

WOODSTOCK LETTERS.

VOL. XIII, No. 1.

RECOLLECTIONS OF THE ROCKY MOUNTAINS.

BY FATHER NICHOLAS POINT.

CHAPTER VII.

The building of a church on the domain of Gabriel.

Nov. 30th, 1845.—We hailed at last, as did the Israelites the promised land, the domain of Gabriel, the spot chosen to be the centre of the Reduction of the Sacred Heart. Gabriel and Michael with the strongest and most courageous of their associates were there. They worked with such ardor, that the framing of the church was up by Friday of Passion week, and, on the following Thursday, that day so memorable for the institution of the Holy Eucharist, the missionary was able to offer in it, for the first time, the sacrifice of the Holy Mass, in gratitude for the favors received by this people. Whilst the house of prayer was rising to everybody's satisfaction, work was also carried on, upon the side of the rock which faces the south, in erecting the Stations of the Cross, and we were already at the Station of the Holy Sepulchre, when the missionary swooned, a thing easily accounted for, since it was a fast-day. The event was

also brought about by the numerous contradictions that the Father had to endure from every side. Feeling that this weakness might be the forerunner of death, he gave all his attention to preparing for it. The day was Good Friday, and about 3 o'clock in the afternoon. The day and hour and several other circumstances made him regard it as a happiness to end his career thus, but, as the Master of life judged otherwise, on Easter Sunday, he was again able to ascend the holy altar.

What has been already said of the jealous and trying disposition of Stellam, who since his baptism was called Joseph, manifested itself yet more conspicuously at the preference given to the domain of his rival. He repaired there the last of all, and evidently to annoy the workmen in their efforts rather than to encourage them. Scarcely, in fact, had he and the twenty useless creatures who accompanied him arrived, when he began by saying that they were quite resolved to stay on these lands, and nowhere else; that he could make his living much better by gaming, as he used to do, than by working. He, finally, insinuated in all probability to some of the chiefs that their interests were the same as his, for from this time they began to make friends with him; but not content with the baneful influence exercised by his words, he added to them the example of the most flagrant scandals. On this very day, Good Friday, the missionary learned that by Stellam's advice a man had just left his wife, who had been a model during the two months following her baptism, to elope with another woman, the object of his guilty passion. As public indignation, however, was quite strong against him, Stellam gave signs of repentance, promising to repair his faults on his return from the root-gathering, by engaging with the others in labor for the good of the Reduction. However, he fell back slowly into his old ways and began to sow cockle once more in the good grain; he complained that his part of the harvest had not been kept for him, and demanded by way of compensation that certain things should be given him which he knew could not be his, and put the finishing

touch to his odious and absurd conduct in the following way. The day the people scattered to make a provision of roots, while waiting the sowing-time, the unhappy man under the pretext of the merest shade of relationship with a man, who had been dead for five years, had the effrontery to steal in broad daylight three horses from the man's heir, leaving him a beast of burden as his only share of the inheritance.

Having arrived at the Spokane reservation, where they were to gather the roots, he threw open his tent to every gambler of the whole neighborhood. At first, he contented himself with simply watching the game; afterwards he took part in it, and, finally, having lost his gun, he threw himself on the winner with such violence, that had not his brother rushed between them, he would have transfixed him with the arrow which he held in his hand. Not content with sounding the praises of gambling, he as shamelessly added those of polygamy, avowing that far from being an evil, it was a great good, for the minister of the Nez-Percés had told him so, etc. To what excess will not jealousy and hate impel a man who has once become an apostate! But the very excess of the evil, through the grace of God and the prayers of Martha, the sister of the guilty wretch, who never ceased to implore his conversion, wrought good. He seemed ashamed of himself and disposed to do everything, to remove the effects of his scandal. Some days before, another sheep equally gone astray, though less scandalously so, had returned to the fold, so that despite scandals and difficulties of every kind, the work of the Reduction did not cease to advance. From the first day of meeting till the hour of dispersion, this is a summary of what was done: the church was finished, the seed was sown, each one planting his little field, while there was a public field for the whole people. Religious exercises were as follows: the Angelus, the Benedicite, thanksgiving, four or five canticles, examen of conscience, the whole of the little catechism, and all this in addition to the ordinary prayers which were learned by heart by a great many, and everyone's confession in prepa-

ration for the communion which took place only at the end of the harvest. There should have been progress, and there was great progress, not only in regard to instruction in religion, but also in point of general education. In regard to the latter which embraced religion and morals, as it was easier for the chiefs and men of mature age to grasp it, it naturally came to be more frequently treated, and as with them force of example was joined with personal authority, the effect on the crowd was great enough to lead even such as might be but little disposed to associate themselves with their fellows.

In point of fact, from that time till the moment in which I write these lines, about four or five months, there has not been committed to my knowledge in the village of the Sacred Heart a single fault that could be styled grave, and although there may have been some trifling shortcomings, the greater part of them have been so well repaired, that the public good has scarcely been less advanced than if these things had not been committed. I have seen fathers and mothers of families make long journeys, to come and accuse themselves of the least fault, and this out of confession, and sometimes publicly, and always asking a penance; and I have often seen husbands following their wives, and mothers following their daughters, to excuse the faults that had been declared, saying that they themselves had been the first to give way through want of patience and of charity. The children imitated their parents. One day, there came a little boy who accused himself of having made his companion cry by throwing a plaything at his head, and after showing the plaything which had some little value for him, he begged the Black Robe to keep it as a penance for the misdeed.

It was during this period of salutary graces, that the remaining adults, who had not yet received baptism through lack of preparation and sufficient instruction, made the greatest efforts to merit this favor. Of all those who presented themselves for their first Communion there was not one who was held unworthy of being admitted to it. The

majority of them might have been proposed as models to more than one fervent Christian of civilization. What simplicity! What charity! But above all, what faith in these poor children of the forest!

Undoubtedly, these virtues were necessary to the old men who became the humble pupils of their little ones, while patience was required in these children who instructed their aged fathers. And what virtue in the mothers of families, who after having given to their children the morsel that they refused themselves, passed, moreover, long nights in breaking with them and with others the bread, still more necessary, of the divine word! What zeal in those men who not content with the hard toil of the day, passed entire nights in getting into the head of some poor idiot or sick person what was absolutely requisite for baptism! What self-denial in those more intelligent men who, giving up the pleasure of adding to their own information, repeated not ten, nor twenty, but a hundred times what they themselves had learned at a single hearing! Lastly, patience was necessary for the chiefs of each tribe, in order to exhort their people to rise at break of day, to lament their sins, recalling these sins to their minds, as well as the fires of hell and the happiness of heaven and the Passion of our Lord, and whatever subjects had most touched themselves.

I have spoken of their faith; how simple, how pure, how trusting is the faith of the savage! The first idea that the missionary instilled into their minds was that the goodness of God is no less great than His power. What admirable fruits have not only the sacraments of Baptism, of Penance, and of the Eucharist produced in their minds, but also the simple sign of the cross, the use of holy water, the mere sight of a medal! They would be told, for instance, that Extreme Unction has the double virtue of purifying the soul and of giving bodily health if God judged it good for the soul: and they had no more doubt of the second effect than of the first. More than once cures almost instantaneous have rewarded their confidence.

One day, I was told that a woman who was still only a

catechumen was unwell. I replied that I would go to see her. Almost immediately after, her sister came, running to tell me that she was dead. I hastened to the spot, in the hope that she might have been mistaken, and as I arrived, all those who were near her cried out, "she is dead." I took every measure to assure myself of the fact: there was not the smallest sign of life. I begged them all to pray, and they did so with great fervor. I returned to the woman; I pronounced over her the words of baptism. At these words her lips, hitherto perfectly motionless, forced themselves to pronounce something; probably she understood me. Then I baptized her. She breathed, opened her eyes, sat up upon her mat, made the sign of the cross, and opened her mouth to thank heaven for the two-fold favor she had just received. For she was fully convinced that baptism had not only given life to her soul, but had also restored health to her body. Probably she had only been in a faint, but, however it may have been, the prayers of these good people had been most efficacious.

Another proof of their faith was the habit they had of making the sign of the cross, not only before and after their principal actions, but also every time they took their pipes to smoke, or bent over some stream to quench their thirst. They taught their children to make it even before they were able to pronounce the words.

The week before the feast of the Immaculate Conception was consecrated entirely to a preparation for their communion. Not that there were more instructions, longer prayers or more complete confessions, for this could hardly have been, but they did everything with a fervor and an exactness which was most edifying. I had some little doubt about permitting communion to certain ones of very feeble understanding, but in them as in the others the effect of the sacrament was so evident, that I was very glad I had done so. I thought the same also in the matter of confessions, heard without an interpreter, thinking it better to run the risk of some lack of integrity, rather than to have the inconveniences which attend a confession made through such

assistance. The last two days of the retreat, the young people of both sexes vied with each other in their efforts to adorn their little church, so little indeed, and so poor! But if one raised his eyes to the towering heights of the surrounding mountains it seemed almost rich and grand for such a wilderness.

On the 8th of December while the stars were still blazing in the firmament, the chant of the "Lauda Sion Salvatorem" was heard rising on the still air. The wigwams of the entire tribe stand deserted, and you must have repaired to the little church if you would find their owners. It was no longer merely the house of prayer. Jesus was enthroned therein, and it was the palace where the treasures that His Sacred Heart has promised to those who love Him were to be obtained. The august sacrifice was offered with such recollection on the part of those assisting at it, that the priest thought it better not to speak, save a few brief words as they knelt at the Holy Table, so deeply recollected were they, and attentive to whatever the interior voice of God might whisper to their souls, after receiving Holy Communion. They seemed absorbed in the happiness bestowed upon them, and again the priest judged it wiser to leave them to themselves, and not mingle anything human in the work of God. A few petitions for the intention of the Church and the singing again of the "Lauda Sion" after their thanksgiving were the only prayers. This recollection and fervor lasted the entire day, and even the young people were observed to withdraw in solitary communings, with their souls filled by this new happiness. High Mass was at ten, and the consecration to the Blessed Virgin in the afternoon. In the evening, the renovation of the baptismal vows took place. The little chapel was brightly illuminated, and to recall more to the minds of the faithful the promises which they had uttered at the baptismal font not long ago, the sacrament of Baptism was administered to some adults, accompanied by a short instruction on its nature and the obligations it imposes. In place of the ordinary formulas which were long and not easily translated into their tongue, they

recited three times the act of the love of God that they knew by heart. They did this so devoutly, that one might have supposed they were answering the triple interrogation of the Saviour, as the prince of the apostles did of old. After this expression of their sentiments, so simple, so true, so fervid, their eyes turned to the Blessed Sacrament on the altar, and they seemed to exclaim with St. Augustine, "O beauty ever ancient, ever new; too late have we loved Thee, but we will love Thee ever!" The Benediction of the Blessed Sacrament which then followed was a seal to their promises and the crowning grace in the spiritual favors they had received during this day, too brief for all. So rich had it been in blessings, that they tore themselves, as it were, from the house of God with genuine sentiments of regret.

CHAPTER VIII.

Visit of ten chiefs of the Nez-Percés to the Cœurs d'Alène.

Toward the end of November, 1845, ten chiefs of the Nez-Percés presented themselves at the Mission of the Sacred Heart, to receive instructions. They were half civilized by Protestantism; that is to say, they were of those who are led with more difficulty to embrace the true faith than mere idolators; but as they seemed disgusted with the teachings of Protestantism, I thought it would not be useless to instruct them. Notwithstanding the pinching want from which we were suffering, we retained them ten days. After passing the day either in listening to our explanations of the different points of Christian doctrine or in translating the Catholic prayers into their tongue, they would spend the evening in repeating these prayers to one another, to get them fixed in their minds—so that in a short time nothing was required in point of the information strictly necessary for admission into the fold. But not having their wives with them, we knew that on their return to their people they would suffer many attacks which would try their good dispositions. We judged it better to defer the accomplish-

ment of their wishes for some months, that we might see whether their actions would tally with their promises.

We have learned since that they made two kinds of prayers in their camp, one Protestant, for those who were Protestants, and the other Catholic, for our visitors and such of their families or friends as wished to be converted. As these were by far the more influential and the more respectable in every way, there was every reason to hope that all would soon enter on the true path.

Even the best disposed savage rarely sheds tears, as they are regarded by all as something quite unworthy of a man. Nevertheless, one day while I was explaining to them the Stations of the Cross, with the representations of them before their eyes, the oldest of my hearers, whom I had baptized in the camp of the Flatheads during my first winter hunt, and the youngest of the catechumens, began to weep. "What," cried out this latter amid his sobs, "the Great Chief of heaven and earth has suffered all that for us! Ah! hitherto I have had two hearts; but that is past. Henceforth I wish to have only one!"

The wonderful ways of Divine Providence in regard to the most abandoned souls.

Towards the end of autumn in the year 1845, Fr. S. and myself left the Reduction of St. Ignatius for that of the Sacred Heart. After rowing for two days, there still remained some thirty miles to be done. The wind was against us, and the bank along which we were coasting was becoming so steep, that after some few moments more of rowing it would have been impossible to land; so we deferred till the morrow the rest of our journey. The next day, the wind was still adverse; the waves which during the night had drenched us to the skin, had not abated. The day after we had rain and always the same wind, while for four mouths, and good appetites, we had only some meal, with no other seasoning than pure water. What should we do? We attempted to retrace our course, but we had scarcely gone a

mile when the wind became still more contrary and forced us back to the place we had left. To get ourselves out of this difficulty, we considered the practicability of heading for a little inhabited island, three miles distant in the lake. But to accomplish this distance, we had only a birch canoe, and so small, that one was obliged to kneel, another to stand, while the rest would arrange themselves as best they might as regarded convenience and the directing of our frail craft. Besides, even in the finest weather the passage would be difficult without a smooth water course, and now there were high waves rising in our path, which the movements, sometimes jerky, of the rowers only made worse. Without any great knowledge of the laws of physics each one told himself in secret that very little would be required to upset us. But there was not much choice in the matter, and everybody was of the opinion that we had to make the attempt. To do so with more probability of success, we left out our provisions. While we mournfully took a draught and eyed the distance that separated us from the nearest lodge that rose against the sky, the savages told us that in this settlement was an old Indian woman nigh unto death. It was then clear to us that God was leaving this only exit to us for the salvation of this poor soul, and without further delay we hastened to the canoe. Scarcely had we left the shore before we found the waves so menacing, that our two rowers, strong and courageous as they were, turned to us and asked what was to be done. The reply was: "Do what you wish." How did they interpret this answer? That I know not, but it is certain, from this moment they faced and cut the waves with tightening sinews and lowered head, as if heaven itself had said to them, "Courage, and on!" A voice would sometimes ask as the sides of the frail craft contracted or expanded more, "shall we get there soon." "Yes; pretty soon," would be the answer and, long as this "pretty soon" appeared to all, we did finally arrive. "How is your sick woman getting on?" "Very badly," was the reply, "hurry." And in truth we hurried with such good result that two hours after, cleansed in the regenerating

waters, the poor woman's soul entered on a blessed eternity. Six days were then passed in this spot blessed by so happy a death, and there were several other baptisms of adults, and three marriages. On the seventh day, the whole island was Christian, the sun magnificent, and the wind astern; our provisions were renewed. Then the Fathers expressing a heart-felt hope that they would meet them once more where there would be no parting, availed themselves of the favorable circumstances to resume their course.

For an hour everything went as well as one could wish. Already we had passed the spot, where eight days before we had found the pillars of Hercules, when suddenly, wind and waves again rising violently, we were driven on a terrible bar, and for a moment thought, despite the powerful protection that had guarded us hitherto, that this would be insuperable. "O thou of little faith! Why dost thou fear?" At this very moment, a gun-shot rings out in the air and the apparition of a buck pursued by hunters breaks on our vision. The hunters are our friends, and this puts an end to our apprehension, and also to our fast. That night we sat at a blazing fire in the Reduction of the Sacred Heart, as if in the bosom of our family, recounting the wonderful things that had befallen us in our short expedition, and blessing God for all He had done for us.

If the recollection of these things does good to me, I have thought that they might also benefit others, and for this reason have deemed them not too unworthy to be written.

INDIAN MISSIONS.

THE NEZ PERCÉS.

Letter of Father Morrillo to Father Cataldo.

LAPWAI, IDAHO TERRITORY, Jany., 1883.

REVEREND FATHER SUPERIOR,
P. C.

I went to Lewiston on horse-back, some twenty miles distant, under a pelting rain, to bury a young girl who had died on the far bank of the Snake River. On arriving. I found a large crowd assembled before the church; as it was already late and as I had the key, some had tried to force an entrance. Having made the necessary preparations with all possible dispatch, I proceeded to pronounce the absolution over the corpse. The subject of my sermon, which was in English, was drawn from the occasion, and, after my remarks, I followed the corpse to its final resting place. Returning to my cell, worn out by the day's fatigue, I passed a very bad night, so bad, in fact, that the following morning found me too weak to celebrate Mass; yet on learning that the old Zuskas was at the point of death, I mustered up strength sufficient to say Mass and bring him Holy Communion, as also to another Indian named Mikzupelikt, who for some time back has been unable to come to the church. When I reached our residence, I was unwell for some days; still for a priest the duty of assisting the dying is so pressing, that he should be willing, if required, to perform it at the risk of his life. I have been occupied from Nov. 21st to Dec. 14th, as you are aware, in the grand mission given to the Indians of Umatilla. The fruit was abundant, and I may add as a remarkable fact that to reach the place, we had to make a journey of three hundred miles. I reserve

details for another letter. On my return home, I had to begin the Christmas novena, and being alone, as usual, was obliged to fulfil not only my priestly duties, which of themselves might well occupy two men, but also to become sacristan and decorator. The following is the daily order of exercises :

In the morning, Mass and Rosary, followed by a catechetical instruction, ending with a hymn. In the evening, we have Benediction, catechism and a sermon. followed by another hymn. The Indians are very fond of these hymns. In the course of the novena, I was called to the bed-side of a sick man and had to make a journey of forty miles in one day. Christmas eve and the night previous, I was in the confessional till a late hour ; on the first named day, I was up till midnight from early morning, with scarcely a moment to take my meals. From the confessional I went to the altar without a moment's repose and sang midnight Mass. All present, save a few who had not been able to get to confession, approached Holy Communion with a fervor of devotion that delighted my heart, as I thought how agreeable we must have been to the Infant Jesus in the grotto, in spite of our exterior poverty ; for we had done all in our power. For my own part, certainly I would not have changed for the most renowned cathedrals with their magnificence this sight so edifying of the recitation in choir of prayers before and after communion, the short instruction in Indian with the sermon on the Gospel, then the hearing of second Mass, followed by prayers and other canticles. The thought of this desert wild where the memories of our Lord's Nativity are renewed, and the intensely religious spirit of this people who but a few days since were little less savage than the roaming beasts, conspire to fill the mind with a sublime idea of these ceremonies, and with a sublimity too that, at first sight, might seem less real than imaginary. On my arrival at this mission, during ceremonies far less striking than those I speak of here, I was deeply moved, though I am not easily given to tears.

At half past one, I went to bed, with my head so fatigued

after twenty hours of uninterrupted work, that it felt like a stick of wood, and, of course, I could not take the rest required by nature. Next morning, in spite of fatigue, I sang the third Mass and preached again. The feast was closed by solemn Benediction. No rest, however, could I enjoy until after New Year's which was celebrated by a general communion. Since Christmas I have baptized two young pagan girls, besides a Protestant woman with her six year old son.

Yours in Christ,
A. MORRILLO, S. J.

A VISIT TO THE FLATHEADS.

Some time ago, a German Protestant visited the mission of St. Ignatius which lies in the centre of the Flathead country in Montana Territory. On his return to fatherland, he published the following account in the *Münchener, Allgemeine Zeitung*. This sketch appeared in Spanish dress in the last issue of the *Revista Catolica*. A translation of it is given for the benefit of our English readers.

"It was a beautiful day in autumn. Our little band, arriving at the mission of St. Ignatius, was received most cordially by two Jesuit Fathers in charge. The mission was founded in 1856. Fr. Van Gorp who has been here for seventeen years, is the Superior, and a man of fine administrative ability. On our arrival, he conducted us to the church. Observing that we did not take holy water on entering or make the sign of the cross when passing the altar where hangs the painting of St. Ignatius, he very naturally took us for Protestants, and so avoided with great care any topic that might lead to unpleasant discussion. From the church we were escorted to the boys' school, where fifty little Indians are taught reading, writing and ciphering in

the Indian and English tongue. We were exceedingly interested in the youngsters, and could not help seeing that teaching them the language was no mere rote exercise, but a work that showed very careful and zealous training. All the children read well, though with a slight accent, approaching somewhat to the Italian. They are surpassingly quick at figures, particularly the children of mixed blood. We were then invited to dinner with two other Fathers and the two Bandinis, brothers, who spoke English rather indifferently, whilst the Father Superior conversed elegantly in French, English and German. Grace being said, all set lustily to work at their rice soup (which was so thick that it stuck to the spoon), their excellent roast beef and vegetables of which there was a goodly variety, finishing up with the dessert and tea. The kitchen and domestics are under the supervision of four coadjutor Brothers, two of whom are Germans; one of them, a native of Paderborn, Westphalia, has been in Indian service for forty-two years.

“After dinner the Brother accompanied us to the garden, which is his special department, and whilst he entertained us with his dear Indians, we were much pleased at the simple honest pride he took in pointing out his massive, thickly-set cabbage, the lovely cauliflowers and the rich Indian corn. These Indians are peaceable, harmless, and amiable, avoiding the very shadow of a quarrel with the whites. All young lads in the mission are required to learn a trade; some are carpenters, others, shoemakers, while others again are millers. All, however, must take their time at the plough, so that they may turn out good useful citizens, and keep down the inclination they have to roam about. Farming is, doubtless, a big job here where the process of irrigation is a daily necessity. But the example of the Jesuit Fathers is powerful and always finds imitators.

“The water that flows down the mountain side has been so utilized, as to form a young oasis in the desert. The stream running through the settlement is strong enough to run the grist, sawing, and planing mills together with the

other machinery for washing the clothes and churning the butter. This skilful combination of natural forces to such advantage, whilst it lightens the labors of the Fathers, leaves a very marked impression on the Indian.

“In the afternoon, we visited the girls’ school which numbers forty-five pupils, in charge of seven Sisters (mostly Canadian) of the Congregation of Providence. Here, too, good results are shown, more satisfactory even than those we witnessed in the boys’ school, whilst we noticed, as elsewhere, the superiority of the mixed bloods over those of the pure Indian type.

“The Jesuit Fathers receive an annual income of \$6,000 from the government for the education of the Flatheads, which allows them about \$100 for each child. Assuredly never was money appropriated to a more deserving cause by the national congress.

“Returning about sunset, we passed through the numerous Indian estates, with their beautiful fields, and the old Indian thatch replaced by the dwellings of solid beam. As we passed along, we were courteously greeted by the natives, who conversed and answered all our questions, leaving us most favorably impressed. There was one family that particularly arrested our attention. The father and the two elder boys rode by, each having his own horse, whilst the mother went along with one of her darlings strapped to her shoulders, the other, a little papoose of some three months, snoring away most tranquilly, swung to and fro in a basket suspended from the pommel of the saddle. Losing sight, at last, of our interesting Indians, we came away with the picture of a noble christian work present to our minds, fondly hoping that the civilization, as carried on by the Jesuits in the mission of St. Ignatius, may be crowned with the happiest and most successful results.”

HISTORY OF THE SOCIETY'S WORK IN
SOUTH-EASTERN KANSAS.

OSAGE MISSION, KANSAS,

July 31, 1883.

RT. REV. LOUIS M. FINK. O. S. B.,
P. X.

To comply with your kind request, I send you a plain statement, showing the dates of the establishment of missionary stations and of the subsequent building of churches in South-eastern Kansas, by the Fathers of the Society of Jesus, or through their influence, by the Secular priests who came after them, and this I do to comply with your request; otherwise I would never have undertaken the task, lest it should be said of me that I was sounding the praises of the Society and exaggerating its work. For the names of the Fathers, the dates and lengths of their ministry in this part of Kansas, I am indebted to the church records of St. Francis' Institute and the "History of the Catholic Church among the Indian Tribes," by J. G. Shea, New York, 1855.

Respectfully,

PAUL MARY PONZIGLIONE.

To give a right idea of the way in which the Church in South-eastern Kansas rose from such small beginnings to its present flourishing condition, I must go back to the establishment of missionary stations. The Osages, for whom the mission was begun, were in the habit of going twice a year on a great hunting expedition in which the whole nation joined. They were absent about two months each time. So during four months of the year we were left alone at the mission, with some half-breed families and many children. As the care of these did not take up all our time, we thought our spare moments could be put to no better use than in making short visits to the neighboring tribes who had lately crossed over from Ohio, Indiana and Illinois. Among these were many Catholics, who since their removal

had no opportunity whatever of approaching the Sacraments or of hearing Mass. They were located about ninety miles above this mission. Nearer to us still, in the north, were the six nations, commonly called, New York Indians. About one hundred miles to the south the Cherokees roamed wild. And then, in 1845, white settlers came pouring in, among whom were not a few Catholics; and these, of course, claimed a share in our ministrations. In our visits to these small settlements, we would select a central station, equally distant from the families scattered round about. Before setting out for these central stations, we managed to let the people know of our coming, that warned beforehand, they might gather at the appointed place, whither they generally came in goodly numbers. We celebrated Mass, administered the Sacraments and gave instructions, especially to the children. These central points were called missionary stations. In course of time the Catholic population increased, small settlements grew into large towns, and then divine service was held in the town hall or in some store or in the school house, and hither flocked not Catholics only but Protestants also. Time flew by and still the Catholics increased, as in numbers, so also in means. We suggested the propriety of having a small church, just large enough to accomodate all, and soon the holy edifice rose modestly from the quiet prairie. The town corporation generously donated the land, and Catholics as well as Protestants gave liberally of their means, to defray the building expenses. And thus was the ground broken and the sod upturned for the plentiful harvest which we are now reaping. Small, indeed, was the seed of our beginning, but thanks be to God, it took kindly to the soil, and burst through the sod and grew into a stately tree, whose roots underlie half of this immense state and whose branches gather within their shadow people of all nations. When the Osage mission was begun, the Catholics in the state fell short of one hundred and fifty persons; now you can number them by the thousands.

Our work was truly a hard one, but it was at the same

time a work of love. The great distances we had to travel generally on horseback; the bad accommodations we met with at our journey's end; continued exposure to inclement weather; nights spent in the open prairie or in the still woods, with no other bed but a blanket; these were things to which we had not been accustomed. But with the help of God we kept on doing our duty as best we could, though the difficulties in our way were harsh and disagreeable to nature. And now we rejoice and are exceeding glad, looking at the rich fruit of our hardships and labors.

Speaking of the Fathers of the Society of Jesus, who in those early days exercised the ministry in what is now called South-eastern Kansas, I cannot pass over the name of Father Charles Van Quickenborne, who seems to have been the first to celebrate the Holy Mysteries in this part of the country and who deserves, in consequence, the high name of Pioneer Priest of South-east Kansas. In 1824, Father Charles opened a boarding school for Osage children in the Novitiate of our Society at Florissant, St. Louis Co., Mo. It came to a premature end, however, even in the fulness of its promise. The Osages, this year, sold by treaty to the United States all their lands in Missouri and moved westward into Kansas, then called Missouri territory. They settled on the fertile banks of a large river, which took their name, and is known to this day as the Osage.

1827.—In this year, we find Father Charles, visiting the wigwams of the Osages in Eastern Kansas, at the trading post of the American Fur Company, situated a little below the confluence of Sugar Creek with the Osage river. At this place the Osage is called *Marais-des-Cynges* by the Creoles. Not far below on the Missouri side, the Presbyterians had set on foot a school for Osage children, which gloried in the name of Harmony Mission. It lay near the small town of Papinville, Bates Co. Father Charles, having heard of it, resolved to go down on a visit. The Presbyterians received him very kindly, and with a thoughtful charity, worthy a better cause, fixed up for him a temporary chapel, in which he said Mass and baptized many children.

The main body of the Osages had already settled around the new agency which lay near the junction of Four Mile Creek with the Neosho. Hither, then, Father Charles hastened to visit his children in their new home, and on the occasion of this visit formed among them a missionary station.

1828.—This year Father Charles spent in visiting the Osages in their hunting camps along the creeks in Linn County.

1830.—We learn from our records that Father Charles visited his dear Osages in the towns they had formed along the Marmiton in Bourbon Co., not far from the present site of Fort Scott. The travelling in those days from Florissant to the Osages was slow and toilsome. Railroads were unknown and the route of the stage-coach would have led him far out of his way. But this did not cost the good Father a thought. He knew full well that the soul of an Indian, viewed in the light of faith, was as worthy his love and care as that of the best born white man in the land. So he bore these trials cheerfully, in hope of bringing salvation to many. From the banks of the Marmiton the untiring pioneer turned towards the south-west, visiting in his way all the Indians along the banks of the Neosho even to the point where it meets the Saline, about forty miles north of Fort Gibson. He formed missionary stations in the Osage settlements on the Chanteau, Pryor and Cabin creeks, all in the Cherokee nation.

Now that Father Charles had seen the Osages comfortably placed in their new home, with every advantage both of soul and body, he turned his attention to the Indians who had of late been removed by the government from east of the Mississippi to Kansas or, as it was then called, Missouri territory. Among these were many who had embraced the Catholic religion in Indiana, Illinois and Wisconsin.

Though they were Catholics only in name, still they gloried even in that. They gave a cold reception to the Protestant ministers who were sent to them, and applied, time and again, for the Black Gowns to come and take care of

their children. Of these tribes the Kikapoos and Pottawatomies were the most demonstrative in their attachment to the Church. The wigwams of the former lay northward at the junction of Salt creek with the Missouri; the others lived more to the south, near the meeting of Sugar creek with the Osage. Father Charles thought that if missionary stations were established among these two tribes, they would serve as centres, from which the Indians of Kansas might receive spiritual assistance. So he set to work forthwith, and despite some opposition which promised to thwart his plans, he received authority to open two missions. For reasons unknown to me the Kikapoo mission lasted but a short while. It was afterward joined to the mission of St. Mary's on Sugar creek. Now that the hopes of Father Charles had come to a happy issue, he appointed Father Christopher Hoecken superior of the Pottowatomy mission, and withdrew to the Portage of the Sioux, in order to repair his shattered health. Shortly after reaching his destination, he was taken with a fever, which carried him off after a brief illness. He passed away peacefully with the hope and assurance of a welcome from Him, whom he had served so well. He was fifty five-years old at the time of his death. To this great man is due the honor of having planted the faith in Kansas. He sowed the seed at high noon, when the sun was burning hot, and for moisture to the parched soil he gave the lavish sweat of his brow.

As my present purpose is to show the work done by the Fathers of the Society among the Osages, I leave to others, better informed than myself, the task of recording the good wrought by the Fathers of St. Mary's mission in the west and north-west of Kansas.

1838.—It appears from our records that Father Hoecken succeeded Father Van Quickenborne in attending to the spiritual needs of the Osages.

1830.—Father Hoecken seems to have been succeeded in his turn by Father Herman Aelen, whose name appears on the baptismal record from Feb. 21st, 1840, to April 2nd, 1842.

1842.—Father Felix Verreydt followed Father Aelen in the charge of the Osage mission. He labored among the Osages for five years, visiting them at regular intervals in the settlements which they had formed in Bourbon, Cherokee, Crawford and Linn counties.

In the Spring of 1845, the Pottawatomies shifted their quarters on Sugar creek, directing their course northward, and moving very slowly, as is the custom with Indians when they change their habitation. They passed the winter on the banks of the Warakusa, and at last, in the Spring of 1846, reached their new reservation on the Kansas river. From that time forward, the head-quarters of St. Mary's mission remained unchanged in the very place where it now stands. As the Pottawatomies were now separated from the Osages by many miles, it was difficult for the Fathers to attend to the spiritual needs of both nations. The Osages tried to remedy this evil by securing for themselves and their children the services of Catholic priests. They tried in vain to interest the agents in their behalf. At last, encouraged in their purpose by some members of the American Fur Company, they sent a petition to the President, who kindly granted their request, referring the management of the business to the Commissioner for Indian affairs. The Commissioner instructed the Archbishop of St. Louis to provide priests for the Indians. Archbishop Kenrick, knowing how much the Fathers of the Society of Jesus had already done for the Osages, offered this new mission to Father James Van de Velde, then Provincial of the Society in the State of Missouri. Father Provincial accepted the offer with joy and placed the new mission under the patronage of St. Francis Hieronymo, appointing Father John Schoenmakers, as its first superior. As Father Verreydt was well acquainted with the Osage reservation, to him was given the charge of choosing a suitable spot for the head-quarters of the mission.

Father John Schoenmakers did not tarry long in preparing his outfit. He purchased what supplies were needed for the moment and then set out on his journey, taking with

him Father John Bax as his assistant and three Brothers who were to have charge of the house and school. They ascended the Missouri river as far up as Kansas City, which then consisted of a few log shanties. Thence they took a south-western direction, making the rest of the journey in good old patriarchal style, in wagons drawn by oxen. After several days of long and tedious travel, they at last, on the 28th of April, 1847, reached their destination, and having taken formal possession of the two log houses, just built for them by the Indian Department, they began what to this day is called the Osage mission.

Father John Schoenmakers knew the importance of training the Indian boys not only in religion and letters, but also in tilling the soil and in the other useful arts. So, on the 10th of May following, he opened a Manual Labor School for Indian boys, quite a number of these being already in attendance as boarders. The work of education, however, would have been incomplete if the boys were instructed and the girls wholly neglected. With a view to providing for the girls also, Father Schoenmakers went over to Kentucky to see the Bishop of Louisville. He asked the Bishop's leave to take back with him two or three Sisters of the Congregation of Loretto, to whose care the Indian girls might be intrusted. The Bishop granted the request if only the Sisters were willing. The zeal and readiness of the Sisters in offering themselves was truly apostolic. Of their own free choice they agreed to dwell and labor among the wildest of the wild Indians, the Osages, whose name in those days was a terror to the whites, living along the state line of Missouri and Arkansas.

The charge of the new mission was given to Mother Concordia, who took along with her, as assistants, Sisters Bridget, Mary and Vincentia. With joy and hope the good Sisters set about making ready what was absolutely necessary for opening a new convent and school, and, on the 20th of September, started from St. Louis for this far western country. After many days of slow, tedious sailing through the sand bars of the Missouri, and after many days of rough

driving over the endless prairies of Kansas, where no human habitation ever arrested the weary eye, they at last, on the 5th of Oct. 1847, reached the Osage mission and, on the 10th of the same month, opened their school for Osage girls.

Now that the schools were in running order, Father John Bax began his regular visits to the Osages, erecting missionary stations in their settlements on the Verdigris, Neosho and Labette rivers and on the numerous tributaries of these rivers, which water the tract of land now comprised in Wilson, Allen, Neosho, Montgomery, and Labette counties.

In the establishment of Osage and St. Mary's missions, two great centres of Catholicity arose, and from these as from a fountain flowed the stream of doctrine and faith. As every thing about the mission was in a rough, rude state, we needed workmen to till the land and carpenters to fix up the house and church. Neither the full-bloods nor the half-breeds could render any assistance in this line. So we were obliged to call in white people, and, of course, our choice fell upon good Catholics of our own acquaintance. These, seeing that nothing was to be feared from the Indians, sent for their families and friends. In a short space the little circle of white Catholics widened. Wherever there was a mission house, around this they clustered, in order to provide for themselves and their children the blessings of religion.

Soon the mission churches became too small for the growing congregations. So the white Catholics, meeting with no opposition from the Indians, formed settlements of their own.

The holy Father Pius IX, hearing of the increasing Catholic population in Kansas, thought proper to appoint a Vicar-Apostolic over those parts. The choice of the holy Father fell upon Father John B. Miége of the Society of Jesus. Father Miége was consecrated, at St. Louis, March 25th, 1851, Bishop of Messinia *in part.* and Vicar-Apostolic for the country east of the Rocky Mountains.

Looking at Kansas from a Catholic stand-point, the conviction is forcibly born back upon us that truly the labors and trials without number, endured by those early pioneers whose names I have just mentioned, were not fruitless. For upwards of twenty years they struggled on, those brave, apostolic men, traversing footsore and weary, that immense waste of land, where, up to 1850, not a village of whites could be found. They broke the ground, and "going they went and wept, casting their seeds," but not in vain.

The harvest, indeed, came slowly, but it came at last, and the devout and learned priests of the diocese of Leavenworth are now gathering of its fulness. And they too still endure the labors of the seed-time, and under the leadership of our most zealous Bishop, Rt. Rev. Louis M. Fink, O. S. B., they continue, with a courage nothing inferior to that of their predecessors, in the progress westward, establishing churches through the length and breadth of the immense State of Kansas.

May God prosper their labors; may He increase their numbers; for "the harvest indeed is great, but the laborers are few."

The following statement will show the number of churches erected by our Fathers, or, through their influence. I give also the stations established by Ours of the Province of Missouri in South-east Kansas.

CHURCHES ERECTED BY THE JESUIT FATHERS OF OSAGE MISSION,
NEOSHO COUNTY, KANSAS, SINCE 1847.

St. Francis de Hieronymo, Osage Mission, Neosho Co.

St. Mary, Queen of Angels, Fort Scott, Bourbon Co.

St. Joseph, Humboldt, Allen Co.

St. Bridget, at Scammonville, Cherokee Co.

St. Francis Borgia, Cottonwood Falls, Chase Co.

St. Aloysius Gonzaga, Hickory Creek, Crawford Co.

St. Ann, Walnut Station, Crawford Co.

Sacred Name of Jesus, Coffeyville, Montgomery Co.

St. Stanislaus, Independence, Montgomery Co.

St. Patrick, Parsons, Labette Co.
 Immaculate Conception, Ladore, Neosho Co.
 St. Ignatius of Loyola, Neodesha, Wilson Co.
 St. Agnes, Thayer, Neosho Co.
 St. Francis Xavier, Cherryvale, Montgomery Co.

CHURCHES ERECTED BY THE SUCCESSORS OF THE FATHERS AND
 BY THEIR INFLUENCE.

St. Boniface, Scipio, Anderson Co.
 St. John the Evangelist, Prairie City, Douglas Co.
 St. Joseph, Baxter Springs, Cherokee Co.
 Immaculate Conception, Defiance, Woodson Co.
 St. Francis Xavier, Burlington, Coffey Co.
 St. Lawrence, Canute, Neosho Co.
 St. Mary, Star of the West, Boston, Elk Co.

STATIONS ESTABLISHED BY OURS.

Father Charles Van Quickenborne, residing at St. Stanislaus, near Florissant St. Louis Co. Missouri, visited the Osages from time to time for ten years. In 1827, he visited Trading Post, Linn Co., Harmony Mission, Bates Co. (Missouri), Osage Agency, Neosho Co, and Marmiton, Bourbon Co. He established many missionary stations among the Osage half-breeds, in the U. S. army barracks and in other places. He visited, in 1830, Grand Saline, Indian Territory.

Father Christian Hoecken visited, in 1836, Ottawa, Franklin Co.

In 1840, Father Herman Aelen visited Sugar Creek, Franklin Co. Father Aelen, together with Father Hoecken and Fr. Verreydt established missionary stations among the Osages.

In 1842, Pawnee, Bourbon Co. and Kickapoo, Leavenworth Co., were visited; the former, by Father Felix Verreydt, the latter, by Father Hoecken.

In 1847, Father John Schoenmakers established the Osage

mission and built the church of St. Francis Hieronymo. He also commenced a school for Indian boys and girls.

In 1849, Father Charles Truyens and Father H. Van Mierlo established, at Miami town, Miami Co., a mission for the Miamis, Peorias, Weas. It did not last long.

In the same year, Father John Bax visited the Miamis at Middle Creek, Bourbon Co. He established missionary stations amongst them.

In 1849, Father Ignatius Maes visited Spring River, Jasper Co. (Missouri), and established missionary stations among the Osages and Guapaws living there.

In 1850, Father John Bax established a regular missionary station in the garrison of Fort Gibson in the Indian Territory.

In 1851, Father Paul Mary Ponziglione visited Barnesville, Bourbon Co., and at the same time established missionary stations among the six Nations, commonly called New York Indians.

In 1853, Father Adrian Van Hulst went to Cabin Creek, Indian Territory, and established missionary stations among the Osages, Cherokee half-breeds and Senecas.

In 1854, Father Paul Mary Ponziglione visited the Chippeways and Appanooses, Franklin Co., and established there missionary stations for the Chippeways as well as for the Sacs and Foxes. He also established, in 1855, a missionary station at Cow Creek, Crawford Co.

In 1858, Father Joseph Van Leugenhaege established missionary stations in the camps of the Osages, along Hickory Creek and near Briar Town, Neosho Co.

In the years 1857 and 1858, Father Paul Mary Ponziglione established missionary stations at the following places: Mound City, Linn Co.; Greely, Anderson Co.; St. Boniface, Anderson Co.; Burlington and Le Roy, Coffey Co.; Humboldt, Elizabeth Town and Iola, Allen Co.; Prairie City, Franklin Co.; Columbus, Cherokee Co.; Lightning Creek, Crawford Co.; Owl Creek, Woodson Co.; Fridonia and New Albany, Wilson Co.; Fall River and Eureka, Greenwood Co. Most of these missions had

their head-quarters in the houses of white men. At Burlington and New Albany, churches were built through the Father's influence. He erected St. Joseph's church at Humboldt, in 1867.

In 1859, Father J. Van Goch established missionary stations among the white settlers at Little Osage, Bourbon Co. Through his influence St. Lawrence's church was built.

In 1859 and 1860, Father Ponziglione established missionary stations among the white settlers at the following places: Pleasant Grove, Greenwood Co.; Granby, Newton Co. (Mo.); Defiance, Woodson Co.; Otter Creek, Coffey Co.; Emporia, Lyon Co.; Marion Centre, Marion Co. Through his influence a church was erected in honor of the Immaculate Conception at Defiance.

In 1860, Father John Schoenmakers founded a missionary station at Osage City, Osage Co.

In the same year, Father Van Goch established a missionary station at Mapleton, Bourbon Co.

In 1863, Father Ponziglione established a missionary station at Fort Scott, Bourbon Co. The old church of Mary, Queen of Angels, was built by the Father in 1864.

In the same year, Father John Schoenmakers established a missionary station among the coal miners at Gerard, Crawford Co.

In the same year, Father James Van Goch established missionary stations among the Osage half-breeds, at Oswego, Labette Co.

In 1864, '66 and '68, Father Ponziglione established missionary stations at the following places: Madison, Woodson Co.; Dry Creek, Woodson Co.; Diamond Creek, Bazaar and Cottonwood Falls, Chase Co.; Coxville, Wilson Co.; Neodesha, Wilson Co. At Cottonwood Falls the Father built a church in honor of St. Francis Borgia.

In 1866, Father Setters established missionary stations at Thunderbolt, Crawford Co,

In 1868 and '69, Father Colleton established missionary stations at the following places: Baxter Springs and Scammonville, Cherokee Co.; Chelopa, Labette Co.; Ladore, Neosho Co.; Hickory Creek, Crawford Co.; Thayer and Morehead, Neosho Co.; Parker and Coffeyville, Montgomery Co.; Florence, Morris Co.; Dodge City, Ford Co.; Newton, Harvey Co.; Fort Larned, Pawnee. He built churches at Hickory Creek, Neodesha and Coffeyville. He established a missionary station at Walnut, Crawford Co. Here he also built a church.

In 1869 and '70, Father Ponziglione established missionary stations at the following places: Winfield, Cowley Co.; Hutchison, Reno Co.; Boston, Elk Co.; Howard, Elk Co.; Eldorado, Butler Co.; Council Grove, Morris Co.; Timber Hill, Labette Co.; Wichita, Sedgwick Co.; Greenwood, Greenwood Co. Through the Father's influence a church was built at Boston, Elk Co.

In the same year (1870) Father John Schoenmakers established a missionary station at Morgan, Montgomery Co. He also built the church of St. Stanislaus.

In 1871, '72 and '73, Father Ponziglione established missionary stations at the following places: Cherryvale, Montgomery Co.; Cheyenne Agency and Fort Sill, Indian Territory; Wilmington and Oxford, Sumner Co.; Harper, Harper Co.; Sedan and Elgin, Chautaugua Co.

In 1873, Father John D. Condon established missionary stations at Mound Valley, Labette Co.

In 1878, '80 and '82, Father Ponziglione established stations at the following places: Muskogee, Venita, Enfaula, Fisher's Town, Checkota and Tahlequash, all in the Cherokee nation; Pawska, Osage Agency, Indian Territory.

NAMES OF THE JESUIT FATHERS OF THE PROVINCE OF MISSOURI WHO HAVE BEEN, OR ACTUALLY ARE NOW EMPLOYED IN THE MISSION OF SOUTH-EASTERN KANSAS. A. D. 1827 TO 1883.

1827 Charles Van Quickenborne.*	1857 James C. Van Goch.*
	1862 Adrian Hoecken.
1838 Christian Hoecken.*	1869 John Setters.
1840 Herman Aelen.*	1869 Philip Colleton.*
1842 Felix L. Verreydt.*	1873 John D. Condon.
1847 Charles Truyens.*	1875 Adrian M. Hayden.
1840 Henry Van Mierlo.	1878 Adrian Sweere.
1847 John Schoenmakers.*	1878 John Drissen.
1847 John Bax.*	1879 John Van Krevel.
1850 Ignatius Maes.*	1879 William Van der Ha-
1851 Rt. Rev. John B. Miége.	gen.
1851 Paul M. Ponziglione.	1879 William J. Schmidt.
1853 Adrian Van Hulst.	1880 John F. Kuhlmann.
1858 Joseph Van der Leugen-	1882 Philip Roos.
haege.*	1883 John G. Vennemann.

* Deceased.

PHILADELPHIA'S CATHOLIC SCHOOL,

ONE HUNDRED YEARS AGO.

REV. FR. MORGAN:

The following list of subscriptions for the first Catholic School in Philadelphia, appeared in the "Catholic Standard," Sept. 15th, 1883. As the WOODSTOCK LETTERS proved so valuable a source of information at the time of the Jubilee of our Province, I think these documents should be preserved in your pages. If you can spare room, I shall feel thankful.

In the sketch of St. Joseph's church, published in the first volume of the WOODSTOCK LETTERS, in 1872, mention is made of the first Catholic School in Philadelphia. But where so many interesting historic facts are enumerated, it could hardly be expected that special prominence would be given to a Parochial School. Perhaps, to your readers some account of this school will not be uninteresting.

One hundred years ago, though there were two chapels, St. Joseph's and St. Mary's, there was but one congregation, parish or mission. As early as 1781, Fr. Molyneux, remembering the importance of educating the young for heaven, while their minds are being prepared for the duties of life, had his parochial school erected. He knew that the hearts and minds of parents could be more easily gained through the affection and careful training of their children. At what precise date a Catholic School was first opened in Philadelphia, I am not prepared to say, but it was prior to 1781; for in the subscription list of that year mention is made of the "Old" and of building the "New School-house." In 1781, was signed the following paper:

"Subscriptions towards paying for the Old School House and lot purchased for £400, A. D. 1781."

	£	s	d
Estate of James White	30	0	0
Rev. Rob't Molyneux	7	12	6
Jas. Byrne	6	0	0
Patrick Byrne	4	0	0
Redmond Byrne	1	15	0
Roger Flahavan	6	0	0
" " Jr.	1	10	0
Dennis Dougherty	3	0	0
Timothy Carroll	3	7	6
Peter Gallagher	4	15	0
Jas. Price	3	0	0
Jno. Aitkin	3	0	0
Edw. Hanlon	1	10	0
Laurence Cook	3	0	0
Thos. Carroll	0	15	0
Edw. Nugent	1	2	6
Thos. Betagh	3	0	0
Jas. Mullen (shopkeeper)	3	0	0
Jno. Barret	1	5	6
Mich. Green	1	10	0
Thos. Shortall	1	10	0
Walter Byron	3	0	0
W. McDermott	1	0	0
Patrick Hare	1	2	6
Geo. Connelly	1	15	0
Jno. Welsh	1	15	0
Henry Lawlor	3	7	6
Jeremiah Sullivan	0	15	0
Jas. Welsh	3	0	0
Ber'nd Fearis	1	8	0
Dennis McCarthy	3	0	0
Thos. Heapenny	2	5	0
Jos. Griswold	1	15	0
Capt. Roger Kean	8	0	0
Jno. Keith	1	0	0
Jno. Levins	3	0	0
Jas. Cottringer	2	5	0

Jno. and Thos. Flahavan	6	0	0
Jas. Forrest	1	15	0
Chas. White	4	0	0
Thos. Carroll	0	15	0
Benj. Hemings	3	0	0
Capt. Jno. Baxter	1	15	0
Jas. Oellers	15	0	6
<i>“Continental money which was sold at 150 for 1, though perhaps of more value when received.”</i>			
Mich. M. O'Bryan, \$600	1	10	0
Moses Bussey, \$600	1	10	0
Jno. Tracy, \$500	1	5	0
Peter Loret, \$300	0	15	0
Patrick Hogan, \$200	0	10	0
Angela Ceronia, \$400	1	0	0
Don Robert Pousey, \$800	2	0	0
Capt. Jas. Byrne, \$1000	2	10	0
Thos. Fitzsimmons	9	0	0
Total	£180	3	0

After buying the “school-house and lot” the house must have been torn down and the “New school-house” built, as the following subscription list and copies of bills of 1781 prove.

	£.	s.	d.
Rev. Robert Molyneux	20	0	0
Mr. Bourke, of St. Croix	10	2	6
Captain Murphy	6	0	0
Jas. Byrne	7	10	0
Don Francisco	11	5	0
	<hr/>		
	£54	17	6

The “New school-house” was finished in May, 1782. The payments made were :

For building the little house well and foundations for the school-house	£20	17	4½
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This school-house connected with St. Joseph's and St. Mary's, then under the same management, was situated north of St. Joseph's, in the rear of what is now Cochran's wholesale Liquor store. The masters had to instruct six pupils free and receive pay for all others. The affairs of school, as of church temporalities, were seen to by "Managers" until September 1788, when St. Mary's was incorporated, and the affairs were in the hands of trustees. On September 1st, 1783, the managers agreed to give the children premiums to the value of twenty shillings, four times a year, for improvement in studies.

One account for 1783 shows the following contributions, received by Rev. Fr. Molyneux, for the school :

	£	s	d
Capt. John Walsh	15	0	0
Jeremiah Sullivan	9	0	0
John Comely	3	0	0
Patrick Crogan	3	0	0
Mons. Rendon, Spanish Agent	11	5	5
Capt. Baxter's wife	10	0	0
Felix Mc Kernon	5	2	6
John Tracy	3	0	0
Honor Lee	3	0	0
Chas. De Costes			3 guineas
Alex. Rogers	0	15	0
Felix Mc Kernon	0	10	0
Owen Garrigan	0	15	6
Daniel Fitzpatrick	0	7	6

The £5 2s. 6d. in the name of Felix Mc Kernon, doubtless, were collections, while the ten shillings was his own contribution.

Besides these direct contributions, collections were made twice a year. These facts show that our Fathers, Molyneux, Lewis and Farmer, were watchful of the young of Philadelphia, a hundred years ago ; and it is to be regretted that the work of education in Philadelphia, so zealously begun by our Fathers, has not been more successfully carried on,

that the second largest city of the Union is still without a Catholic college, properly so called.

If we consider the difficulties that encumbered our Fathers, the location of the church and school-house, we must acknowledge that the work of Fr. Molyneux to build a Catholic school in 1781, ere the warm feelings caused by the Revolution had ceased, in the hot-bed of prejudice, within a short walk of Penn Park, and within a stone's throw of the Quaker Almshouse, was an arduous task.

As the many flourishing and stately churches, which are now the pride of Philadelphia, have sprung from St. Joseph's humble beginnings, so the magnificent and costly Seminary of St. Charles, at Overbrook, took its rise from the ruins of the "Old school-house." The first attempt at an ecclesiastical seminary for the diocese was in the residence of Bishop Conwell, the Old St. Joseph's residence. Among the students were Michael Keenan ⁽¹⁾ of Lancaster, Penn., and John Hughes, afterwards Archbishop of New York. ⁽²⁾

When Bishop Kenrick was appointed administrator of the diocese, he also had a kind of seminary in his residence — first in Fifth street below Powell,— afterwards on the east side of Fifth street below Prune, close to St. Mary's graveyard.

But the first ecclesiastical seminary, of any pretensions as a seminary, was located in an old building in the rear of the pastoral residence of St. Mary's church, whence it was transferred to the N. E. corner of eighteenth and Race streets, and later to Overbrook, West Philadelphia.

Delta.

⁽¹⁾ Died a few years ago, having been parish priest in Lancaster over fifty years.

⁽²⁾ He finished his education in Mt. St. Mary's College.

BRAZIL.

Letter from Fr. R. M. Galanti.

ITU, Dec. 1st, 1883.

REV. DEAR FATHER,
P. C.

A long time has elapsed since I sent my last letter, but the delay was unavoidable; I hope that now I shall be able to make up for all deficiencies.

What I wish to tell you this time has reference to the position of the Protestants in Brazil. They are very numerous and seem to have complete possession of the country; in the Upper Amazon, Pará, Pernambuco, Bahia, Rio Janeiro, S. Paulo, Minas, their presence seems little less than an invasion. Everywhere, they open small colleges, enjoy the protection of the authorities, and assume a very bold attitude; so much so, that one of their newspapers, last year, proposed to the people to "kill all the Jesuits." A few years ago, public opinion was decidedly against them, but now, as the numerous sectarian newspapers are ever chanting their praises, the tide of public opinion is rapidly turning in their favor. Their mission is far from being a religious one. They preach the most advanced revolutionary principles, and all who become Protestants give up their political party, to embrace a rabid *Republicanism*. From the way things look, in a few years, we shall have a revolution, and Brazil will become a republic, or rather a colony of North America. I have not much news, but the facts I state with regard to the conduct of Protestants here, I know for certain. When the sectaries first appeared in this province, they were challenged to a dispute by the students of the Academy of St. Paul, and being badly worsted two or three times, they withdrew for a while, only to infect other little towns, where they had no such opposition to fear. In

one of these towns they succeeded in making not a few conversions, when a Capuchin in disguise went to one of their reunions and boldly offered to prove that the supreme rule of Faith could not be the Bible, as the preacher would have them believe. The Capuchin spoke loud, learnedly and well, but the parson instead of answering, as he had promised, made an apology, and during the night disappeared, "insalutato hospite." On another occasion, a minister went into another little town of the province and was going to preach in the house where he had been welcomed. But the people, learning this, rose in arms, attacked the house, and ordered the man to leave on the spot. As he strove to resist by force, he was seized, brought into the street, and, threatened with death. He was spared only at the intercession of some friends and on condition of leaving the town within an hour. His exit was made to the accompaniment of music and hisses.

A few years ago, in the very capital of the province, a Protestant was accustomed to hold religious service in a house quite near the cathedral, and used to preach while the Catholic service was going on. One day a number of students chanced to enter, and were welcomed as converts. In the middle of the service, however, they raised a great disturbance, and laying hands on the preacher, who had grown angry, gave him a thorough trouncing and went their way. The consequence was, that on the following Sunday a soldier was stationed at the door of the meeting-house, and the students were prevented from repeating their pranks. I am far from approving such conduct, which seems to be the rule in several places, but I mention it, to show that Brazilians, in general, have no particular affection for Protestantism, and take this peculiar method of showing at once their distaste, and their loyalty to their own religion.

Ten years ago, the Protestants opened a college at Campinas, a town almost sixty miles from Itu. For two or three years, they had great success with regard to the number of pupils, but soon failed, as it was discovered that they attempted to convert, or rather pervert, everyone. In fact,

bibles, richly bound, were gratuitously distributed, sweet bread and butter, under the name of Holy Communion, was given in the church, and those who assisted at the sermons were paid! All who accepted the bibles, received the communion, or attended the services through love of the money given, were counted as Protestants. At first, many were deceived by one or other of these devices, but after a while, their eyes were opened, and both college and church were deserted. At present, their followers are only those who had already given up all religion, and if they call themselves Protestants, it is through some interested human motive. In fact, these Protestants have very few of those qualities required to produce a true conversion, i. e. to make people good. They are neither edifying in their bearing, as is well known, nor learned, as far as religious matters are concerned. Here I must stop short, lest my letter arrive too late; but soon I shall be able to send you a long letter, telling you of all the efforts the Protestants are making for the perversion of this poor country.

P. S.—I beg pardon, Rev. Father, for my long delay, for though I had the best will in the world, it was an impossibility to write. I have been ill three times this year, and am still unwell. Sometimes I feel not in the best of spirits, and always have my hands full of occupations. Meanwhile, I thank you heartily for the LETTERS of May, and the account of the feast at Woodstock. Let me congratulate you and all Ours for such a grand and beautiful celebration of the Jubilee of the Province. All here were much edified, and gave thanks to God. I hope that in future I shall be able to write more frequently, and tell you what has been done in the South by our Spanish and German Fathers. As to ourselves in the college, at present, we are getting along very well; we have four hundred and ten students. The general state of the country is one of quiet, but of late, a terrible event thrilled the land with horror. It is but one example of the results to be expected from liberty unrestrained by religion. For the last five or six years, there

has been at Rio Janeiro a newspaper called "Corsario" (the Privateer). It speaks with the greatest boldness, license, and even cruelty against almost every one. The Emperor, Bishops, priests, private individuals are attacked; no one is spared. The most private family secrets have been revealed, and the most delicate personal doings of individuals, detailed with their minutest circumstances. The worst feature of the case was, as I have been told, that the editor did not generally content himself with facts, but wrote whatever he wished or imagined. Hence every honest man had a deadly horror and fear of this paper. Nevertheless, the police did not interfere; for in Brazil the laws in regard to printing is such, that the most malicious may write what they please with impunity. At last, the editor went a little too far; he attacked some army officers, and they swore to be revenged with his life. The poor wretch, learning of their resolve, sought protection from the police, at the same time informing them of the whole state of the case. But at the very moment he was engaged with the police, a crowd gathered under the windows, shouting most terribly, and openly saying they were going to murder him. He was foolhardy enough to venture out of the house in company with one of the chief officers, who assured him there was no danger. But the people, who, it seems, were soldiers in disguise, having got hold of him, killed him in a most cruel manner; and this, in one of the principal streets of Rio Janeiro. It was done at four o'clock in the afternoon. As far as I could learn, no inquiries were made and no one was arrested. The newspapers of every kind of opinion agree in condemning the act, although every one is of the opinion that he should have been hung long ago.

I remain your affectionate servant in Christ,

R. M. GALANTI, S. J.

NEW MEXICO.

REV. DEAR FATHER,

During the year 1879-80, Rev. Fr. Baldassare, the successor of Rev. Fr. Gasparri in the superiorship of the mission, wrote to our Provincial, Rev. Fr. Brady, requesting him to send at least one American scholastic, to teach English. Some time previous to this there were one or two secular teachers at the college, but, as often happens in such cases, the boys entertained little respect for them (who consequently had no control over the pupils). In other ways also they did not prove a success. Besides this, the parents who sent their sons to the college were not pleased that they should be placed under seculars, for they reasoned, and justly too, that as it was a Jesuit college, Jesuits should have the care of their boys. Therefore, to satisfy the parents and to advance the college, English-speaking Jesuits were required. After some necessary delay, our Fr. Provincial appointed one who was supposed to possess the necessary qualifications, and who left for New Mexico, in September, 1879. This scholastic had the unique honor of being the first American Jesuit to teach in Las Vegas College and also of being the first Jesuit who travelled from the States to Las Vegas all the way by rail, the Atchison, Topeka and Santa Fe Railroad having been finished to that point just two months before. On the glorious festival of our national independence, the first train arrived at Las Vegas and thousands of natives gathered around, to view the wondrous sight, and as a free trip was offered, hundreds had the courage to take their places in the houses on wheels, as they called the coaches, behind the locomotive, which many took for the very *diablo* himself, and ride for a few miles.

The year 1879-80 was a very successful one for the college, as the number of boys increased considerably, but as

might easily be supposed, it required a large amount of self-sacrifice on the part of the community, for each and every one had to make himself generally useful. It was customary at that time for the people to pay part of their boys' tuition in kind, and the consequence was that *carnero* was a rather common dish, and after a while there was rather too much of it for comfort, but before the winter had passed a much worse trial was in store for us. For nearly eighteen months there had been but little rain and consequently everything was parched and dry; there was no herbage for flocks and herds, and the cattle had to be driven to other parts for pasture. The few that were left were lean and starved and useless, and so no meat could be had. When we consider that meat is the principal article of diet in those high places, we can understand the straits to which the people were reduced by this long continued drought. The poor Brother cook was at his wit's end, but as he was an inventive genius, he labored hard to concoct dishes that would please the palates of his customers, and, as far as the boys were concerned, he succeeded.

Many items of interest were given in a letter to Woodstock four years ago, and I think it useless to repeat here what was said then. During the year several societies were established. The Sodality of the Blessed Virgin, the St. Cecilia Society and the Literary Society were organized at one and the same time in January. I believe Las Vegas College wished to imitate her older sisters in every respect. These societies added something more to the work of the prefects and teachers, who already had the average work of two in any other college. Indeed, from 5 A. M. till 9 P. M., there was no rest for us, but every one was willing to do all he could, and cheerfulness made the work seem light. It is a surprise to see how in the short course of four or five years things have changed. During that time the number of scholastics and teachers has increased so considerably, that though there are no idle hands, no one has to do the amount of work that fell to the lot of every one during the first years of the college.

After the close of school, some of our scholastics took a trip to what we may call the villa, La Junta, which name, like all Spanish names, is very poetic. It means "the meeting of the waters," and was so-called, because there two rivers, the Mora and Sapello, meet. While in this beautiful, but lonely place, we had a very pleasant time. There were only two of us, but we managed things pretty well, for we had horses and a carito at our command; a very good use we made of them, driving to Fort Union, to some out-lying mission, or to the depot, to meet two of our friends expected from the East. These two friends arrived at Watrous, in September, 1880. Their first experience of life in New Mexico was a ride over a not very smooth road cut through the fields and crossed by innumerable *acequias* and *arroyos*, and the exercise according to their own testimony was very exhilarating, though the bumping process they had gone through was not over-agreeable to their tender eastern systems. The novelty had worn off for us, old-stagers; but we were amused at seeing our friends amused and astonished at everything. I shall never forget how heartily one of my friends laughed during the course of a wedding ceremony that took place in the church the first Sunday after his arrival. The bridegroom was dressed in his best, which consisted of breeches and shirt and nothing more, and the bride was gloriously decked out in a flaming skirt and a little black mantilla, which, like all Mexican women, she wore over her head. My friend did not know that these patriarchal people who live in lonely places, tending their flocks and herds, have no need of styles. They have a simple style, the same as their fathers and grandfathers had before them, and they have no desire to change. One of the things that most of all provoked the risibilities of our friends was the immense number of canine visitors that attended church with their masters. One told me that he had never before understood that part of the sacristan's rule which says "he should also drive all dogs out of the church," but, he added, it would take at least a dozen very active sacristans to perform that office here.

Things at the college went on very smoothly this year, 1880-81, nothing important happening, except the formation of a brass band, the Blessed Berchman's Society and the Athletic Association. The commencement exercises were very successful this year, and did much to establish a permanent good feeling for the college. It was the first attempt at dramatics and many of the boys, who, it should be remembered had never before seen anything of the kind, showed remarkable aptitude. The aristocracy from all parts of the territory was present, and hundreds of friends came to see and judge for themselves the merits of the new college. One and all went away satisfied, except a few who grumbled because the exercises were in English, forgetting that it was principally to learn English that they sent their boys to college.

During the summer vacation, one scholastic left for the East. Towards the end of the summer, the community was increased by the arrival of three scholastics, two from Florissant, where they had been studying rhetoric, and one from the East, Mr. Lübbe, then a novice, and since ordained priest by Archbishop Lamy. He was the first Jesuit ordained in New Mexico. In the April of 1882, was recorded the first death in the community, that of Rev. James Diamare, the ablest missionary in the territory, renowned for his preaching and sanctity of life in all parts of the country where his voice had been heard, calling sinners to God. He was born in Naples, February 22, 1829. He made his studies at our schools in that city, and, in the year 1863, was ordained priest. About a year afterwards, he entered the Society, and after having filled many important positions in various colleges, he came to New Mexico, in 1873. At different times, he was stationed at La Junta, Albuquerque, Conejos, Col., and Las Vegas. Wherever he was, he always gained the hearts of the people, and everywhere he was regarded as a saint. While at Las Vegas he filled the three-fold office of minister, spiritual prefect and business manager of the *Revista*. He was a most edifying religious, an example to us all. In addition to his labors at the college

he went from time to time to different places, to give missions, and ever ready and willing was he, never complaining of inconveniences nor fatigue. From the month of September, when with Fr. Marra, he went to Fort Davis, 690 miles from Las Vegas, a great part of which journey was by stage, until the Easter before his death, he was almost continually employed giving missions. He had been sent to San Miguel, to preach during the Holy Week services, and while here he caught a slight cold which on his arrival in Las Vegas settled into pneumonia, which put an end to his useful life, on the 25th of April, 1882. He was buried in the parish church. During the funeral ceremonies there was continual weeping, for the people loved him and looked upon him as their good, holy father.

After the exhibition in 1882, the scholastics enjoyed by way of vacations a trip, some to Trinidad, Pueblo and Denver, Colorado, some to Albuquerque, New Mexico, and Isleta, Texas. All returned home pleased and contented, and well prepared to begin the next year's work. The most important event that had occurred since the foundation of the college took place this year. By the death of Rev. Fr. Gasparri, superior at Albuquerque, that important position was left vacant. Rev. Fr. Personé, our Rector, was chosen to fill the vacancy, and our college and his many friends in town were obliged to say good-bye. Rev. Fr. Pantanella from Woodstock, became our Rector. He was installed some time in the beginning of January, 1883, and at the reception given him by the students, he made one of his happy little speeches that captivated the hearts of all present, among whom were many Jews. He went to work at once, to continue the good work that Fr. Personé had begun, and, in the course of a few months, great improvements were made about the house. Class-rooms, chapel, dining rooms and the Father's private rooms were all put in excellent condition; new desks and benches were brought all the way from Chicago for the class-rooms; excellent teachers' desks, made by a Las Vegas firm, were put in. Nor was he idle outside of the house. In less than a month, he had

made friends everywhere, and he easily persuaded them to give substantial token of their kind feeling for the college.

In May of this year, 1883, Rev. Fr. Lübbe was ordained priest by Archbishop Lamy and came to Las Vegas, to say his first Mass. Before this time he had been at Isleta, the warm climate of the South agreeing with him better than the cold air of Las Vegas. A very nice reception was tendered him by the community, and he felt very happy, indeed. It was at this entertainment that Mr. Mascia made his last public appearance, for next day he was taken seriously sick and one disease followed another in rapid succession until, finally, he was stricken with pneumonia of which he died. Seeing the two that night, nobody could ever have dreamt that our genial, kind hearted and good natured friend, who looked the picture of good health would be called before the young priest whose ordination seemed to prepare him for the grave. But thus had God decreed. The usual office of the dead was recited in our own little chapel and from thence the funeral procession marched to the grave-yard in the middle of our grounds. Many persons came from town, and the New Mexico band together with the college band added to the solemnity by their sad dirges. This last thing was done on account of the people, whose feelings must be respected.

With this we must finish our account of the college. That it is very incomplete, we are well aware, but as we are obliged to trust entirely to a memory that is remarkably bad, it cannot be otherwise. The college was never in a better condition than that which it enjoyed during 1882-83, and those who had been engaged so zealously in the work began to see some of the good fruits. It had been begun and was carried on by the untiring exertions of the Fathers themselves. The organization of the classes was effected by the labors of the prefect of studies, Rev. Fr. Marra, to whom is due in a great measure the success that has thus far been gained. Two of our boys are now studying at the Buffalo Seminary; one of them will soon be ordained priest. Five or six students have entered the Society and are now mak-

ing their novitiate or juniorate at Florissant. Many others are engaged in important positions, and we think that after a short period of six years this is a very good showing. We will close our account by giving a brief sketch of the life and labors of Rev. Fr. Gasparri, the founder of the mission.

He was born in Bicciari in the Kingdom of Naples, on the twenty-sixth of April, 1834. His studies were made at the Jesuit college of Salerno, where he remained until his sixteenth year, when he entered the Society, Oct. 19, 1850. He made the usual course of rhetoric and philosophy with the success that his high talents promised and was then sent to Naples, where for four years he taught humanities. His theological course was made at Laval, and here again he gave evidence of the superior talents that had marked him out for great deeds. After this time he was sent to Spain where he made the third year of probation, and was engaged in the ministry in various places until the year 1867, when he was sent with some Fathers and Brothers, to establish the mission of New Mexico and Colorado. After a most difficult and dangerous journey, being attacked by the Indians on the plains, he reached Santa Fé. For several years he was superior of the mission. His principal work was the founding of the *Revista Catolica*. He was also one of the most urgent promoters of the college.

While superior of the mission his ardent zeal in promoting the interests of the Society, and the good of the people among whom the society was laboring, was manifested in the establishment of the *Revista Catolica* which has done so much for the cause of religion throughout all the Southwest. It was not an easy task that Fr. Gasparri proposed for himself and his brothers in religion, but he said: "God wishes it; let us commence the work, and God will supply what is wanting." This indeed was his principle, not only with regard to the *Revista*, but to everything that he saw would be to the interests of religion. "Let us begin—God will provide," was the encouragement he held out to the others in all their undertakings. At that time, when the

members of the Society were few and all were engaged in the arduous labors of the missions, when the means were not at all adequate, it seemed a folly to propose such a thing, but he applied himself to the work and in a short time raised the amount necessary to purchase a splendid power-press, and in a brief period after the first number was issued, the subscribers to the *Revista* were more than those of all the other periodicals in the territory together. For two years and a half, Fr. Gasparri was at the head, directing and editing the paper, and, at the end of this period, obedience called him elsewhere. Change of life did not lessen his indefatigable energy; on the contrary, it seemed to increase. With the same zeal with which he had defended Christian marriage, religious education, the unity of faith, the independence of the Church of God, as a writer, he now addressed his people from the pulpit, preaching penance to sinners. He was a most eloquent preacher, and his eloquence consisted not in elegant language and rhetorical figures, though he was master of both, but in simple words that never failed to touch the hearts of his hearers. It was impossible for such a man to escape the hatred and the calumny of the enemies of God, but threats and insults made him smile; he knew what his duty was and what he was bound to do, let the wicked say and act as they pleased. His natural talents, his firmness and activity, the necessity which he felt for constant occupation contributed, no doubt, to make him the untiring minister of the gospel that he was, but these gifts were animated and directed by his faith, simple as that of a child, but vigorous as that of an apostle. His desire was to be always laboring for God. His last great works were the convent for the Sisters of Charity, and the church in New Albuquerque, which was built for the English-speaking people, and was almost finished at the time of his death. These are monuments to his memory. In the beginning of 1882, he thus spoke to his parishioners: "Last year, I told you that we needed a Sisters' convent and school and now we have it; this year, I tell you we need a

hospital, and we shall have it." God did not wish to grant him the satisfaction of seeing this last work accomplished. He had heard his oft repeated request to die like a soldier on the battle field, and He called him to Himself while still fighting the good fight. That grand, generous heart had ceased to beat, too soon alas! for his sorrow-stricken children who were deprived of a kind and loving father. H.

COLORADO.

Letter from Father Tomassini.

ST. IGNATIUS' CHURCH, PUEBLO, COLORADO,
January, 19th, 1884.

REV. DEAR FATHER C. PICCIRILLO,

P. C.

One of the Woodstock scholastics asked me, some time ago, to tell you something about Pueblo; so I send you in this letter what items I can gather, hoping you will find them of some interest.

The readers of the WOODSTOCK LETTERS heard long ago of our residence and church of Pueblo, Colorado; I remember myself reading of this land of the far-west, six years ago, when I was at Woodstock. But since that time, the Society has had a sad disaster to record here. On October 18th, 1882, a dreadful fire destroyed our beautiful residence and church; the loss was estimated at \$15,000, nothing being insured. Thousands of people were looking at the conflagration, but they could not give any help on account of the strong wind. The two hose companies of the place failed to master the fire, as the water supply was very scanty, and the wind scattered the stream from the hose. In two hours both buildings were destroyed by the fire, only the brick walls remaining. The Catholics felt very sad at the misfortune, for St. Ignatius' church was the only place where

they could meet for religious services. The little church was dear to all as being the result of many years of effort and privation on the part of our Fathers, and of a few good Catholics. At the time of the fire, our new church of St. Patrick, situated three miles from St. Ignatius' church, was in course of erection, but was not completed and ready for services till long after the sad event: so for nine months we were compelled to receive the congregation in a wretched little wooden shanty, which, nevertheless, was filled to the utmost. The three Fathers of this residence lived in rooms of proportionate fashion and style, near the Methodist church, and what they suffered during the summer baffles description. It was clear then that no time should be lost in providing the congregation and ourselves with a new church and residence, and every effort was made, to build the new and commodious church of St. Ignatius. This is the church which was inaugurated on the third Sunday of August, 1883; that is less than a year after the sad occurrence took place. It is located on High and 10th streets, that is, nearer the centre of the city than the old church and is twice as large. Adjoining is a little residence, with seven good rooms, for the accommodation of the three Fathers. The work of the whole building is well done, though it was completed in ninety days, and the expenses were very moderate. It was clear that our holy Father St. Ignatius wanted this church dedicated to his honor here in Pueblo, for we had all the help we could expect from divine Providence. The beautiful Munich statue of St. Ignatius, which stood in the old church, was saved uninjured from the conflagration, and is at present in the new church. Taking into consideration the fact, that in a small city of hardly sixteen thousand inhabitants two Catholic churches and a large and beautiful hospital under the management of the Sisters of Charity, have been built in one year, you may judge that in Pueblo, Colo., we have a good, religious, and generous people. *The Pueblo Daily Chieftain*, of August, 21st 1883, describes our dedication thus:

“The Catholic congregation of Pueblo had last Sunday,

19th instant, great reason to rejoice at a very agreeable event. The sad calamity which befell them last October by the burning of their church has been replaced by great joy at the occasion of the inauguration and dedication to the service of Almighty God of a new church, which is partly due to the liberality of all the Catholics, as well as of the non-Catholics of the city; and partly to the untiring zeal and energetical efforts of the Fathers of the Society of Jesus in charge of the parish. The sacred building is a neat and handsome brick structure with stone basement. It is forty feet wide by one hundred feet long, the rear of it forming the pastoral residence. The plans of this elegant building were drawn by Messrs. Weston and Trost, of Pueblo, and the execution of the whole work is quite a credit to the well known contractor, Mr. F. Nicholson, who brought the edifice to completion in the short space of ninety days. The very large attendance which occupied every available spot in the new house of God during the ceremony of the dedication bespoke evidently the great interest and the more than friendly dispositions of the people. The Right Rev. Bishop Machebeuf was surely gladdened at having this favorable opportunity to give a new mark of his fatherly feelings towards his Catholic children of this city, by solemnly dedicating and restoring to their piety a temple under the invocation of St. Ignatius, the glorious founder of the Society of Jesus. The ceremony was of an imposing and impressive character. First took place the solemn blessing of the sacred building by the Right Reverend Bishop; then followed the High Mass by Rev. Fr. J. F. Holland, S. J., pastor of the church, assisted by Rev. P. Tomassini, S. J., pastor of Conejos parish, as deacon, and Rev. F. X. Tomassini, S. J., assistant priest of this parish of Pueblo, as sub-deacon; Rev. Fr. D. Pantanella, S. J., late professor of theology at Woodstock university, Maryland, and now Rector of Las Vegas college, acted as master of ceremonies, and Rev. Fr. A. Montenerelli, S. J., as assisting priest to the bishop, who addressed the people with an elegant and very touching allocution. The good Sisters of Loretto academy, with

some of their well prepared pupils, had charge of the musical part of the celebration, and the whole congregation rejoiced at their perfect success."

I enclose a photograph of the new church of St. Ignatius, and a sketch of Pueblo, published by the "Board of Trade," a few months ago. Another time, I may be able to tell you about the dedication of St. Patrick's church, and about the public wishes to have here a Jesuit college, the offers made towards it by several companies, and the favors promised by the "Board of Trade," not by the city council, as was inexactly stated in the last number of the WOODSTOCK LETTERS.

Remember me, please, in your holy Sacrifices.

Your obedient servant in Christ,

FRANCIS X. TOMASSINI, S. J.

MISSIONARY LABORS OF FATHER MAGUIRE AND COMPANIONS,

FROM JULY FIRST TO DECEMBER SEVENTEENTH, 1883.

JOHNVILLE, NEW BRUNSWICK.—Father Kavanagh, having finished the mission at Woodstock, N. B., on the evening of July 3rd, took the train for Johnville, on the next morning. He had engaged to open a mission in this place on the evening of the 4th of July. The journey was a pleasant one, though an overcoat was needed on account of the cold. The pastor, Fr. Chapman, met him at the depot, and after a drive of about an hour they arrived at the church. Johnville is a settlement that is named after Bishop John Sweeny of St. John, N. B.; it was begun about twenty years ago, and is now quite flourishing. There are but two other houses in sight of the church; but the land is cleared more and more every year. The hardships of the pioneer are fast passing away, and the people are becoming very comfortable. Fashion is unknown, and no one is ashamed of

homespun clothes. There is not a Protestant in the settlement.

The pastor, who has been here for seven years, built some time ago a comfortable church, which is large enough for the congregation. There are about seven hundred communicants, and the pastor thinks all of them attended the mission. It was edifying to see the regularity with which they came. The order of exercises was, Mass at 7 o'clock, followed by a sermon; again, at 9 o'clock, Mass and sermon. In the evening at six, instruction, beads, sermon, and Benediction filled out the time to a quarter to eight. Fr. Murray, pastor of Woodstock was here every day except Saturday and Sunday, and this gave the people a third Mass which was said at 8 o'clock. He afforded great help in the confessional. The people came for the first Mass and remained about the church until the last Mass was over; some then went home, whilst others remained the whole day, but all were present again for the evening service. The preacher was greatly annoyed by the babies brought by their mothers to the church, and, on more than one occasion, was almost silenced by their opposing cries at the last sermon. It was, however, to be expected, as they had been kept about the church the entire day.

Nobody here looks for excuses to stay away from church; six or seven miles on foot are as nothing. The only reason for not being at Mass during the winter was, "I live in the new settlement;" this is called Chapmanville and is nine miles away, and the roads are impassable except in good weather. The mission fortunately was at the best season of the year, and all came to it, even those living fifteen miles away. Some had to leave home at 3 o'clock in the morning, to be present at the first Mass.

There were over seven hundred communions, and the confessions were over nine hundred. The mission began on the 4th of July and ended on the evening of the 10th. The forenoon of the 11th was given to the hearing of the confessions of the children, who gave evidence that they were not tired out, since a large number of them who had not

made their first Communion presented themselves. There were two hundred and fifty of them; and the pastor with Fr. Murray from Woodstock and Fr. Kavanagh had work enough for some hours. The mission was in every way a success, and the pastor was extremely pleased.

A man, now over fifty years of age, who had been tossed about the world and had not even learned his prayers or anything about his religion, attended every exercise and was prepared for his first Communion. His exclamation was, "Am I worthy?" and he wished to be put off, until he might be more deserving. As it was expected that he will marry a good Catholic girl, it was thought she could see that he attended to his duties hereafter; therefore, there was no hesitation in letting him approach the Holy Table at once.

Results: Communions, 745; Confessions, 938; first Communion of adults, 5.

ST. RAYMOND'S, WESTCHESTER, N. Y. — On September 14th, Fathers Maguire and Kavanagh started out, to begin the year's work. The first mission was at St. Raymond's, Westchester, quite near the Catholic Protectories and about three miles from Fordham. It is a country church with an out mission, and numbers, according to the pastor, about 1200 souls. There are four priests here, two of whom are employed in attending to the Protectories. In the boys' Protectory there are 1400 boys, in the female Protectory there are 980 girls, making quite a respectable congregation and giving work enough for two priests. The church will hold about 500, and was well filled at the exercises during the mission. The first week was for women, and the second, for men. The men far outnumbered the women. The result was certainly very satisfactory, as we had more persons to the sacraments than the pastor thought he had in his congregation. There have been several missions in this church, the last one about four years ago; but from the number who were away for six and more years, it was plain that another was needed. In a parish of this kind every one

is known. Every night, we would hear a list of hard cases who attended, fellows who had not been to church for years. Some that were thought to be Protestants, showed themselves regularly. Better still, all of them went to confession. The pastor, hearing these things, rejoiced. He has been very sick for some time, and during the mission he could not go out as he would have wished. His house is situated about a quarter of a mile from the church, so it would require too much exertion for him to go there. Still, the good news brought him by his assistants so excited him, that he improved very much and did go to the church from time to time, to see for himself. If we could judge of the success by his and his assistants' feelings, there is no doubt of results. There may be a few, but very few, who did not make the mission. Better results could not be asked. The children had their own mission, boys and girls together, for the two weeks. The little ones were terribly in earnest; they would not miss an exercise for anything. There is a school attached, but the distance is so far for some to come, that half of the children do not attend it; still, all came to the afternoon exercises intended for them. The confessions heard were 1300; communions given, 1250. Nine adults were prepared for first Communion. This task the pastor, Fr. Mc Evoy took upon himself. As he could not do anything else, he said at least he could do that. Every night he was ready to receive, those to be prepared for first Communion, at his house. Our thanks are due to Father Freeman who came from St. John's, to give a helping hand. The mission closed on Sunday, Sept. 30th, the same day that the mission opened at the Transfiguration church. So Father Maguire left on Saturday, to open the work there. It was hard on him to go from one place to the other without any rest. Besides the long walk from the church to the house after his sermons did not help him. Yet no one would think he was in the least tired.

THE CHURCH OF THE TRANSFIGURATION, on Mott Street in New York City, was formerly a Protestant church. It is in one of the roughest parts of the city. The famous "Five Points," and the "Tombs" are in this parish. An evil has sprung up, and threatens to surpass anything that the past could produce. The Chinese have located around the church and turned the street into a China town. Opium dens flourish here. Father Barry, the first assistant curate, made an attempt to break them up, but failed for want of witnesses. The evil was plain enough and every body could see it, but to convict, more than belief was required; positive proof was needed, but those who had been ruined in them would not come forward. Many can be found who were corrupted in these dens, but none who would admit it in public; so the good work of closing them was stopped.

Every nationality is represented in the parish. The Italians form a congregation by themselves. The basement of the church is given to them on Sundays, where they have two Masses and a sermon by a Franciscan Father from Sullivan street. The children are not cared for and have no Sunday School. Those who can speak English are permitted to attend with the other children. There is a number of the Italian children attending the parochial school, but as the school is not very large, they are merely tolerated. More care should be given to these poor people, as their attendance at Mass was very good; they filled the basement at both Masses. You can understand from such surroundings what kind of a place we were to labor in for the next two weeks. Father Maguire met FF. Langcake and Macdonald here and opened the mission on September 30th. Father Kavanagh, having to close the mission at Westchester, joined them on Monday; so the full band were at work. Plenty of work there was, and but for the good help rendered by Frs. Freeman, Finnegan and O'Reilly of St. John's, we would not have been able to accomplish all. Our confessions outnumbered the communions, as many went to other churches to communion. The Redemptorists on south Fifth Avenue and the Franciscans on Sullivan street, hav-

ing their devotions going on, drew some to communion in their churches. Besides some who live in Jersey City, or Brooklyn, but work near at hand, attended the mission, but could not get over in time for communion and were allowed to receive in their own churches.

There was a young girl from Jersey who was brought by a companion. She had never been to confession and would not be allowed by her relatives. She made the mission, received her first Communion and was confirmed. Of course, she was old enough to be able to attend to herself, but being neglected, did not know any better. Hearing of the mission, the grace of Baptism seemed to revive, with the above result. The second night of the mission, a young lady brought a child of five years to be baptized. The mother had married a Protestant, and was almost one herself: she had never made her first Communion. An older girl (about seventeen) was present, and wished to be prepared for her first Communion. She, like the little one, was brought by a friend to be baptized. The mother was induced to attend, and was with her oldest daughter prepared for first Communion, and was confirmed. There were eight children brought in for Baptism during the mission; they ranged in age from one to eight years.

We expected to hear in the confessional some long accounts and were not disappointed. Ten to forty years' recitals were common. All showed an excellent disposition; so we had no trouble on that point; one, a freemason, promised to give up his order and burn his apron, and would not be satisfied till he came back, to say he put the apron in the fire when he went home. Men who had not been inside of church for twenty years, could hardly make their confession for sobs and groans. One could not begin to think of what he had done, and thought he could get through by accusing himself of everything except suicide. Another was dead in earnest and thought himself the most contemptible of beings; striking his breast he said: "Father, I am a sinner; I'm"—here he used a harsh word about himself. The publican who stood by the door was eclipsed. We had

Confirmation at the end of the mission; Rt. Rev. Bishop Wigger kindly consented to come and administer the sacrament. The results of the mission were 6200 Confessions, 5500 Communion. First Communion, 200; confirmed, 254. Eight adults were baptized and three left for further instruction.

ST. PETER'S, TROY, N. Y.—Our next mission was at St. Peter's Church, Troy, N. Y. This church is one of the few which have the old trustee system. Here the pastor is as nothing and the trustees do everything. The congregation is put down at a 6,000, and for this number there are but two priests, the pastor and an assistant. The Masses on Sunday are three in number, which would require the church to be packed, seats and aisles, at every Mass; even then I do not think all the people could hear Mass. When it was pointed out to the pastor that all his people could not hear Mass on Sunday, and that he should have another assistant, he said the trustees did not want one. I have since learned that the Bishop has been applied to for another priest. Since the mission there have been four Masses, and their necessity is noted. This result can be credited to the mission. The pastor, who is also Vicar-General, is an excellent man, but had an idea that missions do no lasting good, but when he heard of the results of the mission given last Lent in the cathedral, in Albany, his ideas on this score got a shock, and he applied at once for a mission for his church. He thought his flock all very good, but during the mission he heard people talk of those attending who had not been inside the church for ten and more years. One old man was found, a hundred years old, who had never been to confession. He made his first Communion during the mission. The mission began on October 21st, and lasted two weeks. The usual separation, the first week for the women and second for the men, was observed. We were told that we would have the church full the first week, as there were many more women than men, but the second week we need not look for a crowd. We are nearly always

told this, but results prove that the men attend in as great numbers, if not larger numbers than the women. The kneeling benches were turned into seats in the aisles both weeks, and many, especially men, could not get in. We heard confessions at night in the school-house, which is directly opposite the church. Those who could not get into the church, walked across the street and went to confession. At least four nights, we had five hundred in the school-house, the church also being full. Valuable aid was rendered by Fr. Fevey from the seminary who helped every night. Frs. Nash, Casey and McDonell from St. Joseph's (Ours) also did noble work. We cannot give these Fathers too much thanks for their assistance. It must be borne in mind that it was during the jubilee of the Rosary, when they had services in their own church, morning and evening, and confessions all the time. So those Fathers, who remained at home and did the work there of those who came to our aid, are also to receive their share of our thanks.

This was an extremely hard mission. The assistant was all the time at work outside. The children were to be prepared for first Communion and Confirmation ; so besides the afternoon exercise at which all assisted during the two weeks, those for first Communion and Confirmation had a triduum. Work was, therefore, multiplied. Fortunately the people began to come to confession on the very first day and continued to do so all the time, and the result was that we heard more confessions here than usual.

The girls of this parish deserve to be spoken of with all praise. Take them all in all, it would be hard to find better. The training is bearing fruit.

The result of this mission is 8300 Communions ; Confessions, 7750 ; first Communions, 450, of which 200 were of adults : 546 persons were confirmed, 296 being adults ; 13 were baptized and 4 left for further instruction. These figures will tell their own story, but allow me to add that the pastor expressed his utmost satisfaction in such a manner, that it was plain to see he acknowledged the great good done.

SACRED HEART, PHILADELPHIA.—From Troy the scene of our labors was transferred to Philadelphia. Fr. Langcake, having work in other fields, was not with us during the mission in the church of the Sacred Heart. Fr. James Fitzmaurice, the pastor, says he has, at most, 2500 souls under his charge. He says they are excellent people, and, from what we saw, we must admit they are. Still there are many dark spots around the parish which sent in their quota of sinners. I don't believe there is a parish in the city that had not some representatives at the mission. All the churches in West Philadelphia certainly had, and Camden too had its share. We had 1500 more than the parish can number. The church could not hold more than were in it. "There is room for one more" could not be said at the night services. From November 11th to the 20th, it was the same story. I would not like to say which was better attended, the women's week or the men's. Both were as good as they could be. What a change from forty years ago! Then the church burners were rampant; now the Protestants are vying with each other to attend the mission. This is one of the best parishes for converts we have yet been in. During the last mission, four years ago, there were, I believe, over thirty-five converts; this time, twenty persons were received and seven left for further instruction. Amongst them was two brothers the father of whom was one of the leaders in the church burning before they were born. One night as Father Maguire was passing a confessional after the sermon, he saw there was no penitent inside, but a man standing near. The Father said to him, "why don't you go in?" and giving him a gentle shove, put him inside. When the priest opened the slide, he saw the man. "I did not intend coming to confession," he said, "but Father Maguire put me in." "All right; how long since you went to confession?" said the priest. "Twenty-four years, your Reverence." So a big fish was caught, and a good confession he made. A murder was committed in a neighboring parish during the mission; the following day, a young fellow came to confession; he had been attending the

mission regularly, being up for the five o'clock Mass every morning during the two weeks; he had not been to Mass for five or six years. He was much in earnest. "Father," he said, "I am going to be a good boy from this time. I've been a bad one. Just to show you what I am, there was a fellow shot last night; well that's the kind of company I used to go with." As in all cities, you can meet some very good and some very bad people in Philadelphia. We always find priests to help us in this city of "Brotherly Love." Show a signal of distress, and at once they come to the rescue. One of the priests from the cathedral helped us two nights. Frs. Blenkinsop, Claven, O'Neill and Romano from our houses were on hand to aid us in our time of need. Of course, the pastor and his assistant, Fr. Spalding, were at work too.

A mission is not a time of idleness for anybody; every one has to work for all he is worth. I wonder if your readers know what a mission consists of. Perhaps it would be good to tell them. First Mass at 5 o'clock with a sermon; then at 6, 7, and 8 o'clock, Mass is said if there are enough of priests; the last Mass at 9, with a sermon. After the sermon, religious articles are blessed, and those who wish to receive the scapular are invested. At 3 P. M., the Way of the Cross and at 4, the instruction for the children. At 7.30 P. M., instruction and beads, followed immediately by a sermon. Confessions are heard from 5 A. M. till 10 P. M. This order gives a full programme. The Sacred Heart mission had for result, 4000 Confessions, 4250 Communions; 67 adults made their first Communion; 20 were received into the Church, and 7, left for further instruction. There are many more on the threshold, who, if not before, will come in at the next mission. The last Sunday, there was a reception into the Sodality. Two hundred and fifty new members were enrolled under Mary's banner.

ST. JOHN'S, UTICA, N. Y.—From Philadelphia to St. John's church, Utica, New York, where, on Dec. 2nd, we began a two weeks' mission. Fr. Langcake joined us, Monday the

3rd, after giving a mission at High Bridge which finished on the 2nd. St. John's church is the oldest in this part of New York, not the present building but the original one. The old inhabitants of these parts held the faith through great tribulations, but the contact with Protestants shows bad results. The late trouble with their Bishop, their refusing to accept the pastor placed over them (although he once was a favorite) show this Protestant spirit. The present pastor, Father Lynch, who tried to become one of Ours, is doing very well and aiding greatly to the settling of the difficulties. During the trouble, many of the pew-holders left St. John's, and went to other churches. They boast that during the whole time they never missed Mass. They have still the idea that they did good work at that time, and see no wrong whatever in the scandal given. The mingling with Protestants has another evil attached, that of mixed marriages. This is a terrible evil in the parish.—Before and during the mission, negligent Catholics were hunted up, and many persons who were thought to be Protestants were found to be Catholics, at least by Baptism. Families of with four or five children were found out; none of them had been baptized. There were over twenty such children. Some were baptized at once; others had to be prepared and are still under instruction. They were of different ages from babyhood to twenty-three years. A lady particularly took upon herself to look up the careless ones, and every day she had a new case. One of these cases was a woman fifty-one years old who had never been to confession and had not been inside a Catholic church for twenty-seven years. She was prepared for first Communion and Confirmation; her husband forbade her to go to church; she feared greatly and was going to give up, but was advised to persevere and be confirmed; she did so, and when she got home, instead of finding the husband angry, he laughed at her and asked if she had got religion. She then saw that if she had been attentive to her duty before, it would not have caused any disturbance. One of the families whose children were not baptized, was in a similar position. The

father said if the children were baptized, he would chop their heads off. Two of them were baptized and two are preparing for the sacrament, but I did not hear that their heads were taken off. The curse of mixed marriages hangs over these people, and the younger flocks are so blinded, that they will not see. If plain talk and the pointing out of some of these evils will do any good, we can rest satisfied that we did our duty.

Our number for Confirmation would have been larger, if we had been enabled to announce for certain that we would have Confirmation at the end of the mission. The pastor did not like to ask the Bishop till he knew whether he would have enough. I asked him how many would he want. "At least a hundred," he said. I told him if it were announced he would have over two hundred. He would not believe it, but when he saw the number coming for first Communion, he was satisfied; so he wrote to the Bishop. After three days he got an answer from the secretary, stating that the Bishop was in Cincinnati, and would not be home for two weeks. We prevailed on the pastor to telegraph to the Bishop. The answer was, "I will be with you, Sunday at 1 o'clock." This left us but three days, yet during that time the numbers swelled till there were two hundred and one, the vast majority being between twenty and forty years of age. It was very kind of the Bishop, but when he saw the number to be confirmed, and, by the by they were, two thirds of them, men, the church full to overflowing, he was repaid for the exertion he had made, to be with us. The mission took the city by storm. Every body was speaking of it. The papers were full of it. This was one of the headings of the papers: "The greatest revival ever held in Utica. The mission by the Jesuit Fathers in St. John's church: one-fifth of the entire population receive communion!"

The following is taken from the *Utica Herald* of Monday, Dec. 17th, the day after the mission closed:

THE MISSION AT ST. JOHN'S.

"The mission given at St. John's church by the Jesuit Fathers during the past two weeks closed last night. At the high Mass Rev. Father Kavanagh preached on "Humility and Obedience to God." After this Mass, 200 adults were confirmed by Right Rev. Bishop McNeirney; 15 of them were converts baptized during the mission. The reception into the Church of a number of other persons desirous of becoming Catholics was postponed until they shall be fully instructed in its teachings. Bishop McNeirney congratulated Father Lynch upon the success of the mission, thanked the missionaries for the grand work they had done, and explained to those who were confirmed the benefit they were to receive from this sacrament. It was not necessary to salvation, but it was a great help to it: it strengthened them; made them strong and perfect Christians, soldiers of Jesus Christ. The church at this Mass was crowded; hundreds of people being obliged to stand in the aisles. At vespers Father Langcake received 150 new members into the Young Men's Sodality. This Sodality was organized by Father Langcake when he gave a mission to the men of St. John's in October, 1882, and he was much pleased with the increase in its membership and the work done since then.

"At the evening service Fr. Maguire preached the concluding sermon. He stated that over 7000 persons had made the mission. Some of them had for forty years neglected their religious duties; others had done so for ten, fifteen and twenty years. Men who had not been inside a church for ten years had returned to God. The first thing to do was to express gratitude to God for the favors received. This church was now filled with men who had made their peace with God, been relieved of their sins, and their first duty was to thank Him for it. The next duty was perseverance. They had promised to avoid sin and were now

happy and free from it. He asked that they attend faithfully to their religious duties, say their prayers morning and night, avoid the occasions of sin, the places where they had sinned, and the companions who led them to sin. He advised young men to get married. He knew it would be said that men could not afford to get married; that in these times women were extravagant, wasteful, and no man could provide for them. He acknowledged that there were such women, but said, "Don't marry such a woman. Marry one who can help you, who is not afraid to put her hands in the wash-tub, or to do housework. What is now spent in the saloon, upon bad companions foolishly and to your injury, will support such a wife." Then he said to the married men, "Be gentle, kind and true to your wife. No provocation can excuse a man for striking a woman." The father and mother ought to faithfully practise their religious duties. He recommended daily family prayer and the saying of the rosary by the family before the children went to bed. Husbands should spend their evenings at home with their families and keep away from drinking places. Such a life would make their children respect and honor them. The children would appreciate the many benefits received, and always respect and help their parents. Never neglect prayer. He urged all to frequent the sacraments, to go to confession and communion at least once in three months. If they did this they would continue the good lives they had now begun to lead. He recommended that they seek the intercession of the Blessed Virgin with her divine Son. He stated a number of incidents of special benefit, believed by those who had been benefited, to have come from wearing the scapular or the medal of the Immaculate Conception, and reciting the prayers said by those who wear them. He spoke of the miracles obtained through her intercession at Lourdes and at Knock. After the sermon the men all arose with uplifted hand, and in distinct, earnest voices repeated their baptismal vows. He then gave the papal benediction.

"This mission is the most successful ever given in St. John's. The attendance has been larger, and more persons

who had neglected religious duties have returned to them, than at any previous mission. This Fr. Maguire attributes to the prayers said for the success of the mission during the month preceding it, especially to those of the orphans, the Sisters of Charity and the school children. Fr. Lynch is congratulated by his bishop upon the great success of this mission."

The results of the mission are, Confessions, 6900; Communions, 6800; first Communion of adults, 120; confirmed, 201; received into the Church, 16; left under instruction, 12. Several marriages were settled, and over twenty children, either baptized or left for preparation.

On the 5th of November, one of the band opened a retreat for the pupils at Mt. St. Vincent's on the Hudson, N. Y. One hundred and thirty young ladies followed the exercises; the younger children did not make the retreat. On the 12th, the same Father began a retreat for the seminarians and students at Mt. St. Mary's, Emmittsburg, Md., number of seminarians, 24; students, 90.

November 25.—The same Father commenced a week's mission at High Bridge, N. Y. The Catholic population in this section is not very large; nevertheless, they have contrived through the energetic perseverance of their pastor, Fr. Mullen, to erect a good, large church, rectory and public hall. Number of confessions, 348. The proximity of High Bridge to the great city, and its many attractions for pleasure seekers, do not tend to the improvement of morality; still, what has been accomplished already, encourages the hope that more may yet be done for God's glory.

L.

General results: Communions, 27,394; first Communion of adults, 597; Confessions, 27,730; Confirmation of adults, 651; Baptisms of adults, 57; Baptisms of children neglected, 28; adults left under instruction for Baptism, 19.

In reading over the account of the mission given at St. Mary's, Boston, I was pained to find the account of the Societies so meagre and misleading. One would think in

reading it that no care was taken of the young men, while the contrary is the fact. The young men's Sodality under the charge of Fr. Scanlan is second to none. It numbers nearly 600. The young men have rooms set apart for them in the school-house where they meet every evening. They have a very fine library attached, daily and weekly papers and periodicals. They can also amuse themselves in gymnastic exercise, a complete gymnasium for their use being a part of the many inducements to bring them together. There are eight Sodalities of the Blessed Virgin Mary in St. Mary's: "Married Men's," over 700 members: "Married Women's," also over 700; "Young Men's," 1000⁽¹⁾ and "Young Women's," about 700. The children are divided as parochial school and working and public school children. The parochial school has two Sodalities, one for the boys, another for the girls. The public school and working children also have Sodalities, one for the boys and one for the girls.

No means of doing good is left untried; each director, working with a will for the success of his charge, keeps these Sodalities in fine order, and the pride of St. Mary's.

H. K.

⁽¹⁾ It was increased from 600 to 1000 members at a recent mission.—Editor.

HISTORICAL POINTS CONNECTED WITH NEW-
TOWN MANOR AND CHURCH,
ST. MARY'S COUNTY, MARYLAND.

We may affirm, without fear of contradiction, that St. Mary's county, Maryland, is one of the most hallowed spots on this continent. As Mr. Bancroft said, it was at one time, "the only home of religious freedom in the wide world."⁽¹⁾ Dedicated itself to the Virgin Mother, nearly all its rivers and creeks, its farms and villages, its roads, woods, and hills have been placed under the protection of saints and angels. The Mass bell has been heard for more than two centuries in all its hamlets, and the *Clean Oblation*, which was foretold by the prophet, has been offered up in hundreds, aye, in thousands of its devout old homes. It has been sanctified by the labors and sufferings of devoted missionaries, and by the faith and charity of a pious and truly Catholic people.

St. Mary's County was, from its first settlement by European colonists, a Catholic colony, and is to this day, thank God, nearly as Catholic as Belgium, Ireland, or French Canada. It is true that the Protestant party, helped by the English Protestant or Puritan government, was, from time to time, in power, and finally, in the Revolution of 1689, gained complete ascendancy; still the mass of the people always were Catholic.

Mr. Davis, a Protestant author, writes as follows on this subject:

"St. Mary's was the home—the chosen home—of the disciples of the Roman Church. The fact has been generally received. It is sustained by the tradition of two hundred years and by volumes of unwritten testimony; by the proceedings of the privy council; by the trial of law cases; by

⁽¹⁾ Bancroft's Hist. U. S. vol. I, 246, 247, Boston, 1839.

the wills and inventories; by the land-records and rent-rolls; and by the very names originally given to the towns and *hundreds*, to the creeks and rivulets, to the tracts and manors of the country. The state itself bears the name of a Roman Catholic queen. Of the six *hundreds* of this small county, in 1650, five had the prefix St. Sixty tracts and manors, most of them taken up at a very early period, bear the same Roman Catholic mark. The creeks and villages, to this day, attest the widespread prevalence of the same tastes, sentiments, and sympathies."

But in St. Mary's, without at all referring to St. Inigoes, or St. Mary's city, there is one place whose story is more sacred and more interwoven with the history of our holy religion in these parts than any other, and that is Newtown, or, as it was often called in former days—Neapolis. Besides the creeks of St. William and St. Nicholas, there were here the tracts of St. Frances, St. Margaret, St. Laurence, St. Peter's Hill, St. John, and St. John's Landing, St. Winifred, St. Michael, St. Gabriel, St. Anne, etc.

The Newtown Church, St. Francis Xavier's, and the ⁽¹⁾ Manor are beautifully situated on Britton's Neck.

The Manor-house is still standing, and is in a good state of preservation. It is now a large and stately mansion, though originally it was a one-story dwelling, and is built of "old English brick." It differs but little from our more modern residences, except, perhaps, in this, that it has a great number of closets which are formed in the walls of its

⁽¹⁾ In Maryland, "tracts of a thousand acres and upwards were erected into manors, under the proprietary, with the right given to the lords of these limited territories, to hold courts-baron and courts-leet." The duties of a leet jury seem to have been those of both grand and petty juries. All felonies and lesser offences were enquirable. Courts-leet were often held on Bedlam Neck, at St. Clement's Manor, but never, I believe, by our Fathers at Newtown. There is an account in the St. Clement's records of the fining of two Indian boys for some thievish pranks. Moreover, "the Indian King of Chaptico" himself is presented for stealing a sow and her pigs and having "raised a stock of them." On the death of Thomas Gerrard, his wife became by will ruler of St. Clement's Manor, and judge of its Courts-leet. See "Old Maryland Manors," and Kilty's "Land-Holder's Assistant," and Gerrard's Will, on record in Leonardtown, Md.

several rooms. It has two porches, one in front, and one in the rear. Over its front porch may still be seen the monogram of the Society. From its windows can be observed the distant Potomac, and some charming views of bays, creeks, and woodland scenery. Britton's Bay, which lies close to it, being a safe harbor, is generally on Sundays, covered with dredgers' boats. A good number of these dredgers, who come from the Eastern Shore, and are not Catholics, attend the Sunday services at our church. In former times the Newtown Manor was surrounded by so many outhouses and workshops that it seemed to stand in the centre of a village. A beautiful garden and an orchard that gloried in fruits of almost every description, were at one time attached to it. Most of the fruit trees have died a natural death, or have been felled by the cruel axe, and the once lovely garden, that grew many fair and rare flowers for the altar, and in which our Fathers recited their office, and our Brothers told their beads, is now a thing of the past.

Maryland is noted for its hospitality. But in no house in the whole state were guests more welcome, or more kindly received, than in Newtown Manor during the time our Fathers resided there. In many respects, it seems to have been conducted on the plan of the old monasteries of the middle ages. Here those who came fasting to early Mass were sure of a good and substantial breakfast. Here the poor received liberal alms, and the sick received medicine gratuitously. Though the Newtown Manor had for many years a great number of colored servants, it gained nothing from their labor. In fact, they were a real burden to the Fathers who were obliged to feed and clothe them, and always treated them as children. So much attached to Newtown were its servants, that when they were obliged to leave, I have been told that great, indeed, was their sorrow.

Newtown Mission was in a very good condition when the distinguished Father Peter Kenny made his visitation. We transcribe here the opening sentences of his cheering

memorial: "It is a great consolation to the Visitor to find that the religious spirit and constant exertions of this residence, and its associates in the holy ministry, have left him little matter for comment or reform. After a stay of two months and one week in this residence, he has acquired an intimate knowledge of the state of the church, house, and farm, both in spiritual and temporal matters. The prospect now held out to him is such, that he feels most confident that by perseverance in the present system of management and regular observance this ancient residence and mission of the Society of Jesus will not only continue to produce fruit, but will bring forth more abundant fruit to the greater glory of God, and the preservation and propagation of the holy Catholic faith."⁽¹⁾

Further on he adds: "No doubt is entertained that the spiritual duties prescribed by our rules and the general practice of the Society are duly performed by the Fathers in this residence, as their regular, retired, and laborious lives are sufficient security for the due practice of their private obligations."

There is a tradition in our Province that Newtown was for some time used as a Novitiate. This tradition is supported by the fact that there is in our library a great number of books marked: "Domus Novit. S. J. in Prov. Marylandiæ." Newtown Manor was a Novitiate, probably, about the middle of the last century.⁽²⁾

The Superiors of Newtown showed their zeal and love of education, not only in forming a truly select library for the grown members of their flock, but also in opening a Catholic school for the benefit of the children of the surrounding country. In this school, some of the lay-brothers gen-

⁽¹⁾ We may form some idea of the frugal fare of the Newtown missionaries, when we find that it was deemed necessary for the Very Rev. Visitor to leave the following regulation: "The Fathers ought to receive fresh meat at least every second day."

⁽²⁾ At a very early period our Fathers, at Newtown, opened a circulating library. From a note-book, dated 1740, I find that it was in that year in a very flourishing condition. I gather from a long list, marked "books lent," that it was chiefly composed of controversial and ascetic works.

erally taught. The blessings that flowed from this undertaking may still be felt in the devotion and Catholicity of the present Newtown congregation. ⁽¹⁾

Further on I will have occasion to speak of the "Fathers' Library." Here it may be worthy of notice that many of the books in this library, which is now preserved at the Leonardtown residence, have the signatures of not only many of our Fathers, but also of some distinguished laymen. On some of the fly-leaves I find the honored names of Henry Darnall, Michael Taney, Charles Carroll of Carrollton, well known in the history of Maryland, and great champions of religious freedom and of Catholicity. Among the names of our Fathers found written in these books may be mentioned those of Frs. Peter Atwood, Robert Harding, John Lucas, John Bolton, Joseph Doyne, Augustine Jenkins, Arnold Livers, Charles Neale and Robert Molyneux. I find also the names of some of our Fathers, who, it would seem, never came to Maryland.

In front of the Manor-house, and not many yards from it, stands the Church of St. Francis Xavier. For a long time this church, though humble in appearance, was considered, and called, the "Mother-Church" of this part of St. Mary's. It was attended by the Superior of these missions, and from it were served St. Joseph's, the Sacred Heart, St. Aloysius', at Leonardtown, Medley's Neck, and St. John's. Old men tell us that in the early part of the present century the *élite* of Leonardtown, Bedlam Neck, and Medley's Neck, flocked there on Sundays for the purpose of hearing Mass. We are told that on Sunday mornings the waters of St. Clement's Bay, of Britton's Bay, and of the Potomac were white with the sails of those who came from all parts to attend the religious services. At St. Francis Xavier's the ceremonies of the Church were carried out on a grand scale.

⁽¹⁾ In the present century a sort of preparatory college was kept by our Fathers at Newtown. Some of the pupils of this school still survive, honored and respected in their native county.

For some time Newtown served as a "country-house," for the Georgetown students. In one of the journals I find under the heading, *College Account*: "Wednesday, July 31st, 1850,—arrived at Newtown 38 students."

Though some long wooden candle-sticks, which I found under a stair-way in it, speak of days of great simplicity, and perhaps, poverty, still other articles of church furniture which I found tell of the care and generosity with which the priests and people of Newtown tried to adorn and enrich their little chapel. The relics of a fine old organ, which even now may be seen on the choir-loft, recall to the memories of the aged residents here, the sweet voices of former friends, the dear sound of loved voices forever hushed in death. Both the main altar and the Blessed Virgin's altar are *Privileged*. A new bell was lately purchased for Newtown. The old one, which was taken down with reverential care, bears the date 1691. It was cast in England, and weighs about 79 pounds. We will not attempt to decipher its disfigured inscription, or to explain its hieroglyphic characters.

Near the front door of the church on the east side, is the little burial ground of the Fathers and Brothers of our Society. Not a single stone marks their respective graves. A simple wooden cross, without mark or inscription, is the only monument raised above the last resting-place of our loved and honored dead. We trust the time is not far distant when suitable head-stones will be placed above the graves of those who sleep their last sleep in the quiet shades of this little burial ground.

Between the present church and the Manor-house, the foundations of some ancient building may still be traced. Those who have examined them carefully say that they were, judging from their form, the foundations of a church which was built anteriorly to the present one.

As I have already stated, the Newtown Church and Manor-house are situated on Britton's Neck. This is a tract of rich land, picturesquely indented by several creeks, bounded on the south by the "blue Potomac," on the west by St. Clement's Bay, and on the east by Britton's Bay. A great part of it is now highly cultivated, but when first taken possession of by the early settlers, it was almost altogether covered with woods. In olden times the waters

lying around Britton's Neck swarmed with the canvass-back, "the most delicious duck in the world," and its banks were sentinelled by tall grey herons. In the heart of its woods nestled the huts and wigwams of the redmen. To the south, in the bosom of the Potomac, rose the pretty isles called the Heron Islands, and St. Clement's, "the Island of the First Mass."

In our day Britton's Neck is popularly known as "Beggar's Neck." Tradition says that this name was first given to it by a band of vagrant beggars, who having asked in vain for alms in several parts of Maryland, were here kindly received and obtained liberal assistance.

The history of the Newtown Mission embraces a period of over two hundred and forty years. It begins with the very foundation of religious freedom on this continent, passes on to the establishment of the Protestant Church, by law, in the colony, then proceeds to the time of the Revolution, from that to the Civil War, and then moves quietly on to our own days of peace and prosperity. As it is the history of our missionaries among the descendants of Japheth, and the sons and daughters of Cham, so is it the history of their ministrations among the redmen of the forest.

The names of many of the priests who attended to the spiritual wants of the Catholics of Britton's Neck are unfortunately forgotten on earth, but we feel confident they are recorded in letters of golden light in the great Book of Life. Certain it is, that, at least for the first hundred years, they were, most of them, confessors of the faith, men who had suffered imprisonment and banishment for loyalty to conscience; men who, like St. Peter, had worn chains for their love of the religion founded by the Crucified One. A great number of them were scholars who had distinguished themselves at the colleges of Rheims and Douay, at Liége and Louvain. Nothing can give us a clearer insight into the character of the early missionaries of Britton's Neck than a careful examination of the library they formed. If this library can prove anything, it can show that our first Fathers in this place were serious and deep scholars. They seemed

to delight in the study of learned and profound works. They daily communed with the ablest thinkers of Europe; they continually feasted on the spiritual works of the most approved ascetic writers. On their tables could be seen the *Summa* of St. Thomas, the *Commentaries* of Cornelius á Lapide, the *Controversies* of Bellarmine, and the *Annals* of Baronius. That they made a careful examination of the Holy Scriptures is told by the fact that they had in their library many testaments in Latin, Greek and English. Before me lies "The Holy Bible Faithfully Translated Into English Out Of The Authentical Latin," and "printed at Douay by Laurence Kellam, at the signe of the holie Lambe," in the year 1609. Before me also are two large volumes of "Proemial Annotations upon the Booke of Psalmes." These venerable tomes were printed at Douay, in the year 1610. The learning of our missionaries is also shown by the fact that many of them, no doubt while yet students, wrote their notes on the margins of their books in the Greek and Hebrew tongues.

Their spirit of piety and childlike devotion may be learned from the little pictures and copies of prayers, which they used as book-marks. St. Ignatius, St. Francis Xavier, and likewise St. Catharine seem to have been great favorites with them. Under an ancient print of the monogram of the Society I find the following words—*Cristus Nobiscum Stato!*

Only four years after the Dove and Ark had entered the Potomac, that is to say, in 1637, William Bretton and his wife and child arrived in St. Mary's County, Md. Bretton was one of those real old Catholic gentlemen of England who preferred freedom and exile in the wilds of the New World to persecution and bondage in their native land. "Mr. Bretton," says *The Day-Star of American Freedom*, "soon afterwards held a large tract upon Bretton's Bay; and many years lived in Newtown hundred; was a soldier of St. Inigo's Fort, at a very critical period, in the Administration of Governor Calvert; and the register of the Provincial Court, under Governor Green, with the power, during the lieuten-

ant general's absence, to sign writs, under the governor's name; kept some of the most important records of the province, till the arrival of Mr. Hatton, in 1649; and was clerk of the Protestant Assembly in 1650. In the legislature of 1648, he held four voices; three of them certainly from Newtown; probably the fourth also. And, from his familiarity with the records, as well as his general knowledge of business, we cannot but presume he was one of the most influential members of the Roman Catholic Assembly in 1649. He is also worthy of remembrance in consideration of the fact, that he founded one of the first Roman Catholic chapels of the province—a chapel which was erected and sustained by the pious members of his own church in Newtown, and in St. Clement's hundred; which also bore the name of the the patron saint of Maryland."

Mr. Davis, the author of "The Day-Star," here gives a note in which he says: "St. Michael was one of the guardian angels. But St. Ignatius was generally regarded the patron saint (of Maryland)." From this, as well as from the wills of Col. Jarboe and William Tattershall, both of whom were planters upon Britton's Neck, the former of whom gave a legacy to the Fathers of "St. Ignatius' chapel," in 1671, and the latter to the "Rev. Father" of the same chapel, about 1670, I infer that the first church erected in Newtown was dedicated to our holy founder. As the present church in Newtown is dedicated to St. Francis Xavier, the Apostle of the Indies, some one may ask how came this change of patrons? In the absence of documents, I explain it in this manner: The first church erected in this county by Fathers White and Altham was under the patronage of St. Ignatius. In the course of time, owing to some confusion, growing out of the fact that the only two churches in the same county bore the same name, it became necessary to change the title of one of them, and Newtown, being the younger, yielded its name, and placed itself under the protection of St. Francis. The Day-Star continues: "A mystery clouds the latter part of Bretton's life. About 1651, he married Mrs. Temperance Jay. Misfortune seems soon after to have attended

him; and his 'son' and 'daughter' received 'alms,' at a moment of deep distress. Nor can his will be found; or his posterity traced. But there is no doubt, whatever, he was one of the *Roman Catholic* Assemblymen of 1649. He held a tract bounded by *St. William's* Creek; the most striking part of his cattle-mark (a *fleur-de-lis*) was a favorite device with the members of his church, at that period; his name is not among the signers of the Protestant Declaration; and the very phraseology, in his gift of the church-lot, has the unmistakable marks of his sympathy with the faith of the Roman church, and (independently of other evidence) is sufficient to satisfy a reasonable mind."

In an old record we have the following words: "Memorandum; That I have assigned seven hundred and fifty acres of land to Mr. Britton in a neck upon the main to the northward of Heron Island and to the eastward of *St. Clement's* Manor, provided, that he enter his names for which the said land is due in the Surveyor's book, and procure the same to be surveyed within a twelve month from the date hereof, and take a grant of it under the great seal.

Signed, Leonard Calvert."

"28th October, 1639.—William Britton Gent. demandeth five hundred and fiftie acres of land in freehold due by conditions of Plantation for transporting himself and wife and one child and three able men servants, and two hundred acres more due by Conditions of Plantation to Thomas Nabbs, whose assigne the said William Britton is by intermarriage with Mary, daughter and heir of the said Thomas, the said persons transported into the Province of Maryland in the year 1638, to plant and inhabit there, and was allowed. Names of the three servants, John M, Richard H, James J.

"June 29th 1640.—Laid out for William Britton Gent. one neck of land lyeing in Potomack river, over against Heron Island, and bounding on the South with the said Potomack river on the west with *St. Clement's* Bay, on the east with a great Bay called Brittain Bay, and on the north with a line

drawn across the woods from St. Clements Bay unto the head of a little creek in Brittain Bay called St. Nicholas Creek where now goeth the hedge of the said William Britton, the said neck containing in the whole seven hundred and fifty acres or thereabouts.

JOHN LEWGER."

PATENT.

"Cecilius etc. Know ye that We for and in consideration that William Britton, Gent. hath transported himself in person, his wife, one child, and three able men servants into our said province of Maryland in the year 1637, and that the said William Britton is the lawfull heir of Thomas Nabbs who transported himselfe and his wife into our said province in the year aforesaid, to plant and inhabit there, and to the end the said William Britton and his heirs may be enabled etc. Have by and with the advice of our Dear Brother etc. and according to the tenor of our Letters, under our hand and seal, bearing date at Portsmouth in the realm of England, 8th August 1636, and enrolled by our Secretary of our said Province granted enfeoffed etc. unto the said William Britton, all that neck of land lyeing in Potomack river etc. (ut supra in survey): To Have and To Hold etc. to the said William Britton and his heirs, etc., to be holden of our Manor of Little Brittain Yielding therefore at our usual receipt at St. Maries fifteen shillings in money sterling or one barrell and a half of good corn, etc. Given etc. this tenth of July, 1640."

(To be continued.)

OBITUARY.

MR. JOHN O'GORMAN.

Some months have passed since our good brother, John O'Gorman, was called to receive his reward. It was in July last that the first symptoms of a hasty consumption manifested themselves; and before even those, who were most intimate with him, could realize his condition, he was fast sinking into the grave.

There are many who can recall the day—upwards of three years ago—when he first came to Woodstock. Little did they who then saw him, think what a change three years of close application to study would bring about. Tall, strong and healthy, he seemed to be cut out for a Rocky Mountain missionary, for which career he had nobly offered himself. He was a native of Ireland, and had inherited the generous and kindly feelings of his race; and these grand gifts of nature, fostered by grace, had carried his thoughts across the broad Atlantic and the equally broad Continent of America, to the remnants of the down-trodden, and now almost extinct Indian tribes. How in his younger days these good and holy instincts were so providentially directed will not be known till the day of Revelations. The Catalogue places his birthday in April, 1855, and what is wanting to us of the record of his early years may be easily guessed at by the life he spent at Woodstock.

Though not endowed with more than ordinary abilities, he had a gift which fitted him to become the Apostle of the Indian, if such an apostolate were ever to be granted him—the gift of solid piety. This he watched over with never failing care, persuaded that a holy life is the best means to advance the glory of God. In his studies, his humility had nothing to fear from unusual and brilliant success. The

path which he had trod was strewn with difficulties, which another might have fancied insuperable; but he met and overcame them like a true disciple of Christ: and that, which humanly speaking was a defeat, through the agency of grace, became a victory. Humility found in his soul a soil well fitted to take root in; and a plentiful shower of daily trials, the outcome chiefly of his studies, kept the tree well watered. The fruit was quickly brought to its maturity. Still no one fancied it was so soon to fall. It was not granted to look into that soul and see the hundred fold with which his patience and humility had already been rewarded.

His familiar conversations were particularly edifying. The mission of the Rocky mountains was his grand theme. Words never failed him when he spoke on the subject which had captivated his heart; and when occasion offered, he showed how anxious he was to enlist the sympathy, the prayers, and if God so granted, the active co-operation of his brothers in the mission for which his heart longed.

His devotion to the Sacred Heart and his practical exhibition of it were altogether remarkable. It was, in his judgment, only natural that he should make use of this precious legacy bequeathed to the sons of St. Ignatius. From the silent adorer, he became the fervent apostle. The Sacred Heart he acknowledged to be the well-spring of the graces he received, and in grateful return he made It the guiding star of all his actions. Thus did he prepare himself for that mission which was the object of his dreams and the source of his inspirations, but which in God's designs, he was never to see. In Woodstock he had found his Sancier, and his desires, like those of the Prophet, had hastened for him (and may we not hope for his Indians too?) the coming of his Saviour.

As to the real good he was effecting, since good so often passes unnoticed, few seemed to be aware of it; but it will yet be seen, written in never-fading characters, the silent apostolate which his example exercised on those around

him. Towards the end of his third year of philosophy, excessive application began to tell upon his health. A cold, in itself slight, did more than anything else to undermine his already weakened constitution. Still he never gave up. Vacation came and he joined his companions at the Villa. But his sunken cheeks and sickly smile, added to the story of his sleepless nights, gave warning of what was to come. More care, it was thought, could be taken of him were he sent back to Woodstock. It was hard for him to leave his dear companions; but he had the Sacred Heart, to support him in this new trial. Nor was his death unlike in one respect that of the Master Whom he had served and loved so tenderly. Never again was he to see his brothers alive. Just as the scholastics were leaving the train on their return to Woodstock, the passing-bell tolled the "De Profundis" for the repose of his soul. Though the kind attentions of the Fr. Minister were not wanting to him in his last moments, he died comparatively alone, with only one or two familiar faces near his death-bed, but in that peace and confidence with which God rewards the faithful religious. Among the many lessons which this short life offers us, one stands out prominently, and that is the "age quod agis," for whatever he did, he did with all his might.—R. I. P.

FATHER FRANCIS LÜBBE.

(*Revista Catolica*, January 20th, 1884.)

On the 10th of January, Rev. Fr. Francis Lübbe, of the Society of Jesus, died at Isleta, Texas, after receiving all the sacraments of our holy Mother, the Church.

Fr. Lübbe was born, on January 29th, 1855, of a prominent Catholic family of Quincy, Ill. He studied belles-lettres and philosophy in his native city at the Franciscan College, where he was admired by all for his angelic demeanor and bright talents, as well as for his great progress in the beautiful art of music. Feeling himself called to the priesthood, he entered St. Mary's Seminary at Emmettsburg,

where he applied himself to the sacred sciences for four or five years, acquiring the reputation of a teacher rather than of a pupil. During a retreat he made at our Novitiate, Frederick, Md., he saw that God wished him to be a Jesuit, and finding no opposition on the part of his pious parents, but rather meeting with their encouragement and blessing, he entered the Novitiate at West Park, N. Y., on September 3d, 1880. It was whilst he was laying up the store of virtue necessary for our apostolic life, that the germs of that terrible disease, consumption—which had already taken away from his family four of its members, and was now about to take him away also from his dear mother, the Society of Jesus—began to show themselves. The healthy climate of New Mexico was judged by the superiors to be the best remedy for his complaint; but their hopes and ours were alike doomed to disappointment. Seeing, therefore, that he had not long to live, the superiors decided to grant him not only the privilege of pronouncing his first vows, but also to give him the consolation of the priestly dignity. Accordingly, on the 25th of April of last year, he received Holy Orders from the hands of our Most Reverend Archbishop. From the moment of his ordination Father Lübbe was entirely absorbed in the thought of eternity, which he was so rapidly approaching, and it would be a hopeless task to enumerate the many striking examples of virtue which he gave for our edification during his last days.

Towards the end of October, he was sent from Las Vegas College, N. M., to our residence of Isleta, Texas, which place is remarkable for the mildness of its winters, and whose beneficial influence he had experienced on former occasions. It is worthy of notice that on taking leave of the Fathers, forecasting, as it were, the short time he had yet to live, he said: "Fathers, we shall not meet each other again in this life!" Alas! how soon were those words to be verified,—words, which, accompanied with his wonted smile, clearly intimated his sublime resignation to the will of God.

Fr. Lübbe continued to offer up the holy sacrifice of Mass till the very last; thus uniting the sacrifice of his own life to that of the divine Victim of Calvary, he made his offering more meritorious and pleasing before the throne of God.

His death was calm and quiet, and his peace of soul was an earnest of the eternal peace of the blessed who die in the Lord. At the funeral, which was very solemn, the tears of the good people of Isleta eloquently showed their great love and esteem for the deceased.

Five priests were present at the burial, and the body was deposited in our church at that place.—R. I. P.

FATHER FRANCIS DE SALES CAZEAU.

(*From "L'Etendard," Montreal.*)

An event as sorrowful as it was unexpected has brought grief to the Catholic population of Montreal. On Feb. 3rd, Almighty God was pleased to call to himself the Rev. Father Francis de Sales Cazeau, of the Society of Jesus. In him Catholic Canada and the order of St. Ignatius lose one of the most remarkable men of our day. For several years back, and up to within the last few months, he held the responsible position of Rector of St. Mary's College, Montreal. He conducted besides a number of pious associations and other useful works, which brought him into contact with a considerable portion of our population.

Gifted with the best qualities of heart and mind, he made for himself as many friends as he had acquaintances. The high duties, which entrusted to his charge the training of youth in one of the first, if not the very first, seat of learning in the country, enabled him to exercise a large influence on education: and no one ever possessed, in a more eminent degree, the happy knack of blending together firmness and mildness, so as to be the living image of paternal authority.

No doubt, we but express the feelings of our fellow-

citizens, in paying to his memory this tribute of gratitude. God alone can bestow on him a reward worthy of all the good he has done us. And this death, for us so unexpected, is, we are sure, to him a blessing and a reward; for to no one can we apply more fitly the words of the Apocalypse: "Blessed are the dead who die in the Lord: for their works follow them."

We shall be able to give to-day but an outline of his life, short in years, yet full of merits. Later on, we may perhaps be allowed to give a fuller account of his works and his virtues.

Francis de Sales Cazeau was born, July 29th, 1843, at St. Pierre de la Rivière du Sûd, a village near St. Thomas de Montmagny. His father, a respectable farmer, was first-cousin to Mgr. Cazeau, late Vicar-General of Quebec, and was related to the best families of the country: to the Blanchets, the Casgrains, the Panets, the Letelliers, etc.

Francis, when thirteen years of age, entered the college of St. Anne de la Pocatière, where he made two years of grammar and one of poetry. He studied rhetoric at the seminary of Quebec, where he went through two years of philosophy, and three and a half of theology.—As he longed ardently for the missions of the Pacific and of the Rocky mountains, he was, at the early age of twenty-three, ordained priest, on the 30th of September, 1866, by his near relative, Mgr. Blanchet, Bishop of Oregon City. He left with him for those far-off missions, where he spent two full years in works of zeal. There he became acquainted with the Fathers of the Society of Jesus, who are in charge of that portion of the missionary field, which lies on American soil. As Fr. Cazeau was naturally much drawn to a religious life, he wished to enjoy all the advantages of living under obedience, without, however, abandoning the field of his beloved labors.

Accordingly he entered the Society of Jesus, on Nov. 18th, 1868, and made the first nine months of his novitiate in the Rocky mountains. In August, 1869, family affairs brought about his return to the province of Quebec, and Providence arranged matters so that, by a decision of

Very Rev. Father General, Peter Beckx, he was transferred to the old mission of New York and Canada. Fr. Cazeau continued his novitiate at the Sault au Récollet, where piety,—a natural gift in him,—marked him out among all his brothers. Certainly he was not wanting in talent; yet it must be confessed that his natural abilities alone, however excellent, could never have produced the happy results and the fruits of salvation, which made his short career so remarkable.

Where then are we to look for the secret of Fr. Cazeau's great success? Where else indeed, but in the inspirations which he was wont to draw from the Sacred Heart of Jesus. His religious life was really an apostleship of the Sacred Heart; and Fr. Cazeau was the Ramière of Canada. In him were fulfilled the promises made in favor of all those who devote themselves to make this devotion known and loved. It was in his novitiate that Fr. Cazeau laid the foundations of his apostleship, which he began in September, 1870, at the College of St. Francis Xavier, New York.

During his first year there he was assistant prefect of studies and discipline. The three following years he held the same office alone, and strained every nerve to raise the standard of the college. Through careful study, and with his natural tact to grasp in every thing the genuine spirit of the Society, he soon gained a mastery of the *Ratio Studiorum*, which he was later on to carry out with still greater perfection, at St. Mary's College, Montreal. But, above all, his wonderful gift of instilling piety into others gained him every heart; for that holy fire, kindled at the furnace of love itself, could not but inflame all who came in contact with it.

He remained at this post until 1874, when his superiors sent him to France, to complete his theological studies. He spent two years at Laval and then went to Laon to gain new strength at the school of the heart, "*in schola affectus*," as St Ignatius calls the tertianship.

Here, in a chapel, built underground in the garden, there was a statue of the Blessed Virgin, to which Fr. Cazeau had vowed a special devotion. It was the statue,

which for over half a century had replaced at Our Lady of Liesse the old and venerable one, brought miraculously from Egypt by the Knights of Eppes and the Princess Ismenia; and in it were preserved some of the ashes of the old statue, which had been burnt during the revolution. No day passed but some tertians said Mass at the shrine and paid it regular visits.

Now, as the tertianship was to be broken up at the end of that year, the venerated statue had to be removed from Laon. Where was it to be sent? This gave rise to a holy conflict between the different missionaries finishing their year of probation. Should it be given to the missions of China, of Syria, or of Africa?—It was, no doubt, Fr. Cazeau's piety that won him the victory. After a novena of Masses offered up for this intention, it was settled that the miraculous statue was to go to New France, and Fr. Cazeau with his companion brought us this precious token of Mary's preference for our dear land. With what happiness he deposited his treasure in St. Mary's College.—But another difficulty arose, whether it was to remain there? The superiors hesitated and were rather inclined to send it to the novitiate of the Sault.

Fortunately, Fr. Cazeau was appointed to the office of prefect of studies at the college, and by his prayers he obtained that Our Lady of Liesse should deign to manifest her power by some extraordinary cures, and thereby her desire to be honored in the church of Gesù.

Thus with the devotion of Our Lady of Liesse and the devotion of the Sacred Heart of Jesus, Fr. Cazeau brought all kinds of blessings to the college. Three months after his arrival, he became Rector of the institution. Piety soon received a new impulse among the students. The studies were not only kept up to the mark, but made steady progress; and, for six full years, Fr. Cazeau exercised his dear apostleship, the remembrance of which will not easily be effaced from the hearts and minds of his boys. He was a real father to them. He had given them his heart, and in return had gained the hearts of all, for every one looked upon him as a saint. Besides his college duties, he gave a

series of public conferences in Montreal, exerting over his hearers the same sweet and strong influence as over his pupils. We shall never forget the fervor of his addresses, and how his soul-stirring words electrified his numerous audiences.

During these last six years, Fr. Cazeau gave new life and vigor to many a poor soul; but the young men especially felt the effects of his zeal. Fr. Cazeau had charge of the tertiaries of St. Francis of Assisi, and in him this association loses and laments a most devoted and enlightened director and father.

The works of Fr. Cazeau might be summed up in a few words: he was the apostle of the Sacred Heart and of Our Lady of Liesse; the great promoter of the Apostleship of Prayer, to-day so flourishing at the Gesù; the father and the spiritual guide of the students of the college, of a great portion of the youth of Montreal, and of the third Order of St. Francis.

“Blessed are the dead who die in the Lord: for their works follow them.”—R. I. P.

BROTHER ANTHONY MC NERNEY.

(From the Georgetown College Journal.)

Shortly after six o'clock on the morning of January the 16th, the bell tolled out the *De Profundis*, the signal that good Brother Anthony Mc Nerney was no more. We had been expecting his death for several days; for the thin emaciated form told us clearly that he could not be with us much longer. Now he is gone, but he will still be remembered as long as gratitude holds a place in the hearts of this community.

Those who at any time during the last seven years have been obliged to attend the infirmary, cannot but think of him as a martyr of charity, trying his utmost to lighten the sufferings of others. Even though he himself was a patient for nearly all that time, yet no one ever saw anything in him but that kindness and attention toward others

which are the characteristics of those souls that are always acting for a noble end. He wrote no books or long treatise on philanthropy, nor did he ever preach to us about it, yet he taught us what Christian charity is as it is presented to us in the counsels of Christ. He seems to have been almost entirely forgetful of himself, such was his generosity towards God and towards those for whom he labored.

As a proof of this let us take a glance at his life. Fourteen years ago he was a hale, hearty man of the world, who had always been conscientious in the discharge of every duty and especially in the service of God. But one day he thought he heard those words that once fell upon the ears of a few poor fishermen as they were mending their nets by the sea of Galilee: "Come and follow me." And it was to follow the Master into no fairy fields that he was now invited, but to a life of earnest labor. He had never been obliged to do any hard work before; but he was not alarmed or abashed, and he did not "turn away sad," but offered himself as a postulant at Georgetown, desiring to be admitted into the Society of Jesus. Here he remained for one year doing everything and treating every one with that gentle, loving manner for which he was remarkable ever after. He seemed already to have a full appreciation of the greatness of his calling; for there was nothing, however low it might seem, which he was not willing to do for love of Him whom he was now striving to imitate. The following year he was sent to Frederick to begin his novitiate. He entered upon this new mode of life with earnestness and zeal, and soon became conspicuous for his forgetfulness of self and his devotedness to others. When his term of probation was over, he pronounced the three simple vows of the order, and after that he was appointed infirmarian and procurator at the novitiate. Here he remained six years, becoming still more forgetful of himself in his care and solicitude for others. It was at this time that his health began to fail, and this may be said to have been owing to the impulses of his generous heart. For his neglect of self and his anxiety for the welfare of others was more than his frame could bear; so at the end of six years he was sent

to Georgetown to fill the easier position of assistant in the infirmary. Here, however, his strength hastened on in its decay, and he became a chronic sufferer. This notwithstanding, he worked so satisfactorily for all who came under his charge, that we would be inclined to pronounce him a strong man. Moreover, in spite of all his ill health, he never lost his sweetness of disposition; it seemed as though he had been naturally incapable of giving utterance to a harsh word. We have seen him in all those circumstances that try men's patience; we have seen him after the long day of weary toil, listening to petulant complaints and more unjust accusations; we have seen him spending long and sleepless nights in ministering to the whims of fevered imaginations, yet we never saw him otherwise than the same kind, loving soul, whose life was to walk in the footsteps of his meek and much-enduring Master. For the past two years he was, indeed, able to do very little, and since last September he was confined to his bed. His life had inured him to the heroism with which he met death. There was no need of long and wary circumlocution to tell him that his end was near at hand; he was glad to hear the physician's plain announcement of his doom. There was nothing to keep him in this world any longer; he had done his work manfully, and could go to receive the recompense. He must have felt that he had not lived in vain.

Consumption had done its work fast and with pitiless certainty. About three weeks ago he received the Extreme Unction. During the last few days of his life he was cheerful, even happy; nothing could disturb him even in death. Half an hour before his decease he made the Holy Communion, which he had latterly received in bed, his final Viaticum; struggled to repeat the pious ejaculations suggested to him by the brother infirmarian, sank back heavily on his pillow, and passed into the unconscious state from which he never returned.

On the morrow the Office of the Dead was chanted for him by the Fathers and scholastics, and a Mass of Requiem celebrated by the reverend president of the college. His brethren in religion likewise attended his remains to the

grave in the cemetery that lay shrouded with snow, and then again expressed in prayer for him the Christian's hope that the gentle spirit of the departed might be lapped in eternal rest and be brightened with perpetual light.

V A R I A .

AUSTRIA AND HUNGARY.—This Province has nine colleges, two novitiates and ten residences. It has two missions in Australia, that engage 36 members of the Society. Fathers Polk and Pallhuber well known in the United States are in Australia; Father Janalik who taught philosophy for several years in the Province of Maryland is Spiritual Father in the residence of missionaries in Styria.—The University at Innsbruck, so famous in theology under the Austrian Fathers, draws ecclesiastical students from all nations; at present, there are twenty-two students from the United States in the theological course.—Members of the Province: priests 275; Scholastics, 101; Brothers, 175; total, 551. Increase last year, 11.—Cardinal Franzlin, whose name is prominently placed on the catalogue, will celebrate his golden jubilee, July 27th.—*Catalogue, 1884.*

BELGIUM.—A little over 50 years ago this Province was established; there are now 833 members (increase of 18 last year) engaged in the various works of the Society. The colleges or schools are 12 in number; philosophy is taught in one place only, Namur. Number of pupils in all the establishments is 5868, divided as follows; philosophy, 25; sciences, 33; higher mathematics, 50; classics, 2668; commercial course, 1169; elements (beginning of Latin), 1515. The day-schools have 3798 pupils.—The college of Brussels is the residence of the Bollandists, Frs. De Smedt, Van Hoff, De Leu, De Backer.

The college of Calcutta, with flourishing missions in various parts of East Bengal, belongs to Belgium. The Arch-

bishop, formerly Provincial of Belgium, has the superior of the mission, a Scholastic and a Brother residing with him.

Fathers on the mission, 43.—Scholastics, 34.—Brothers, 13. Residences in Belgium, 8.—Novices, 22.—*Catal.*, 1884.

BOLIVIA.—The President of this republic has invited the Province of Castile and Toledo to resume their old Indian missions, but the conscription, to which our young men are subject in Spain, will not probably allow the invitation to be accepted.

BOSTON.—A retreat was given by Frs. Langcake and Macdonald to the young men of our parish of St. Mary's of the Sacred Heart; over 2000 followed the exercises and received Holy Communion. The Sodality of the young men received 400 new members during this time.—The new school-house will be finished in the summer. There are 1500 children in the parochial schools.—By a statement made in an address of welcome to the Archbishop after his return from Rome, the Catholics are one half of the population of Boston.

ENGLAND.—Ditton Hall, Widnes, Lancashire, is the scholasticate for theology of the Province of Upper Germany. The house of the third probation of this Province is at Portico, Prescot, in the same shire. The following houses belong to the Province of France: St. Mary's College, Hales Place, Canterbury, Rector, Fr. Stanislaus du Lac; Aberdovey Hall, Aberdovey, North Wales; this house is the novitiate and juniorate and the Rector is Fr. Albert Platel; Hadzor House, Droitwich, Worcestershire, the place for the third probation, under Fr. Edward Dorr as Rector; St. Aloysius' House, St. Helier, Isle of Jersey, a scholasticate and college, Rector, Fr. Emmanuel Mourier.

The College of St. David's Mold, N. Wales, Rector Fr. John F. Tissot, is the scholasticate of the Province of Ly-

(1) Most Revd. Paul Goethals Archbishop of Hierapolis, Vicar-Apostolic of West Bengal.

ons; the novitiate, Fr. Joseph Petit, Rector, is at Peak House, Sidmouth, Devonshire.

Hampton House, College of St. Joseph's, Little Hampton, belongs to the Province of Champagne and is the "Apostolic School" under Fr. Francis Xavier Barbelin, a brother of Fr. Felix Barbelin of happy memory in our Province.

IRELAND. — Frs. Leahy, Murphy, Bannon, Thomas and Peter Finlay, Curtis, O'Carroll, Hogan; and others, graduates of Oxford, Cambridge or London, have been appointed professors in the Catholic University at Dublin. The "Freeman's Journal," noticing these appointments, compliments the Society very highly and foresees great advantages to higher education from the fact that Ours have charge of the University.

MADURA. — This mission belongs to the Province of Toulouse. There 70 Fathers, 20 Scholastics and 5 Brothers are engaged in the work. They are aided in their apostolic labors by 82 catechists and school-teachers and 83 Sisters. The population is made up of Catholics, 161,690; Heretics, 118,000; Mahometans, 300,000; Pagans, 6,825,510. Fr. Chartier writes: "I have seen Trichinopoly. It has from 80,000 to 100,000 inhabitants. The Catholic churches are multiplying very rapidly. A superb church has just been finished.—Our college of Nigapatam will soon be transferred to this place. The building is almost finished, and there will probably be an astronomical observatory connected with it. If so, it will be the first in this country. For some time past the Christians of the city did not dare to salute us, and the pagans contemned us. Now the Christians surround us, wherever we appear, and the pagans show us great respect.—The tomb of B. John de Britto is at Oriour in charge of the priests of Goa . . . At Ramnad, the capital of Marava, where the Blessed John was martyred, he works many miracles, some of which I have witnessed."

MISSOURI.—Father Higgins since his return from Rome has given a course of lectures in St. Louis against Hume and Gibbon. Fr. Francis Ryan of the Canada mission is giving a course of lectures in our church of the Holy Family, Chicago. The following statistics are taken from this year's catalogue of the Province: Fathers, 118; Scholastics, 121; Brothers, 102; Scholastic novices, 26; Coadjutor novices, 10; Total number of members, 341; increase, 9. There are 8 colleges and 10 residences.

NEW GRANADA.—Father Lopez gave some very successful missions last year in the United States of Colombia, and this fact makes all hope for better things in these parts where the faith seemed almost dead. Writing to Fr. Gonzales in Spain, about a great mission given in one of the large cities, Fr. Lopez says: "My sermons were so successful, that in three weeks I settled 220 marriage cases, where the parties had been living, three, four, and some as many as twenty years in concubinage. The confessions were 10, 20, and even for 40 years. The number of communions reached 12,000. Though we were 12 confessors, it seemed as if we should never come to an end. Freemasons, heretics, notorious criminals and excommunicated persons, whose censures I removed, came to weep for their sins. Bad books were burnt, ill-gotten goods restored, and friendships, broken off by long and deep hatred, renewed. You cannot imagine the blessings of heaven on this mission. It was quite affecting to see the generals of the Colombian army become enthusiastic about our Society. The whole city was in tears at my departure."

NEW ORLEANS.—This mission is doing remarkably well; it has 21 scholastic novices; three colleges and three residences; 151 members divided thus: Fathers, 60; Scholastics, 53; Brothers, 38. Total increase in 1883, 8. — *Catalogue, 1884*. The college of New Orleans is one of the most flourishing day-schools that the Society has in our country.

PANAMA, U. S. COLOMBIA. — Br. Eguren writes to Father Gonzales in Spain: "On the morning of the 22nd we arrived at Cartagena where we stayed two days and two nights. Here we visited the tomb of B. Peter Claver The church in which he lies buried has been turned to profane uses. A lamp is kept burning before the tomb by a pious lady.—On the 26th, we came to Panama, and were kindly received by the Rt. Rev. Bishop Paul of our Society. In Peru Ours are *in statu quo*, but in Costa Rica they fear a storm. Ours are asked for in Colombia Here, although we enjoy great peace, the spiritual advancement of the people is very slow. Nothing is thought of but sensual pleasures, money-making and the great canal."—There are ten Jesuits in Panama. Fr. Ignacio Velasco of the Society has been appointed Bishop of Pasto in the state of Cauca, U. S. of Colombia.—The Apostolic Delegate, appointed last year and now residing in Bogotá, is doing a great deal for the cause of religion; he is much respected by the people.

SPAIN.—Two philosophers of the scholasticate of Oña have set out for the Province of Mexico. Several others have asked to follow them.—We are attacked every day in the papers and in pamphlets.—The government has recently exempted the novices of Viruela in Aragon from the conscription. What will become of the novices of Loyola and Murcia? Rev Fr. Provincial of Castile is working very hard, to keep his young men out of the army. He has lately laid the foundation of a new college in Comillas. Another has been begun at Bilbao.—Our Fathers have undertaken the direction of the Spanish Messenger formerly conducted by Senor Don Morjades, now Bishop of Vich.

TURIN.—This Province, notwithstanding its long dispersion of more than twenty-five years, has 325 members, of whom 164 are in the United States, in the missions of California and the Rocky mountains. It has a flourishing college and an apostolic school at Monaco, a college (inchoate) at Turin, seven residences in the northern part of Italy, two colleges and eleven residences in the United States. The novitiate for Italy is at Chieri, nine miles from Turin, and has nineteen scholastic novices and as master of novices Fr. Secundo Franco, the author of the "Devotion to the Sacred Heart." The California novitiate has four scholastic novices under Fr. Bartholomew Calzia.

In California there are 44 Fathers, 31 Scholastics, and 35

Brothers; the superior of the mission is Fr. Nicholas Congiato. In the Rocky mountains there are 26 Fathers, 2 Scholastics and 26 Brothers. Fr. Joseph Cataldo is the superior of the mission.—*Catalogue, 1884.*

ZAMBESI. — This mission has a college at Grahamstown, Cape Colony, South Africa; it has eight residences or stations scattered through Upper Zambesi, and Portuguese Zambesi. There are 22 Fathers, 32 Scholastics, and 22 Brothers, enrolled for this apostolic work.—*Catalogue, 1884.*

By a letter from England we are informed that Fr. Alfred Weld, the ex-Assistant, has been appointed the superior of the mission; he left England for Grahamstown in February with several coadjutor Brothers. Eight scholastics will soon follow.—Father Depelchin is now in Europe to recruit his health.—Vocations to the mission are so numerous that superiors are at a loss to dispose of all the applicants.

HOME NEWS. — Fr. Sabetti's "Moral Theology" will be through the press shortly after Easter. The work of Fr. De Augustinis "De Deo Uno et Trino" is advancing to publication. *See advertisement on the cover of the LETTERS.*

The disputations in Theology and Philosophy took place on the 19th and 20th of February. *De Scientia Dei*, Mr. Alexius de Stockalper defended; Messrs. Michael H. O'Brien and Henry W. Otting objected. In the treatise *De Ecclesia*, Mr. William Power defended: Messrs. Martial I. Boorman and Vincent Chiappa objected. — In Philosophy, the programme was, *for the third year*, defendant, Mr. Peter A. Roche: objectors, Messrs. James F. X. Mulvaney and Michael J. Eicher: *for the second year*, defendant, Mr. Charles J. Borgmeyer; objectors, Messrs. James L. Smith and John G. Nicholson: *for the first year*, defendant, Mr. James De Potter; objectors, Messrs. James J. O'Connor, and Charles F. Worpenberg.

In sciences: *Calculus* —tracing of curves —specimen by Messrs. Joseph A. Gorman, Patrick F. X. Mulry, and Peter Keyser; *Chemistry of Photography*, by Mr. Edward H. Brown, assisted by Messrs. Edgar J. Bernard, Edward F. Reynaud and Edmund J. O'Sullivan. This interesting entertainment took place on the evening of the 21st. The electric light was of great service for the experiments.

Mr. John F. X. O'Conor lectured in Baltimore, Feb. 18th on Cuneiform Inscriptions.