest experiences of his life. ' You desire me to be particular about my friend and relation Chs. Wharton, for special reasons: I believe I know what those reasons are: for you mentioned them in a former letter; and Mr. Thos. Talbot* has done the same. He lives upwards of sixty miles from me upon his own estate (with his brother), which is valuable, and will be rendered more so by his activity and good sense. He has just had judgment against the executors of his father's will, for a large sum, near £1000: he brought in no faculties from the London district, to

* Rev. Thomas Talbot, born in Lancashire, 1717, was admitted into the Society at Watten in 1735; professed, 1753. Was afterwards prefect of studies at St. Omer's. After the suppression, he resided in England. He died in London, Oct. 12th, 1799. What he said in his letter to Mr. Carroll, in 1784, was that Hawkins, the friend of Wharton in England, was "a fallen priest, a convert to woman, and a conceited puppy." (Note, among MSS. letters). As "a convert to woman," nothing more may be meant than that by frequenting female non-Catholic society, he lost his priestly vocation, and then the faith. This was probably Wharton's own case, for no social irregularities were ever alleged against him. From the cloister, he was thrown, yet a young man, into the midst of polite Protestant society, and lost his balance. He says, himself, in his "letter" to the Roman Catholics of Worcester: "My connexions with many valuable Protestants with whom I lived in habits of intimacy and friendship served not a little to enlarge my ideas, and wean my mind from the narrowness of a system. In proportion as I became acquainted with their persons, I ceased to view their principles through the medium of prejudice. It soon became painful to regard such fellow Christians, some of whom are very near my heart, as straying widely from the only road to happiness," etc. Rev. John Hawkins, his friend, who from a secular priest became a minister of the established church, and who supported Wharton's "Letter" by an "Appeal to scripture, reason, and tradition" attempts no doubt, to apologize for both, when he says of Wharton: "he could no longer believe that those whom the most amiable qualities of heart rendered dear to him were the objects of eternal disregard and reprobation, merely because they would not submit to the claims of a church which assumed an authority to which she had no just pretence. . . . He therefore began seriously to examine whether he had not himself been imposed upon in his early days," etc. See note p. 29, vol. I, *Wharton's Remains*, Philadelphia, 1834. Edited with a memoir by "George Washington Doane, D. D., Bishop of the Diocese of New Jersey," whose son is now Vicar General of the Catholic diocese of Newark, N. J.

which we were then subject, and exercises none. [Strange that this circumstance should not have aroused the suspicions of Rev. Mr. Carroll!] He leads a life clear of all offence, and gives no handle to censure, though there are not wanting who would be glad to find room for it. He is neither visionary nor fanatic, *un peu philosophe*, but I hope not too much so. You may be sure he never made a friend of Hawkins; though having received some civilities from him, he returned them with politeness. His abilities I say nothing of; you know them well." But in truth, Wharton was at that time completing, or had already completed his famous letter announcing and defending his apostacy, "A letter to the Roman Catholics of the city of Worcester, from the late Chaplain of that Society, Mr. C. H. Wharton, stating the motives which induced him to relinquish their communion, and become a member of the Protestant church."*

* Charles Henry Wharton was born in 1748 on the family estate, Notley Hall, in St. Mary's County, Md., the seat of his father and grandfather, to the latter of whom the property had been presented by one of the Lords Baltimore. He was sent for his education to St. Omer's in 1760, entered the Society in 1766, completed his course at Liège, and was ordained in 1772. After the suppression of the Society, the following year, he went to live in England. In 1777, he was residing in Worcester as chaplain to the Catholics of that city, and remained there until his departure for Maryland in 1783. After a year's stay with his brother Jesse, he went in May, 1784, to Philadelphia to publish his pamphlet, taking with him a letter of introduction from Wm. Paca, the Governor of Maryland, to the Governor's brother-in-law, Rev. William White, afterwards the first Protestant Episcopal Bishop in the United States. The latter read the manuscript with approval, and doubtless introduced the author to Protestant circles to which he was still further accredited by a very eulogistic letter written in July by his Protestant friends in St. Mary's Co., gentlemen of the vicinity. In October of that year, Wharton attended the first general convention of the Episcopal church in New York, and Mr. White, who then proposed to open an academy in Philadelphia under church auspices, desired him to become the principal of it. This project, however, seems to have been given up, for Wharton was in 1785 established as a minister at Newcastle, Del. Meanwhile, he regularly attended all the Episcopal conventions, at one of which, in 1786, he signed, as President, the recommendation of Rev. Wm. White for consecration, to the Archbishops and Bishops of England. At another, in 1789, he took an active part in the revisal of the Book of Common Prayer. Finally, in 1798, he was settled as pastor of St. Mary's church, Burlington, New Jersey, where he remained until his death. He was chosen a member of the American Philosophical Society, while Frank-

This production, although addressed to the Catholics of Worcester, in England, was evidently intended for effect in the United States. Its style was not a coarse one, of the character of those attacks which were often made upon the Catholic religion while the country was under British domination, and, indeed, which have not unfrequently appeared since: on the contrary, it was written with elegance, and its object appeared to be self-defence rather than aggression. The author speaks with respect of his former co-religionists, but grievously misrepresents the doctrines of the Church, making them appear narrow and illiberal, and attributing to Catholics, in consequence, an uncharitable and intolerant spirit. The time at which the attack upon Catholic doctrine was made, remarks Campbell, "seemed to indicate an unfriendliness to that spirit of religious liberty which was then cherished by patriots, who, having just succeeded in emancipating their country from foreign control, were desirous to exhibit in the new republic the delightful spectacle of a fraternity in all civil and religious rights and privileges, without regard to the diversity of speculative opinions, or the variety of religious profession and practice."

A reply seemed called for from the Catholic clergy, and the Rev. Mr. Carroll, who had been so cruelly undeceived in regard to Mr. Wharton's position and purposes,* was solici-

lin was President of it. In 1801, he was elected President of Columbia College, New York, and held the place a few months. He died at Burlington, July 23d, 1833, in the 86th year of his age, having never manifested, to the end of his life, so far as is known, any desire to retrace his steps. He was twice married, but left no children. His first wife, a Miss Weems of Maryland, died in 1798. His second, Miss Kinsay of New Jersey, survived him. It should be said, to Wharton's credit, that he never spoke of his former companions in the Society in other terms than those of admiration and respect, and always characterized the suppression as an act of injustice.

*In reply to Mr. Carroll's letter of April 10th to Mr. Plowden, the latter writes from Lulworth castle, Dorsetshire, Sept. 2d, 1784: "I was pleased to read in your last so favorable an account of Mr. Wharton, who has always my best wishes, but whose conduct at Worcester gave me cause to apprehend some flagrant abuse of the talents with which God has distinguished him. Though I choose not to write all that I have heard about him, I can assure you that my information has been for three years past derived solely from secular gentle-

ited by his brethren to undertake it. But, while Mr. Wharton had had every advantage of consulting, at his leisure, learned authorities, Mr. Carroll was far from enjoying any similar opportunities, either in matter of leisure or of literary resources, the books belonging to the clergy being scattered here and there at the various missions, and no large library suitable for his purposes being readily at hand. Indeed, the frequent references by the former, says Campbell, "to authors rarely to be found in this country at that period, and only intelligible to the profound scholar, were calculated to embarrass the unlearned enquirer, and give temporary impunity to assertions subsequently shown to be only sustained by erroneous quotations or doubtful authorities." In this emergency, Mr. Carroll wrote to Mr. Molyneux in Philadelphia to search the libraries of that city for the authorities he needed. Some of these works are mentioned by Mr. Molyneux, writing under date of Aug. 24th and Sept. 8th, as being in the Loganian library, but were inaccessible at the time, owing to the sickness of Mr. Logan and the absence of his brother, it being necessary that one or the other should be present when the books were being examined. Meanwhile, Rev. Mr. Carroll, having ascertained that the then existing public library at Annapolis contained many of the books he was in search of, repaired thither and set to work. His pamphlet was printed at Annapolis by Frederick Green, in 1784, and bore the title: "An Address to the Roman Catholics of the United States of America. By a Catholic clergyman." The controversy is ably summarized in Col. Campbell's "Life and Times of Archbishop

men, Catholics and Protestants, and not, as you seem to imagine, from narrow-minded divines, who know not how to think or speak out of the dead letter of their dictates. I lately heard in London, and the report has reached Dorsetshire, that he has abjured his religion and sacerdotal character, and transmitted his pretended motives for it to his acquaintance at Worcester. Mr. Talbot told me this sad news without any appearance of doubt, and when I combine it with facts which I know, I can hardly persuade myself that it is false."—*Life and Times*, p. 663. The remaining portion of this letter, in reference to the proposed plan of a vicar apostolic, and which will be quoted hereafter, is to be found in the same volume, p. 376.

Carroll,"* and need not here be dwelt on. The following passage, however, from the concluding portion of the "Address," may be quoted as eloquently expressive of the feelings entertained by Rev. Mr. Carroll in taking up his pen against such an adversary: "But of all considerations the most painful was that I had to combat him with whom I had been connected in an intercourse of friendship and mutual good offices, and in connexion with whom I hoped to have consummated my course of our common ministry in the service of virtue and religion. But when I felt these expectations disappointed—when I found that he not only had abandoned our faith and communion, but had imputed to us doctrines foreign to our belief and having a natural tendency to embitter against us the minds of our fellow citizens—I felt an anguish too keen for description; and perhaps the chaplain will experience a similar sentiment when he comes coolly to reflect on this instance of his conduct. It did not become the friend of toleration to misinform, and to sow in minds so misinformed the seeds of religious animosity."

To return to the matter of the correspondence between Rome and the Maryland clergy. The nuncio at Paris, after the lapse of more than nine months from the date of his former note, transmitted to congress by Dr. Franklin,—a sufficient interval to have enabled him to learn that congress had no objections to make to the appointment of a vicar

* Pages 662 to 669, vol. for 1844. Both documents, together with Wharton's reply, are to be found in the second volume of *Wharton's Remains*. The controversialists met again not long after the publication of their respective pamphlets. The occasion was this. Mr. Wharton, on taking orders in the Catholic Church, surrendered his patrimony to his younger brother, on condition of his marrying with Rev. Mr. Carroll's consent. The conveyance was afterwards found to be incomplete, and while Mr. Wharton was residing in Philadelphia, Rev. Mr. Carroll called upon him to procure the instrument needed to make the brother's title perfect. It was readily given and Parson White, at whose house Mr. Wharton was then stopping,—while Rev. Mr. Carroll stopped with Mr. Fitzsimmons, says in a letter to Bishop Doane, (vol. I. "Remains," p. 33.): "I was gratified by the account given to me by Mr. Fitzsimmons, of the friendly manner of their meeting." The younger Wharton left a son, C. H. Wharton, subsequently a resident of Washington, and a Catholic.

apostolic,—addressed Rev. Mr. Carroll, under date of May 12th, 1784, requesting, on behalf of the Propaganda, a full statement of the actual condition of the missions in the United States, and enclosing a memorandum specifying the heads under which this information was needed. He enquires, 1st, as to the conduct and capacity of the different priests on the mission, desiring to be informed “who among them might be the most worthy, and at the same time agreeable to the members of the assembly of those provinces, to be invested with the character of bishop *in partibus*, and the quality of vicar apostolic,” adding, 2dly, that a native of the country would be preferred to one who was not, all other things being equal; but that in default of a suitable candidate, a Frenchman would be appointed. 3dly, he wishes to know the number of ecclesiastics and missionaries; if there are any in other provinces besides Pennsylvania and Maryland; and how many are needed by the Catholics. 4thly,* an enquiry is made, which on account of its relation to the main object of these pages, were better given in full: “To know if in these provinces there are schools where Latin is taught: such that the young men of the country who might wish to prepare for the ecclesiastical state, could study their humanities before passing to France or Rome, there to enter at once on their philosophical and theological studies.” This letter was not received by Rev. Mr. Carroll until some months afterwards, and is only given in this place in order to show the progress of events in order of *time*. The first letter received by him communicating any definite action on the part of the authorities at Rome, was one from Rev. Mr. Thorpe, of June 9th, 1784, announcing that he had been appointed superior. This action was evidently taken in response to the proceedings of the clergy on Nov. 6th, 1783.

* If Rev. Mr. Carroll had not already entertained the idea of establishing a school or academy, this enquiry must have guided him to it. It would be interesting to be assured that Georgetown College owes its origin to a suggestion of the Holy See, for the nuncio's enquiries emanated thence. For the full text, see volume for 1844, p. 376.

This letter, to be sure, was not presented, but the substance of it seems to have been conveyed in a memorial addressed to the Propaganda by Rev. Mr. Thorpe as agent of the Maryland clergy, as we learn from Mr. Plowden's letter of Sept. 2d, 1784, to Mr. Carroll: "Our friend Thorpe's memorial, delivered to the Pope along with your petition, by Cardinal Borromeo, convinced the propaganda that the introduction of an alien would overthrow the mission." The "petition" must then be supposed to have been a protest of Mr. Carroll's against the appointment of an alien in the quality of bishop. Mention is made elsewhere of a list sent on to Rome, and doubtless presented with the other papers at this time, of five names of members of the Maryland clergy eligible for superior. Such a list, it is natural to suppose, would accompany the petition of Nov. 6th, 1783, for a superior. All that is known of it from the documents at hand is that the name of the existing superior, the estimable Lewis, occupied the first place on it, and that of Rev. Mr. Carroll, by his own request, the last. The names of the other three, it is to be regretted, do not transpire. Mr. Thorpe's letter* is as follows:

"To Mr. John Carroll,

"DEAR SIR,—This evening ample faculties are sent by the Congregation of the Propaganda, empowering you to confer the sacrament of confirmation, bless oils, etc. until such time as the necessary information shall be taken in North America, and sent hither for promoting you to the dignity and character of a bishop. On their arrival here, you will be accordingly so nominated by the Pope, and the place determined for your consecration. Cardinal Borromeo sent for me to give me this intelligence, on the veracity of which you may entirely depend, though you should not, by any mistake, have received it from other hands. When the nuncio, M. Doria, at Paris, applied to Mr. Franklin, the old gentleman remembered you; he had his memory refreshed before, though you had modestly put your own

* Volume for 1844, p. 379.

name in the last place of the list. I heartily congratulate your country for having obtained so worthy a pastor. Whatever I can be ever able to do in serving your zeal for religion, shall always be at your command.

"I am ever most affectionately and most respectfully yours
J. THORPE.

"ROME, 9th June, 1784."

The documents referred to in the above letter, were sent to the nuncio at Paris, for transmission. An abstract of them will be presented at the proper place.

(To be continued.)

INDIAN MISSIONS.

Letter from Fr. J. Hébert to Fr. J. Perron.

LAKE LONG, May 27th, 1879.

REV. FATHER,

P. C.

I promised you some time ago an account of my missions of last year. To give you an idea of them and the blessings with which God vouchsafes to attend my labors, I will describe a couple of trips which I made, one in the winter, the other in the spring. Returning from Red Rock in January, 1878, I received at the mission of Fort William a letter from Mr. Henry De la Ronde, who, as you are aware, is an officer of the Hudson's Bay Company at Fort Nepigon. He informed me that five of his Catholic Indians were very sick and desired my assistance. The news pained me, as well because I felt for the poor Indians, as that it interfered with a tour I intended to make among the Indians on the Pacific railroad. Then a journey of two hundred and fifty miles, in the middle of winter, unprovided with conveniences of bed and board, was no easy undertaking. I started however

on Jan. 1st for Red Rock, in company with the Indians who had conducted me to the mission. Here I met Charles De la Ronde, brother of Henry, a noble hearted young fellow, somewhat wild, and always ready for a trip. He offered to accompany me and was gladly accepted. We had to follow the river Nepigon to reach the lake of the same name, but did so with difficulty. The ice was already broken in several places by the thaw and the rapidity of the current, so that we had to travel the forty miles, that separate Red Rock from the lake, on a narrow strip of ice along the bank of the river, or where this failed, on the floating ledges in the middle of the stream. Once when we found our way cut off entirely by a large perpendicular rock jutting out into the water, we abandoned the river, but only to find obstacles all but insurmountable both to our men and our dogs, in climbing the adjoining hill and penetrating a dense wood. With such adventures our progress was naturally slow. Still we reached Fort Nepigon four days after leaving Red Rock.

Evening prayers that night, and Mass next morning, which was Sunday, were well attended. After Mass I started for Obabikang to see one of the sick persons whom Henry had told me at the Fort, I should scarcely overtake. I reached the place at nightfall and found the poor woman still living. Her joy at my arrival was great. What indigence was there! a poor hut consisting of but one apartment, ill protected against the cold, with a few pieces of wood burning low on the hearth, not from lack of wood, but it seemed the poor woman could not endure the least heat. The cold heightened the poverty of the place. The sick woman lay on the floor, and close to her was an image of Jesus Crucified. The presence of this sign of our redemption shed a ray of hope that somewhat dispelled the desolation, which but for this would have been complete. How often during the long nights of her suffering had the poor creature turned her eyes, streaming with tears of devotion,

to this cherished object. And Jesus answered: *Ecce venio*. He was indeed come to release her, for in a few days her sufferings ended. The other patients were not dangerously sick. I spent a few days here hearing confessions, and received into the Church a young pagan whom I had previously instructed. The cold was intense all the time.

While here I concluded to visit the rest of the Indians of Nepigon, though we do so only at Easter. There were many stations to visit, so I spent but a short time at each. On arriving I preached, heard confessions and next morning, after giving communion at Mass, started for another station, often very distant. From the Fort, I visited Wind-Jab, chief of the Nepigons. I had many companions, for all were eager for the trip. Charlie and myself led the van, and our twenty-five dogs, decked off as for a fête, and yoked one behind another, sped along with their tails erect, as if delighting in their task. On reaching the home of the chief, he placed at my disposal one of his three shanties. Here I heard confessions while my comrades amused themselves singing canticles. On Feb. 20th I was back at Red Rock, and on the 28th at Fort William. The sick call had taken just a month, and I had travelled more than five hundred miles.

I will now describe to you, as briefly as possible, a second tour, which we call the grand tour, both for the time it takes and the distance it covers. This was the first time I made it, for though I had accompanied Fr. Du Ranquet, in the spring of -77, I left him at lake Nepigon whence he continued his way by Lakes Long, Pic, and Michipicoton, and I returned to Red Rock by Lake Superior. An account of this trip appeared in the WOODSTOCK LETTERS.

I started, then, on April 30th, 1878, from Red Rock for the Flats on Lake Superior, but did not follow the ordinary route of my predecessor. I fancied I had found a better way than this veteran of twenty years' experience in these missions. A good proof of my mistake is, that I am now

following on his track. Henry, my inseparable companion, accompanied me. We had a small bark canoe about fifteen feet long, rather small for the waves on the bay of Nepigon, which are large enough at any time, but especially in spring. When we placed in it our baggage and provisions, and took our seats, it was so weighed down that you would have considered it dangerous even for the shallow waters of the Patapsco. We reached the Flats in three days and a half. The place consists of a few huts mostly in ruins, inhabited by from seventy-five to eighty poor Indians from different localities, and much given to idleness. They are Catholics, but rather hickory, falling back into their superstitions as soon as the missionary turns his back. I spent four days with them, heard the confessions of all and gave communion to some. I found two of the infidels, an old man and his son, disposed to become Catholics, and set to work to instruct them. The old man Migisi (Eagle) certainly did not merit the name by quickness of intellect. I had the greatest possible difficulty in instructing him. The young man was very intelligent: I also received back into the Church a widow woman who had five children. She had formerly been baptized by Fr. Kohler, but was afterwards duped by Methodists into abandoning her religion. I then left for Lake Long. As Henry did not know the way, I accepted the offer of a young man of the place to guide us some distance. His wife came along to guide him. The number I had now to provide for alarmed me, especially as we advanced very slowly and our Cicerone had an excellent appetite. So when we reached a certain river that led to the place we were making for, though difficult to ascend, we shared our little stock with our guides and dismissed them.

We proceeded up the river, but soon met a rapid. We sought in vain for a *portage*; we consequently shouldered our provisions, and carried them above the rapids. Then Henry alone in the canoe, and armed with a long pole, with

much labor succeeded in shoving it over. We hoped now that such obstacles would be few and far between, but before we went far a second rapid appeared, and a third, and so on for three days, each with its own special difficulty. Sometimes we passed them by jumping into the water and dragging the canoe. This part of the work I left to Henry, for once when I tried it, I thought my legs would be torn off by the strong current of freezing water. When we reached the head of the river, we took up our march from one small lake to another, dreading all the time that we had lost our way. To increase my fears, I remembered that Fr. Du Ranquet, following the course of the river, had crossed from Lake Superior to Lake Long in a day and a half. Then I began to look at our provisions, already so heavily taxed. True we had a gun, nets, and snare or hare traps, but there was no game, and very poor fishing. Different thoughts crossed my mind, nor were they all of the brightest color. But confidence in God and resignation to His holy will, which are sure to take deepest root when thus put to the test, soon restored calm to my soul. Among the lakes we had several portages. One, covered with broken trunks of trees lying in every direction, and filled up with branches, was the worst I had ever seen. It was hard enough to cross it with the burden that nature has given us without any additional luggage. Still I loaded myself with a part of our baggage proportioned to my strength and started out to make my way across it. I had not gone far when I fell upon my right side, but somehow the axe that I was carrying reached the ground before me and fell with its edge up, held fast between two roots. As I arose I felt a pain in my hand, and looking saw the blood flowing copiously. Just then I had the good fortune to think of another burden and fall and loss of blood, and offered up mine in union with those for the conversion of infidels, heretics, and sinners, remarking to Henry who had come up, that, had it not been for the protection of my Angel

Guardian, my whole hand would have suffered, and not merely a couple of fingers. This was the crowning of our difficulties. At the end of this portage we were in sight of Lake Long, and hailed it as the Hebrews did the Promised Land, or as Columbus and his comrades hailed our own continent. We were on our way betimes next morning, and on May 16th reached the Fort on Lake Long, having crossed the whole length of the lake, a distance of sixty miles, in less than two days.

The buildings at the Fort, a few old bark constructions threatened with ruin, do small honor to the Honorable Hudson's Bay Company. Mr. Reynolds, the officer in charge, came down to the shore to meet me. He is a Protestant and seemed to examine me with a cautious eye. Our meeting was rather cold, quite a contrast, I thought, to the cordial reception which Fr. Du Ranquet told me he used to receive from Mr. John Finlayson, the predecessor of Mr. Reynolds. I saw only four wigwams, and asked Mr. Reynolds when he expected the savages. He answered, about the 28th of the month. Twelve days, I thought, is long to wait. He remarked my disappointment, but in a tone that seemed to say I had better not wait. I replied that I had come too long and difficult a journey to go off in this way. At all events he supplied me with a little hut, with the walls and roof, for there was no ceiling, covered with soot and dust, and for furniture there were a couple of benches and a little table that could scarcely stand on its legs. The Indians of the Fort came to confession, some at once, others later.

On Sunday, the 18th, I sang high Mass. Shortly after noon I espied three canoes coming towards the Fort, and going down to the shore when they approached, I did not neglect to shake hands with every one, big and little, though I had never seen them, for I know they make much of this. Seeing them wet and shivering with cold, I invited them to my shanty, where I had at least a good fire. There were nine of them, all of the same family. While they were warm -

ing themselves, I asked Bwan, the head of the family, if they were Christians. He answered, "Not yet." "Do you wish to be?" "Yes," he replied, "and I have been telling my three brothers that the time has come to take the step." "Very good," said I, "I'll see your brothers later, but shall I begin now to instruct you?" He agreed, but requested me to ask such of his children as were grown. I did so and found all disposed. My joy was great at such a capture. Next morning I baptized the two youngest and set to work to instruct the others. Towards noon five more canoes appeared. I went down to the shore, went through the same ceremonies as the day before, and in a short time had seventeen more, all of the same family, ranged around my fire. The father was a bigamist. His look and the presence of his two wives discouraged me. I asked one of the children, with some timidity, if they were going to become Christians. He told me that their father left them free. I asked the father, and he answered as Bwan had done the day before. I found the children all disposed, baptized three of them next morning, and began to instruct the rest.

I had now twelve catechumens. How happy I was! Morning, noon, and night, you could hear us reciting the prayers. When I grew tired or said my Breviary, Henry took my place. The Indians never tire. They can repeat the same thing from morning till night. They pay little attention to what they say and so cannot grow weary; but for this very reason it is only by continual hammering that you can get anything into their heads. Still I met some exceptions to this rule. On Sunday the 25th, I baptized the twelve adults and did not forget to return thanks to the Sacred Heart, the Blessed Virgin and St. Joseph.

Next day, fifteen more canoes hove in sight, making for the Fort. My heart leaped for joy. I was at the shore to receive them; the men all shook hands, the women bowed. Some of these remained in a stooping posture for a few moments, spoke in a low tone, and wept, in token, I was told,

of grief for the loss of their parents. The men at once started off for the magazine of the Fort with their packages of fur under their arms, and shortly after returned with small quantities of flour, bacon, tea, tobacco etc. Meanwhile the women and children planted their wigwams and transferred their baggage from the canoes. Sixteen more canoes arrived on the 28th, and on the 29th, ten. Each arrival found me at my post on the landing. The people of the Fort have left these poor savages only a small piece of ground for their tents, in many places covered with water. It was so close to my shanty that I could hear their conversations. They make very long tents, *jabondawan*. Sometimes seven or eight families put up in the same tent. Each family has its own fire. These fires are all in a row in the middle of the tent from one end to the other. When time for cooking came, all the fires blazed, and all the tent was one scene of activity. The rest of the day, they talked, and laughed, and slept stretched out behind the tent.

When they were settled down, I made the rounds, asking boldly if they wished to become Christians. If they had children, I asked to baptize them, and was never refused, even by those who did not wish to become Christians themselves. When I gave instructions, my hut was filled with adults. Some came out of curiosity; others, whom I soon reckoned among my catechumens, attended with better motives. My success was somewhat hindered by the influence of a pagan family of Canadian half-breeds, named Lagarde. They told the savages that the children only should be baptized this spring, and the adults next year. Another obstacle was the extreme want of many of the Indians, who had to go to some distance to seek good fishing. When the time came for Henry and myself to take our meagre repast, the children and many of the adults crowded into our shanty. I gave them a little soup, a mere trifle when divided among so many. Still, it satisfied them. But the children visited me at other times, at least twenty-five

times a day. They became very much attached to me, called me *Kossinan*, our father, often bothered me a great deal, so that some of the people of the place remarked to me that I must have the patience of Job. I laughed and answered that I was certainly very far from it. I gave each of the children that I baptized a medal or a small crucifix; if they were proud to display these on their little breasts, I was not less so to see them there.

For the instruction of the adults, I separated the men and women and when the hour came I sometimes sent Henry around the tents to ring a little bell, sometimes went myself, recalling the example of St. Francis Xavier. I gave about a quarter of an hour's instruction to the men, while Henry repeated the prayers with the women. We then changed places; for if I were long without visiting either, they considered themselves neglected and grew discouraged. To those who had difficulty in learning I gave extra lessons, in order to keep them up with the others. I endeavored to make them feel the necessity of religion and the importance of the sacrament they were about to receive. Sometimes, I had the mortification to refuse some who, though prepared in mind, had not the proper dispositions of heart.

The devil showed his opposition to my work, generally by the sarcastic smiles of those who remained infidels, and by the conduct of some of the Catholics. It was evident on one occasion. I was about to baptize a little boy, three or four years of age, a real monster. His head was exceedingly large, so that it had to be continually supported by some one. When he saw me he began to weep, and all the time the ceremony lasted kept crying: "*madjada ki wi nis-sigomin*," "let us go, they want to kill us." One night about nine o'clock, when the wind was blowing terribly, and the rain falling in torrents, I heard a noise that seemed to arise behind my hut. I listened and recognized the tambour, *deweigan*, the favorite instrument of the pagan savages. One was singing an accompaniment, a monotonous drone

of three low notes. I started out in spite of the storm and made my way to one of the *jabandarwan*, and there I found the musician seated at one end of it so intent upon his instrument that he scarcely noticed me. Around him sat the men and women in separate rows completely enchanted by the music. I returned home, my heart heavy with sadness for the blindness of these poor savages. The scene was worthy of him that inspired it. But if the hand of the enemy was visible throughout my stay at Lake Long, graces too were showered on us in abundance. A savage of much influence among his tribe, whom I had great difficulty in winning over, because a Protestant minister had him in his clutches, at length became a Catholic. A feast, promised the Indians by the people of the Fort, served me in keeping them together. It came off on June the 4th, and immediately after it they departed, except a few whom I detained for further instruction before baptism. At length on the 7th I left for Le Pic, one hundred and eighty miles distant, my heart filled with consolation. In twenty-two days I had baptized seventy, thirty-one of these adults. I attribute my success to the intention I sent to the *Messenger of the Sacred Heart*, during the winter: "A missionary, about to visit savage infidels, asks for their conversion to the faith."

The 8th, 9th and 10th I spent on the shore of a small lake. Here we celebrated the feast of Pentecost, for which we had decked our tent with evergreens, by high Mass and vespers, after which I baptized five, two of them adults. We then continued our way, suffering much from the heat and the mosquitoes, and reached Le Pic on the 12th. Many savages were encamped around the Fort, but I had to leave next day for Fort William. However I baptized eighteen children, many of them of Catholic parents, and promised to return soon. I hastened on to the mission and was back at Le Pic on July 5th. On my way back I spent five days at Red Rock, where I heard many confessions and baptized five Indians, three adults and two children. At Le Pic I

spent seven weary fatiguing days. In the morning after breakfast, I gave catechism to the Pagans and Methodists. At 11, attended to the children. In the afternoon I followed the same order, and in the evening said prayers and gave instruction. In this time I baptized nineteen, all adults except one, ten Pagans and eight methodists. The intention in the *Messenger* still bore its fruits.

I was eager to remain here longer but had to leave in order to catch the savages before their departure from Michipocoton, one hundred miles from Le Pic. I reached it July 19th, and was very kindly received by Mr. Bell, the great man of the Hudson's Bay Company. He is a Protestant, but intends becoming a Catholic as soon as he is disentangled from the affairs of the Company; God grant it. There are a great many Methodists at this place. They were baptized, I was told, by Fr. Kohler, and some by Fr. Hanipaux, but after their departure, the enemy came, in the garb of a Protestant minister, and sowed cockle among the good grain. Many of these poor wanderers have since returned. We have a very neat little chapel at Michipocoton, the only one that is finished between Prince Arthur's Landing, and the Sault Ste. Marie. It was built by Fr. Du Ranquet. He was liberally assisted by Mr. Bell in finishing it. The Catholics are, in general, very punctual in attending to their religious duties. The services in our little chapel attracted many infidels and Methodists, of whom I baptized seven or eight. One day one of the apostates came to me and said: "*Kossinaneus*, our little father (Fr. Du Ranquet) often asked me to return to the Church, but I always answered: 'Not yet.' To-day I will return and I wish you to tell him." It is thus that I gather the fruits of Fr. Du Ranquet's labors. He asked me for a calendar and some holy water, and added that he would come again but not alone, for the savages along the river respected and obeyed him. I enquired afterwards and was told he was sure to keep his word. The celebrated chief *Totominan*, whom I

was eager to see, because if he return to Catholicity all the Methodists will probably follow his example, came to pay me a visit. He brought me two children to baptize. After the ceremony I had a long conversation with him, and found him to be very cunning, and far, I fear, from the kingdom of Heaven; but the grace of God is all powerful.

I left Michipocoton, July 30th, to return to Fort William. Since my departure from Red Rock, Apr. 30th, I had baptized one hundred and twenty-seven, mostly infidels and heretics. On my way home I baptized six more, and reached home, Aug. 10th. Fr. Du Ranquet, who had been appointed visitor of these missions, had gone to the Highlands and Grand Portage. This gave me a few days rest among my brethren. In reading this account of these two trips, the words of our Lord will no doubt occur to you, "*Messis quidem multa, operarii autem pauci; rogate ergo Dominum messis ut mittat operarios in messem suam.*" I know, Rev. Father, that you faithfully follow this injunction. Please to remember me also in your holy and fervent prayers, and be assured I do not forget you in mine.

Present my kindest wishes to my old professors and all my acquaintances at Woodstock.

In the Sacred Heart of Jesus, and the Immaculate Heart of Mary,

Your Reverence's servant in Christ,

J. HÉBERT, S. J.

WASHINGTON TERRITORY.

Extract of a Letter from Fr. F. Giorda.

DE SMET, PINE CREEK P. O., W. T.

Oct. 21, 1879.

* * * * Two years ago we were compelled to abandon the old Cœur d'Alene mission, and transport it to the spot which it occupies at present, and which we have called De Smet, in honor of the founder of all our missions.

On a recent journey, I passed by the old missions, and my heart bled when I saw that majestic church, our residence, and the log houses of the Indians going to wreck. In a few years, there will be only a heap of ruins on the spot hallowed by the Sacred Heart. But the change of place was due to a long-felt necessity; and it has been productive of good results. In the present locality, every male Indian of the Cœur d'Alene tribe possesses a substantial homestead and farm of his own. The land is as good as could be desired, the farms are ample in extent, and convenient to saw and grist mills, stores, etc. The whites are building towns all about the reservation. A few years ago it was a common thing for the Indians to live scattered about among the whites, working for them as day laborers; now, many of the Indians employ white labor. They have lately engaged a steam saw mill; we ourselves have taken three hundred thousand feet of lumber, and shall take some hundred thousand shingles for our church and house. The Indians also are using lumber quite extensively.

* * * * The mission has boarding and day schools for boys and girls. A white girl, lately a pupil of our school, yesterday gave an example of zeal and fervor, which made me blush for myself. She had been obliged to go home in order to assist a sick mother. The family is Polish, and very poor. They live at a distance of eighteen

good long miles from this place. She, a girl of no more than eleven or twelve years of age, came all the way on foot and alone, through the mud and dense forests, in order to hear Mass and receive the Sacraments. The same morning she left for home again and on foot.

Oh, had we more of such families! I think that I have seen over a dozen pictures of the Sacred Heart in their very poor dwelling. Poor they are in this world's goods, but rich in their religion, which they know to perfection, and in the consolations which it brings. Our Fathers in Poland must have labored well in the cause of the Sacred Heart, and their zealous efforts have contributed to spread the devotion even to the far off wilds of Washington Territory. * * * * *

LAKE SUPERIOR.

Extract of a Letter from Mr. Jos. Specht.

FORT WILLIAM,

Sep. 5th, 1879.

* * * * * Let me give you a few details of my first excursion as missionary among the Indians of our Diocese, who, for the most part, are still pagans. On the morning of the 11th of August, Fr. Hébert, Mr. Gagnon and I left Fort William, where there is a station of the Canadian Pacific R. R. The car in which we traveled would in any civilized part of the globe be used only for cattle, yet we considered ourselves fortunate in having even this, since we would otherwise have been obliged, as we sometimes are, to perch ourselves upon boxes, casks or bales of hay, on an open car exposed to wind and smoke, and, what is worse than either, to the danger of falling off. We arrived the

same evening at Savane, our destination, which is about seventy-two miles from Fort William, and found the Indians encamped on both sides of the rail road. They were eighty families, numbering in all three hundred and fifty persons, belonging to four different reserves. Each reserve has its own chief whose names are Maketewassin (Blackstone), Kitchi Pienne (Big Peter), Bebamijas (M'Koy) and Kebekwan.

As before this time I had never seen other than Indians of our own village, these real savages presented a strange and wonderful appearance. The men with their long hair, curious ear rings and woolen blankets, especially attracted my attention. Nothing could be more monotonous than the music and dance with which they welcomed us. To add solemnity to the occasion, they spared neither paint nor feathers. We soon discovered that while money, tobacco and provisions were in abundance, these poor people gave but little attention to religion, so we shall endeavor to come the next time before the government will have provided them with these.

I am afraid that at present they have no inclination to embrace our holy religion. Fr. Hébert, however, is of opinion that the day in which they will all with one voice ask for the regenerating waters of Baptism is not so distant as many imagine. It seems that at present they are restrained by their chiefs, especially Blackstone, who exercises a sort of moral influence over the other three. The idea these poor Indians have of religion and heaven is very strange.

One of the chiefs, M'Koy, told Fr. Hébert in my presence that "baptized white people go to heaven and are received," and that "baptized Indians go there also but are not received." "Who told you this?" asked the Father. "Those who have been there," he replied. "Where are those people?" "Out West," replied the chief. When speaking on religious matters their last argument always is that: "the great spirit has made two religions, one for the white man,

the other for the Indians." Poor people! May the Sacred Heart of Jesus have pity upon them. We have as yet baptized but one adult and one young girl. If this were the only result of our slight labors we would consider ourselves recompensed, but I believe, that with God's assistance, we have already sown the good seed in more than one soul.

The Protestant ministers endeavored last year to convert these Indians, but the attempt proved such a failure that this year they have not even visited them. The Indians told them that they had not as yet determined to accept the prayer (the Christian religion) but if they should, they would take that of Fr. Du Ranquet, who was at that time with them. During our stay at Savane, we held all our religious services in an old abandoned hut, which we repaired and adorned according to our means, and performed all the ceremonies of Mass with the greatest possible solemnity, so as to make an impression upon their still savage natures. During the five days we remained here, we were kindly entertained by Mr. Christianson, who, though a Protestant, did everything in his power for us, and, in return, would accept of nothing but our thanks. We left the camp on the night of the 15th and as the car afforded us no protection from the cold, which was really intense, I can assure you that we were not sorry when, after seven hours' traveling we arrived at Fort William. We returned, however, full of hope for the future, that having "sowed in tears we shall reap in joy." * * * * *

ST. JOHN FRANCIS REGIS.

The last number of the LETTERS contained a short article in regard to an old calumny which had been revived and circulated concerning our glorious missionary Saint of Velay. The learned research of Father El. de Guilhermy has traced the calumnious report to its source, and we are indebted to his kindness for the subjoined additional information on the subject. In a letter to Fr. James Perron, he transmits a document, which is very curious as illustrating the tortuous ways of Jansenism, whilst at the same time it supplies peremptory testimony in regard to the matter with which it deals.

Letter to Father Perron.

REV. AND DEAR FATHER,

P. C.

Allow me to inform you of a recent and singular document concerning St. Francis Regis. It is taken word for word from a manuscript Life of Father Daubenton, and will give an idea of the countless machinations of the Jansenists against the Society at Rome with the Popes and Cardinals, as well as in France. They have striven to rob us not only of St. Francis Regis, but also of St. Francis Xavier and our first three Japanese martyrs.

Here is another interesting detail. In the month of January, 1641, a Consultor of the house of Le Puy, whilst announcing to Rev. Fr. General the death of Fr. Regis, and bestowing upon him the highest encomiums, complains nevertheless of a deviation from the Custom Book of the Toulouse Province, in that Fr. Ignatius Arnoux, Rector of Le Puy, had a public and solemn service celebrated in our church, "decantato ad cenotaphium (officio) pro P. Joanne Regis, perinde ac si defuncti corpus fuisset præsens. Quod

quidem pie ac religiose factum fuit, sed videtur insolitum." Whereupon Fr. Vitelleschi replied to the Rector: "Placet quod accepi justa illi ad cenotaphium isthic a vobis persoluta."

The two following extracts are no less conclusive. Fr. Ignatius Arnoux writing to the General, (Jan. 9th, 1641), and speaking of the last months of Fr. Regis' life, says: "Per quatuor menses, perlustratis aliquot pagis, decies mille circiter confessiones solus audivit, immenso labore. Cui quoniam et sibi non pepercit, mortuus nuper est, ingenti mœrore omnium et incredibili desiderio relicto." And on February 15th, Fr. Vitelleschi answered: "Illud me in Patris Francisci Regis morte singulariter delectat, quod obierit ut germanum Societatis filium maxime decet, sanctis laboribus incumbens, et pro animabus contra peccatum et dæmonem pugnans." * * * *

I remain

Your ever devoted servant in X^o.

EL. DE GUILHERMY, S. J.

Extract from a MS. 'Life of Father Daubenton' preserved in the Province of France.

You doubtless remember what I said about the Sieur Louis Maille, the avowed enemy of the Jesuits, and of the chagrin which he experienced at the successful issue of the lawsuit that Fr. Daubenton brought about in favor of the Seminary of Toulouse, in spite of the efforts of this agent of the opposite party. This defeat was ever rankling in his breast, and he was only waiting for an opportunity to avenge himself on Fr. Daubenton.

To offset this defeat, he thought he could do nothing better than to hinder the beatification of Fr. Regis, of which Fr. Daubenton was the promotor. He went about it in the following manner. A preliminary congregation had been held in which the virtues of Fr. Regis had been discussed.

Finding this an occasion favorable to his design, he went to Mgr. Lambertini, promoter of the faith, and spoke in glowing terms of Fr. Regis, as if he too wished to aid in his beatification. Nothing could be added to what he said of the admirable virtues and extraordinary miracles of Francis, and he affirmed, moreover, that he himself had obtained special graces through his intercession. But in the midst of all this praise, he maliciously insinuated that this great servant of God had indeed been a Jesuit, but that the Fathers of the Society, jealous of his increasing reputation, and unable to endure so holy a man and one who by the splendor of his virtues threw them in the shade, dismissed and cut him off from the body of their Society, so that being no longer of their number, he had died *vicaire* of La Louvesc.

Astonished at so unexpected a revelation, the promotor asked him if he could prove what he had asserted; to which Louis Maille unhesitatingly replied, that he was born in the neighborhood of La Louvesc, and that the whole country would confirm what he had just advanced. On the following day the promotor of the faith hastened to the Pope, and informed him of what he had heard regarding Fr. Regis. His Holiness being in turn much amazed, ordered Mgr. Lambertini to go immediately and apprise Fr. Daubenton of what had been said concerning Fr. Regis, and tell him on the part of His Holiness, that he should bring forward authentic proofs to refute Louis Maille, or otherwise he should have to desist from promoting the cause of Fr. Regis.

As soon as he was informed of the imposter's discourse and of the Pope's orders, Fr. Daubenton sought an audience of His Holiness, and assured him that if he would appoint a special congregation composed of Consultors of Rites to examine the archives of the Society, they would find ample proofs to repel the false allegations of Louis Maille. The Pope, who could refuse nothing to Fr. Daubenton, and believed him, moreover, incapable of bringing forward ill-founded proofs, named, in accordance with his request, eight

consultors to examine the original papers of the Society of Jesus. Among these consultors was the promotor of the faith himself and the secretary of the Congregation of Rites; the others were prelates and theologians.

When they were assembled at the Professed House, the person in charge of the archives was bound under oath to deliver over all memoirs, papers, writings and letters concerning Fr. Regis. The consultors then opened the press of the Province of Toulouse, examined its catalogues during eight entire days, and found, first, the day and year of Francis' entrance into the Society; then year by year the places where he had dwelt, the offices he had held up to the time of his death, and, in fine, the circular letter announcing the year and day of his death, signed by his superior, who asked for him the usual suffrages, as is customarily done for those who die in the Society. This proof was irrefragable; but besides this, whilst searching among the papers, they likewise discovered letters from bishops in whose dioceses he had given missions, as also from several persons of note, but especially from consultors and superiors, who praised his zeal, piety, and indefatigable labor for the salvation of the poor and for the glory of God. Several of his own letters were found, in which he ardently asked the General for the Canadian mission in preference to any other, in the hope that he might meet with a martyr's death.

An authentic copy of these documents was taken by the secretary of the Congregation of Rites, and signed by the consultors. This not only destroyed the false report of Louis Maille, but also helped to repair the mistakes committed during the process of beatification, and to clear up all the difficulties urged by the promotor of the faith during the investigations of the first congregation. Fr. Daubenton skilfully profited by these new discoveries. He made an elenchus of the documents that had been found in the archives, and inserted them among his other writings for the second congregation. This greatly served to bring about

the happy success of the Beatification of Fr. Regis, to which Louis Maille contrary to his intentions had contributed more than any one else.

THE CONEWAGO MISSION.

Towards the close of 1872, there appeared in the *Hanover Spectator* an article on Conewago. Many of the details were drawn from an old register of marriages and baptisms dating back as far as 1791. This record, though showing its age, is still in a good state of preservation, and has not unfrequently been the means of gladdening hearts by settling legacies, legalizing inheritances and bounty money, that would otherwise have been lost to the claimants. The account in the *Spectator* being however defective in some points, M. Reily, Esq., a true ornament to Conewago church, made the proper corrections and republished it in the *Baltimore Mirror* in the beginning of 1873. There were also consulted living witnesses born near Conewago towards the close of the last century and the opening of the present, some of whom are enjoying health and life even to the present day.

It seems, says Mr. Reily, that the Catholics of Conewago built a small log church with two rooms attached, on or near the site of the present edifice, between the years 1740 and 1745. The style of architecture gave the building the appearance of a private dwelling; and it was chosen to conform to and not to violate the letter, if not the spirit of the stringent penal laws, then in force in the colonies and enacted by our good old stepmother England against dissenters. This humble but precious structure had no resident priest, but at stated times, probably once a month, Conewago was attended by the clergyman who resided at

what is now called "Hickory" in Harford Co., Maryland. The first priest stationed at Conewago, was known by the name of Matthias Manners, S. J., a German, but whose real name was Sittensperger. Why he officiated under an assumed name does not appear; but it may have been to avoid the interference of relatives in the old country. Moreover, as it was customary in those days, both in Europe and America, to translate one's name into the language of the country of his adoption, Fr. Sittensperger may have thought it *mannerly* as well as customary, to anglicise his name, since *Sitten* in German is equivalent to *manners* in English. Fr. Manners was succeeded by Fr. Frombach, and assisted by Fr. Detrich, a Frenchman, and probably also by Fr. Pellentz, whose name appears among the official records as early as 1758. During the ministration of these Fathers the log church was enlarged, but to what extent or with what modification of form does not appear.

Next as Superior came Fr. Pellentz, who built a stone church (a part of the present house of worship) in the shape and style of a church, A. D. 1787, as can be seen engraven on a stone in front, about fifteen feet above the door. The edifice was raised only by extraordinary efforts and heavy cost at a time when the congregation was poor and insignificant in number compared with its present status. The front of the church and that of the parsonage adjoining are constructed of an excellent quality of brown cut stone, which was quarried near East Berlin, in Adams Co, and hauled here a distance of ten miles by the then scanty members of the congregation, who were however assisted generally and generously by their Protestant neighbors. The church is eligibly located on the eastern banks of Plum Creek and Little Conewago, near their confluence, and its elevated site affords a most extensive and varied view of the surrounding country—of the never-to-be-forgotten Gettysburg with its "Round Tops" and ramparts, and the South Mountains in the background, twelve and twenty miles to the west and

south west —of the beautiful village of New Oxford and the Pigeon Hills, four miles to the north and north east —of Hanover with its numerous steeples and turrets, three miles to the east—and of old Peter Littlestown, and the magnificent and fertile valley of the Conewago intervening, six miles to the south. Father Pellentz's memory is held and will ever be held in benediction and gratefully cherished by the pastors and the congregation of Conewago, as one of the most liberal, charitable and zealous of men and benefactors, and as a shepherd who laid down his life for his flock at the advanced age of seventy-seven years, in the winter of A. D. 1800, after many weary years of incessant and successful labor, to erect and perpetuate a Church, in which many thousands were regenerated in holy Baptism, fed with the bread of life and sent out of this world strengthened with the holy Sacraments. Fr. Pellentz was assisted by the Rev. D. A. Gallitzin from 1795 till 1799, about which time he commenced his ever memorable and arduous mission at Loretto on the Alleghany Mountains of Pennsylvania, where he died after seventy-one years of incessant labor.

After the demise of Father Pellentz, either Father Sewall or Father Boarman, succeeded as Superior, as both had been his fellow-laborers in the Master's vineyard during several years before his death. Then followed Rev. Fr. X. Brosius as Superior, assisted by Revs. Cerfoument, Monelly and Zockley. The Rev. Louis de Barth, a German nobleman, was next in time. I remember, says Mr. Reily, having frequently seen him, when I was quite a youth, and both feared and loved him; for he was stern in manner and mien, yet affable and kind in a remarkable degree to all who endeavored to perform their duties, and especially so to children, whom he always "suffered" and loved to "come unto" him. He remained at Conewago till 1828, assisted by Fr. Legueu and others, when he was removed to St. John's, Baltimore, where the magnificent church of St. Alphonsus has since been erected, and where he officiated for about ten years.

Having become rather superannuated, he retired to that good asylum, Georgetown College, where he was dismissed, like Simeon of old, full of years, merit and grace, and greatly beloved by all who knew him.

Father Legueu succeeded the Rev. Louis de Barth as Superior, and was assisted by several clergymen, among whom were Frs. Michael Dougherty, Paul Kohlman, Helias and Steinbacher. Rev. Mr. Kendler, whose name appears in the church registers at Paradise, was assisting about this time in the good work of the ministry. He was a pious and highly accomplished American convert from the Episcopal Church, of which he had been an eminent and eloquent minister for several years. Fr. Legueu embarked for his native Belgium about the year 1843, and his office and place were filled for several years by Fr. Nicholas Steinbacher, and after him, for a short time, by Fr. Tuffer.

In 1847, the present pastor, Fr. Joseph Enders, entered upon office as Superior. Possessed of a heart that breathed but charity, he soon had with him the love and affection of every man, woman and child of the Conewago congregation. Having made himself all to all, his only object was to gain all to Christ. The dimensions of the old church soon became too contracted; and in 1850 the good pastor concerted measures and procured means to enlarge and beautify the edifice. It is in the form of a cross, forty-five feet wide to transept, whilst each arm of the cross measures twenty feet. Its length is one hundred and twenty-five, and height to the centre of the arched ceiling, thirty-eight feet. The church is dedicated to the Sacred Heart of Jesus.

The interior is adorned with numerous and beautiful fresco paintings, representing the Annunciation, the Nativity, the Last Supper, the Sacred Heart of Jesus, the Crucifixion of Our Lord and several other mysteries. These were executed by Francis Stecher, a German artist, who shortly after their completion returned to his native land to

visit his parents, but with the intention to return to America. However, but a few weeks after reaching home, sickness and death overtook him.

Fr. Enders passed eleven years among his beloved children, when Superiors were anxious to put his zeal to the test in other localities. In 1858, the mission at Leonardtown, St. Mary's Co., Maryland, was assigned to him. During his absence his place and office were filled by Fr. J. B. Cattani, who whilst suffering from typhoid fever, attended a sick call some five miles from the church, and returned home with death in his train. Fr. Moore, Dompieri, B. Villiger, Bellwalder, etc. followed each other in short succession, till Fr. Enders once more returned to his former field of labor to the immense joy and gratification of the Conewago people. We could not without doing injustice, pass over in silence the labors and the great virtues of Fr. Francis X. De Neckere, who for about a quarter of a century was connected with the Conewago mission, and who like a true soldier of the Cross, terminated his earthly career on the battlefield whilst attending his mission at Littlestown. He left home January 4th, to celebrate the feast of Epiphany with his parishioners. He said Mass for the last time on the day following, being Sunday; but the feebleness of his condition would not allow him to rise to break once more the bread of life on the great solemnity to his sorrowing people. His own star of life was on the wane and disappeared on the 8th of Jan., 1879. Fr. De Neckere died as he had lived—a saint. To return to Fr. Enders. In the fall of 1872, he added one more to his numerous and laudable enterprises and improvements, by building a steeple to the beautiful church. It is eighty feet high from the comb of the roof to the base of the cross that surmounts it.

Various missions have been established by the Fathers stationed at Conewago, within the last half century, as Gettysburg, Littlestown, York, Chambersburg, Paradise, Hanover etc. The Catholics of Hanover, it being but three miles

from the mother house, worshipped for years at Conewago, the small number of Catholics not justifying the appointment of a resident priest. It would seem, however, that when a Catholic church springs into existence, though the faithful are apparently but few in number, in the limited space of three or four months many make profession of the old faith, of whose religion even their nearest neighbors had no knowledge. Steps were taken towards the close of 1862 to form Hanover into a separate congregation. The first Mass, however, was not celebrated there till the following year. The congregation had at that time no regular and fixed place of worship, and the first Mass was offered at the residence of the late Jacob Hilt. About thirty persons were present. Fr. Dompieri was the celebrant, who weekly visited the new congregation, saying Mass, preaching and catechising the children. The room at Mr. Hilt's, however, soon became too small for the growing congregation of the faithful, and the Methodist Episcopal church (measuring forty by thirty-five feet) on Baltimore Street was purchased in 1864, at a cost of \$900. Fr. Peter Manns succeeded as pastor, and divine service was held on the first and third Sunday of every month. During the pastorate of this Father a Catholic school was opened and soon counted over eighty pupils.

To this persevering laborer in the Master's vineyard the various Catholic schools clustering around Conewago owe their existence, though meeting with every imaginary difficulty and being surrounded by the most adverse circumstances in realizing the object. These schools, like every other Catholic school in the land are kept up by the private and scanty means of their respective congregations. One of the first teachers at Hanover was Miss Alice Dellone, an accomplished lady, and a daughter of one of its principal citizens. For the last four years the school has been under the care and vigilance of the Sisters of St. Joseph from Mc Sherrystown.

The congregation gradually grew strong in numbers, and in 1868 an addition of forty by thirty-five feet was made to the church at a cost of \$2,145. The good pastor on this occasion displayed his untiring zeal, showed indomitable energy and underwent herculean labors to raise the amount for the new addition, collecting nearly every dollar far away from home. A bell weighing one thousand eight hundred and thirty-four pounds was also purchased for \$945, and placed in the cupola of the quasi-new church. Fr. Manns continued as pastor till the fall of 1876, when Fr. Alexius Jamison became his successor. This Father gave Sunday service alternately with the venerable patriarch of Conewago, Fr. Joseph Enders. About this time a move was made to build a new church. Whether the project originated with the people, or was the result of the pastor's meditations, can not be unravelled, though but three summers have passed away since its commencement. It may however be safely stated, that a legacy of one thousand dollars gave impulse and animus to the scheme, and the eloquent appeals of the pastor roused the energies of the congregation. Fr. Jamison delivered several lectures to swell the treasury, and a subscription of \$4,638, by the members of the congregation, completed, for the time being, the resources for the new house of worship.

The ground was staked off (Fr. Enders having bought the lot with a house adjoining for \$4,500,) the foundations were dug, the work was begun and eagerly pushed on, so that all preparations for laying the corner stone were completed on the 16th of Sept., 1877. Over three thousand people were present to witness the ceremonies. Fr. Enders officiated, being assisted by the Fathers of Conewago, several secular clergymen and Fr. W. F. Clarke of Loyola College, Baltimore, who delivered a discourse appropriate to the occasion. During the month following a few ladies of the congregation opened a bazaar for the benefit of the rising edifice and handed over to the treasurer—the fruit of their labors—the handsome sum of nearly \$1,700.

Fr. Jamison being assigned a new field of labor, Fr. J. B. Emig became his successor, in the beginning of September, 1877. Since his arrival, the congregation has the entire church service on Sunday, and Mass almost every morning during the week. The number of Catholics, men, women and children, was supposed to count about two hundred and fifty souls; but since the regular service on Sundays and during the week, a Catholic population of nearly six hundred made its appearance. And if all who were baptized in the Church and received the bread of angels from the hand of the priest, but who unhappily preferred worldly considerations to the things of heaven, could be reclaimed, they would swell the number of the Catholics to nearly seven hundred. To strengthen the young folks in their holy faith, Fr. Emig established a Sodality for young ladies on the 8th of Dec., 1877. It was something novel. Human respect for a time played a prominent part in opposition to the good work. No difficulties presented themselves to persuade school girls to become children of Mary, but *Young ladies*, more advanced in years and position, labored under the hallucination, that to associate with those so far inferior in age and rank, would be a kind of degradation. But being told, that God does not measure a soul by the size of the body, nor its excellence by costly tissues and ornaments of gold, but by the nobleness of its virtues, by innocence, purity and modesty, their crimsoned cheeks became the index of their good hearts, and the Sodality of Our Blessed Lady soon bore forty names upon its roll, rather a high figure, considering the smallness of the congregation. Ever since its establishment, it has been the ornament and pride of St. Joseph's and the glory of its pastor. Nearly a year and a half later, a similar Sodality was established among the young men. People smiled at the proposal. On Pentecost Sunday, June 1st, 1879, the ball was put in motion. Fiery tongues, it is true, did not appear to rest upon any one, but the Holy Ghost touched the

hearts of twenty-eight young men, who presented themselves for reception and the Sodality was an established fact. Ever since, the number has been steadily on the increase, and the two Sodalities are nearly equal in number. The ladies meet every Sunday at half past three P. M. and the young men at six in the evening.

We almost lost sight of the new church. The corner stone, as stated above, was laid on the 16th Sept., 1877, and after this, the work was suspended until May, 1878, when more favorable circumstances showed themselves to push on the edifice and bring it under roof towards the fall of the year. The brickwork of the tower, twenty feet square and one hundred and four feet high, was also completed; the bell was removed from the old steeple into the new belfry and protected by a temporary roof. This terminated the work for '78, because the pastor's principle is: No money, no work. Hence, when the church will be ready for consecration in the summer of 1880, not a cent of debt will rest upon it, and that will be its glory. It measures one hundred and thirty feet by fifty-four and is forty-four feet in height.

SKETCH OF THE NEZ PERCÉS INDIANS.

The Nez Percés, in common with the other Indian tribes of the North West, had some vague notion of a supernatural power, but did not practise any regular form of religious worship. They believed that this power was inherent in certain animals, or even in some inanimate objects, and they strove to propitiate it, in order to avoid sickness (or, as they say, to expel sickness), to escape from danger, to be successful in hunting, fishing, root-digging, etc. They are by nature of a peaceable and friendly disposition; but this does not spring from want of courage, as they are brave

and can never forget an injury. It was their boast until a recent period that no white man had been slain by them, although they had been wronged by the whites in many ways. About the beginning of the present century, before any missionary had penetrated to their country, a few of the Nez Percés had acquired some knowledge of the Catholic religion from the French Canadian employees of the Hudson's Bay Company, and believing what they had heard, they began to put some of the teachings of the Church into practice. A few years after this, an American Company (probably the North West Fur Company of St. Louis,) in opposition with the Company of Hudson's Bay, sent Ellis Inauzakamna, a Nez Percé boy and three other boys of different tribes to be educated in a Protestant college at the East. When Ellis returned to his native country after four years of residence at this college, he began to instil Protestant doctrines into the minds of other Nez Percés, and in accordance with the instructions he had received at school, much hatred of Catholicity was mingled with his teaching. A few months later, H. Spaulding, a Presbyterian minister sent by the Board of Foreign Missions, arrived among the Nez Percés. Shortly after his arrival, in 1836, he established a mission at Lapwais. And although he made but few converts, for the Indians hated him, still he succeeded in poisoning their minds against the Catholic religion. Some few, however, still remained faithful to it, and upon the arrival at Vancouver of Revs. Blanchet and Demers, who had been appointed to the Oregon Mission in April, 1838, they went to receive instructions in the Catholic faith. They endeavored also to obtain a priest for their own country, but in this they were unsuccessful.

When the Cœur d'Alène Mission was established by the Jesuit Fathers in 1843, Inmetomshilu with some other Nez Percés chiefs, went to the River St. Joseph to be instructed, and Inmetomshilu was baptized by Fr. J. Joset, receiving the Christian name of James. Though very desirous to

have a priest permanently stationed among them, they failed this time also to obtain the object of their pious wishes. They themselves translated the Catholic prayers from the Cœur d'Alène language into their own, and visited the mission several times before it was transferred to a place thirty-five miles further off, now called Old Cœur d'Alène Mission. In 1847, Dr. Whitman was killed by his own Indians: he was a Presbyterian minister who had founded a mission among the Cayuses of Wailetpu, at about the same time that Spaulding settled at Lapwais. Shortly before the Whitman massacre, Very Rev. J. B. A. Brouillet, Vicar General of the Bishop of Walla Walla was requested to establish a Catholic mission among the Nez Percés. Spaulding had by this time become utterly dissatisfied with his mission and the Indians, and he offered to make them over to the Vicar General. There was probably some difficulty about the conditions of transfer, for his offer was declined, and he afterwards sold his mission property to another.

It is a mystery astonishing and inexplicable that the poor Nez Percés, despite their repeated and determined efforts, should have failed to secure the services of a priest: *Judicia Dei abyssus multa*. Even after the massacre of Wailetpu, when the calumnies had died away which Spaulding had circulated against the priests and Jesuits in general, and against the Bishop of Walla Walla in particular, the question was several times mooted of establishing a Catholic mission among the Nez Percés. The Bishop was earnest in his desires and endeavors, but nothing was accomplished. From time to time, a Jesuit Father from the Cœur d'Alène Mission would visit the Nez Percés, but always with little or no results. It was not until the fall of 1867, that one of our Fathers was destined for the Nez Percés by the Superior General of the Rocky Mountains Mission. The appointment was made almost too late; for the greater number of those who had been well-disposed towards the faith were now dead, and hatred of the Catholic religion, infidelity

and vice of every description had fearfully increased among these poor Indians, especially after the stream of white immigration had begun to flow into the country. The labors of the Father for the conversion of the souls entrusted to him were thus rendered very difficult. Patience in the highest degree was necessary, and progress was slow withal, as scarcely anything seemed to be gained by the most persistent endeavors. There still remained a few old men, who called themselves Catholics, but who had never received baptism; around this nucleus, the Father succeeded in gathering several of the younger Indians, and he taught them the Catholic prayers and catechism. But prejudice and vice conspired to prevent them from entering the true fold. For on the one hand, the old unbaptized Presbyterians would hold forth against the priest and his religion, and openly proclaim that he and all his followers were destined to burn in hell for all eternity. On the other hand, those who frequented the Catholic prayers did not differ from their neighbors, but like them were the slaves of lust, gambling, drunkenness and lying, and some of them were living in actual polygamy. The old men would not consent to be baptized, unless a good number should be gathered together for the reception of the Sacrament. "What is the use of being baptized," they would say, "unless we can live as good Catholics? and how can we live as such among these wild fellows? Have patience, Black-gown, wait a while; we really mean to become good Catholics, and for this reason we do not want to hurry. When a considerable number of our young people will consent to be good, we shall all be baptized." Others deferred their conversion under the pretext that the unsettled state of affairs would not permit them to be baptized immediately; but when the government should have made some definite arrangement then they would become good practical Catholics. For these reasons, the Father baptized only a few of the tribe; and the apparent sterility of the mission, together with more

pressing demands from other quarters induced the Superior to send the missionary first to the Yakima Indians, and afterwards to assign him to the Cœur d'Alène Mission with the charge of visiting the Nez Percés once or twice a year.

A Nez Percé messenger arrived at the Cœur d'Alène mission on the 28th of Oct., 1871: he had been sent by some of the chiefs to ask for the immediate presence of a priest. "Black-gown!" said he, "you know that I am the only man that you baptized among the Nez Percés: this is why the chiefs have sent me. Black-gown! our people did not hear you, or rather they were deaf to the voice of God for more than two years, and you left us. But now they are sorry for the past; they beg you to return and earnestly ask for baptism. You must come without delay, if you do not want to lose most of your people, for everyone now at the Agency is a preacher. The Agent is a preacher; Mr. Spaulding, who is expected back, is a preacher; the schoolmaster is a preacher: and all are trying to get the Catholics to become Protestant. So, come along." The Father answered that he did not leave them of his own accord, but by order of his Superior, and now he could not go back without his Superior's consent. He would, however, write to him, and explain their danger and present dispositions. Were it in the summer, he would go and pay them a visit; but as it was so late in the fall, he could not leave his mission.

The messenger was sadly disappointed, and at his departure expressed grave apprehensions lest some of his people might become Protestants. The grounds for these fears were that when the American Government assigned the Indian Agencies to the various religious denominations, many preachers swarmed into the Nez Percé agency and country. Though nominally Presbyterians, yet they acted as Methodists, and by shouting, crying, public confessions, and loud harangues, they stirred up a species of religious enthusiasm, and baptized not only those who 'felt religion,'

but those also who were opposed to conversion. They were taken by surprise, and amongst them were some of those who had in former years recited the Catholic prayers, and though unbaptized were accustomed to call themselves Catholics.

In the spring of 1872, the Father having received permission from his Superiors, went to Lewiston, where he was met by a great number of Nez Percés Indians, who were all very glad to welcome him back. This was on Sunday, April 28th, 1872. Much harm had been done during the absence of the missionary; but his timely return was the means of bringing back many stray sheep to the true fold. It was for him a great source of consolation to see that his former labors had not been thrown away, but had brought forth much fruit in season. For the few who had learned the prayers from him, had in turn become the teachers of others, and when on Sunday he heard them pray in the church of Lewiston, he could not restrain his tears of joy. In a few weeks many were sufficiently instructed, and more than a hundred received baptism. Oh! if even then the mission could have been firmly established, how many more wanderers would have been reclaimed, how many infidels would have been converted. But again we must say: *Judicia Dei abyssus multa*. The scarcity of evangelic laborers and want of means delayed its establishment for three years longer. The Father, in the midst of his labors which were sweetened by present success, and encouraged by the hopeful promise of the future, received a peremptory order from his Superior to return to the Cœur d'Alène Mission. He was obliged to leave his poor neophytes like lambs in the midst of wolves.

Such numerous conversions to the faith excited the anger and jealousy of the preachers, who declared war against the absent missionary and the Catholic Indians. They told the Indians that the priest would not be allowed to come back any more, that all the Indians should become Protestants,

that the Catholic Indians would be removed from the country, and many similar things calculated to frighten the Catholics. In May, 1873, a secret meeting of six or seven preachers was held at Lapwais, the Nez Percé Indian Agency; the proceedings were never made known to the public. Less than a month after this meeting, some newspapers reported a correspondence between J. B. Monteith, U. S. Indian Agent for the Nez Percés, and Hon. E. P. Smith, Commissioner of Indian affairs, Dept. of the Interior, Washington, D. C., in which the former asked from the latter, whether he could prevent the Catholic priest from holding religious services in the Indian Reservation. To this inquiry the Commissioner made answer, that it would be assuming too much power. The Catholic Indians were clamoring for freedom of conscience and worship, but all to no purpose. The Vicar Apostolic of Idaho was refused permission to build a Catholic church and priest's residence in the Nez Percés Reservation. When afterwards, rather from policy than justice, this permission was granted, the Presbyterian preachers of California and Oregon protested in a body, through their presiding official, against the permission. The Nez Percés Catholic Indians numbering now nearly three hundred, presented a petition to the government in which they complained of the persecution to which they were subjected, and asked for a church and school-house of their own, to be built at their own expense with the money due them from the Government. This petition was repeated, and another was urged through the Catholic Indian Bureau at Washington. But all these efforts resulted in nothing. The Indian 'Peace Policy' was only a disguised persecution of the Catholic Indian. Although without church or missionary, and harassed by persecution, the poor Indians did not lose courage; they went sometimes for great solemnities to the Cœur d'Alène Mission, which is more than one hundred miles from their country.

The missionary could from time to time pay them flying visits, and the Almighty was pleased to console him with many conversions, some of which were very extraordinary.

(To be continued.)

DEDICATION OF THE CHURCH OF ST. STANISLAUS, ELYSVILLE.

On the 14th of December last, His Grace the Archbishop of Baltimore, assisted by Rev. Frs. Rector and de Augustinis, dedicated the new church of St. Stanislaus at Elysville. This is a pretty manufacturing village on the Patapsco, five miles below Woodstock, on the line of the Baltimore & Ohio R. R. It contains a population of about nine hundred, the great majority of whom are Methodists. Little did any one dream, when four years ago Fr. Van Kregel of Missouri, opened Sunday school there, that the humble work would grow to its present proportions. Indeed, considering the small number of Catholics in the place and the opposition met with on every side, we cannot think of the neat little church actually dedicated there without feeling that a special providence has been directing the events that led to its erection.

The Elysville mission was begun in the fall of 1875. At that time Sunday schools were commenced at convenient points within a radius of six miles from Woodstock. The good to be done was obvious. The scattered Catholic population around the College had, it is true, the advantage of Mass and sermons every Sunday in the domestic chapel, which superiors had generously thrown open to them; but no provision had been made for the regular instruction of the children. The secular clergy were too far distant to attend to it; besides, their hands were full of other work

nearer home, and as yet none of Ours had been appointed pastor at Woodstock.

Much good was meanwhile done among the people by some of Ours. Indifferent Catholics were reclaimed to the practice of their religion, and not a few conversions to the faith were made. The number of Catholics increasing in this way, the necessity of providing them with religious instruction became more manifest. Several bands of young Fathers and Scholastics were accordingly formed, and catechism classes organized at Marriottsville, Harkers, at the College itself and at Elysville, to which have since been added two others—one at the Quarry, the other at Love's. The aggregate number of children that receive instruction in these classes is something above a hundred, to say nothing of the grown people who attend.

The Elysville mission is by no means first in point of numbers; but it is second to none in the progress already made and the prospect it offers of future good. The first Sunday school was opened there on the 21st of November, 1875, in a small frame house at this side of the nearest railroad bridge; for it was deemed advisable, on account of the bigotry of the inhabitants, not to enter the village at first. There were two rooms placed at the disposal of the Catechists, and in each of these they managed to pack about twenty persons. Some Protestants came through curiosity, for they had never seen a priest and were anxious to get a look at one. This may seem incredible in Catholic Maryland and within ten miles of Baltimore, but it is nevertheless a fact. Others attended the instructions for a time and some conversions were made. In the meantime the Methodists took the alarm, and began to hold revivals in the village. Some of our children would "get religion" on these occasions and remain away for a while; but they usually came back when their fervor had evaporated.

In the Spring of '76 the Holy Sacrifice was offered there for the first time by Fr. Van Krevel. This was his last official act in connection with the mission, for he was soon

after recalled to Missouri. His place was taken by Fr. de Augustinis who has been in charge ever since.

The year following it was judged proper to make a move for better quarters, as the house occupied was rather small, and the children, besides, were obliged to cross two railroad bridges in order to reach it. One of the Catholics of the village (Mr. Meehan, the teacher of the public school), offered his house for the purpose, which if not larger than the other was certainly more convenient. The offer was gladly accepted, and there for more than two years Mass was said once a month and instruction given every Sunday. During the Fall of '78, some Catholic families moved to the village, and as several converts had already increased the congregation, it was painfully evident that there was not room enough for them in the house to hear Mass. What was to be done? The little congregation was poor, and the idea of a Catholic church in Elysville probably never entered any one's head. They prayed—pastor and people—that God would provide them some place in which to assist at the sacred mysteries. A petition to the same effect was inserted in the "Messenger." The Sacred Heart of Jesus heard their prayer. On the first Friday in the month of December following, Fr. de Augustinis had an interview with the Hon. Jas. A. Gary, the proprietor of the mills, in which he represented the facts above recited. The result, thanks to the Sacred Heart of Jesus, was successful beyond expectation. Mr. Gary, who is not a Catholic, offered him any lot on the premises which he might choose and a contribution of \$750, towards the erection of a church. It is needless to say what an agreeable surprise this was to the Catholics of Elysville and to those interested in their spiritual welfare.

On the first Sunday of last June, the first day of the month consecrated to the Sacred Heart of Jesus, the corner-stone of the new church was laid under the invocation of St. Joseph—because on St. Joseph's day and at St. Joseph's church, Baltimore, the difficulty of raising the balance re-

quired to begin the work was removed by an appeal which the Archbishop made to the clergy present, and by the appointment of Fr. Dougherty of Ellicott's City to lecture for the purpose. The church at Sykesville, however, having been since dedicated under that title, and there being others of the same name in the diocese, the Archbishop thought proper to dedicate it in honor of St. Stanislaus.

These details of the mission of Elysville may appear insignificant to those who are accustomed to grander fields and more magnificent results; nevertheless we have ventured to present them to our readers that they may admire the providence of God which is admirable alike in what is great and what is small.

MISSIONARY LABORS OF FATHER MAGUIRE AND COMPANIONS.

FROM THE BEGINNING OF SEPT. 1879 TO THE END OF DEC.

SOUTH ADAMS, MASS. (Sept. 6-17.)—The Fathers after spending the hot season at home in Boston, or elsewhere in giving retreats, were somewhat recruited for the work of autumn. The town of Adams, situated a few miles beyond the Hoosac Tunnel and surrounded by the highest mountains in the State has a thriving population, given up wholly to the manufacturing of cotton and woollen goods. One of the most extensive gingham works in the country is found here. The Fathers were greatly encouraged in their labors by the manner in which the people responded in this the first mission ever given them. After a week spent in Adams, three days were allowed for Cheshire, a neighboring town under the same pastor, Fr. Mc Cort. At this last place, a blast furnace and a cheese factory give considerable employment; but the principal source of revenue to the working men is the sand beds. The sand from

these beds is the best in the country for glass, and is in demand everywhere. Cheshire was famous for cheese even in the last century, and its inhabitants during the days of Thomas Jefferson sent him a monster present in sign of their favorite industry.

Results of the mission: one thousand five hundred Communion; twenty adults prepared for First Communion. Two or three persons applied for Baptism and were left under instruction.

LANCASTER, PA. (Sept. 20—Oct. 2.)—This city has a population of thirty thousand; independently of being the centre of the richest farming district in the United States, its factories of various kinds make it an important place. The Catholics are a fourth of the population and are, a great number of them, quite wealthy, having made large fortunes in years past as contractors on the public works. To-day the Lancaster contractors command the trade in the Atlantic side of the country, and no great work is undertaken without their having a share in it.

The mission was attended by the Protestants, five of whom, to the great disgust of their preachers, were received into the Church. One of the converts before being received into the true fold apprised his pastor of his intention. This information brought forth a long letter, in which the neophyte was told that Catholics believe in Purgatory, worship the Virgin, reject faith, and put their trust entirely in good works. As these objections arose from ignorance, and were easily explained away, the convert continued under instruction, and was baptized at the end of the mission. The ministers, especially the one spoken of above, have been hammering at the missionaries ever since, warning their people against the errors of Rome as presented by the wily Jesuits. Several articles and pamphlets have been published by Catholics, concerning the misstatements and false assertions of the ministers. Here as every where, the parsons soon fell into the old ruts, not omitting the primacy

of St. Peter, and his being ever at Rome, etc. etc. Every evening during the mission the church was crowded with a cultivated audience of Catholics and Protestants. A great deal was done, no doubt, to remove prejudice from the minds of our dissenting brethren, and to instruct our own in their religion.

Results: Communions, fourteen hundred; Confirmed, fifty-two; prepared for first Communion, fifteen; Baptized, five. Several Protestants were left under instruction.

Lancaster is peculiarly interesting to members of the Society, since it was for eighty years attended by our Fathers. It was one of the earliest missions in Pennsylvania, dating from 1745, when the first chapel was built. This chapel was burned to the ground in 1766. A stone church was then built and is still standing, though a new and much larger church erected twenty-five years ago is used for divine worship. According to the Pennsylvania Archives, in 1757 there were in all Pennsylvania one thousand three hundred and sixty-five Catholics, under the care of Frs. Robert Harding, Theodore Schneider, Ferdinand Farmer, and Matthias Manners. In Lancaster county under Fr. Farmer there were two hundred and two Germans and forty-nine Irish.* St. Mary's where the mission was given has an English speaking congregation, and yet it is easy to detect the ancestry of many of its members by the absurd use of *still* and *already* in conversation. Other adverbs also crop out in unexpected places. In the sacristy of the church is an old record, entitled "*Liber baptismalis, matrimonialis et Funeralis Eclie Pastoralis Romano-Catholicæ, Lancastriæ, Satrapiæ ejusdem Nominis, Provinciæ Pennsylvania, Australis Americæ.*" This old book has entries from 1788. The earlier records were lost during the fire, or are at Conewago, whence the Fathers used to walk on their missions to Lancaster, a distance of seventy miles. Later on there were resident pastors. In the book above men-

* *Penn. Archives*, vol. 3. (*Cath. Mirror*, Nov. 15, 1879.)

tioned there is a list of pastors of the church from the beginning of 1745 to the time of Fr. Keenan, a secular priest who succeeded our Fathers. This list I transcribe, not holding myself responsible for the chronological order, though from the records within my reach, I have made some corrections: "Nomina eorum qui huic missioni præfuere," thus the entry, "Molineux, Farmer, Schneider, Weyster, Pellents, Framback, Geisler, From, Elling, Causy or Causé, Helbron, Erntzen, Brosius, Mongrand, Cerfoumont, Stafford, De Barth, Fitzimon, Egan, Janin, Stüker, Beschter, Byrne, Holland, Shenfelter, Rossiter." Some of these were secular priests, as for instance, Egan, afterwards bishop of Philadelphia, Holland, Rossiter, Stüker, Shenfelter, Causy, De Barth, Fitzimon and Mongrand, Cerfoumont and probably others, as their names are not found in our archives. Causy and Stüker have *apostate* added to their names. Causy was pastor in 1787. The Lancaster church was deeded to the Bishop of Philadelphia about fifteen years ago.

ST. EDWARD'S, PHILADELPHIA. (Oct. 5-15)—After a rest of three days, the Fathers began a mission at this church. With an experiment of two nights, it was evident that more good could be done by dividing the congregation. The crowd was equally great after the division, though only women were admitted to the services for the next three nights. Five days were given exclusively to the men with very happy effect. Fourteen Protestants were received into the Church and several others were left in charge of the pastor to be prepared for baptism. This is a new parish, and, as is the case in all parishes of the kind, a great many marriages had gone wrong, and a number of children, the offspring of them, had not been baptized.

Results: Communion, eighteen hundred; First Communion of adults, thirty; Baptisms of adults, fourteen; of children of mixed marriages, fourteen; prepared for Confirmation, fifty.

CATHEDRAL, PHILADELPHIA, (Oct. 19–Nov. 2.)—To this date Frs. Maguire, Strong, and Morgan had not needed any help; but on account of the magnitude of the work at the Cathedral, Frs. Stonestreet, Langcake, Finnegan, and Holland were added to the band for the occasion. The work was, indeed, very great. What with sermons, and instructions, and confessions very little time was left for even necessary recreation. Classes for converts and uninstructed Catholics had to be conducted every evening. Outside of the regular mission work, special efforts had to be made in favor of temperance and the Sodality of our Blessed Lady. From the beginning to the end all was excitement. A great good was effected. Over two hundred and fifty grown persons, of all ages and many nationalities, were prepared for Confirmation. Several blind persons from the Asylum had by attended the class; but the Father in charge had to entrust to some one else a deaf and dumb boy who used signs, and, on one occasion, began to laugh, and laughed so loud and long, that he had to be sent home as a nuisance. There was a large increase of the Sodality on the last Sunday. After the mission, the Forty Hours' devotion was begun; Frs. Maguire, Stonestreet, Langcake, and Morgan, were requested to remain with the clergy of the Cathedral, in order to help in the confessional and the pulpit.

The old seminary building was fitted up for the missionaries, and, in fact, they were more to themselves during this time than ever before. At meal time they met the Archbishop and priests of the Cathedral. Every where and at all times, the Fathers felt at home by reason of the kindness and affection of the Archbishop for Ours.

Results: Communions, including "Forty Hours," twelve thousand; Baptisms of adults, fifteen; of children, nine; First Communion of adults, fifty; Confirmations, two hundred and seventy-two. Nine Protestants were left under instruction.

BETHLEHEM, PA. (Nov. 2–13.)—Before the work was ended

in Philadelphia, another mission was commenced by Frs. Strong and Holland. After three days Fr. Maguire joined them. This town is the seat of Lehigh University. The Moravians for some time had the ascendancy in religious matters in Bethlehem, but now they have dwindled down. The various industries have brought in a great many Catholics, who are engaged in the Iron, the Zinc and the Bessamer Steel works. In most of these factories work goes on, night and day. Sunday is not a day of rest for all, but only for a half of the employees. Hence there were two distinct congregations of men in the church every twenty-four hours, according to the night and the day shift, or change.

There were one thousand eight hundred and thirty Communions; three persons were baptized; twelve grown persons, prepared for First Communion; several were over forty years of age; one was over seventy.

NORRISTOWN, PA. (Nov. 16-30.) The remarkable feature in this mission was the number of unbaptized children of mixed marriages. There were six of one family brought in at the very last moment. Altogether fifteen of these children were made Christians during the two weeks. Their ages ranged from a year up to fifteen years. Those three and four years of age fought valiantly, when the priest was pouring the water upon their heads. Twelve adults were prepared for baptism. The Communions were increased by twelve hundred, owing to the Forty Hours' devotion. Numbers of persons came from the neighboring parish of Conshohocken.

The Communions were three thousand seven hundred; adults prepared for First Communion, thirty. The Confessions were over four thousand.

IMMACULATE CONCEPTION, Philadelphia, (Dec. 7-21.)—Frs. Maguire, Holland, Gleason, and Morgan were engaged in this mission. The Sodalties attached to the church were recruited. The Fathers strive every where, to advance

the interests of the Sodality, and with considerable success. It is pleasant to record the good that these Societies produce. They have spread throughout the country, and are everywhere popular with all classes. One of the last exercises of the two weeks was a solemn reception of new members into the Sodality by the director, Rev. Michael Filan, the zealous pastor of the church.

Communions, four thousand; Baptisms of adults, five; Baptisms of children, three; First Communion of adults, twenty; prepared for Confirmation, sixty.

Thus end the labors for autumn. From the above calendar, there were generally short, and sometimes, no intervals between missions.

General results: Communions, 26,230; First Communion of adults, 167; Baptisms, adults, 54; children, 39; Confirmations, 328.

OBITUARY.

FATHER A. M. MARIGLIANO.

Fr. Antonio M. Marigliano was born at Naples, on the 3d of July, 1842, of pious and noble parents. From his childhood he was trained in the path of virtue, to which he seemed to be naturally inclined. Having finished his literary studies, following the example of his elder brother Aloysius, he resolved to consecrate himself to God in the ecclesiastical state, and for that purpose applied himself to the study of philosophy and theology, and was ordained a priest in the year 1865. His zeal, and his talents were well known to his Archbishop, the Cardinal Riario Sforza; hence, though very young, he was intrusted with the ministry of giving missions, and preaching in the different churches of

his native city. Fr. Marigliano, with that eagerness for work which was always his characteristic virtue, acquitted himself of this office with the greatest satisfaction of his ecclesiastical superiors, and with extraordinary success. In a few years he became so popular that it was enough to know that Fr. Marigliano would preach in a church to see crowds of people flock thither to hear from his lips the word of God. Fr. Marigliano, however, was unhappy in the world. He knew that God had called him to the religious state, and that the enemy of our salvation was doing his utmost to hinder him from fulfilling the will of God. On this account, he had to bear persecutions from every one, even from his parents, who for some unknown reason opposed his religious vocation with all their influence. But at last he succeeded in overcoming all obstacles, and entered the Society at the Novitiate of Castel Gandolfo, near Rome.

In a *Memoir* written by himself, and found among his papers after his death, he says: "After fighting for many years, by the help of God I succeeded in escaping from Naples and from my family, to become a member of the Society of my dear Jesus. This day, the happiest of my life, was Sept. 16th, 1869. On entering the Novitiate I was filled with so great a joy that I could not help repeating the words of St. Aloysius: 'Hæc requies mea, hic habitabo quoniam elegi eam.'" Here, from the very beginning, he gave the greatest edification to his companions by his spirit of recollection, obedience, and humility.

The political troubles of 1870 obliged the superiors to close that Novitiate. Soon after the dispersion, Fr. Marigliano was employed in teaching and preaching, first in Guarcino, and afterwards in Alatri.

It was in the beginning of May, 1872, that, by order of superiors, he left Europe for America, where he arrived on the 20th of the same month, destined to go to our Scholasticate at Woodstock to review his theology. Here he remained for two years, after which, at his own request, he

was sent to Frederick for his Third Probation. At its close, he was assigned as companion to Fr. J. B. Emig to help in giving missions. And here a wide field was opened for his charity and zeal. It would be difficult to describe Fr. Marigliano's apostolic labors; it will suffice to state that during the nine months he held this office, he was almost constantly engaged in giving missions, preaching every day once or twice, and hearing confessions for many hours, being always ready to work for the greater glory of God and the salvation of his neighbor. In his *Memoir* he speaks with great simplicity and humility of the many spiritual consolations with which, at that time, Almighty God used to fill his soul, especially during Mass, and of the many conversions he brought about in the cities of Washington, Wilmington and Philadelphia.

His health being rather poor, the superiors thought it well to remove him from this laborious field, so dear to his heart. It was for him a great blow, but he received it as coming from God, and with his accustomed earnestness he applied himself to the teaching of Mental Philosophy in the College of the Holy Cross, Worcester, Mass., during the scholastic year, 1876-77. Our Residence of St. Mary's in Boston was the last field of his labors, and the place where he gave most striking proof of the burning zeal he had for souls. Entirely forgetful of self, he devoted himself wholly to the welfare of his neighbor, especially of the young men, whose Sodality he directed; never ceasing from labor even when his strength failed him through weariness or infirmity. He was well known and beloved, not only by Catholics, but even by Protestants, who after his death expressed in the most flattering words the esteem in which they had held him. Thus, for instance, the *Boston Herald* wrote of him "that the Catholic Church in Boston had lost in Fr. Marigliano one of her most learned and zealous pioneers."

It was on the 28th of March, 1879, that being reduced

to a hopeless state, he left Boston for Worcester to prepare himself to die. A few days after his arrival he received the last Sacraments, and asked one of the Fathers, who had known him in Naples, and had been afterwards his fellow-novice, to write under his direction a letter to his superiors. In this letter, Fr. Marigliano, after expressing his heart-felt thanks to the Society for having received him as one of her children, signified in the most sensible and touching words his consolation in dying as a Jesuit. On the 15th of April, 1879, the day of his departure from this world, a Father asked him if he was afraid to die. "No," he answered, "since I die a Jesuit." So it was, he died a Jesuit, that is, as a true son of the Society, having always worked for the greater glory of God and the salvation of his neighbor.—
R. I. P.

MR. ALOYSIUS BENASSAI.

NOVITIATE, FREDERICK,
Oct. 27th, 1879.

REV. DEAR FR. PERRON,
P. C.

I sent your Reverence, at 3 P. M. yesterday, a telegram announcing the death of our very dear little Bro. Benassai. He breathed forth his soul yesterday at twenty-eight minutes after eleven o'clock. He was conscious till the last, and spoke with me about four minutes before he died. Many of us had the rare privilege of witnessing his holy death. All his moments were full of peace. He told me—"Father, I feel so happy, and have so little fear of death, that it does not seem as if I were going to die." I begged him to pray for us all and to obtain of God for us the grace to die in the Society, and as happily as he was dying. From the day he came till the moment of his death, no sign of impatience was ever remarked in him, and no one ever heard an idle word from his lips. These two remarkable facts in his life are

worthy of imitation; and I proposed him as a model in this regard to all our Juniors, who loved him dearly, and to the Novices who had not seen so much of him. We have had many holy deaths in this house, dear Father, and all of them have taught us different lessons, all were most happy, but some were more notably so, yet none more beautiful, more consoling, and sweeter to us than that of Mr. Benassai. All are very well and there is a sweetness and peace diffused over the whole house in consequence of the event of yesterday— as if the perfume of our little brother's virtues would linger long with us and serve to lead us onward in our life of faith.

Commending myself to your Reverence's holy SS. and prayers, believe me, yours very sincerely in Dno.

A. J. TISDALL, S. J.

MR. GEORGE ALOYSIUS MOFFITT.

George Aloysius Moffitt, N. S. J., departed this life Oct. 30th, 1879, aged twenty years, twenty-five days.

Mr. Moffitt was related to the illustrious Abp. Carroll, of Baltimore, and like that venerable prelate, resolved to devote his life to the service of God in the sacred ministry of the priesthood; having had this desire since the day of his first Communion, when he made in the fervor of his ardent and pure soul, this promise to God. Accordingly, before the close of that happy day, he repaired to the residence of his much esteemed pastor, Rev. L. Hoffer, to ask if he could begin with him the study of the Latin language as a preparatory course. Under the direction of his devoted pastor, he pursued his studies with a zeal and ardor unsurpassed, showing rare talent, combined with an uprightness of principle, and those amiable qualities which endeared him alike to pastor and schoolmates.

At the age of fourteen he entered St. Michael's College, Toronto, where three years of his young life were spent in

close application to study, and the constant practice of those solid virtues worthy of the religious instruction he received in this peaceful abode.

Feeling an ardent desire to serve God as a religious, he made choice of the Society of Jesus, and was admitted to the Novitiate in September, 1878.

Here he became a model of piety and devotedness in the duties of his new and holy state of life, winning the esteem and affection of his brothers in religion, from whom he separated with much regret, to return to his family for change of air. His superior hoped by this means to arrest the progress of the disease of consumption, which had made its appearance; but in vain. The days of this pious youth were numbered; having perfected himself in a short space, he was called to receive his reward.

The remains were interred in the Catholic cemetery at Louisville, Stark Co., Ohio, on Saturday afternoon, Feast of all Saints. The funeral rites were attended by a large number of sorrowing friends and relatives. Religious services were conducted by Rev. L. Hoffer, who preached a very impressive sermon on the occasion. The deceased received Baptism, first Communion and Extreme Unction, also his vows from the same beloved pastor who conveyed his remains to their last resting-place.

In his death the Jesuits lost an affectionate son, the community an edifying member.—May he rest in peace.

Extract from letter, sent to Manresa, N. Y.

“Our beloved brother, George Aloysius Moffitt, N. S. J., departed this life at eleven o'clock in the evening of the feast of the Blessed Alphonsus Rodriguez. He was much devoted to the Blessed Alphonsus and had the happiness to die on his feast. He received holy Communion in the morning at about eleven o'clock, and passed the remainder of the day in silence and sufferings His last words he spoke to brother Matthew who was watching him when I said night prayers for the family. Brother Matthew was

kneeling at his bed side, saying his night prayers, and dear brother George looked at him and repeated twice the sweet names of Jesus! Mary! Joseph!

These were his last words, spoken at about nine o'clock. He held the string or tape of his crucifix in his left hand and had his eyes fixed on another which James held behind the blessed candle. He had the relic of Father Olivaint, S. J., under his head, and also the letter he received, dated the 23d, from his brothers at Manresa.

As dear brother George was so happy to think he had once been at Manresa, and counted it such a great grace to make the grand retreat, so my parents, brothers, and sisters feel very grateful to you, for all your kindness to our brother, hoping he will be remembered in your prayers."

From a second letter.

"Having been with my brother George daily these five months, I have witnessed his many sufferings which he received from our dear Lord with heroic resignation. The only desire he expressed was to be with you. Formerly I was astonished to see the rapid progress he made in his studies while at the College in Toronto, but the progress he made in the science of the saints while at Manresa was still more admirable. During his sojourn at home he constantly practised all the virtues of a true religious, especially his silence and resignation to the holy will of God. He seldom spoke to the many secular persons who, to testify their love for him, visited him frequently. He always received them with an affable welcome, and then he would seek some retired corner and remain in silence, or speak of how his death was fast approaching, and of the saints whose lives he had read, especially of St. Ignatius and blessed Alphonsus Rodriguez.

Brother George had a great love for Manresa; he said he was often there in his dreams. I think this was his greatest suffering, 'he was away from those he loved tenderly.' Many are the proofs he gave of solid virtue. The physi-

cian who has been the family doctor for twenty years, and who is prejudiced against our holy faith, says 'George was a model as a boy and much more as a man. He never complained to me; he explained his sufferings and endeavored to be cured.' "

From enclosed letter to "Brother George's Brothers in Christ."

"Our well beloved brother George read your letter with his dying eyes. He had it placed under his head, and there it remained until he had passed to eternity.

His life while at home was truly edifying. He practised virtue worthy of the instructions he received. He spoke of the great grace of making the grand retreat, he said this was a preparation for death. When we spoke of the lives of the saints we had read, he would always admire the great virtues of each, but nothing could equal the perfection of St. Ignatius. When I wished to hear him speak, it was enough to relate something of the life of any saint; then he would speak of the great sanctity of St. Ignatius or of some other Jesuit saint. He frequently said there are about two hundred saints of the Society of Jesus who ought to be canonized. The last he spoke of was blessed Alphonso Rodriguez, how great his obedience was.

Very much could be said of the solid virtue of our dear brother; but, as he often said, 'The less you speak of me, the better it is,' —therefore I will not say much more; only that he never forgot Manresa. At first he expected that he would certainly go back again, and endeavored to be cured in order to return. But when he was told that one lung was consumed and the other half gone, he said, 'I wish I had become so sick that it would have been impossible to remove me from Manresa; however, God wills all things for His greater glory, and most probably I am here to expiate my sins.'

His sufferings were very severe. He frequently vomited three times in one day, so that he often remarked he was in

the 'Purgative Way.' He said he could suffer more. He never would allow anyone to wait on him but his brothers.

His funeral was the largest that ever took place in Louisville (*Ohio*). We never thought he had so many friends: about one half were Protestants. . . . His corpse did not decompose. His right ear had been sore for two weeks; after death it was nearly healed, and we do not think he will decay.

All that love and affection can bestow, was given to brother George, prayers were offered and every remedy applied; but God wished to take our beloved brother from us.

George Aloysius Moffitt (*Scholastic Novice, S. J.—by permission of Rev. Fr. Provincial he had taken vows of devotion on his death bed.*) was twenty years and twenty-five days in this valley of tears. His brother, John P. Moffitt, of the Congregation of St. Basil, was twenty-three years and twenty-five days when he died in Toronto, whither he took George, who was present at his death, April 2nd, 1878."

(It should seem that nothing need be added to these simple words from a Christian family, whose love is the well ordered charity of the just living by faith. May our souls die the death of the just.)

APPENDIX.

V A R I A .

Belgium—The educational agitation has had the effect of increasing the number of scholars in our colleges in Belgium. The “*Conspectus Scholarium*” for last year by tabulated statements compared the eleven colleges under the charge of the Society with the government lyceums in the same cities. At the beginning of the current scholastic year 5,114 pupils were attending our classes; at the same time last year, the number was 4,743. At Liège and Brussels, where the *Liberal* element is powerful, the entering classes were 144 and 104 respectively, and in these two colleges the number is daily increasing.

France—The same effect has been produced in France by the *Ferry Bill*. At Le Mans, so many new scholars have been received, that it was found necessary to add a *dortoir Ferry*. At the Collège St. Ignace, Paris, 100 additional students this year have raised the number to 800; in the three colleges of Paris there are about 2,000 students. The classes of Rhetoric and Humanities have each two professors; whilst the Grammar classes require to be divided into three divisions, on account of the large number of pupils.

The result of the competitive examinations for entrance into the Government schools speaks for itself.

For the Polytechnic, of the 200 successful candidates, 33 were from our College of Ste. Geneviève; the only college which approximated to this was St. Louis, from which 24 were received. Twenty of our pupils ranked among the first hundred, holding the 1st, 5th, 7th, etc. place.

For St. Cyr, 73 of our scholars succeeded, one of whom gained the 2nd position.

China: Consecration of a Bishop—Father Valentine Garnier, successor of Mgr. Languillat, Vicar Apostolic of Kiangnan, was consecrated Bishop of Titopolis *in partibus infidelium* in the Cathedral of Tung-ka-doo, Shanghai, Sunday, April 27, 1879. The 'Letters of Laval' give a graphic description of the ceremony. The subjoined account, furnished by a correspondent, and extracted from the *Shanghai Daily News*, is interesting as showing the impression produced on a Protestant witness; and also, because it enables one to form some idea of the present state of religion in that far distant Empire.

The early hour of 8 A. M. was appointed for the commencement of the ceremony, and soon after that hour it was well nigh impossible to obtain entrance to the Cathedral, the crowd of Chinese being so great — they literally swarmed everywhere in the building where they could obtain access, standing upon the benches in the nave and aisles, and crowding and crushing as it pleased their fancy. The Cathedral is reputed to be capacious enough to hold 4,000 persons on ordinary occasions, and if this be true, there were assuredly very many more squeezed into it at one time during the ceremony; but there was an almost constant succession of comers and goers on the fringes of the great crowd, while those lining the barriers, or who had secured front places, found themselves so jammed as to be unable to obtain exit if they wished it ever so much. Of course, most of these were heathen on-lookers, but the number of native Christian converts was something extraordinary to behold—they were pointed out to us in thousands, the majority apparently being women, who conducted themselves with a modest, quiet deportment, in marked contrast to the crowd that filled other parts of the Cathedral.

As in the eyes of Roman Catholics was becoming on such an important occasion, the greatest possible amount of decoration was observable in every direction throughout the edifice—a blaze of gilding and color meeting the glance

on every hand, from roof almost to floor—the wonder being from whence such an immense amount of gaudy material could have been obtained even for such a purpose in the Far East. However, setting such a speculation aside, the material was there, in the shape of banners, shields, long lines of drapery, etc., interspersed with oil paintings of sacred subjects, and bearing beautifully emblazoned monograms (as we suppose it is correct to style them), texts in the Chinese character, and other means of ornamentation. The altar was of course a great centre of decoration, and upon it and its surroundings the utmost taste had been lavished—almost overloading it with the splendor of its adornments.

The means of accommodation inside the Cathedral not being deemed sufficient for the vast multitude who thronged to see, ranges of benches were placed outside, facing the open doors, and these, too, were crowded with occupants—the spectators, in short, overflowing into the adjacent streets, even into positions from which it was impossible to obtain a glimpse of the ceremony—and this lasted throughout the three hours and a half occupied in the Bishop's consecration.

The following Bishops took part in the ceremony;—Bishop Zanolli, of Hupeh; Bishop Gentili, of Foo-chow; and Bishop Guierry, of Ningpo; in addition to a large body of priests, including a considerable proportion of natives, wearing the same kind of vestments as the foreigners. The choir, it was understood, was a special one, and the members certainly sang the music allotted to them in superior and impressive style. The brass band of the St. Cecilian Society played on the occasion, and at the conclusion of the ceremony and during the final procession performed a grand march very effectively.

Mention of one marked feature of the proceedings must not be omitted—the presence of a considerable body of foreign-armed Chinese troops in and around the Cathedral, who were present by permission of the authorities, and who, with fixed bayonets, no doubt were influential in preserving something like order in the large assembly. They were under the command of two Mandarins, who were accompanied by ten or a dozen drummers and trumpeters. In the closing procession these musicians led the way, and in obedience to a signal from their officers, and while inside the Cathedral, the trumpeters blew some triumphal blasts,

almost drowning the St. Cecilians, who nevertheless kept on playing, undismayed by the discords produced.

Next to the drummers and trumpeters, came a small body of native infantry, also with fixed bayonets, preceded by the two Mandarins with drawn swords. These were followed by some ecclesiastics, next to whom came the consecrating Bishop in full vestments of cloth of gold, wearing his mitre and carrying a magnificent crosier, the two corners of his upper garment being each borne by an assistant clad in more humble yet striking attire. They were followed by the newly consecrated Bishop, who was also clad in cloth of gold, wearing his mitre and likewise carrying his crosier. He walked alone, being followed by the numerous body of priests before mentioned, walking in pairs; in addition to whom there were a number of Chinese youths who usually officiate as acolytes.

The Fathers of this Mission now publish a weekly newspaper in Chinese. Fr. Dechevrens, director of the magnetic and meteorological observatory at Si-ka-wei, has published some observations on the nature of Chinese typhoons. The scientific journal, *Nature*, of London calls attention to them as of the utmost importance to navigators.

Mission of Nankin—Last year there were in the mission of Nankin, 56 European and 26 Native Priests, 18 Scholastics, 16 Temp. coadjutors. These had charge of 518 churches and 62 private chapels; the Christians numbering 95,175, catechumens 1,721. There was one college with 112 scholars; 14 boarding schools with 534 boys; in the day schools for boys there were 4,015 Christian and 2,912 Pagan pupils. In the schools directed by the Presentation Nuns and other Religious, there were 518 boarders; in the day schools, 3,439 Christian and 244 Pagan girls were instructed. All of these were schools for native Chinese. There were two schools for European children, attended by 99 boys and 138 girls.

The *Ministeria Spiritualia* for the year ending July 1, 1879 furnish the following details:—Baptized adults, 820; Baptized children of Christians, 3,327; Baptized children of Pagans, 17,611; Confirmed, 4,390; Annual Confessions, 62,129; Annual Communion, 54,743; Confessions of devotion, 227,336; Communion of devotion, 265,892; Extreme unction, 1,831; Marriages, 631; Sermons, 7,748; Instructions, 7,428.

FRUCTUS SPIRITUALES PATRUM PROV. MARYLAND. PRO AN. EXEUNTE, DIE 1^a JULII, 1879

	BAPTIZATI		CONFESS.	COMMUNION.		MATRIM.		ULT. SACR.	PARATI.		SODALITATES	NUM. SODALUM	SCHOL. PAROCH.		SCHOL. DOM.
	Infant.	Adult.		In Temp.	Extra T.	Benedic.	Revalid.		Ad 1 Com.	Ad Confr.			Pueri.	Puellæ	
Alexandriæ Miss. Va. . .	80	2	13,120	100	21			35	90	70	3	155	75	100	225
Baltimor. Coll. Md. . .	52	11	29,333	300	23	4		51	34		5	3,700			636
Bohemia Miss. " . .	12		600	100											50
Boston. Coll. Mass. . .	13	30	52,102	8,290				770	359	270	7	2,040			990
" ad Sæ Mariæ . .	397	20	80,050	365	86			300	200	180	9	3,200	786	600	
" ad SS. Trinitat. . .	265	2	17,628	138	40			56	62		5	1,948	188	190	
Conewagen. Miss. Pa. . .	85	3	28,354	171				77	230	195	3	110	312	332	2,000
Frideric. Dom. Prob. . .	138	23	8,000	3,000	13						1		65	70	325
Georgiop. Coll. . .	1	1	7,018	12,640				4			1	70			125
" ad SS. Trinitat.			15,010	280				90	100	149	2	170	150	103	500
Goshenhoppen. Miss. . .	61	3	5,430	75	20			15	40		2	1,343	48	54	125
Leopardtown Miss. . .	382	51	14,078	7,000	75	1		135	135	559	5	1,000			225
Philadelphix ad S. Joseph	265	61	67,229	328	96	37		300	326	235	6	1,200	100	250	1,400
" ad SS. Nomen.	183	15	56,476	959	37			275	120		3	350			900
Providence Miss. R. I. . .	222	6	27,100	300	50			200	100	100	5	800		415	690
S. Ignatii Miss. . .	125	33	5,017	194	32	1		42	90	129		410			105
S. Thomæ Miss. . .	247	30	10,100	800	34	4		80	250	403	6	50			192
Woodstock. Coll. . .	22	12	3,705	300	3	1		53	40	30	1	50			
Washington. Coll. . .	255	19	32,426	8,000	26	3		104	205	355	5	750	150	400	900
" ad S. Joseph	64	7	6,110	24	8			15				125	94	105	
Vigorn. Coll. . .	167	45	23,500	597	46			246	230	78	3	765			
Whitemarsh Miss. . .	125	19	3,040	300	12			11	160	120	3	112			
In Missionibus Traditis	8	151	64,904		11	35		4			1				25

FRUCTUS MINISTERII PATRUM PROVINCIÆ MISSOURIANÆ, S. J.

A DIE PRIMA JULII, 1878, AD DIEM PRIMAM JULII, 1879

O P E R A	STI. LUDOVICI		FLORISSANT			STI. CAROLI	WASHINGTONII	WESTPHALIÆ	CINCINNATI	CHICAGO			MILWAUKEE	STÆ. MARIÆ, KANSAS	OSAGE MISS., KANSAS	In Mission. traditis	DETROIT
	Coll. et Convict.	Sti. Joseph.	Dom. Prob.	Sti Ferdinand.	SS. Cord.	In omnibus Stationibus	In omnibus Stationibus	In omnibus Stationibus	Coll. Sti. F. Xav.	Coll. St. Ign.	SS. Cordis	Ad Sti. Galli	In omnibus Stationibus	In omnibus Stationibus	Coll. et Resid'a		
Bapt. Infant.	327	265		65	33	48	153	87	549	964	288	167	124	197	176	123	
“ Adult.	87	6		3		7		6	90	41	6	16	40	36	329	20	
Confess.	107,906	45,000	3,145	5,780	2,542	5,731	8,810	6,652	136,618	155,763	30,470	51,560	19,450	8,790	123,150	46,214	
Comm. in Templo.	95,450	31,558	12,480	9,000	2,911	4,704	8,680	7,013	117,000	125,140	29,906	35,075	6,000	6,000		45,385	
Matrim bened.	50	35		7	3	15	34	16	53	138	30	48	12	21	22	26	
“ revalidat.	15	4		1	1	1	1	2	8	17	2	2	12	5	76		
Ultim. sacram.	153		5	35	17	16	30	135	741	499	145	218	56	125	16	44	
Parati ad 1 comm.	360	155		40	10	23	153	71	441	1,056		172	220	90	1,610	24	
Sodalitates	9	4		4	2	2	8	3	18	8	6	6	3	4			
Numerus sodalium	3,406	749		240	212	34	330	232	3,617	2,949	1,320	1,245	200	420			
Pueri in schol. paroch.	185	450		60	59	48	228	120	670	2,130	400			121		250	
Puellæ “	160	430		65	52	93	179	130	820	2,359	350			110			